Pancadashi

Om Namashri Shankarananda

This text is best among the other Prakarana texts like TattvaBodha etc. We in tradition don't teach TattvaBodha as the first text as an introduction to Vedanta because, the subject matter there is covered nicely in this texts first chapter itself.

When we study shastra in order, like, study of Sanskrit, Sankhya, Yoga, Tarka, Poorva Mimamsa etc and finally enter the Vedanta. There are two options, to study the Pramana text and Premeya text. Text dealing with the Valid Proofs, like Pratyaksha (direct perception), Anumana (Inference) etc. and the latter text is that which deals with the Absolute Self in different styles without dealing with the proofs. The former is easy for the people who have studied the Tarka Shastra (the philosophy of Logic), which is actually the language of Logic. Because even if the others will be able to understand the text while taught, still they will not be able to have a clarity of thought.

The generally asked question is, but the texts like Vicara-Sagara (VS) are detailed and in easy to understand language. This text is also translated in many indian languages. Therefore, instead of studying that, why should we be involved in the study of Pancadashi? We don't do that text in the tradition, for, it is written in Hindi and there is a perception by the orthodox teachers that, since it is written by the Author Shri Niscaladas Pandita, who was not a Brahmin. But, for that matter Shri Veda Vyasa too is not a Brahmin. And, about the language, this text is also translated in Sanskrit too. Therefore, we cannot dismiss this text VS saying it is not following the Sanskrit rule of Niyama Vidhi as said in the Poorva mimamsa text. Moreover this Pancadashi text follows a very beautiful methodology of teaching vedantha and it is what is being followed in VS also. And until this text came into existence everyone was explaining the vedantha from the standpoint of Jeeva, Eshwara and Absolute Self. But here in this text Acharya has brought in the new idea of Kutastha too in this.

And the examples used here are also very interesting we say in English it rains cats and dogs, send in the example when he talks about reflections he says the reflection on the clouds. Since it rains from the clouds, a cloud should have water and we see the water generally reflecting other things.

Only a person who is omniscient can explain things so scientifically. Once some people came to a monk who had come to that village complaining about a specific mango tree that is not bearing any fruit. The Monk advised them to plant different types of mango tree around that single tree. The science now teaches us about the pollen grains and their necessity for the flowers to become fruits. And we hear this monk who has not undergone any scientific study giving this piece of knowledge without any effort. And Acharya also his commentary gives an example of regarding the digesting the milk, "Drink another class to digest previous glass of milk".

Sometimes when we explain things in a simple language we forget to present the right knowledge and sometimes while presenting the right knowledge we forget simplicity. But in this text we are going to study Acharya keeps in mind both simplicity and precession.

The Name

The name of the text can be derived from the Sanskrit elaboration in different ways "पञ्चानां दशानां च समाहारः pañcānaṁ daśānāṁ ca samāhāraḥ" - A group of five and ten Prakaranas. OR "पञ्चदशानि प्रकरणानि यस्मिन् pancadaśāni prakaraṇāni yasmin" - In which exists fifteen Prakaranas. OR ""पञ्चदशानाम् पूराणि pañcadaśānām pūraṇi" – that which completes the fifteen days, Full moon day. It is because, full moon rays are pleasant and brings bliss.

We can also say, Pancadashi is a collection of Eleven Prakaranas! How? The final group of five book is accepted as one book. The book is split into three groups of Pancaka (five chapters). First five is called as Viveka-Pancaka, the second is Deepa-Pancaka and the final is called as Aananda-Pancaka. This final five chapters are referred to as a single text, with the name of Brahmaananda Prakarana, and this name is referred in one of the chapters. It can be clearly declared, if one does not understand Vedanta from these fifteen chapters, we cannot understand from anywhere.

The author
Generally the authors name in the face of the textbook is given as Shri Vidyaranya, but when we come to the in the beginning of the commentary of 7th chapter it is said the author is Shri Bharati Tirtha. The truth is each chapter is written by the Acharyas at different period of time. And it was collected and presented as one text at a later period.
Shri Vidyaranya who was Sayana Madhava in his early life. There is a rumoured story about him, that he did Laksmi Upaasana, chanting the divine name of Godess Lakshmi,

the Godess of wealth, for a period of time. But, as it should be, he did not get the result of gaining wealth . When he asked the Godess, she informed him that, according to the fate of his this life, he cannot be rich and therefore will give the result of the Karma in the next birth. Therefore, they say, he applied logic, and decided to take Sannyasa, which is accepted to be a new birth. The story is interesting one, but is not true. Because, he was a man of complete Will. Had the ability to turn his desire into not just action, but real. He was the one who established from scratch Vijayanagara empire and established as Harihara Bukka as its king. And he took sannyasa at a very ripe age. This does not prove that he did not gain dispassion till the old age. He was not wearing the Ochre robe, but was following a very pious and dispassionate life. Like, Chanakya who was established the Maurya kingdom single-handedly, was staying in a hut teaching the disciples all his life. Or the life of Sri Appaya Dikshitendra, who had even the king as his disciple, and had the great occult powers, to convert even the begger into a rich man, stayed in only a hut. It is foolishness to see the externality and infer the internal dispassion of the great peoples.

There is another story heard about Acharya. When a Muslim king in the area, to disrespect and in arrogance, went to Acharya with a plate with meat covered with a cloth as an offering. When this plate was presented to Acharya, he asked the Brahmins to receive it and offer it to Sri Sarada, the godess of Sringeri. The muslim ruler, was making fun of this act, but when the offering was brought to be distributed among the people, instead of meat it had sweatmeat. This changed the perception of the king and he went back without disturbing the Matha.

We will see about him again while explaining the Invocation.

नमः श्रीशङ्करानन्दगुरुपादाम्बुजन्मने ।
सविलासमहामोहग्राहग्रासैककर्मणे ॥ १ ॥

namaḥ śrīśaṅkarānandagurupādāmbujanmane |
savilāsamahāmohagrāhagrāsaikakarmaṇe || 1 ||

I salute the lotus like feet of the Guru Shri Shankarananda, whose nature is to destroy the ignorance and its effect , through the knowledge.

Shri means wealth. This should not be confused with the ShriVidya, where it is the worship of the Godess. And when we talk of the ShriVidya, we should understand something very important that all the Upasanas – meditation on a special form along with the mantra. For each according to their nature the mantra and devata (deity) differ.

Therefore no upasana is bigger than the other. They all lead to the same goal of giving purity of mind, which leads us to the study of Vedanta. In SriVidya, the important mantra is Pancadashakshari – the mantra with fifteen syllable. After this the mantra which is accepted to be greater than this in the order of the initiation, beginning with Baala, Navakshari, Pancadaskakshari and finally Shodashakshari. This Shodashakshari also is based on Pancadashakshari. When Sri Bhaskaracharya writes on the Pancadhashakshari, he shows it to be similar to the Gayatri mantra of the Vedas. And we know the firstsloka of the Bhagavata also is based on Gayatri. Gayatri is of the form of Vedas in a nutshell. Since this text is also based on the Vedic knowledge this is Pancadashi.

The author of the text is the one who salutes with the first term "namaḥ" . We see in the beginning of every text about the "maṅgalācaraṇa" – Invocation. Invocation is of three types

वस्तुस्मरणात्मक - vastusmaraṇātmaka – Remembering the Absolute Self.

आशिर्वादत्मक - āśirvādatmaka– Blessing the reader for gaining the result specified in the book.

नमस्कारात्मक - namaskārātmaka – Saluting. This again can be of two types (a) saluting the Guru and (b) saluting the God.

Though the text is starting with a namah. Should it start with the salutation. Because it seems to defeat the purpose of writing the text, since the text boasts of giving the knowledge of Absoulte non-dual Self. And it starts with the salutation which can only be done in the world of duality, when there is something greater than oneself. But since there is no nothing contratictory here, since the Vedanta clearly has a dictum "यावदायुस्त्रयो वन्ध्या शास्त्र आचार्य दैवतम् yāvadāyur trayo vandhyā śāstra ācārya daivatam" – three should be worshipped (respected) until one lives, Scriptures, Guru and God. "नाद्वैतम् गुरुणा सह nādvaitam guruṇā saha" – one should not practice (apply) non-duality with the Guru. One can see the non-duality even with the tiger ready for attacking, but not with the Guru, even as a joke.

But we were discussing about the salutation. In any salutation the one who salutes should be of a lower level than the one who is saluted. And here we are referring to the Acharya as Shri Vidyaranya Muni or Vidyaranya Bhagavan, as I would love to call him. And referring to the Bhagavan, it is said, the one who has the six qualities of Gnana (knowledge), Vairagya (dispassion), Dharma (dharma), Aishvarya (accomplishments), Yashas (name) and Shri (wealth) in totallity. One who does not have anyone greater or equal to himself. As they say in the world "Money is not God, but not less than Him".

But who is this Swami Vidyaranya? Unlike todays works, where we have blurbs which mentions about the author and the book, it is generally not easy to know the who and

what of a person in general and speacially about a Sannyasi of olden days. And in India we didn't have a tradition of recording the History. This became easy for people who wanted to distort it. In the case of others, they preached something and lived a differnet life style. But our Acharyas lived the same life which they preached. This is why we do not know of the time period or place of Bhagavan Bhashyakaara Shri Aadi Shankaracharya, because he lived what he preached. Some say he is born in the particular place of Kalati. He preached the world is Mitya (illusory) and therefore there is no clarity of his beginning or his end. But fortunately we have something mentioned about this author in his own text named Paarasharamaadhava.

श्रीमतिर्जननी यस्य सुकिर्तिर्मायनः पिता।
सायनो भोगनाथश्च मनोबुद्धि सहोदरौ॥
बोधायनं यस्य सूत्रं शाखा यस्य च याजुशी।
भारद्वाजं यस्य गोत्रं सर्वज्ञ स हि माधवः॥

śrīmatirjananī yasya sukirtirmāyanaḥ pitā |
sāyano bhoganāthaśca manobuddhi sahodarau ||
bodhāyanaṁ yasya sūtraṁ śākhā yasya ca yājuśī |
bhāradvājaṁ yasya gotraṁ sarvajña sa hi mādhavaḥ ||

His mother is Shrimati and father is Mayana. Brothers are Saayana and Bhoganatha. He belonged to Yajur veda. In this yajur veda there are two branches, Shukla and Krishna. Since he followed the Bodhayana sutra, which is the Grhya sutra that describes the karmas a Grhasta (family man) should follow, we can deduce he belonged to Shukla yajurveda (the other vedic branch has Aapasthamba sutra). Belonging to the gotra – lineage, of Bhaaradvaaja. And one who is omniscient. And one who goes by the name Maadhava (the name before the Sannyasa – renunciation). Remember, Maadhava should not be confused with Madva, the Acharya who propogated the philosophy of Dvaita – duality.
He had the boldness to call himself Sarvagna – omniscient. And there is no mistake here or ego or boasting hollowly. But, he was an expert in all the Shastras, and to make the reader know about his qualification and authority he says so.
He wrote a text on different subject ,atters and that too in a deep ad sharp way. In Sanskrit – Maadhaviya dhatu vrtti, explaining the meaning and application of the root words.
This expertice of sanskrit can be seen in his text Shankara-dig-vijaya, a biography of the Great Guru Sri Shankaracharya.
His expertice in each of the different philosophies can be seen from his text Sarva-darshana-sangraha, which gives the abridged version of different philosophy.

He has written a beautiful on the Poorva Mimamsa called Jaiminiya-nyaya-mala with a commentary called Vistara. This explains in a couple of verses, the condensed meaning of each of the Adhikarana – topic, in the Jamini sutra.

In the smrti, he wrote the text Parashara-madhavam in which this sloka is seen, which is based on Parashara samhita. In the Purana, he had commented following the Advaita philosophy, upon the Suta samhita which is a part of the Skanda purana.

In the Vedanta he has writen several books. 1) Vivara-premaya-sangraha which gives the essense of the Vivarana-Prameya commentary on the Brahma Sutra Bhashya. 2) Brihadarnayaka vartika sara – an abridged version of the Vartika commentary of Sri Sureshwaracharya, which is a huge commentary on Brihadaranyaka Bhashya on the huge Upanishad Brihadaranyaka. 3) This very text of Pancadashi. 4) And a very famous books called Jivan-mukti-viveka with references from different upanishads, gita and other texts to establish the Mano-nasha and Mano-nigraha (annihilating the mind or controlling the mind). 5) Anubhuti-prakasha – which is an abridged version of many upanishads each as a independent text. 6) A commentary upon the text Aparoksha-anubhuti of Sri Shankaracharya. 7) An independent commentary on Aiteriya, Taiteriya and Chandogya Upanishads.

We are not showing the different texts he had written to establish the authencity of this text. But if we see this, and if we are affected even an iota, about his knowledge and dispassion, we will be blessed. If it takes such time even to read the books he has written, what will be the time which is required to read it. And we are not even saying about the time taken to write these. And it is a fact, the author of any text cannot bring even 10% of what he knows in a text. Even if we accept he has brought about 20% of his knowledge, still it is very less of his real knowledge.

Among the different schools of Advaita, this text follows to a major extend the Vivarana School. But this does not mean, he gets into condemning the other schools like Bhamati etc. And again though he follows the Vivarana, he deviates to throw some deeper insights into the text, maintaining an individuality. Because, all these different schools are just written to teach the seeker the Truth, the methodologies are only imaginations of superior mind to do this. As we see "अध्यारोप अपवादाभ्यां निष्प्रपञ्चं प्रपञ्चते adhyāropa apavādābhyāṁ niṣprapañcaṁ prapañcate" – The vedanta teached the Truth of non-duality (absence of world), by superimposing and de-superimposing. And Sri Sureshvarachary in his text Naishkarmasiddhi says "yayaa yayaa bhavet pumsaam…" – whatever is the methodology that helps an individual in gaining the knowledge, one should accept that to be their school. By this we are not endorsing the saying "all the path leads to the same goal" said in the lines of "all road leads to Rome". We may reach the sumit of the mountain through the different paths, but it need not be the same summit! Similarly all the philosophies follow different goal, and therefore all path do not lead to the same goal of Self knowledge.

We saw the knowledge of the Author. What about his Vairagya (dispassion). It is said in the Mantra Shastra, if we do a particular mantra a particular way, one will the accomplishment (Siddhi), of divining the precioius treasures hidden underground. And we hear from the life of Acharya he had this Siddhi, which helped him to find the old Throne of great powers along with the wealth. He used this wealth and the throne, during the establishment of Bukka Kingdom. Not just that, it is also said, when he used to go to do the morning duty of releiving himself, the precious stones he saw was just seen to be equivalent to the feaces. This is not the measure of understanding the dispassion of the Acharya, but being a prime minister of an important kingdom, he had givenup not just the power (that comes with the position) but also the wealth.

The above mentioned is the stories linked to his life, which may or maynot be true. But we know for sure this story about his humility. When he writes a commentary or a book, he invites learned people for discussion on the same. When he had written a commentary on the text called Sri Rudra, which is an important poem in the Krishna Yajur Veda (though is also seen in a different note, in Shukla Yajur Veda); he had invited learned people, as usual. When he presented that text in front of them in a forum and brought the open discussion. One among the learned brahmins, had questioned him on the commentary. Acharya had commented upon the term "hrishikeshaaya" as three terms "hrishi ka isha" – hrishi means vishnu, ka means brahma as in "kam kham brahma" (the term ka and kham refers to brahma) and finally isha means Shiva. The learned man asked him, "how can the term hrishikesha be broken as 'hrishi ka and isha', as it is not a compound word of three word, as the proof is the way it is chanted in pada patha". There are different patha - ways of chanting, 1) Sanhita patha – chanting the verses as it is, 2) Pada Patha – chanting each word, by breaking the compund word too, 3) Krama Patha and Gana Patha – chanting it in a way of going forward and backward like a dance of words. In Pada Patha, this word is not broken into three. When this error was pointed out to him, he accepted it completely and removed it after an apology.

We don't know if their father was famous, but his younger brother Saayana was the eleventh pontiff of the famous Shringeri Matha and authour of the later portion of this book Sri Bharati Teertha, whereas Swami Vidyaranya was the twelfth pontiff. Incidantally, though we know Sri Bharati Teertha was a pontiff for a great time, and therefore we can understand that he took Sannyasa at an early age. Other than this not much is known about him.

The funny thing is, instead of trying to gain the pre-requisites (Sadhana-sampatti) we had seen them in the Acharya.

This prakarana has a famous commentary "Tika", by Sri Ramakrishna Pandita, who is a disciple of both the Acharyas. This he proves by taking both the names of both of them with great respects. As usual, Nothing much is known about him. In the commentary he calls every chapter as a individual book "Prakarana".

What is a Prakarana? It is said "शास्त्रैकदेशसम्बद्धं शास्त्रान्तरे स्थितम् śāstraikadeśasambaddhaṁ śāstrāntare stitam" The text that deals with a single concept explained in any shastra is called as Prakarana. This can be for any philosophy. We are here dealing with a Vedanta Prakarana. The topic of each chapter is the same Self, dealt in different ways.

The subject matter of each of the fifteen Prakarana is and thenumber of Sloka (verse) in each at a glance:

१ तत्त्वविवेकः। ६५
1 tattvavivekaḥ | 65
The deals with the general aspect of Vedanta as discussed in texts like Tattvabodha. And discuses the Mahavakya (Ultimate statement) "tat tvam asi" (that you are).

२ भूतविवेकः। १०३
2 bhūtavivekaḥ | 103
The discusses the advanced topics of the previous chapters, and in the statement "sadeva saumya idam agra aasit" is discussed here.

३ पञ्चकोषविवेकः। ४३
3 pañcakoṣavivekaḥ | 43
The nature of Atma and the identity of individual self (atma) and the Absolute Self (Brahman) is discussed.

४ द्वैतविवेकः। ६७
4 dvaitavivekaḥ | 67
The speacial discussion of Jiva and Iswara Srshti (creation of individual and collective self)

५ महावाक्यविवेकः। ८
5 mahāvākyavivekaḥ | 8
The four Mahavakyas are discussed in this. Whatever is discussed in the previous is presented with the validity from the Scriptures.

In the Dipa-Pancaka (the five chapters of lamp), some special ideas are presented. The first three chapter are accepted to be for the Uttama-adhikari (Best Seeker).

The nature os Atma is enquired into, the nature of Iswara, what is Brahma-Gnaana (Self-knowledge) and its result is discussed.

From here the text written by Sri Bharati Teertha starts from here.
The statement "ātmānaṁ cet vijānīyāt ayam asmi iti pūruṣa kimicchan kasya kāmāya śarīraṁ anusañcaret" is discussed in detail, explaining every word in this mantra.

The concept of "Baadhaasaamaanadhikaranyam' (negation of something in the same substratum as it is seen) is discussed, the method of the vakyarthagnaana (knowledge of the statement), Shruti being the valid proof for gaining knowledge is discussed.

The teaching for Mandha and Madhyama adhikari (dull and mediocre seeker) seen in the next two chapters. Though it is for them, the Upasana which is discussed here is not a simple one. The meditation on the unattributed Self is discussed here. This is a special discussion which is accepted here, since no other teacher accepts the possibility of meditating on the unattributed Self.
The people who have started to study the shastra is accepted as adhikari (seeker) here. Normally the one who has not started the study is refered to as Mandha.
Mandha : naana-jiva-vaadha (pluarility of individual self),
Madhyama : eka-jiva-vaada (single individual self),
Uttama : ajaata-vaada (the school accepting no creation),

For the people who have achieved the Paroksha-gnaana (mediate knowledge), to achieve Aparokasha-gnaana (immediate knowledge) these Upasanas are discussed. The different types of seekers and their travel after leaving this world is discussed.

The discussion of Adhyaropa (superimposition), nature of Jiva, nature of Paramatma etc. Whatever was explained earlier in the previous chapters is explained in a different way.

The text comes naturally to its conclusion here. The next five chapters which is accepted to be an individual book deals with the result (phala) that is achieved through the shastra. The reason for discussing this here is for making the person interested in the knowledge of earlier chapters.

११ ब्रह्मानन्दे योगानन्दः। १३४
11 brahmānande yogānandaḥ | 134
The result of the subject matter is discussed here.

१२ ब्रह्मानन्दे आत्मानन्दः। ९०
12 brahmānande ātmānandaḥ | 90
The discussion of bliss for the sake of the mandha adhikari (mediocre seeker) is done.

१३ ब्रह्मानन्दे अद्वैतानन्दः। १०५
13 brahmānande advaitānandaḥ | 105
The discussion on the Upadhana karana (material cause) and nimitta kaarana (instrumental cause), enquiry into the statement "vācārambhanaṁ vikāro nāmadheyam mṛttiketyeva satyam" is done, general inquiry into the name and form (naama and rupa) and its result .

१४ ब्रह्मानन्दे विद्यानन्दः। ६५
14 brahmānande vidyānandaḥ | 65
The four types of vidya, kaama-avapti (gaining the desired) and krtakrtyata (gaining what needs to be gained) etc

१५ ब्रह्मानन्दे विषयानन्दः। ३५
15 brahmānande viṣayānandaḥ | 35
The discussion on the manovrtti (the thought function) and the nature of vidya is also done.

The current chapter is known as Tattva-Viveka Prakarana, but the commentator has given it a different name of Pratyak-Tattva-Viveka Prakarana. The summary of the subject matter of this chapter should be understood first.

> The name of the text Tattva-Viveka should be understood (Tattva means Substance and Viveka means discrimination).
> 1. For this first Tattva is explained.
> 2. To understand Tattva we also need to understand what is atattva (non-substance).
> This completes the discussion of Self and non-self.

3. Then the knowledge of Viveka should be gained. The knowledge of Drig (Seer) and Drshya (Seen) is Viveka.

Now we should understand what is Drshya. Here it is discussed in three classifications as Sthira (immovable) - is waking state, Asthira (moving) - is the dream state and Tama (primal ignorance) - is the deep sleep.

4. Which among this should be gained and which should be discarded.

5. Establishing the Samvid (knowledge) to of one form in all the three states (waking, dream and deep sleep). Whence this ignorance, if Samvid is unchanging (eternal) and why it is not experienced.

6. What is the nature, definition, how it came into existence etc are explained.

7. How does this Prakrti (Ignorance) create the Char and Achar (moving and immoving) things. And if the creation happens from Ignorance, then it means it is also a substance, to remove this erroneous knowledge, ignorance is established as Gnaana-nivartya (dispelled by knowledge). If it is dispelled by knowledge, does it mean it is removed even by the knowledge of Pot etc? No, only by the knowledge of the non-dual Self.

8. This Prakrti is of the nature of three parts (triguna), of Sattva, Rajas and Tamas. And since the three attributes are inert in nature, they do not and cannot have the quality of producing / creating anything.

9. The creation through Pancikarana (Procesing) of the unprocessed five elements (apancikrta-panca-maha-bhuta).

10. Inquiry into the five sheaths (Pancakosha) of Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya. How did this identification with the body - sense-organ complex come.

11. How should this Viveka (discrimination) be done. And we follow the Anvaya (direct concomittance / co-exitence) and Vyatireka (indirect concomittance / co-absence).

12. In the non-dual Self which is established through the Anvaya and Vyatitreka, what is the Pramana (means of right knowledge).

13. And here the Mahavakya "tat tvam asi" is explained as the proof. And how this statement should be understood is also discussed.

14. What is the necessity of a Guru to understand this Truth. What should one do with the Guru.

15. One should do Shravana (listening), Manana (reflection), Nidhidhyasana (contemplation) and Dhyan (Samadhi).

16. Finally, the result of Samadhi. Removal of Karma, Vasana (thouoght imprints) and attaining the Immediate knowledge. Establishing in the Gnani (realized) activity of teaching etc and will not be like an inert object.

The text starts with 'Namah', to show the humbleness, humility and devotion of the Acharya towards his Guru.

Who is this Shri Shankarananda? Why have we added this *Shri*. Shri is a mark of respect like Mister, we use in english. But, this Shri can also be given to people due to fear or favour, who are influential but are not really worth respecting, like one calls a theif, Mister. Here this Shri is not added for the sake of any reasons like fear or favour for the author's self, but for the sake of ourselves – the readers. Because, in Bhagavad Gita, when Arjuna asks Krishna about his state (future), if he does neither achieve the knowledge of Truth nor is he gaining the objects of the world? For this Bhagavan promises, he will be born in "shuchinaam shrimataam geha" (in a house which is clean (pious) and wealthy (endowed with auspiciousness)). Here, the Acharya has added the Shri to refer to that promise of Bhagavan, that he will gain that Shri endowed place. Shri in the idea of wealth is not wrong too, from the standpoint of the Manda and Madhyama seeker.

Now we come to the next word, *śrīśaṅkarānanda*. Who is this Shankarananda is name of the Guru of Acharya. Some say he was probably Shankarananda Tirtha, some opine him to be Shankarananda Saraswati thinking him to be the Author of the Vedantic text called AtmaPurana. But there is no proof that it is him. Since this name like Ramananda etc are very common name, that even under Saraswati there should be at any time, not less than 10 Shankarananda Saraswati. There is one commentator on Bhagavad Gita, who is also Sri Shankarananda, and therefore his commentory is called as Shankaranandi. Who, where, what etc of any monk should neither be asked nor be said. AS it is said in the Upanishad "तमेव एकम् जानत आत्मानम् अन्यान् वाचान् विमुञ्चत अमृतस्य एषा सेतुः tameva ekam jānata ātmānam anyān vācān vimuñcata amṛtasya eṣā setuḥ" – one should only know that Self and leave other useless talks, this is the means for immortality, there is no necessity for the Seeker to know about one or other. Because, all the stories about anyone is only a discussion about non-self. But it is not completely useless, still to show the greatness of the Guru, thus establishing the validity of the text through it and to instill the Shraddha – faith (here we explain it as faith, in other place where we discuss the four pre-requisites, it should be understood as surrender). Could be talking about Shri Shankaracharya. As Shri Sureswaracharya says "भव नाम भृतः bhava nāma bhṛtaḥ" Bhava means Shiva who is also known as Shankara. It is a custom of not specifying the elders name directly.

Thus, we understand that Shankarananda is the Guru. And who is a Guru? This is answered in the text like Guru Gita etc, where the term 'gu' stands for ignorance and 'ru' stands for removal. Thus the one who removes the ignorance (of the disciple) is Guru. Some places, they use this term as a frendly word, as we say 'hello friend', they use 'hello guru'. But the tradition uses this only for the one who removes the ignorance about the self, as it is said "अज्ञाननाशकाय गुरवे नमः ajñānanāśakāya gurave namaḥ".

Here the salutation is not done directly to the Guru, but to the feet of the Guru. What is so great about those feet? Author says *"ambujanmane"* the one which is born out of water is ambuja. If by this the author wants to refer to the softness of the feet, then he is mistaken, he could have used the name of the other flowers, like rose, because it is much softer than the lotus. If he wants to refer to the fragrance, again there are much fragrant flowers than lotus. If he wants to refer to the intoxicating nature, again we have flowers which are famous for that like Marijuana flower (known as vijaya pushpa, as marijuana is called a vijaya patra). Or, if one wants to say, it is not what is seems to be, still there is a flower called as 'malati pushpa' which looks like a leaf, or more dangerous carnivorous flowers in the wild are better example. Therefore, we should understand why the feet is equated with lotus. Bumble bee, has the nature of drilling hole in bamboo or brick, but if it gets stuck in this lotus it will not be able to drill its way out. It cannot be said, it dies because of the smell inside the closed lotus, it has seen even better fragrance. To show as a symbollism, the bumble bee of ignorance, if gets stuck in this lotus feet, there is only one way out, its annihilation.

Should not say, how can an inert feet, since we are not talking about the whole being, remove the ignorance? Because, we are talking about the feet of the Guru. This is refered to as a symbolism (alankara) called parinama (transformation). The feet which is transformed into a lotus or the lotus which has transformed itself into the feet. Another example to explain this symbolism is the word 'madira ikshana' (intoxicating eyes), but it is to refer to an eye which gives joy to the one who is an object to its sight. We have similar words like 'padmapada" a name given to Shri Shankaracharya. Lotus is also used to refer to knowledge. We have lotus seat for the Gods, and one god nila (or tara in buddhism) who is godess of knowledge, holding a blue lotus.

The next word *"savilāsamahāmoha"* the great delusion along with its expansion (vilasa). What is vilasa? the world of duality. All the differences, 1) between self and non-self 2) sajatiya (differences of same class, among two apple tree), vijatiya (differences of different class, among apple and orange tree) and svagata (difference in itself, in the same itself the branch, fruit, flower etc). We normally see the duality as, differences between - 1) Jiva (individual slef) and Iswara (collective self (God)) 2) Jiva and Jada (inert world) 3) Jiva and Jiva, 4) Iswara and Jada and 5) Jada and Jada. Duality is seen in any effect, and this is called as 'vilasa'. Thus, along with the effect, the 'Mahamoha' (great delusion) will be annihilated.

What is *mahāmoha*? This is the primal ignorance. It is used as an adjective to the grāha. Graha some translate as crocodile, since it is something which is very strong and we even use it to store out sword, as a protective outer cover. Some translate it as shark or ghost. This is in accordance with their fear factor. In Vivekacudamani it is said "विषयाख्यग्रहो येन सुविरक्ति असिना हतः स गच्छति भवाम्भोदेः परम्प्रत्यूहवर्जित viṣayākhyagraho yena suvirakti asinā hataḥ sa gacchati bhavāmbhodeḥ parampratyūhavarjita" – the one who destroys with the great sword dispassion the crocodile of objects, of attains a place which is devoid of

defects. We want to cross the river of samsara holding on to the crocodile, thinking it for a wooden block. Since there can be nothing which can be a greater delusion, this primal ignorance is called as Mahamoha. *Grāha* from the standpoint of grammar isused in the sense of superimposing, controlling; thus the one which completely removes ones nature and imposes its nature. It can also mean the planets which causes all the trouble. *Grāsa* means 'bandhe' to bind, 'graase' to grasp and 'adane' to eat. The one (lotus feet) which by giving the knowledge destroyes the bondage of ignorance. ekakarmaṇe means only job. This shows, there is nothing for the Guru to do, and nothing he should be approached for other than for removal of ignorance. But 'tvameva mata ca pita tvameva' says, the Guru is everything. Here he takes all these forms for removing the ignorance of the disciple, and therefore the primary duty of the Guru is to remove the ignorance.

Normally in the Invocation the four pre-requisites of the text 'anubandha-catushtaya' also are shown. They are Vishaya (subject matter) – the identification of individual self with the Absolute Self (brahmaatmaikya), Prayojana (purpose / result) – removal of primal ignorance and attainment of the Absolute Self, Sambandha (connection / relation) – Pratipaadya – Pratipaadaka (the one which is established (Self) and the one which is the means (the text)) and Adhikari (eligibility) – the one who has aquired the four pre-requisites (sadhana-catushtaya) as specified in other Vedantic text.

रामकृष्ण टीका
rāmakrsna tīkā

नत्वा श्रीभारतीतीर्थविद्यारण्य मुनीश्वरौ।
प्रत्यक्तत्त्वविवेकस्य क्रियते पददीपिका॥

natvā śrībhāratītīrthavidyāraṇya munīśvarau |
pratyaktattvavivekasya kriyate padadīpikā ||

kriyate - The commentary is done by me; what is it named - *padadīpikā* - illumining every word. For which text? *Pratyaktattvavivekasya* The of text was given the name *tattvaviveka* earlier, now he is referring to it with a different name. The inquiry into the Truth is *tattvaviveka* and to show the Truth is not different from ones own self, i.e. to show the identity between the individual self and the Absolute Self, **Pandit** (for convenience we will refer to the commentator as Pandit) has added the term *Pratyak* - Individual self. Writing this book after saluting - *natvā*, And finally, saluting whom? *śrībhāratītīrthavidyāraṇya* by saluting both the great Muni, Shri Bharati Tirtha and Sri Vidyaranya. It should have been otherwise, i.e., first he should have saluted Sri Vidyaranya (4 vowels) and later Shri Bharati Tirtha (5 vowels) according to the Sanskrit sutra alpāctaram - which declares, the word with less vowel should be used in the beginning of a compound word. And we saw though it is written by both the Acharyas,

the latter one was more famous, by this rule also his name should be read first. Though this maybe so, This Pandit seems has studied from both the Acharyas, thus he must have studied from the 11th pontiff first and later from the 12th pontiff. Thus showing respects in that order he has used the the names as seen here. They both are not to be taken as just another Sannyasi (monk), but are *munīsvarau* – both who are greatest (lord) among the Munis. Muni is one who has the habit of reflecting on the scriptures (mananaat muni)

प्रारीप्सितस्य ग्रन्थस्य अविघ्नेन परिसमाप्तिप्रचयगमनाभ्यां शिष्टाचारपरिप्राप्तम् इष्टदेवता गुरुनमस्कार लक्षणं मङ्गलाचरणं स्वेनानुष्ठितं शिष्यशिक्षार्थ श्लोकेनोपनिबध्नाति अर्थादिषियप्रयोजने च सूचयति नम इति।

prārīpsitasya granthasya avighnena parisamāptipracayagamanābhyāṁ śiṣṭācārapariprāptam iṣṭadevatā gurunamaskāra lakṣaṇaṁ maṅgalācaraṇaṁ svenānuṣṭhitaṁ śiṣyaśikṣārthaṁ ślokenopanibadhnāti arthādviṣayaprayojane ca sūcayati nama iti|

prārīpsitasya granthasya – before writing a text the author will have a clear view of what and how he should write and how not. Writing then, is only connecting the dots. *avighnena* – the text should be completed without any obstacle. What is said in the beginning is a general style to start any commentary on a text, to teach the disciples and this will be said later in this statement. Because, we already saw, Shri Vidyaranya is not a simple person, he was famous in the tradition in lieu with the Sri Shankaracharya and the first pontiff of Sringeri Peetha Shri Sureshvaracharya. As it is said in taiteriya upanishad "कामान्नि कामरुपम् अनुसंचरन् kāmānni kāmarupam anusaṁcaran" – the liberated one gains desired objects and forms. For us Vedantins the liberated one and especially the Guru, is God himself. Therefore, there was no necessity for the Acharya to do this invocation, a mere willing for it to happen would be suffice. Still, keeping ignorant people like us in consideration, Both Acharya and Pandit have said this, as is generally said.

Avighnena – The obstacle can be of different types, one will not be able to finish the text due to sickness or death, the mind maybe involved in some other things or text etc. So without any obstacle, *parisamāptipracayagamanābhyāṁ* - the text should have completion and also be well received by readers.

Why does one write a Mangalacharana? 1) For the removal of obstacle. 2) for it to be famous. 3) It is said, the text should have one in the beginning, middle and end. And in the Mahabhashya, which is a commentary on Panini Sanskrit sutra by Sri Patanjali, it is said one who does Mangalacharana, will become endowed with long life and valour. And finally, 4) to teach the disciple. Because, there are texts which did not come to an end even with many Mangalacharana, and in the case of Nastika texts (texts by atheists), it is seen they are complete without any mangalacharana, and if it was done just as a prayer outside of the text which is possible too in the case of Astika (Thiest), the disciple could be confused about the necessity of it, thus to teach him *śiṣyaśikṣārthaṁ*. Therefore, than

for the other reasons, the primary reason for the mangalacharana here is to teach the disciple.

śiṣṭācāraparipraptam - Mangalacharana is something which is gained through the tradition. This is how it is done, and these are the things which needs to be said in it. There is a traditional accptance of a imagined vedic statemen ' samaapti kaamo mangalam aacareta' – one how desires completion should perform an invovation.

iṣṭadevatā gurunamaskāra lakṣaṇaṁ - the guru who himself is the Istadevata – the deity of worship. For Vedantins, the God and Guru is not different. And infact, the Guru is more than a God. It is said in Svetasvatara Upanishad "yasya deve para bhakti…" – the Self will reveal itself only to the one who has great devotion towards the God, and as to God towards the Guru. Also, if Guru and God are together, one should salute the Guru first and wait for his instruction to salute the God. Again, if the God is angry the guru can protect and even God cannot protect if the Guru is angry. Therefore salutation to the Guru , who is God himself is done.

śiṣyaśikṣārthaṁ ślokenopanibadhnāti – And it is done to tran the disciple about the tradition. All this is done through the Shloka, verse.

arthādviṣayaprayojane ca sūcayati nama iti – Along with the salutation done in the invocation, the subject matter and the result are stated. In the invocation, it is normal to combine the Anubandha-Chatustaya – the four requisites of a book. Any book should have these for things in the beginning for the ease of understanding for the readers. These four are – Adhikari (the qualified person), Vishaya (subject matter), Sambandha (the relation between the text and the reader, the reader and the subject matter and the subject matter and the text) and finally, Prayojanam – the end result one gains from reading the text. Here in the invocation, the Vishaya and Prayojana (subject matter and result) are said, the other two will be discussed later. Prayojana- if the result is unknown or unspecified, even a fool will not be interested in reading it. And though the result is interesting, if the subject matter is not of any interest to me, I will not study the text. Therefore, both of them are specified here in the beginning. The meaning of Namah was discussed in the beginning.

Shri Padmapadacharya in his commentary on the mantra explainig the meanin of "Om Nama Shivaya", says 'namah' means 1. Devotion, 2. Dispassion, 3. To gain the knowledge of identity of I with Shiva, 4. I am a servant, and only a servant, 5. I giveup whatever is 'this' for gaining 'That', when 'this' is givenup only I remains, 6. You are of the form (nature) of auspiciousness (shiva), because of you I have become unlimited (namah) from being limited (anamah).

शं सुखं करोति इति शङ्करः सकलजगदानन्दकरः परमात्मा । 'एष ह्येवाऽऽनन्दयति' (तै दृ २.७.१) इति श्रुतेः । आनन्दः निरतिशय प्रेमास्पदत्वेन परमानन्दरूपः प्रत्यगात्मा शङ्करश्च असौ आनन्दश्चेति शङ्करानन्दः प्रत्यगभिन्न परमात्मा

śaṁ sukhaṁ karoti iti śaṅkaraḥ sakalajagadānandakaraḥ paramātmā / 'eṣa

hyevā"nandayati' (tai – 2.7.1) iti śruteḥ / ānandaḥ niratiśaya premāspadatvena

paramānandarūpaḥ pratyagātmā śaṅkaraśca asau ānandaśceti śaṅkarānandaḥ pratyagabhinna paramātmā

But Pandit does not accept Shankarananda to be the name of the Guru, and breaks this word as a compound word as "शङ्करश्च असौ आनन्दश्च *śaṅkaraśca asau ānandaśca*" one who is Shankara and at the same time aananda (bliss). Here Shakara could mean Brahman and Ananda Jiva, thus the term shows the identity of individual self with the Absoulte Self, as seen in the Mahavakya. Because, as seen earlier *'sham'* is used to show happiness (bliss) and one who gives bliss is shankara. Who give bliss? Paramatma, which gives bliss to every being. If the Self is not bliss, who will desire to breath says Taiteriya Upanishad. And Taiteriya Upanishad says *"eṣa hyeva ānandayāti itī"*- It is this Self which give bliss to every being. And since the Pratyagatma – individual self, is object of supreme desire / love. Though this will be explained in detail later, the gist is - we love ourself than anything else, and the love for everything is only for the sake of the love for self, as said in the shruti "आत्मनस्तु कामाय सर्वं प्रियं भवति *ātmanastu kāmāya sarvaṁ priyaṁ bhavati*". Thus, the identity of the individual self with the Absolute Self is shown.

Therefore Shankarananda could mean 1) His guru Shri Shankarananda 2) Shri Shankaracharya 3) Shri Vidhya Tirtha 4) Any realised soul 5) identity between individual self and Absolute Self.

स एव गुरुः। 'परिपक्वमला ये तानुत्सादनहेतुशक्तिपातेन । योजयति परे तत्त्वे स दीक्षयाचार्यमूर्तिस्थः' इत्यागमात् ।

sa eva guruḥ / 'paripakvamalā ye tānutsādanahetuśaktipātena /yojayati pare tattve sa

dīkṣayācāryamūrthisthaḥ' ityāgamāt /

He is the Guru. But here we should be carefull, because there is every possibility of misunderstanding this statement, some people say, this Self is the Guru, therefore there is no necessity for searching for an external Guru.

Though this maybe true, since there is nothing other than the Self, still, it is said, for the one who is *paripakvamalā ye* - for the ones who have no impurities, like Sri Ramana Mahrishi or Sri Ramakrishna Paramahamsa etc, there is no need for an external Guru. Ramana Mahrishi without an aid of the Guru, was able to understand the Truth. And Ramakrishna Paramahamsa did it with least help from his Guru Totapuri. But they are case of exceptions, and always, exceptions don't make rule.

For them, *tānutsādanahetu* – to destroy the obstacle of ignorance for their knowledge. *śaktipātena* – through the method of Shakti pata. This is an ancient acceptance, of accepting the grace (shakti) to flow (pata) from the Guru to the disciple and *yojayati pare tattve* – make them one with the Absoulte Self. The example for another recent kind of practice is Reiki, Pranic kealing etc. In the tradition the reason for study of the scriptures directly from the Guru is because through the words of the Guru a flow of Shakti is accepted, which is also true for the Mantra initiation etc. The study not just gives the strength to receive the teaching but also the power to understand the teaching. There is another word here in text *'sadīkṣayā*, which is explained as *"diyate kshayati itī"* that

initiation which after being given destroys the ignorance. Because the Shravana (listening) is accepted to be Antaranga-Sadhana (internal practice), when compared to chanting etc. Chanting Sahasranama (verses on 1000 names of gods) is good practice, better than it is chanting one name of Iswara, and better than this is listening to Shastra. Because Shravana gives mediate knowledge (paroksha gnana) which removes the obstacles for immediate knowledge (aparoksha knowledge), and definitely not the immediate knowledge directly. This is said by *"yojayati pare tattve"*. **This** *"sadīkṣayā"* can be explained as *"sad-īkṣayā"* with a compassionate glance. Like the feet which has the potential to remove the Samsara (the cycle of birth and death) of the disciple, so does the compassionate glance of the Guru.

And what places them in the Truth? *"Ācāryamūrtistha"* – the Truth established in the Guru. This Truth is that which exists within and without the body. Because the body etc is not Guru, i.e. limiting the Guru to be only the body is the fallacy of the disciple. As said in the Upanishads "ब्रह्मविद् ब्रह्मैव भवति brahmavid brahmaiva bhavati" – the knower of Self, is verily the Self. Thus the Self is the Guru not for only the people who are pure but also for the people who are purified by actions. This is the reason for the knowledgeable ones to say, Self is Guru for all. Where is this said, is answered with *"ityāgamāt"* – from the scriptures.

श्रीमांश्चासौ शंकरानन्दगुरुश्चेति ‘गन्धद्विप’ इत्यादिवत्समासाः ।

śrīmāṃścāsau śaṃkarānandaguruśceti ‘gandhadvipa’ ityādivatsamāsāḥ /

This statement is something to do with sanskrit grammar showing the etymology of the word. The compound word *"śrīśaṃkarānanda"* is like the compound word *‘gandhadvipa’, which is brokes / expanded as "gandhavāṃścāsau dvipaśceti"*. Dvipa means that which drinks by two ways, i.e. an elephant, which drinks through the trunk and mouth. Gandavan means frangrant – which is when the elephant becomes mad, it leaks some stuff through the ears. Therefore, the whole word means, a wild / mad elephant. Here the word there is *"śrīśaṃkarānanda"* as for *‘gandhadvipa’*, belongs to the family of compound word called Madhyamapada-lopa samasa, because there is an in-between term ‘saha’ – along with, which is getting ‘lopa’ – dropped.

अनेन श्रीगुरोरणिमाद्यैश्वर्यसंपन्नत्वं सूचितम् ।

anena śrīguroraṇimādyaiśvaryasampannatvaṃ sūcitam /

What does this Sanskrit discussion has to do with? To answer this he says, *"anena śrīguroraṇimādyaiśvaryasampannatvaṃ sūcitam"* – with this previous statement, the supernatural accomplishments of the Guru like anima etc. are shown. There are eight accomplishments that are enumerated in Yoga Sutra etc. text, 1) Aṇimā – becoming atom sized, 2) Mahima – becoming extraordinarily huge, 3) Garima – very heavy, 4) Laghima – very light (weightless), 5) Prāpti – being anywhere desired, 6) Prākāmya – gaining whatever desired, 7) Iṣiṭva – ruling the world, 8) Vaṣiṭva – ruling the entire nature.

Since, Guru has the ability to destroy the Ignorance (explained as crocodile), these accomplishments are nothing. It is the nature of the babies to see their father as all-powerful, similarly the disciples see the Guru as all-powerful. It is not a must for the Guru to display these accomplishments, but according to their past karma, these naturally come to him. We say 'display' and not 'have', because the Guru is nothing other than the Self, and as already said, he is verily the Iswara, therefore, it is naturally in him. And most importantly, people who have these accomplishments need not be realized.

यद्वा श्रिया भूत्या शं करोतीति शंकरः । 'रातिर्दातुः परायणम्' (बृ – ३.९.२८) इति श्रुतेः । अनेन श्रीगुरोर्भक्तेष्टसंपादने सामर्थ्यं सूचितं भवति ।

yadvā śriyā bhūtyā śaṃ karotīti śaṃkaraḥ | 'rātirdātuḥ parāyaṇam' (bṛ – 3.9.28) iti

śruteḥ | anena śrīgurorbhakteṣṭasaṃpādane sāmarthyaṃ sūcitaṃ bhavati |

Otherwise, the one who brings happiness by bestowing one with the wealth of the world. This is said for the people who are not interested in the knowledge. From the Absolute Truth, why this sudden U-turn, to show this, to show the proof for this a statement from Brihadaranyaka Upanishad is quoted. "**rātirdātuḥ parāyaṇam**", here the word *rātiḥ* is from the root word '*rā dāne*' – *to give, donate*. *dātuḥ* - donator / giver, *parāyaṇam* – the abode. That which is the abode of the people who give donations.

We go near the fire, not for feeling the cold, but to feel the heat. Similarly this Guru who is endowed with Viveka and Vairagya, when one is in his proximity, only those qualities will definitely be having an effect on the disciple. Therefore with this validity from the Scripture, it is established that the Guru has the power to bless, the disciple for whatever he needs. He is all-serving, whatever is the need of the disciple, and this Guru has the power to fulfill it, just merely by his will.

तस्य गुरोः पादावेवाम्बुजन्म कमलं तस्मै नमः प्रह्वीभावोऽस्तु ।

tasya guroḥ pādāvevāmbujanma kamalaṃ tasmai namaḥ prahvībhāvo'stu |

That Guru's *pāda* – feet are, to stree he is not talking about the whole leg, but only the feet, the term *eva* (only) is used. *Ambujanma* – that which is born out of water, the term *ambu* means water and *Ja* is added as a suffix to say 'born of'. What is born of water? *kamalaṃ* - lotus. What so? To those feet, my *namaḥ* - salutation, the meaning of that is explained as *prahvībhāvo'stu* –my devotion to it. We already saw different meanings for *namaḥ*.

किंविधाय ? सविलासमहामोहग्राहग्रासैककर्मणे, विलासः कार्यवर्गस्तेन सह वर्तते इति सविलासः, एवंविधो यो महामोहो मूलाज्ञानं स एव ग्राहो मकरादिवत्स्ववशंप्राप्तस्यातीव दुःखहेतुत्वात् तस्य ग्रासो ग्रसनं स एवैकं मुख्यं कर्मव्यापारो यस्य तत्तथा तस्मै इत्यर्थः ।

kiṃvidhāya ? savilāsamahāmohagrāhagrāsaikakarmaṇe, vilāsaḥ kāryavargastena saha vartate iti savilāsaḥ, evaṃvidho yo mahāmoho mūlājñānaṃ sa eva grāho

makarādivatsvavaśaṃprāptasyātīva duḥkhahetutvāt tasya grāso grasanaṃ sa evaikaṃ mukhyaṃ karmavyāpāro yasya tattathā tasmai ityarthaḥ |

For what kind of Guru are you doing this Salutation? For this the answer is given from the invocation *"savilāsamahāmohagrāhagrāsaikakarmaṇe"*. As is the style of a commentary, he is expanding this compound word by breaking it and explaining it. *vilāsaḥ* means *kāryavargastena*, which means all that which is seen as the effect, i.e. everything here, the whole creation. This we discussed, when we discussed the different types of duality (Self-non-self; sajatiya etc; jiva, jada and Iswara) . *vilāsaḥ saha vartate iti savilāsaḥ* - That which exists along with its effect is called *savilāsaḥ*, the expansion of the word *savilāsaḥ* is given here. *evaṃvidho yo mahāmoho* – The great delusion of this form. Here, seeing the world as duality itself is the delusion and this is explained with the term which follows *mūlājñānaṃ* - the primal ignorance. There are two types of Ignorances accepted in Vedanta, *mūlājñānaṃ* and *tūlājñānaṃ;* the ignorance of the Self is the former and the ignorance of the pot etc. objects is the latter. It is said, *"moha eva mahāmrtyu"*, for the seekers, identity with the body etc. is accepted to be death. It is not just the body, but everything in this world; this is explained through the next chapter. And this ignorance is accepted as *sa eva grāho* – the bondage.

Why is it accepted as something which binds? *makarādivatsvavaśaṃprāptasyātīva duḥkhahetutvāt tasya* – because it is the cause of sorrow to things which comes in its grasp, like the crocodile etc. How can an inert object bind us? Inert object in itself is not a problem, but when we start having attachment or aversion towards it, the problem starts. Due to the thought about those objects, we forget our real nature. We can therefore say, like crocodile it is the cause for sorrow. But we should exempt Bhagavan Bhashyakara here, because he was able to get released from the samsara, through the crocodile. He used the crocodile which was grasping his leg as a tool to convince his mother for Sannyasa.

tasya grāso grasanaṃ – Its grasp, destruction, here we should remember this destruction is through the knowledge (gnana nibandhena). And this is done through the initiation of the teaching of the scriptures as said through '*(śaktipātena) sadīkṣayā*'. And through this knowledge, *Sa eva ekaṃ mukhyaṃ karmavyāpāra* – giving that knowledge which is the only important action, transaction. As is said, the realized one does not have any other karma other than guiding the qualified seeker. To that Guru, *tattathā = tasmai ityarthaḥ*, my salutatations. Here the author is saluting the lotus like feet of the Guru, which has the power to destroy the ignorance; the cause for all the sorrow, like the crocodile; along with its effect through the initiation of knowledge.

अत्र च शंकरानन्दपदद्वयसामानाधिकरण्येन जीवब्रह्मणोरेकत्वलक्षणो विषयः, जीवस्य भूमब्रह्मरूपतयाऽपरिच्छिन्नसुखाविर्भावलक्षणं प्रयोजनं च सूचितम् । सविलासेत्यादिना । निःशेषानर्थनिवृत्तिलक्षणं प्रयोजनं मुखत एवाभिहितम् ॥ १ ॥

atra ca śaṃkarānandapadadvayasāmānādhikaraṇyena jīvabrahmaṇorekatvalakṣaṇo viṣayaḥ, jīvasya bhūmabrahmarūpatayā'paricchinnasukhāvirbhāvalakṣaṇaṃ

prayojanaṃ ca sūcitam | savilāsetyādinā | niḥśeṣānarthanivṛttilakṣaṇaṃ prayojanaṃ mukhata evābhihitam // 1 //

atra ca śaṃkarānandapadadvaya-sāmānādhikaraṇyena - And here; as said in the commentary to the invocation sloka, the four requisites of the text (anubandha-catushtaya) is explained; through the synchronization of the two words of *śaṃkara* and *ānanda*. He the term *sāmānādhikaraṇyena* refers to the synchronization, which is by bringing it in a same plane, through the reference of the two words in same declension, and here it is in first case nominal (subject) what is implied if *jīvabrahmaṇorekatvalakṣaṇo vishaya* – the non-duality of the Jiva and Brahman (the individual self and the Absolute Self). *jīvasya bhūmabrahmarūpatayā'paricchinnasukhāvirbhāvalakṣaṇam prayojanaṃ ca sūcitam* – Since the Jiva is of the nature of *bhūmabrahmarūpatayā* –omnipresent, which means *aparicchinna*, that which is not limited by time, space or causation, as said in the Upanishad 'yo vai bhūma tat vai sukham' (that which is unlimited (all-pervading / omnipresent), is bliss). And this bliss which is gained is the Vishaya. Weshould remember, since first the Prayojana which is gaining the non-dual knowledge of the individual self and Absolute Self and latter the Vishaya, which is gaining of the Bliss is said, we are not referring to any time difference. Since, the moment the ignorance is removed, at the same time the Absolute Bliss is attained.

If they are same. Then why are they said again twice, albeit in different words? This is because, if we just say, the knowledge of non-dual Self, one may not be interested in this, to generate interest in one, this Absolute Bliss is said. There is another reason to say *sukhāvirbhāva*, since the logicians (Tarkika) accepts the knowledge to be able to differentiate one object from another, as it contains these substances is Moksha (liberation). And in this liberation, one does not gain the bliss but only the removal of sorrow. Removal of sorrow cannot be equated with attainment of bliss, beause it is not acceptable in logic by the logicians.For the logicians, the world will cease to give sorrow, since the sorrow or fear is caused by the ignorance of substance. Like we have fear / sorrow, in an empty dark room or when we pass by the neem tree which is said to be hauted or when we go to a new person who is special for the first time, all this because of not able to categorizing.Thus the logocians accept, if we are able to categorize, there will be no sorrow. This is we say, *aparicchinna sukhāvirbhāva* – the bliss which is not limited. One should not imagine here, this bliss will arise during the meditation etc, since it is said it is ones own inherent nature, where there will not even an iota of sorrow. And this doubt about the existence of sorrow is said through the concluding statement *niḥśeṣānarthanivṛttilakṣaṇam prayojanaṃ mukhata evābhihitam* – the sorrow completely gets removed, this result is explained here clearly. Here the term *anartha* though may be understood as sorrow, but really refers to the cause of the sorrow, Avidya - the ignorance. *// 1 //*

Here, the primary job of the lotus feet is explained as to remove the ignorance. We did not translate the term *eka* as only, but as primary or important. Because, there is a secondary action for this lotus feet of the Guru. But, this was explained through the statements "*rātirdātuḥ parāyaṇam*", in the commentary, if be said, It should be understood, there it is not said as the secondary result of worship, but for the one who is interested in the worldly pleasures, to him this service of lotus feet will bestow the worldly benefits. And here to explain if there is any other result the service to the lotus feet of the Guru will bestow, other that the main benefits, to this he introduces the second sloka with –

इदानीम् अवान्तरप्रयोजनकथनपुरःसरं ग्रन्थारम्भं प्रतिजानीते –
idānīm avāntaraprayojanakathanapuraḥsaraṃ granthārambhaṃ pratijānīte –

Now by explaining the secondary result, the text proper is started.

तत्पादाम्बुरुहद्वन्द्वसेवानिर्मलचेतसाम् ।
सुखबोधाय तत्त्वस्य विवेकोऽयं विधीयते ॥ २ ॥
tatpādāmburuhadvandvasevānirmalacetasām |
sukhabodhāya tattvasya viveko'yaṃ vidhīyate || 2||

By doing Service to that lotus feet (of the Guru), one who has gained the purity of mind for them to understand the Truth, this discrimination (clarity) is done here.

The of tat, here it means tasya, the topic of current discussion, that Guru. Which feet, pādāmburuhadvandva, of both the feet. What should be done to it, sevā – service. Though as said earlier, the namaskar (saliutation) itself is a service, here we accept the other sevices as said in the Bhagavad Gita "तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया tadviddhi praṇipātena paripraśnena sevayā" the service done through the body, mind and wealth. What is attained nirmalacetasām – purity of heart, earlier it was the attainment of knowledge or wealth, here it is the purity of mind. This purity of mind is necessary for the attainment of knowledge. Thus through the service, one gains the purity of mind and what is the use of this mental purity (chittashuddi), This mental purity is not of any use, if it is not taking you to the Shastra. Since, we do see in the world people being referred to as Pure one etc., but what is the use of that purity if it is not bringing you closer to the Truth. Therefore, sukhabodhāya tattvasya – to gain the Truth easily, without any difficulty. For the one who has gained the purity of mind, when the knowledge is given to him, he will be able to grasp it immediately and will be able to understand it as it is said. Thus, this purity gives him the eligibility for receiving the teaching and to understand the teaching. Tattva means "तस्य भावः tasya bhāvaḥ" – to understand the Tat – the nature of Absolute Self. To gain the akhaṇḍākāravṛtti (this will

be explained in detail later). What is done? viveko'yaṁ vidhīyate – we are doing this inquiry or discrimination.

Discriminate what from what? Like a super-imposed silver is discriminated from the substratum mother-of-pearl (nacre) to understand the Truth, similarly, we discriminate the illusory, superimposed five sheaths (pañcakośa) from the Absolute Self. Since, the discrimination is between the super-imposed and the substratum, there cannot be any doubt about the duality. Only the knowledge of the substratum gained through this dicrimination will remove the ocean of sorrow, Samsara.

Here it is said, the purity of the mind is gained only by the person who serves the Guru. This implies, that the Guru also has expectations. Anyone with expectation, cannot be complete. Because, there is a give and take here, he is not someone who is causeless compassion. Because he compassion is dependent upon your service. In Vivekacudamani, it is said "ahetuka dayā sindhu bandhuḥ ānamatāṁ satām" He is one who is with causeless compassion and friend, to the one who approaches him in a proper way. Here, there is no give and take, but the Guru justs checks if the Disciple has the proper attitude towards the teaching. And about those who are not eligible for this teaching, is explained in the 18th chapter of Bhagavad Gita. || 2 ||

तत्पादेति । तस्य गुरोः पादावेवाम्बुरुहे कमले तयोर्द्वन्द्वं तस्य सेवया परिचर्यया स्तुतिनमस्कारादिलक्षणया निर्मलं रागादिरहितं चेतोऽन्तःकरणं येषां ते तथोक्ताः ।

tatpādeti | tasya guroḥ pādāvevāmburuhe kamale tayordvandvaṃ tasya sevayā paricaryayā stutinamaskārādilakṣaṇayā nirmalaṃ rāgādirahitaṃ ceto'ntaḥkaraṇaṃ yeṣāṃ te tathoktāḥ |

tatpādeti - with the term tat, the currrent topic of discussion is remembered. *tasya guroḥ pādāveva* - that Guru's feet themselves are, *amburuhe = kamale* that which is born out of the water, ambu, this is the reference to lotus. *tayordvandvaṃ* they both, the two lotus (like) feet of the Guru. *tasya sevayā* as we saw earlier, here the service means surrendering ones everything to the Guru. Is this Vidya to be bought with money? Not necessarily, because in Totakashtakam Totakacharya declares 'na ca kiñcana kāñcanam asti guro' I don't have anything with me. And in Upanishads it is seen to be bought by the Disciple King, through wealth and even surrendering ones daughter to serve the Guru Raikwa. Here surrendering everything that one thinks as mine is what is meant, since if one does not posess the right attitude of surrender, one cannot get this knowledge.

Mundaka Upanishad clearly defines the charecteristics of the Shishya (Disciple) and the Guru (Master). The Shishya is Shaunaka, who was performing many fire oblations, because of which he attained the purity of mind, which brings him to the state of realization that 'नास्ति अकृतः कृतेन nāsti akṛtaḥ kṛtena', the Self that is causeless cannot be attained through the actions performed. This realization drives him to the Guru, and here the attitude of the Shishya is explained through 'समित्पाणिः samitpāniḥ' with twigs that can be used for fire sacrifice, which implies whatever he gets from the forest that may be of

use to the Guru. And later it says about the definition of the Guru 'श्रोत्रियम् ब्रह्मनिष्ठम् śrotriyam brahmaniṣṭham' one who has lisened to the Scriptures properly from the Guru and who is established in that Truth. Here what should the Shishya take to the Guru, his Vairagya (Dispassion) and Viveka (Discrimination).

Thus, *tasya sevayā = paricaryayā stutinamaskārādilakṣaṇayā*, the Shishya through the service of the lotus feet, Seva is explained through a synonymm paricarya. And what type of service, *stutinamaskārādilakṣaṇayā*, he is giving a hint, stuti - praising, namaskaara – salutation etc.It does not mean, we should always praise him 'you are great' etc, but the attitude in ones mind, that I have gained such a Great Guru and should gain the knowledge from him. Because, there is no other use of praising him, because when he sees the whole world as Mithya, how can your praise be real.

It is said in the text by Acharya Shri Vidyaranya in his VivaranaPremeyaSangraha conclusion, "यद् विद्या तीर्थ गुरवे शुश्रूषा अन्या न रोचते तस्मात् अस्तु एषा वक्तियुता श्रीविद्या तीर्थ पादयोः सेवा yad vidyā tīrtha gurave śuśrūṣā anyā na rocate tasmāt astu eṣā vaktiyutā śrīvidyā tīrtha pādayoḥ sevā", To that Shri Vidya Tirtha Guru, one who does not expect / desire, any other type of service, I surrender this composition in his Feet as my service. Because, any one who is a master of any subject cannot be made happier other than telling him they are studying their particular subject. You cannot buy a Guru with anything other than the talking about your understanding ofwhat you have listened to form him. This is what we can see in the Katha Upanishad, where Lord Yama who is the Guru is made happy by the Shishya Naciketa, through reciting to him verbatim what he had listened to. Therefore we are not talking about the Salutations without the proper attitude, it is said 'आति विनयम् धूर्त लक्षणम् āti vinayam dhūrta lakṣaṇam", excessive humility is charecteristics of a incorrigible fellow.

Through which one gains *nirmalaṃ rāgādirahitaṃ*, pure, devoid of desire, hatred etc. This can be seen in a person, who follows the words of the Guru even verbatim. There was a Monk whose Guru told him not to go through the say path one has come, though this means, not to come back in this world again, but this monk due to lack of understanding or too much surrender, does not even travel in the same path while returning to his Ashram. But you can see his innocense in it, the pointer to the right attitude is our activity.

What is that gets purified, or becomes devoid of impurity? *ceto'ntaḥkaraṇaṃ yeṣāṃ te tathoktāḥ* - one whose Chitta, the inner sense organ, they are referred to here.

Only this person with the pure mind should go to the Guru, or if he really wants to gain the knowledge he should go to the Guru, and through the service gain that mental purity. Otherwise, it will be like a catch22 situation, as seen in, only if we have expereince we can get the job, and only when we get a job we can have expereince.

तेषां सुखबोधायाऽनायासेन तत्त्वज्ञानोत्पादनाय अयं वक्ष्यमाणप्रकारः तत्त्वस्य अनारोपितस्वरूपस्य 'अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते' (प्र १.३६) इति वक्ष्यमाणस्य विवेक आरोपितात्पञ्चकोशलक्षणाज्जगतो विवेचनं विधीयते क्रियते इत्यर्थः ॥ २ ॥

teṣāṃ sukhabodhāyā'nāyāsena tattvajñānotpādanāya ayaṃ vakṣyamāṇaprakāraḥ tattvasya anāropitasvarūpasya 'akhaṇḍaṃ saccidānandaṃ mahāvākyena lakṣyate' (pra – 1.46) iti vakṣyamāṇasya viveka āropitātpañcakośalakṣaṇājjagato vivecanaṃ vidhīyate kriyate ityarthaḥ ॥ 2 ॥

Here the connection is explained, *teṣāṃ sukhabodhāyā'nāyāsena tattvajñānotpādanāya* whether you go with or without this mental purity, when you are taught about the Truth, the knowledge will not be gained as it is for the one without the purity. But, for the one with the mental purity the knowledge arises easily, without any difficulty.

ayaṃ vakṣyamāṇaprakāraḥ tattvasya anāropitasvarūpasya this one which is about to be explained about, the Truth (Tattva), whose nature is not veiled. That which is vieled cannot be the Truth, that which is veiling cannot be the Truth too, the one which is the substratum of the veiling and which is devoid of any association with the veiling is the Truth.

How do we know this Truth? From the Scriptures. Where in the scriptures? This is explained in the later part with *'akhaṇḍaṃ saccidānandaṃ mahāvākyena lakṣyate' (pra – 1.46) iti vakṣyamāṇasya* the undivided Existence, knowledge, Bliss Self is implied through the Ultimate Statement (Mahavakya). Through the *viveka* – discrimination. What is this discrimination method? This is answered with *āropitātpañcakośalakṣaṇājjagato vivecanaṃ vidhīyate kriyate ityarthaḥ* by differentiating (discriminating) the world which is of the nature of superimposed five sheaths, is done here. Instead of referring to the one with five sheaths as Jiva, here it is referred to as Jagat, because the etimology of the term Jagat is 'जायते गच्छति इति jāyate gacchati iti' – that which is created and which merges is Jagat. By this explanation the whole creation is Jagat. That is, discriminating from the Brahman the world and from the Jiva this five sheaths. Disciminating the knower from the known. Earlier in the introduction, it was said, disciminating the knowledge form the known, but here we are saying the discrimination of the knower from the known, which is right? Since the knower and the knowledge is not different there is no difference.

Diffenrentiating the Stira, Astira and Tamo natured viz., the waking, dream and deep sleep state. In Vedanta, the discrimation is done through two methods, either from the five sheaths or from the three states. Though they may seem to be different they are not so in reality. What should be differentiated, this should be understood clearly, the one which is the seer or witness of the three states, from this the three states, is what is said normally. But, this witness (Saakshi), exists only until there is the Sakshya (witnessed), the object of witness, therefore this also is only in the state of Ignorance, since there is duality. Since, the witnessed is superimposed. Here too, the witness principle does the witnessing by its mere existence, like the sun illuminating the good and bad, Ganges and gutter. Because the Sakshi is defined as 'avidya vrtti avacchinna chaitanyam' – the consiousness associated with the thought function of the ignorance. Therefore this sakshi is not the Self, when in association with the objects.

A man got into the bus and bought three tickets for travel. The conductor after issuing the tickets, asked the man why he is buying three tickets, if he is the only person travelling.

The man after pocketing the ticlets in different places, said 'I bought it to make sure if I loose one, I may be able to produce the other. The conductor asked him, what if you loose all the tickets? The traveller said, I am not an idiot, I have a travellers pass. This travellers pass gives him the strength to face the situation of loosing the tickets, Similarly the substratum Self, gives the strength to face all the three states.

Here we are going to understand this in the 46th sloka. The scripture cannot point out to the Truth through the Vakyartha – word meaning, because the Self is not an object, leave alone it being an object of other Pramana – means of right knowledge. Therefore the knowledge of the Self can be imparted only through the implied meaning. *// 1 //*

जीवब्रह्मणोरेकत्वलक्षणविषयसंभावनाय जीवस्य सत्यज्ञानादिरूपतां दिदर्शयिषुरादौ ज्ञानस्याभेदप्रतिपादनेन नित्यत्वं साधयति –

jīvabrahmaṇorekatvalakṣaṇaviṣayasaṃbhāvanāya   jīvasya   satyajñānādirūpatāṃ didarśayiṣurādau jñānasyābhedapratipādanena nityatvaṃ sādhayati –

jīvabrahmaṇorekatvalakṣaṇaviṣayasaṃbhāvanāya - To establish the identity between the Jiva (Individual self) and Brahman (Absolute Self). We are not here to establish the nature of Iswara or some great power. But to *viṣayasaṃbhāvanāya* - establish the subject matter. And what is it *jīvabrahmaṇorekatvalakṣaṇa* - identity between the Jiva and Brahman. This was explained earlier at the end of the first commentary *atra ca śaṃkarānandapadadvayasāmānādhikaraṇyena jīvabrahmaṇorekatvalakṣaṇo viṣayaḥ* , where we have established the subject matter of the text. And that subject matter of the text is what is being established here.

What is done to establish that ? *jīvasya satyajñānādirūpatāṃ didarśayiṣuḥ* - First we need to establish the individual identity of Jiva as of the nature of Existence (Truth) etc. If we are able to establish that the Jiva is of the nature Existence, Knowledge, Bliss, then we have already established the identity, because we have seen Brahman is of that nature "सत्यम् ज्ञानम् अनन्तम् ब्रह्म satyam jñānam anantam brahma". There are only two ways to establish the identity of two things, 1) either by redusing the bigger one to the level of smaller one or 2) to elevate the smaller one to the level of the bigger one. So we have two ways, to bring the Brahman to the level of Jiva or to elevate the Jiva to the state of Brahman. But we are not interested in the first way. Then what, is anwsered by the statement *jīvasya satyajñānādirūpatāṃ didarśayiṣuḥ.* Therefore to show this, *jñānasyābhedapratipādanena nityatvaṃ sādhayati* - beginning with establishing the identity (oneness) of the knowledge, the Author is establishing the eternality. How this is to be done is explained in the next sloka.

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।
ततो विभक्ता तत्संविदैकरूप्यान्न भिद्यते ॥ ३ ॥

śabdasparśādayo vedyā vaicitryājjāgare pṛthak /

tato vibhaktā tatsaṃvidaikarūpyānna bhidyate // 3 //

The knowledge of sound, touch etc. which we gain in the waking state is different from one another, but the knowledge (samvid) that grasps them which being differnet from them, still is not different, as it is of one nature.

śabdasparśādayo vedyā vaicitryāt – The knowledge of the sound, touch etc. since are different. One sound is different from another sounf, similarly in touch etc too. And sound is different from the touch etc. This is the expereince in the *jāgare pṛthak* – the waking state, therefore they are differnent. Waking state is where the knowledge of the object takes place when the sense organ and the respective sense object meet. *tato vibhaktā* but the one that is different from them, from all the different objects. What is that one? *tatsaṃvidaikarūpyānna bhidyate* – the knowledge of them, which is different from the objects and the sense organ. Since the Adhishtana-devata (the residing deity) for each sense organs is different, we should not doubt the knowledge also is different. The Gnaana is different from the Gneya, but the Gnaana is of one nature.

शब्दस्पर्शादय इत्यादिना । तत्र तावद्विस्पष्टव्यवहारवति जागरे ज्ञानस्याभेदं साधयति – शब्देति ।

śabdasparśādaya ityādinā | tatra tāvadvispaṣṭavyavahāravati jāgare jñānasyābhedaṃ sādhayati – śabdeti |

Here we are to establish the Abheda – identity. For establishing the identity the Bheda should be first established. We know the five types of Bheda 1) Jiva – Jiva 2) Jiva – Jada 3) Jiva – Iswara 4) Jada - Iswara and 5) Jada – Jada

There are only three different objects of difference Jiva, Iswara and Jada. Since there is no multiple Iswara, there is no Iswara and Iswara duality. Therefore we have duality between Jiva and Jada, Jiva and Iswara and Jada and Iswara, the other two is the duality among themselves of the Jada and Jiva.

In establishing the duality we are not bringing the Tama or Aspasta as the first topic of discussion. Though the normal logic is to go from the generality to the specificity. But here we are going from the specificity to the generality. Since, though we have the desire for Moksha (Mumuksha), we don't have the strength to get rid of the identity with the body – sense-organ complex. Therefore, we start form the place where we have clear knowledge, as the solution should be found from the place of the problem and not in another place. For example, we do not search for the lost item in a place just because there is light there, but only in the place where we has lost, though it may be dark there. We don't go to any Guru complaining about the problems of the Deep sleep or Dream state, because we know already that it is not real. But, that is not the case with the waking state, the duality in this state torments us. And this state is the base for the other two, if we don't have this waking state, there can be no dream or deep sleep state. Dream sn Deep sleep state are a blessing in disguise. If we do not expereince the dream state, we will miss a very nice example to establish the illusioryness of the world. And the deep sleep is the state which establishes the blissful nature of the Self. And therefore, if we are able to negate the fuality in this state, the other states along with its duality is as well

negated. But, then what is the need for negating the other two states seperately? There may be doubt in somebodies mind about the dream state, whether the whole world is in my dream or I am in somebodies dream, therefore we negate this also. But, what is the necesity for negating the deep sleep.Therfore we negate the three state.

Why do we start with waking state is explained with, *tatra tāvadvispaṣṭavyavahāravati jāgare* – among the three states, the waking state is which is very clear. But, in case of defective sense-organ I don't perceive things without an aid, but this is not the case of the dream state, where I perceive things without any external aid, so which is clear? That is why the calrity we are talking about is, we expereince the same things as yesterday with regard to the self as man or woman etc or the objects that we use in the waking state, that is absent in the dream state. Therefore in this state, *jñānasyābhedaṃ sādhayati* – we are establishing the non-duality or identity of the knowledge. But how can we establish the non-duality in this state, whenwe clearly perceive or expereince the duality like pot, cloth etc., to answer this question we need to understand what waking state is, this is explained.

जागरे 'इन्द्रियैरर्थोपब्धिर्जागरितम्' इत्युक्तलक्षणेऽवस्थाविशेषे

jāgare 'indriyairarthopabdhirjāgaritam' ityuktalakṣaṇe'vasthāviśeṣe

What is the definition of waking state – *indriyairarthopabdhirjāgaritam* – the knowledge of the objects through the sense-organs is waking state. In Logic when explaining about the direct Perception (Pratyaksha), we say *'indriyairartthasannikarshajanyagnānam'* – the knowledge arising due to the association of the sense-organ with the sense objects is Pratyaksha. Here, that kind of expereince which takes place in whatever state is called as Jagaritam (waking state). But in the dream state also we do gain the knowledge of the objects, and there too we do have the association of sense-organ with the sense objects? No, there is neither existence of the sense-organs or the objects, and there is no permenancy of the objects, one objects suddenly teansforms into another. Therefore there is no overpervasion (ativyapti) of the definition anywhere for the Waking state.

ityuktalakṣaṇe'vasthāviśeṣe - Thus in the said definiton of a special state.What is this waking state, is it real? To negate this idea, it is said, it is a special state or a different state. Since it is declared as a state, it cannot be real.

But, in the order of waking, dream and deep sleep, the fourth state also is mentioned which is Turiya, and this is also accepted as a state. And it is accepted this Turiya state is the Self, our True nature, this is not correct. From the statndpoint of the other states, Turiya is also accepted as a state, to complete the count.

वेद्याः संविद्विषयभूताः शब्दस्पर्शादय आकाशादिगुणत्वेन प्रसिद्धाः,

vedyāḥ saṃvidviṣayabhūtāḥ śabdasparśādaya ākāśādiguṇatvena prasiddhāḥ,

vedyāḥ saṃvidviṣayabhūtāḥ - The objects, that are objcts of knowledge. And what may this be? To explain this it is said *śabdasparśādaya* – the sound, touch etc. Again what are these sounf etc we are talking about, is answered by *ākāśādiguṇatvena prasiddhāḥ* - the one that is famously accepted to be the attribute of the ether (space) etc.

When asked about the objects, it is said the sound etc. And we do understand this very clearly, still the Author goes on to say it to be the attribute of the space etc. The reason for this is the attributes (guna) cannot exist in the absence of the attributed (guni). i.e., the space etc is the attributed for the attributes sound etc.

But the commoner does not know this attribute and attributed relationship, then how is it said *prasiddhāḥ* - they are famous? We should understand this by introducing a word 'Shastre' – In the shastra. In Tarka the logicians clearly establish this attribut and attributed relationship of the space with sound etc, as in '*śabdaguṇakam ākāśam*'. But it may be famous in the Tarka shastra, but we are in Vedanta shastra, and we do not accept everything what the logicians say? This is answered in the later portion of this text, when we discuss about the Pancikarana (processing of the five primal elements). And this is explained in detail in the second chapter.

तदाधारत्वेन प्रसिद्धा आकाशादयश्च वैचित्र्यात् परस्परं गवाश्वादिवत् वैलक्षण्योपेतत्वात् पृथक् परस्परं भिद्यन्ते ।

tadādhāratvena prasiddhā ākāśādayaśca vaicitryāt parasparaṃ gavāśvādivat vailakṣaṇyopetatvāt pṛthak parasparaṃ bhidyante |

tadādhāratvena prasiddhā – the one that is famous as its substratum. *Tadādhāratvena* as its substratum, whose substratum? Substratum for the sound etc. What is famous? *Ākāśādayaśca* - the space etc, as explained earlier. *Vaicitryāt* – the are varied. The sound expereince is different from the touch expereince, and one touch is different form the other touch expereince. Since, we have hard, soft, mediocre and again combinations of them lie hard-soft, soft-hard etc. The object of knowledge are veried, *vedyāḥ saṃvidviṣayabhūtāḥ vaicitryāt*. And what is the varied expereince here is explained, *parasparaṃ gavāśvādivat vailakṣaṇyopetatvāt pṛthak = parasparaṃ bhidyante* – like the cow, horse etc that are endowed with differences, and so are different from one another, therefore there are different, vary from one another.

ततः तेभ्यो विभक्ता बुद्ध्या विवेचिता तत्संवित् तेषां शब्दादीनां संविज्ञानं ऐकरूप्यात् संवित्संविदित्येकाकारेणावभासमानत्वात् गगनमिव न भिद्यते ।

tataḥ tebhyo vibhaktā buddhyā vivecitā tatsaṃvit teṣāṃ śabdādīnāṃ saṃvijjñānaṃ aikarūpyāt saṃvitsaṃvidityekākāreṇāvabhāsamānatvāt gaganamiva na bhidyate |

We wanted to establish the Samvid (knowledge) is of one form, but this is not our expereince as when we see the pot, we have the knowledge of pot and when we see the cloth se don't have the knowledge of pot, but of cloth. This is answered, *tataḥ = tebhyo* – from them, *vibhaktā = buddhyā vivecitā* - when differentiated from those, discriminated through the intellect. *tatsaṃvit = teṣāṃ śabdādīnāṃ saṃvij = jñānaṃ* - the knowledge of the sound etc. Here the term samvid is explained through a synonym, jñānam. And since this is, *aikarūpyāt = saṃvitsaṃvidityekākāreṇāvabhāsamānatvāt* – knowledge is of identical nature, since it shines only as knowledge. And, in the knowledge of the pot, cloth etc it shines as only knowledge, knowledge, i.e., as pot **knowledge**, cloth

knowledge etc. The adjective may differ, but the adjectified is always of the form of knowledge. When the objects are discarded, it only shines as Samvid. This is example, and the exemplified is the Self, that is of the nature of knowledge. Do we have an example here for this knowledge of identical nature, this is answered with *gaganamiva na bhidyate* – like the space, it does not differ. Since the space differes only with respect to the Upadi (embodiment) and not otherwise, similarly here too the knowledge does not differ.

अत्रायं प्रयोगः – विवादाध्यासिता संवित् स्वाभाविकभेदशून्या, उपाधिपरामर्शमन्तरेणाविभाव्यमानभेदत्वात्, गगनवत् ।

atrāyaṃ   prayogaḥ   –   vivādādhyāsitā   saṃvit   svābhāvikabhedaśūnyā, upādhiparāmarśamantareṇāvibhāvyamānabhedatvāt, gaganavat /

atrāyaṃ prayogaḥ - Here is the syllogism. Syllogism has different parts paksha, sadhya, hetu and udharana. Since in vedanta we only accept three limbs of a syllogism, unlike the logicians who accept five limbs. For people who are not initiated into the school of Logic, this is the gist :

Paksha is defined as "संदिग्दसाध्यवान् samdigdasādhyavān" - the place where the doubt about the Sadhya exists. Sadhya is the thing we need to prove to exist or otherwise in the Paksha.

Hetu is the reason we give for its existence or non-existence. And,

Udharana is the example, where we see a similar situation.

Here an in other places generally, by the term Prayoga what the Author means is Anumana (inference). Anumana is the Pramana (means of right knowledge) and Anumiti is the knowledge. This Anumana is of two types Svartha and Parartha, Svartha – for oneself, for this there is no need of any of the above said limbs, but for Parartha, we need the aforesaid limbs.

The Logicians accept Pratigna – declaration (Paksha and Saadhya), Hetu – reason, Udarahan - example, Upanaya – seeing the concomittance fitting the sadhya and Nigama - conclusion. Logicians accept all these five limbs for proving the syllogism for other person, but Vedanti accepts only three limbs, either the first three (Pratigna, Hetu and Udaharana) or the last three (Udaharana, Upanaya and Nigama).

Anumiti means परामर्शजन्यं ज्ञानम् अनुमिति paramarśajanyaṃ jñānam anumiti – the knowledge produced by Paramarsha is inferential knowledge.

Paramarsha is defined as व्याप्तिविशिष्टपक्षधर्मताज्ञानम् परामर्श vyāptiviśiṣṭapakṣadharmatājñānam parāmarśa – the knowledge of the vyapti – concomittance along with the Paksha – the place of doubt.

Vyapti definition is साहचर्यनियमः व्याप्ति sāhacaryaniyamaḥ vyāpti. This concomittance is of three types Anvaya-vyapti (co-eistence or direct concomittance), Vyatireka-vyapti (co-absence or indirect concomittance) and anvayavyatiraka-vyapti (both co-existence and co-absence). Exampe for Anvaya is - तदूसत्त्वे तदूसत्त्वम् tadsattve tadsattvam - where this is,

there that is – where there is smoke, there there is fire. In other words यत्र व्याप्यः तत्र व्यपकः yatra vyāpyaḥ tatra vyapakaḥ.

Vyatireka is - तदभावे तदभावः tadabhāve tadabhāvaḥ – where this is not, there that is not – where ther is no fire, there there is no smoke. In other words यत्र व्यपकाभावः तत्र व्याप्याबावः yatra vyāpakābhāvaḥ tatra vyāpyābāvaḥ.

What is this Vyaapya and Vyaapaka? Vyaapya is न्यूनदेशवृत्तित्वम् nyūnadeśavṛttitvam – that which exists in lesser place and vyaa[aka is अधिकदेशवृत्तित्वम् adhikadeśavṛttitvam – that which exists in more place (vṛttitvam - existence). Though we see smoke in more place and fire in lesser place, we have to understand an important thing, the smoke cannot exist without fire, but fire can exist without smoke. Therefore, smoke exists in lesser place – vyaapya and fire exists in more place – vyaapaka.

After understanding the first part in the Paramarsha definition, we come to the second part, Pakshadharmata, which is defined as व्याप्यस्य पर्वतादि निष्ठत्वम् vyāpyasya parvatādi niṣṭhatvam. With reference to this Paksha we have three states

1) Paksha - संदिग्धसाध्यवान् saṁdigdhasādhyavān - Where there is doubt about the thing (sadhya) to be proved,

2) Sapaksha – निश्चितसाध्यवान् niścitasādhyavān - where the thing (sadhya) to be proved definitely exists and

3) Vipaksha – निश्चितसाध्याभववान् niścitasādhyābhavavān - where the thing (sadhya) to be proved definitely does not exists.

We will see this in the light of a famous inference - पर्वतो वह्निमान्, धूमात्, महानसवत्
parvato vahnimān, dhūmāt, mahānasavat – Mountain has fire, because of smoke. Here Parvata – is Paksha (place of soubt), Vahnimaan – is the Sadhya (to be proven), Dhumaat is the Hetu (the reason for proof) and Mahanasavat is the Udaharana (example). Since the Anvaya vyapti exists, in the form of, where there is vyapya (smoke) there is Vyapaka (fire).

We will apply this knowledge in the current syllogism:
vivādādhyāsitā   saṁvit   svābhāvikabhedaśūnyā, upādhiparāmarśamantareṇāvibhāvyamānabhedatvāt, gaganavat |

Here though instead of samvid - the paksha, we have another word appended to it, *vivādādhyāsitā.* Vivādādhyāsitā, Viprapatti, Vimata etc means the place of contention. Vivādādhyāsitā – the place where there is a confrontation, Viprapatti – place where there are multiple knowledges leading to doubt, Vimata – where there are different conclusions.
vivādādhyāsitā saṁvit - The place of contention is Samvid – knowledge and this is the *Paksha.*

Svābhāvikabhedaśūnyā – that which is naturally devoid of duality, this is *Sadhya*. Bheda means Anyonya-abhaava – absence of one in other.

upādhiparāmarśamantareṇāvibhāvyamānabhedatvāt – Since, without accepting an embodiment, the duality cannot be conceived, this is *Hetu*. Hetu is normally in fifth case. This long Hetu can be understood easily if we understand by breaking each word of Hetu - *Upādhiparāmarśam* - accepting the embodiment, *antareṇa* – without, *avibhāvyamāna* – we will not be able to comprehend, *bhedatvāt* – duality.

Gaganavat – Like the space, this is *Udharana*.

Space is one, but with referenc to the embodiment of pot, room etc it becomes pot space, room space etc, similarly Samvid (knowledge) is one, but with reference to the embodiment of Jagrat, Svapna and Sushupti (waking, dream and deep sleep) they seem to differ. The Samvid which takes place in the Jagrat, of pot, cloth etc is one, and the Samvid which takes place in the three states is also one.

The second Syllogism is done for the same –

शब्दसंवित् स्पर्शसंविदो न भिद्यते, संवित्त्वात्, स्पर्शसंविद्वत् इति एकस्या एव संविदो गगनस्येवौपाधिकभेदेनापि भिन्नव्यवहारोपपत्तौ वास्तवभेदकल्पनायां गौरवं बाधकमुन्नेयम् ॥ ३ ॥

śabdassaṃvit sparśasaṃvido na bhidyate, saṃvittvāt, sparśasaṃvidvat, iti ekasyā eva saṃvido gaganasyevaupādhikabhedenāpi bhinnavyavahāropapattau vāstavabhedakalpanāyāṃ gauravaṃ bādhakamunneyam ॥ 3 ॥

śabdassaṃvit - The knowledge of the sound - Paksha,

sparśasaṃvido na bhidyate – is not different from the knowledge of touch - Sadhya,

saṃvittvāt – Since it is knowledge - Hetu,

and *sparśasaṃvidvat* – Like the knowledge of Touch - Udaharan.

iti ekasyā eva saṃvido gaganasyevaupādhikabhedenāpi bhinnavyavahāropapattau vāstavabhedakalpanāyāṃ gauravaṃ bādhakamunneyam - Thus, even in one non-dual knowledge, even through the acceptance of the embodiment, there is a possibility of the transaction of duality; and therefore in accepting the duality to be real there is a defect of Gaurava. And this kind of counter argument is what should be taken here.

There are two types of defects, Gaurava (greater) and Laghava (smaller). Though both of them are defects, it is common to accept the latter defect, than accepting the former. I other words, when something can be achieved through the simple means, accepting a very complicated means is Gaurava dosha. And here - when there is a possibility of accepting the knowledge to be one and the varied transactions of duality through the embodiments, acceting the duality to be real or the knowledge to be varied is defective.

Light illumines the varied things, remaining untouched by the variations of the objects. Similarly the objects of knowledge may vary but the knowledge does not vary, it remains non-dual. ॥ *3* ॥

उक्तन्यायं स्वप्नेऽप्यतिदिशति –

uktanyāyaṃ svapne'pyatidiśati –
The aforesaid logic is superimposed or carried forward, in the dream state too. Atidesa is showing the same situation in another place. Here in this case, the knowledge is non-dual is shwon in the dream state too, as it was seen in the waking state.

<div align="center">

तथा स्वप्नेऽत्र वेद्यं तु न स्थिरं जागरे स्थिरम् ।
तद्भेदोऽतस्तयोःसंविदेकरूपा न भिद्यते ॥ ४ ॥

</div>

tathā svapne'tra vedyaṃ tu na sthiraṃ jāgare sthiram /

tadbhedo'tastayoḥsaṃvidekarūpā na bhidyate // 4 //

Similarly in dream state. The difference is that the objects of dream are not permenant, but in the waking state it is permanent (transactional). And thus they differ. The knowledge is one and does not differ in both these states.

tathā svapne – Similarly in the dream state, meaning, as in the waking state in the dream state too the object may differ but the knowledge remains same. If the expereince is same, how can they be different? Due to the difference of the existence nature of the objects. *atra vedyaṃ tu na sthiraṃ* - In dream state, this permanancy is absent, they are in Pratibhasika reality, temporarily-temporary state. *jāgare sthiram* - In the waking state there is a seeming permanancy, they are in Vyavaharika (transactional) reality, temporarily-permanent. *tadbhedo'ta* - Therefore they are seen to be different. *tayoḥsaṃvidekarūpā na bhidyate* - But still, the knowledge in both states are of the same form and does not differ.
Here the term *ekarūpā* is in the form of *hetugarbhaṃ viśeṣaṇam* – the adjective that has a Hetu in it, i.e. since it is of same form, the knowledge does not differ ot since the samvid is of one form they do not differ. An adjective is something which differnetiates itself from the other similar things and here being so, it is used as a Hetu too.

तथेति । यथा जागरे वैचित्र्याद्विषयाणां भेदः, ऐकरूप्यात्संविदोऽभेदश्च तथा तेनैव प्रकारेण स्वप्ने –

tatheti / yathā jāgare vaicitryādviṣayāṇāṃ bhedaḥ, aikarūpyātsaṃvido'bhedaśca tathā tenaiva prakāreṇa svapne –
yathā jāgare vaicitryādviṣayāṇāṃ bhedaḥ - In the waking state, since the objects seem to be different therefore there is duality. *aikarūpyātsaṃvido'bhedaśca* - But the Samvid in that state is of the same form, non-dual form. *tathā tenaiva prakāreṇa svapne* - And similarly in the dream state too, the Samvid is of the same form, non-dual form. i.e., there maybe different objects but the knowledge is same.

'करणेषूपसंहृतेषु जागरितसंस्कारजः प्रत्ययः सविषयः स्वप्नः' इत्युक्तलक्षणायां स्वप्नावस्थायामपि विषया एव भिन्नाः, न संविदिति ।

'karaṇeṣūpasaṃhṛteṣu jāgaritasaṃskārajaḥ pratyayaḥ saviṣayaḥ svapnaḥ'
ityuktalakṣaṇāyāṃ svapnāvasthāyāmapi viṣayā eva bhinnāḥ, na saṃviditi |

Waking state was defined as *'indriyairarthopabdhirjāgaritam'.* Definition of dream state is *'karaṇeṣūpasaṃhṛteṣu jāgaritasaṃskārajaḥ pratyayaḥ saviṣayaḥ svapnaḥ'* – when the sense-organs are merged in the mind, because of the thought impressions gained in the waking state the knowledge along with the objects takes place, and this is called as Dream state. This is a definition taken from Pancikarana-vartika. The term *saviṣayaḥ* is added to negate the memory from the definition. Since, memory also is produced by the thought impressions, but there is no objectification. Thus we understand, *svapnāvasthāyāmapi viṣayā eva bhinnāḥ, na saṃviditi* – in the dream state too, the objects differ and not the Samvid. Both in the waking and dream state the only the objects differ and not the knowledge, is the conclusion.

ननु यदि स्वप्नजागरयोरेकाकारता विषयतत्संविदोर्भेदाभेदाभ्यां तर्हि 'स्वप्नो जागर' इति भेदव्यवहारः किंनिमित्तक इत्याशङ्क्याह – अत्र वेद्यं तु इति ।

nanu yadi svapnajāgarayorekākāratā viṣayatatsaṃvidorbhedābhedābhyāṃ tarhi 'svapno jāgara' iti bhedavyavahāraḥ kiṃnimittaka ityāśaṅkyāha – atra vedyaṃ tu iti |

Here there is a valid doubt which is raised: wherever we see the term *'nanu'* we can understand the opponent wants to raise a doubt. *nanu yadi svapnajāgarayorekākāratā* - But if the waking and dream state are of the same form, *viṣayatatsaṃvidorbhedābhedābhyāṃ* - since in both the objects differ and the knowledge is of the same form. There is bheda – duality with respect to the vishaya and abedha – non-duality with respect to the samvid. *tarhi 'svapno jāgara' iti bhedavyavahāraḥ kiṃnimittaka ityāśaṅkyāha* – then what is the reason for the two types transaction as waking and dream state, presenting this doubt; the Author answers it with - *atra vedyaṃ tu iti.*

अत्र स्वप्ने वेद्यं परिदृश्यमानं वस्तुजातं न स्थिरं न स्थायि, प्रतीतिमात्रशरीरत्वात् । जागरे तु परिदृश्यमानं वस्तुजातं स्थिरं स्थायिय कालान्तरेऽपि द्रष्टुं योग्यत्वात् ।

atra svapne vedyaṃ paridṛśyamānaṃ vastujātaṃ na sthiraṃ na sthāyi, pratītimātraśarīratvāt | jāgare tu paridṛśyamānaṃ vastujātaṃ sthiraṃ sthāyi; kālāntare'pi draṣṭuṃ yogyatvāt |

The answer for the doubt raised by the opponent is give here, *atra svapne* – here in the dream state. *vedyaṃ = paridṛśyamānaṃ vastujātaṃ* - the object of knowledge, i.e., whatever objects that are seen. Here a mere *dṛśyamānaṃ* would be sufficient, but the adverb (upasarga) of 'pari' – complete, is used to stree the importance. In vedanta the creation is explained with reference to the dream state, the creation is illusory like the creation of the dream state. Here, we ee the dreams may be good or bad. And it is accepted that some dreams are a pointer to the things that are about to happen in the future. For example, if one sees a man with black teeth it a pointer to immenent danger,

or if one sees a celestial damsel it is a pointer to some auspicious thing. And it is said, the mantra received in the dream state is accepted to be very potent. Thus, there are some instances of the dream which are carried forward in the waking state too. Therfore, to remove all these, the adverb 'pari' is used. *na sthiraṃ = na sthāyi* – they are not permanent. Since they are of *pratītimātraśarīratvāt* – having existence only during the time of seeing.

There are three types of existence or reality (satta)

Prātibhāsika – The one which exists only during the time of perception or cognition. This has existense till it is negated by the vyāvahārika reality. This is generated by Avidya (ignorance) along with some other defect. This can be defined as Temporarily-temporary. Example – Dream state or mother-of-pearl – silver, defect is the shining or sleep in the case of dream objects. Until the knowledge of the substratum the waking state or the mother-of-pearl repectively, is not gained, this state exists.

Vyāvahārika – The transactional reality, that which exists till the realization. The world we see in the waking state, this cannot be negated until the knowledge of its substratum, Self. This is generated only by Avidya. This is temporarily – permanent. Example – this world.

Pāramārthika – The Self. This is permenantely – permanent. This is one, non-dual, there is no substratum for this, and cannot be negated, since it is ones true nature.

To show the difference between the dream state and waking state, *jāgare tu paridṛśyamānaṃ vastujātaṃ* - the objects that are perceived in the waking state is, *sthiraṃ = sthāyi; kālāntare'pi draṣṭuṃ yogyatvāt* - permanent, since they can be seen in other time period also. A person sees the house he resides in, in all the three periods of time, he goes to sleep as Ram or Shyam and wakes up as the same.

अतः स्थिरास्थिरविषयत्वलक्षणवैलक्षण्यात् तत्भेदस्तयोः स्वप्नजागरयोर्भेद इत्यर्थः ।

ataḥ sthirāsthiraviṣayatvalakṣaṇavailakṣaṇyāt tatbhedastayoḥ svapnajāgarayorbheda ityarthaḥ /

ataḥ sthirāsthiraviṣayatvalakṣaṇavailakṣaṇyāt - therefore, there is a diffrence of being permanent and non-permanent. *tatbhedastayoḥ = svapnajāgarayorbheda ityarthaḥ* - they both are different from each other, meaning there is a difference between the waking and dream state. This is the answer to the doubt raised by the opponent.

ननु स्वप्नजागरयोर्भेदश्चेत् तत्संविदोरपि भेदः स्यात् इत्याशङ्क्याह – तयोरिति । एकरूपेति हेतुगर्भं विशेषणम् ॥ ४ ॥

nanu svapnajāgarayorbhedaścet tatsaṃvidorapi bhedaḥ syāt ityāśaṅkyāha – tayoriti /

ekarūpeti hetugarbhaṃ viśeṣaṇam ॥ 4 ॥

Now again the opponent doubts from a different angle to establish the difference in the knowledge (samvid), so he asks. *nanu svapnajāgarayorbhedaścet tatsaṃvidorapi bhedaḥ syāt ityāśaṅkyāha* - But, if there exists difference between the dream and waking state, then their knowledge too should be different. Here the knowledge or

Samvid we are talking about is not of the nature of *vrtti* – thought function. Since that thought function is multiple, we will not be able to establish unity in it. The doubt of the opponent stems form the simple logic 'viṣayabhedāt jñānabhedaḥ' - since there is difference in the objects the knowledge too should be different.

For this doubt the Vedanti replies *ekarūpeti hetugarbhaṃ viśeṣaṇam* – this ekarupa – one form, this is an adjective with Hetu (reason) in it. Ekarupa is not just an adjective but is also a reasoning, since or because, it is of one form. *|| 4 ||*

एवमवस्थाद्वये ज्ञानस्यैकत्वं प्रसाध्य सुषुप्तिकालीनस्यापि तस्य तेनैक्यप्रसाधनाय तत्र तावज्ज्ञानं साधयति –

evamavasthādvaye   jñānasyaikatvaṃ   prasādhya   suṣuptikālīnasyāpi   tasya tenaikyaprasādhanāya tatra tāvajjñānaṃ sādhayati –

evamavasthādvaye jñānasyaikatvaṃ prasādhya – Thus after establishing the identity (unity/non-duality) of knowledge in both thestates (waking and dream state). By establishing though the objects may differ the knowledge is one. *suṣuptikālīnasyāpi* – even in the deep sleep state , *tasya* – that knowledge, *tenaikyaprasādhanāya* – to show identity with that in the very form of knowledge, *tatra tāvajjñānaṃ sādhayati* – we are establishing the knowledge there (in deep sleep).

सुप्तोत्थितस्य सौषुप्ततमोबोधो भवेत्स्मृतिः ।

सा चावबुद्धविषयाऽवबुद्धं तत्तदा तमः ॥ ५ ॥

suptotthitasya sauṣuptatamobodho bhavetsmṛtiḥ |

sā cāvabuddhaviṣayā'vabuddhaṃ tattadā tamaḥ || 5 ||

The knowledge of the darkness expereinced in the deep sleep is remembered by the one who has woken from sleep. And that memory is of the form experienced before (in sleep). Thus that darkness was expereinced (is established).

suptotthitasya – for the one who has woke up from the sleep or the knowledge that has arisen in the sleep, *sauṣuptatamobodho* – the knowledge of the darkness during the sleep, darkness is the ignorance, absence of anything. *bhavetsmṛtiḥ* - is definitely memory. Why? *sā cāvabuddhaviṣayā* - that is of the form of that which is expereinced or it objectifies the expereince of darkness. There is a simple concomittance "yā yā smṛti sā sā anubhavapoorvikā" whatever the memory, that that presuposses an expereince. We cannot remember something which we have not expereinced before. *avabuddhaṃ tattadā tamaḥ* - The ignorance (agnaana) was expereinced in that (deep sleep) state. When we talk about the ignorance, we generally say it is something which can be inferred through the effect of doubt or contradictory knowledge. But here the expereince of ignorance is also established. Why is establishing ignorance important. When we define agnana we say "bhāvarūpaṃ jñānanivartyam" having an existence it is

removed through the knowledge. Here by bhava – existence, we are not necessarily its real existence, but negating its absence, i.e. different from absence. Since, if it has existence, it cannot be negated through anything, leave alone knowledge. And, at the same time we cannot establish it as non-existent (or absence) because, then there is no need to remove it.

सुप्तेति । पूर्वं सुप्तः पश्चादुत्थितः सुप्तोत्थितःय सुप्तं सुषुप्तिः तस्मादुत्थित इति वा ।

supteti | pūrvaṃ suptaḥ paścādutthitaḥ suptotthitaḥ; suptaṃ suṣuptiḥ tasmādutthita iti

vā |

The term *suptotthitaḥ;* is given two meanings here, the first one is *pūrvaṃ suptaḥ paścādutthitaḥ* - the one who was asleep before and who nolater woke-up and the second meaning is *suptaṃ = suṣuptiḥ tasmādutthita iti* – one who woke from sleep, but then it is same as the previous, therefore here the term *utthita* should be understood as arose, now the new meaning will that knowledge which arose in the deep sleep.

तस्य सौषुप्ततमोबोधः सुषुप्तिकालीनस्य तमसोऽज्ञानस्य यो बोधो ज्ञानमस्ति 'न किंचिदवेदिषम्' इति सा स्मृतिरेव भवेत्, नानुभवः ।

tasya sauṣuptatamobodhaḥ suṣuptikālīnasya tamaso'jñānasya yo bodho jñānamasti 'na kiṃcidavediṣam' iti sā smṛtireva bhavet, nānubhavaḥ |

tasya sauṣuptatamobodhaḥ - The knowledge which we have gained in the deep sleep, meaning *suṣuptikālīnasya tamasaḥ = ajñānasya yo bodho = jñānamasti* – the knowledge of the Tamas (darkness) or agnaana (ignorance) that is gained in the deep sleep. The knowledge of the ignorance in the deep sleep. And what for is this knowledge of? *'na kiṃcidavediṣam' iti* – I didn't know anything. *sā smṛtireva bhavet, nānubhavaḥ* - that can only be memory and not expereince. We are not talking about the happenning in the deep sleep, but the knowledge which takes place of the expereince in the deep sleep. And this knowledge can only be memory (rememberance) and not another expereince like the expereince of pot etc.

तत्कारणस्येन्द्रियसन्निकर्षव्याप्तिलिङ्गादेरभावात् इति भावः । ततः किं तत्र आह – सा च इति ।

tatkāraṇasyendriyasannikarṣavyāptiliṅgāderabhāvāt iti bhāvaḥ | tataḥ kiṃ tatra āha –

sā ca iti |

Why can that knowledge of the deep sleep 'I didn't know anything' be of the nature of experience? Because, *tatkāraṇasyendriyasannikarṣavyāptiliṅgāderabhāvāt* – there is absence of the means for the right knowledge like sense-organ association, concomittance, pointer etc. The definition for expereince 'anubhava' is 'smrti bhinnam gnaanam' - the knowledge that is different from memory. Because, for Pratyaksha knowledge (pratyaksha), the sense-organ – sense-object association is necessary.

In another place this deep sleep is defined as "viśeṣajñānaupasaṃhāre buddheḥ kāraṇātmanāvasthānam" – when the special knowledge of the intellect comes to an end,

leaving only the state of being the cause (ignorance). Tamas (darkness) is Agnaana (ignorance) and it is the kaarana (cause).

Since the logicians accept the Anumana (inference) also to give expereince since it also produces knowledge. For inferential knowledge (anumiti) there is need for vyapti (concomittance), linga - "līnam artham gamayati" – that which reveals the hidden one - pointer etc. *iti bhāvaḥ* - tbis is the idea. First there should be sighting of the smoke which is pointer for fire, and then there should be the remembarance of the concomittance. Since both of them are absent there cannot be any inferential knowledge.

If we bring in the Upamana (comparison), we need saadrshya gnaanam – the knowledge of similarity. And since there is no pratyaksha here, there can be no knowledge of similarity too.

Since there is no Karana (instrument) for the right knowledge to connect to deep sleep, there cannot be any expereince of it now, and it can only be a memory. The expereince of this ignorance in waking state of this deep sleep can only be a memory.

In dream the Inner organ (Antakkarana) functions, in deep sleep there is absence of this Antakkatana too. And since there is no vrtti (thought funciton) one expereinces the Self, and this is said in the Upanishad "svam apīto bhavati" – he expereinces his Self. Though there is no thought function of the mind, still there is thought funciton of the ignorance, since shushupti is the state of being the cause – ignorance. And since there is existence of this ignorance one does not become liberated through the expereince of the Self. This shushupti and samadhi are not same, if we accept the Vedanta samadhi; since there is no ignorance accepted in Vedanta Samadhi . Since Yoga samadhi, which is referred to as Jada Samadhi by Vedanti, may be similar to this sleep state, since there is no thought function there according to Vedanta; but this sleep is also accepted to be a thought function by the Yoga school. Remember – Knowledge can take place only through the Pramana of Vedanta.

सा च स्मृतिरवबुद्धविषया अवबुद्धोऽनुभूतो विषयो यस्याः सा तथोक्ता । या स्मृतिः साऽनुभवपूर्विकेति व्याप्तिर्लोके दृष्टेति भावः ।

sā ca smṛtiravabuddhaviṣayā avabuddho'nubhūto viṣayo yasyāḥ sā tathoktā / yā smṛtiḥ sā'nubhavapūrviketi vyāptirloke dṛṣṭeti bhāvaḥ /

sā ca smṛtiravabuddhaviṣayā – that memory can only be of a thing which was expereinced. *Avabuddho = anubhūto viṣayo yasyāḥ sā tathoktā* – that which has its object which was expereinced is said here. The expereince of the ignorance in deep sleep is established, to ward off its expereince now, as I didn't know anything. How do we know that this was expereinced in deep sleep? *yā smṛtiḥ sā'nubhavapūrviketi vyāptirloke dṛṣṭeti bhāvaḥ* - Whatever is memory, is based on expereince is a concomittance which is very famously accepted in this world.

But, we do remember or see in dream things we have not expereinced? It may be true that we have not expereinced it in this life, but the memory is from some past life which triggered this expereince.

ततोऽपि किं तत्राह – अवबुद्धम् इति । तत् तस्मात्कारणात् तत्सौषुप्तं तमः तदा सुषुप्तौ अवबुद्धं अनुभूतमित्यवगन्तव्यम् ।

tato'pi kiṃ tatrāha – avabuddham iti | tat tasmātkāraṇāt tatsausuptaṃ tamaḥ tadā susuptau avabuddham anubhūtamityavagantavyam |

tato'pi kiṃ tatrāha – so what? For that we say. *avabuddham iti* - it is known. *tat = tasmātkāraṇāt tatsausuptaṃ tamaḥ tadā susuptau avabuddham anubhūtamityavagantavyam* – therefore, we have to understand that, that deep sleep ignorance was expereinced in the deep sleep.

अत्रायं प्रयोगः – विमतं 'न किञ्चिदवेदिषम्' इति ज्ञानमनुभवपूर्वकं भवितुमर्हति, स्मृतित्वात्, 'सा मे माता' इति स्मृतिवत् इति ॥ ५ ॥

atrāyaṃ prayogaḥ – vimataṃ 'na kiñcidavediṣam" iti jñānamanubhavapūrvakaṃ bhavitumarhati, smṛtitvāt, 'sā me mātā' iti smṛtivat iti ǁ 5 ǁ

Whole idea which is expleined here is presented with a syllogism : *vimataṃ* - the object of contention, *'na kiñcidavediṣam" iti jñānam* – Paksha, *anubhavapūrvakaṃ bhavitumarhati* - Sadhya, *smṛtitvāt* - Hetu, *'sā me mātā' iti smṛtivat iti* – Udharana.

The object of contention : the knowledge 'I didn't know anything' is based on the prior expereince, since it is a memory, like the memory of 'she is my mother'.I cannnot remember someone as my mother without knowing her as one, similarly here too.

The logicians accept it to be absence of knowledge, but this is not true, since I have the expereince of the knowledge of 'absence of anything' in deep sleep and this expereince is due to some strong obstacle for knowledge, but this knowledge and absence of knowledge cannot be present at the same time. We don't need any strong obstacle, the ignorance that we expereince is in itself an obstacle for the knowledge (samvid). We made it clear, samvid, pratyaya, gnaana etc said here is not of the form of vrtti (thought function) but the nature of Self. We started this whole discussion to establish the gnaana and gnaata (knowledge and knower) to be identical (not different), because the knowledge is the inherent nature of the knower. And if the knowledge is established non-dual, then it can be established as eternal. *ǁ 5 ǁ*

तस्यानुभवस्य स्वविषयादज्ञानाद्भेदं बोधान्तरादभेदं चाह –

tasyānubhavasya svaviṣayādajñānādbhedaṃ bodhāntarādabhedaṃ cāha –

tasyānubhavasya – that expereince, of the ignorance. *svaviṣayādajñānādbhedaṃ* - different from its object that is ignorance *bodhāntarādabhedaṃ cāha* – and identical with the other knowledge is said. The expereince is different from the Vishaya and identical with the Gnana. And the Vishaya here is the ignorance and Gnaana is any knowledge.

स बोधो विषयादिभिन्नो न बोधात्स्वप्नबोधवत् ।

एवं स्थानत्रयेऽप्येका संवित्तद्वद्दिनान्तरे ॥ ६ ॥

sa bodho viṣayādbhinno na bodhātsvapnabodhavat /

evaṃ sthānatraye'pyekā saṃvittadvaddināntare ॥ 6 ॥

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।

नोदेति नास्तमेत्येका संविदेषा स्वयंप्रभा ॥ ७ ॥

māsābdayugakalpeṣu gatāgamyeṣvanekadhā /

nodeti nāstametyekā saṃvideṣā svayaṃprabhā ॥ 7 ॥

This knowledge is different from the ignorance, its object. Not different from the knowledge gained in deep sleep, like the knowledge of the dream (not being different from the knowledge). Similarly, knowledge is same in all the three states (waking, dream and deep sleep), similarly in other days, months, years, Yugas, Kalpas too. And of different past or the future. It neither gets created nor destroyed. This knowledge is one (identical / non-dual) and it is self-effulgent.

sa bodho viṣayādbhinno – The knowledge that takes place is different from the object. *(bhinno) na bodhāt* - And not different from the knowledge. Here the term *bhinna* should be associated with this side also, according to the 'dehali dīpa nyāya' - the logic of keeping the lamp on the shared room wall, where the light falls on both the rooms. *svapnabodhavat* – as in the dream knowledge. First the different knowledges in the waking state was made identical, then it was made identical with the dream knowledges, and now through this logic the deep sleep knowledge also is made identical with the knowledge. *evaṃ sthānatraye'pyekā saṃvit* – similarly in all the three states knowledge is one. Earlier it was said in all the three states the objects may differ but the knowledge is one, here it is said, though the states may differ the knowledge is one. Now we have saw in one particular day, in waking state the objects may differ but the knowledge is one, in dream state too the objects may differ but the knowledge is one and in the deep sleep state too it is different from the ignorance but the knowledge is one. The idea is, in a day there are three states but the knowledge remains unchanged. *tadvaddināntare* - similarly in the other days too. Not just that, *māsābdayugakalpeṣu* - in the different months, years, Yugas and Kalpas. From days to months, along with the inbetween week, fortnight etc. Months – January etc or Chaitra etc in sanskrit. Years – there is a cycle of sixty years starting from Prabhava etc. Yugas – there are four Yugas – satya, dvaapara, tretaa and kali yuga. And one such four yuga cycle is called a kalpa again named Braahma etc. *gatāgamyeṣvanekadhā* – of many types that which was past and that which will come in future, if we use this as an adjective for the month etc. OR of many things in the past and future, with respect to the objects. Many types of duality like, the five types of duality seen between Jada, Jiva and Iswara; then the dualities of Sajatiya (in same class), Vijatiya (with different class) and Svagata (in

oneself); then dualities due to deshata (of the space / place), kalata (of the time) and vastuta (causation / objects). Something exiting in one place and absent in another, existing in on only a small period or absence of one in another. *nodeti nāstameti* – it does not get created nor gets destroyed. *ekā saṃvid* – this one knowledge. Why is there no creation or destruction of this samvid? Because *eṣā svayamprabhā* – it is self-effulgent. The definition for this *eṣā svayamprabhā* is 'अवेद्यत्वे सति अपरोक्षव्यवहारयोग्यत्वम् avedyatve sati aparokṣavyavahārayogyatvam' – not being objectified and still transactable as immediate.

This self-effulgence needs to be introduced here because, we have etablished the the objects may differ due to different reasons but the knowledge is one. And how is this knowledge established? If we accept it to be proven through another knowledge, we already have duality of knowledge and the second knowledge needs to be proven through third etc, we will fall in the defect of regress-ad-infinitum. Therefore, we said, this knowledge does not need another knowledge or anything to be proven since it is self-effulgent.

स बोध इति । स बोधः सौषुप्ताज्ञानानुभवो विषयात् अज्ञानात् भिन्नः पृथग्भवितुमर्हति, बोधत्वात्, घटबोधवत्, बोधान्तरान्न भिद्यते बोधत्वात्, स्वप्नबोधवत् ।

sa bodha iti | sa bodhaḥ sauṣuptājñānānubhavo viṣayāt ajñānāt bhinnaḥ pṛthagbhavitumarhati, bodhatvāt, ghaṭabodhavat, bodhāntarānna bhidyate bodhatvāt, svapnabodhavat |

Syllogism - *sa bodhaḥ = sauṣuptājñānānubhavo* – that knowledge, meaning the expereince of the ignorance in the deep sleep - Paksha. *viṣayāt = ajñānāt bhinnaḥ = pṛthag bhavitumarhati* – it is possible for it to be different from the ignorance - Sadhya. *Bodhatvāt* - since it is a knowledge - Hetu. *ghaṭabodhavat* – like the knowledge of the pot - Udaharan.

In another syllogism, having the same Paksha - *sauṣuptājñānānubhavo* and we are giving a different Sadhya, Hetu and Udaharan. *bodhāntarānna bhidyate* - does not differ from another knowledge, *bodhatvāt* – since it is a knowledge, *svapnabodhavat* – like the knowledge of dream. We can take jagratbodhavat as hetu, but still since we have already established the jagrat bodha to be one with the svapna bodha, the latter is used as example.

फलितं कथयन्नुक्तन्यायमन्यत्राप्यतिदिशति – एवम् इत्यादिना ।

phalitaṃ kathayannuktanyāyamanyatrāpyatidiśati – evam ityādinā |

phalitaṃ kathayan - Having established the ideas. This is the gist : in waking state objects are different, knowledge is one. In dream objects are different and knowledge is one. In deep sleep the ignorance is different from the knowledge, still knowledge is one.

Three states differ still knowledge is one. *Uktanyāyamanyatrāpyatidiśati* – whatever we have established is superimposed in other places.

First, by establishing the Samvid as same in all the three periods of time, we have established the 'Sat' – existence. Then, through 'samvid esha svamprabha' – the 'chid' - consiousness aspect is also proven. Later in 'iyam atma paraananda' (1.8) we will establish the 'ananda' – bliss aspect.

स्थानत्रयेऽपि एकदिनवर्तिनि जाग्रदाद्यवस्थात्रयेऽपि संविदेकैव 'सर्वं वाक्यं सावधारणम्' इति न्यायात् ।

sthānatraye'pi ekadinavartini jāgradādyavasthātraye'pi saṃvidekaiva 'sarvaṃ vākyaṃ sāvadhāraṇam' iti nyāyāt /

The 'sat' which is defined as 'त्रिकालाबाध्यत्वम् Trikālābādhyatvam' – that which is not negated in all ther three periods. This is what is being establshed here. *sthānatraye'pi ekadinavartini jāgradādyavasthātraye'pi* – in all the three states of waking etc. *'sthānatraye'pi = jāgradādyavasthātraye'pi'. saṃvidekaiva* – the Samvid is one only. In the Sloka it was only *'saṃvid eka'* but in the commentary Pandit had added *'eva'* to stress the point. Why should this be added, is explained with *'sarvaṃ vākyaṃ sāvadhāraṇam' iti nyāyāt* – logic says 'all statements are conclusive / with determination'.

तद्वद्दिनान्तर इति । यथा एकस्मिन् दिवसेऽवस्थात्रयेऽपि ज्ञानस्याभेद एवमन्यस्मिन्नपि दिवसेऽनेकधाऽनेकप्रकारेण गतागम्येषु अतीतागामिषु मासेषु चैत्रादिषु, अब्देषु प्रभवादिषु, युगेषु कृतादिषु, कल्पेषु ब्राह्मादिषु च ज्ञानस्याभेद एवेत्यर्थः ।

tadvaddināntara iti / yathā ekasmin divase'vasthātraye'pi jñānasyābheda evamanyasminnapi divase'nekadhā'nekaprakāreṇa gatāgamyeṣu atītāgāmiṣu māseṣu caitrādiṣu, abdeśu prabhavādiṣu, yugeśu kṛtādiṣu, kalpeṣu brāhmādiṣu ca jñānasyābheda evetyarthaḥ /

Now the conclusion we got on a single day, that the Samvid is one, is superimposed on other extended periods. *tadvaddināntara iti* – similarly on the other days too. This is what we call a 'sutrabhuta vakya' – a statement like an aphorism. This aphorism is explained with the next statement. *yathā ekasmin divase'vasthātraye'pi jñānasyābheda* – as we have seen on any single day, in all the three states the knowledge is identical (one). *evamanyasminnapi divase* – similarly in other days too. *Anekadhā = anekaprakāreṇa gatāgamyeṣu = atītāgāmiṣu* – in different ways, types in all the past and future periods. Now, though the term *māseṣu* means month, still there is a possibility of other meaning here, as seen in samvatsara adhikarana of purva mimamsa. In Purva-mimamsa this adhikarana (topic) deals about the samvatsara yaga - a fire oblation which need to be performed for some 300 years. Now, it is very difficult for a person to perform this sacrifice in ones lifetime, and if it is not possible, then there is no point for the shruti to explicitly give us details about this yaga. Therefore, the term samvatsara was finally accepted as weeks. Similarly here too there may be a doubt about the word masa. To clear any doubt, *māseṣu caitrādiṣu* - month means chaitra etc., twelve months in total

with stipulated amount of days, with an extra month every four years or so. *abdeśu prabhavādiṣu* year means prabhava etc., which are sixty in number. *yugeśu kṛtādiṣu* – yuga means the krta yuga etc. *kalpeṣu brāhmādiṣu ca* - and in the kalpa named brahma etc. *jñānasyābheda evetyarthaḥ* - the knowledge is one non-dual. This final term is to bring in the connection with the current topic. And also, to stress upon this important idea. In Scriptures whatever is repeated again and again is called as 'abhyasa' and whatever is repeated also sometimes comes under the trap of the defect called 'punaravrtti' – repetetion. But here inspite of this situation, this repeatition is done for driving home a difficult point.

संविद एकत्वसमर्थने फलमाह – नोदेति इति ।

saṃvida ekatvasamarthane phalamāha – nodeti iti /

saṃvida ekatvasamarthane phalamāha – the result for establishing the Samvid as one (identical / non-dual) is said here.

यतः संविदेका, अतो नोदेति, नोत्पद्यते, नास्तमेति, न विनश्यति च ।

yataḥ saṃvidekā, ato nodeti, notpadyate, nāstameti, na vinaśyati ca /

yataḥ samvidekā – since the Samvid is one. **ato nodeti = notpadyate, nāstameti = na vinaśyati ca** - it is not created nor is destroyed. That which is one, cannot be, even for namesake, accepted to be created or destroyed. The six levels of existence as accepted by Sri Yaska 'जायते अस्ति वर्धते विपरिनमते अपक्षीयते विनश्यति jāyate asti vardhate viparinamate apakṣīyate vinaśyati' – born, exists, grows, transforms, decays and destroys. None of them is possible in something which is one. This is what is said through the two extremes **nodeti** and **nāstameti** – here jayate and vinashyati.

And from another point of view, 'कार्य नियत पूर्ववृत्तित्वम् कारणत्वम् kārya niyata pūrvavṛttitvam kāraṇatvam' cause is defined as something which exists prior to effect without fail. Cause is samvid, with reference to two types of abhava (absence) called praag or pradhvamsa. Praagaabhaava is that absence which exist before the effect and pradhvamsaabhaava is that which exists after the destruction of the effect. This can only be in the place which undergoes transformation (parinama) or creation (utpatti). For example, Milk transforms into curd, in this when the milk gets destroyed (pradhvamsa) to transform to curd and there is prior absence of curd before that. Similarly in the case of pot created from the clay, there is prior absence of pot in clay and post absence of clay after the creation. These are two schools with relation to the creation – Parinaama-vaada and Utpatti-vaada. Since the Samvid is one there is no place for the Partiyogi of absence (abhaava-pratiyogi). Partiyogi is defined as 'yasya abhaava' - the object of absence.

असाक्षिकयोरुत्पत्तिविनाशयोरसिद्धेः स्वोत्पत्तिविनाशयोस्तयैव संविदा ग्रहीतुमशक्यत्वात् संविदन्तराभावाच्चेति भावः ।

asākṣikayorutpattivināśayorasiddheḥ   svotpattivināśayostayaiva   saṃvidā grahītumaśakyatvāt saṃvidantarābhāvācceti bhāvaḥ /

First the Samvid cannot be created or destroyed. *asākṣikayorutpattivināśayorasiddheḥ* - that which does not have a witness cannot have a creation or destruction. Only for that which has a witness, which is different from the samvid can there be creation or destruction. *svotpattivināśayostayaiva saṃvidā grahītumaśakyatvāt* - Samvid cannot grasp its own creation and destruction. This is called as karma - kartru virodha (contradiction of action and doer). So what we can accept another Samvid to grasp this, if be said that is negated with *samvidantarābhāvācceti bhāvaḥ* - there is no other Samvid, as it is established as one non-dual.

ननु संविदन्तराभावे ग्राहकाभावादस्या अप्याभाने जगदान्ध्यं प्रसज्येतेत्यत आह – एषा इति ।

nanu saṃvidantarābhāve grāhakābhāvādasyā apyābhāne jagadāndhyaṃ prasajyetetyata āha – eṣā iti |

Now, after a confusing detour till anavastha, the opponent is rising another doubt. *nanu saṃvidantarābhāve* – but since there is no other samvid, *grāhakābhāvādasyā* – since there is nothing to grasp it, *apyābhāne* – since this samvid is not shining, *jagadāndhyaṃ prasajyetetyata āha* – there will be a situation of world (creation) plunging into darkness. In the case of pot knowledge there is a vrtti, but in the case of Samvid there is no vrtti. The opponent wants to bring it into the realm of vrtti, if it is accepted then it will become illusory too, since that samvid will also fall in the creation.

अत्रायं प्रयोगः – सम्वित् स्वयंप्रकाशा, अवेद्यत्वे सति अपरोक्षत्वात्, व्यतिरेके घटवत् ।

atrāyaṃ prayogaḥ – samvit svayaṃprakāśā, avedyatve sati aparokṣatvāt, vyatireke ghaṭavat |

For the above situation our answer is Samvid does not need another Samvid or aomething to illumine it, because it is self-effulgent. *atrāyaṃ prayogaḥ* - This is established through a syllogism. *samvit* - knowledge – Paksha, *svayaṃprakāśā* – is self-effulgent - Sadhya, *avedyatve sati aparokṣatvāt* – being not perceived at the same time is immeditely known, *vyatireke ghaṭavat* – unlike pot – Udharana. The definition of svaprakasha is given as the Hetu. Here the example is in the form of vyatireka 'in the absence of this, that also is absent' – here in the pot there is absence of avedyatva (objectfication), pot is known; vedyatva means object of knowledge. And swarga (heaven) or naraka (hell) are not aparoksha (immediate). Whatever is not known normally is not objectfied and whtever is not objectfied is not known. But this Self is different. This is how we establish anything related to Self, since there is no other Self, there can be no example and therefore we need to show somethong which is otherwise. Self is not perceived through any other Pramana as an object therefore avedyatva is there in it. And ate the same time, Self is decalred to be immediate 'yad saakshaat aparokshaat brahma' – the brahman that is immediate. Here the hetu has two parts an adjective in the form of avedyatva and another adjectified in the form of aparoksha.

न चायं विशेषनासिद्धो हेतुः , संविदः स्वसंवेद्यत्वे कर्मकर्तृत्वविरोधात्, परवेद्यत्वेऽनवस्थानात् । अतः स्वप्रकाशत्वेन भासमानायाः संविदः सर्वावभासकत्वसंभवान्न जगदान्ध्यप्रसङ्ग इति भावः ॥ ६, ७ ॥

na cāyaṃ viśeṣanāsiddho hetuḥ , saṃvidaḥ svasaṃvedyatve karmakartṛtvavirodhāt, paravedyatve'navasthānāt / ataḥ svaprakāśatvena bhāsamānāyāḥ saṃvidaḥ sarvāvabhāsakatvasaṃbhavānna jagadāndhyaprasaṅga iti bhāvaḥ ॥ 6, 7 ॥

na cāyaṃ viśeṣanāsiddho hetuḥ - But one should not doubt that there is an absence of establishement in the adjective. When the adjective cannot be proven then it is visheshanaasiddha or aashrayaasiddha, for example 'shravana rupa' the form is heard, form can never be heard therefore the adjective is impossible. And there is another situation, where there is absence of adjectified called visheshyaasiddha or svarupaasiddha, for example 'surabhi gaganaaravindha' the lotus of sky is fragrant, there is no sky lotus. Both of them fall under the category of Hetvabhasa – illogical reasoning. Here, we cannot see any place where there is a place where immediate knowledge takes place along with not being objectfied; meaning that whenever there is immediate knowledge there is objectification.

saṃvidaḥ svasaṃvedyatve - if Samvid is known by itself, *karmakartṛtvavirodhāt* – then there is contradiction of the same being doer and action, *paravedyatve'navasthānāt* – if it is known through another, ultimately we will come to regress-ad-infinitum. How? - If the same Samvid is the witness and witnessed then there is the defect of self-dependence (Atmashraya) and this is called as karma-kartru dosha. If one samvid is seen by another and the other is seen by first, this is the defect of interdependence (anyonyashraya). If first is seen by second, second by third and third by first, this is defect of cycle (chakraka) and fourth, if in the previous, we accept third by fourth, fourth by fifth etc, then this will end in the defect of regress-ad-infinitum (anavastha).

ataḥ svaprakāśatvena bhāsamānāyāḥ saṃvidaḥ – since the Samvid is self-effulgent, *sarvāvabhāsakatvasaṃbhavāt* – it has the power to illumine everything, *na jagadāndhyaprasaṅga iti bhāvaḥ* - there is no situation of the world becoming immersed in darkness. And this is what is said in ths shruti 'tasya bhasa sarvamidam vibhati' – because of its effulgence everything gets illumined.

We started with one Self (Brahman), to understand this we went on to explain the bi-duality as karta-bhokta (doer - experiencer), Atma-anatma (Self - non-self), then tri-duality gnaana-gneya-gnaata (knowledge – known – knower), sajatiya-vijatiya-svagata (in same class – in different class – in itself), desha-kaala-vastu (space-time-causation), then tetra-duality atmashraya-anyonyashraya-chakraka-anavastha, then penta-duality jiva-jiva, jada-jada, jada-jiva, jada-iswara, jiva-iswara, and then hexa-duality jayate-asti-vardhate-viparinamate-apakshiyate-vinashyati. This defies the declaration in the first sloka 'sukhabodhaya' – to understand comfortably. And when we are interested in understanding the non-dual Truth, we are bombarded with numerous types of dualities, this only tires a person. But we should understand, without understanding the problem completely trying to solve it is impossible. These are explained to make us understand it

from all the angles Now to make us more interested in the teaching, he is introducing the 'ananda' aspect after explaining 'sat' and 'cid' aspects. **∥ 6, 7 ∥**

भवत्वेवं संविदो नित्यत्वं स्वप्रकाशत्वं च, ततः किमित्यत आह –
bhavatvevaṃ saṃvido nityatvaṃ svaprakāśatvaṃ ca, tataḥ kimityata āha –
bhavatvevaṃ saṃvido nityatvaṃ svaprakāśatvaṃ ca - let it be so,that samvid is nitya (eternal) and svaprakasha (self-effulgent), *tataḥ kimityata āha* – so what, to explain this. This question shows the non-interset a person will have, since it is against the declaration, instead of establishing the Self, we are establishing the Samvid as eternal and self-effulgent. Therefore the Samvid is shown as the Self, there is no going against the declaration of establishing the Truth (tattva).

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।
मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥ ८ ॥

iyamātmā parānandaḥ parapremāspadaṃ yataḥ |

mā na bhūvaṃ hi bhūyāsamiti premātmanīkṣyate ∥ 8 ∥

Since this Samvid / Self is object of absolute desire, it is Absolute Bliss. Since we do see the desire 'let me never cease to exist', 'let me always exist', in the Self.
Iyamātmā - this Samvid, parānandaḥ - is of the nature of Absolute Bliss. Why is it Absolute Bliss? parapremāspadaṃ yataḥ - since, it is something which is desired above everything. Upanishad clearly declare आत्मनस्तु कामाय सर्वम् प्रियम् भवति *ātmanastu kāmāya sarvam priyam bhavati' – because of the desire for Self, everything else is desired upon. We do not desire other things for the sake of the object itself, but for our own self. How do we understand this? This is explained with our everyday expereince. mā na bhūvaṃ hi – let me never cease to exist, bhūyāsamiti – let me always be, premātmanīkṣyate – this shows the absolute desire on the Self.*

इयम् इति । अत्रायं प्रयोगः – इयं संविदात्मा भवितुमर्हतिय नित्यत्वे सति स्वप्रकाशत्वात्, यन्नैवं न तदेवं, यथा घटः, इति आत्मनो नित्यसंविद्रूपत्वप्रसाधनेन सत्यत्वं साधितं भवति ।
iyam iti | atrāyaṃ prayogaḥ – iyaṃ saṃvidātmā bhavitumarhati; nityatve sati svaprakāśatvāt, yannaivaṃ na tadevaṃ, yathā ghaṭaḥ, iti ātmano nityasaṃvidrūpatvaprasādhanena satyatvaṃ sādhitaṃ bhavati |
Here we see another syllogism - *atrāyaṃ prayogaḥ*. We saw direct concommittance (anvaya vyapti), and we saw a syllogism with indirect example (vyatireka udharana). But here the difference from the previous syllogism is, this has indirect concommittance (vyatireka vyapti). But both of them, former and latter are vyatireka vyapti only.

We saw Anvaya vyapti as 'tad sattve tad sattvam' – if this exists, that too exists and vyatireka vyapti as 'tadabhāve tadabhāvaḥ' – if this does not exist, than that too does not exist. Here we should be carefull, it is not always absence that is established in both the sides. For example, we saw if there is no fire, there is no smoke; here we saw both in absence. When we have two balls, red one and green one. When we say, there is absence of red ball, it means there is existence of blue ball. Because the logicians see it as, absence of absence of red ball (rakta-abhava-abhava), the double negation brings in existence of red ball and not absence of it. So if we say, where there is absence of green, there is absence of absence of red.

Green = Absence of Red   **OR**   Absence of Green = Red
Absence of (Green) = Absence of (Absence of Red) **OR** Absence of (Absence of Green) = Absence of Red

Absence of Absence = existence. This is from the standpoint of the old school of Logicians. The Neo-Logicians don't accept this. Since, Absence of Absence of Pot need not be pot, maybe cloth too.

iyaṃ saṃvid – This Samvid - Paksha, *ātmā bhavitumarhati* – is possible to be Atma - Sadhya, *nityatve sati svaprakāśatvāt* – When being eternal is also self-effulgent - Hetu, *yannaivaṃ na tadevaṃ, yathā ghaṭaḥ* - That which is no so is not so, like pot - Udaharan. This example should be understood properly, That which is no so is not so, meaning – that which is not eternal and self-effulgent (Hetu) is not Atma (Sadhya), like pot. Pot is neither eternal nor self-effulgent.

iti ātmano nityasaṃvidrūpatvaprasādhanena - thus, we have established the Atma to be eternal and of the inherent nature of Samvid, and by this; *satyatvaṃ sādhitaṃ bhavati* – we have as well established it to be Satya (Truth).
How so? Because we have only established Samvid to be eternal and self-effulgent and it being Atma, there is nowhere we have established it being Truth, if be said. This is explained. -

नित्यत्वातिरिक्तसत्यत्वाभावात्, नित्यत्वं तद्यस्यास्ति तन्नित्यं सत्यमिति वाचस्पतिमिश्रैरुक्तत्वादिति भाविः ।

nityatvātiriktasatyatvābhāvāt, nityatvaṃ tadyasyāsti tannityaṃ satyamiti vācaspatimiśrairuktatvāditi bhāviḥ ।

nityatvātiriktasatyatvābhāvāt – Since, eternality is not different from Truth. Because, that which is not negated in three periods of time is Nitya and this very definition holds good for Satya too. And not just this, we have another Pramana in Acharya Sri Vacaspati Mishra, the author of Bhamati on Brahma Sutra and commentator of all the other Darshana (philosphy) texts, like sankhya, yoga etc. What did he say? *nityatvaṃ tadyasyāsti tannityaṃ satyamiti vācaspatimiśrairuktatvāditi bhāviḥ* - that which has

nityatva (eternal-ness) is eternal, and that is Truth, this Sri Vacaspati Mishra has said. For example, that which has potness does not becoms cloth, but pot.

Though this texts follows the Vivarana school (bimba – pratibimba vada (reflected - reflection)) and Vartikakara school (abhasa vada (psuedo existence)), he is bringing in the Acharya of another school to show the respect. There are many other difference in these, like accepting the loci of ignorance etc.

आत्मन आनन्दरूपत्वं साधयति – परानन्द इति । आत्मेत्यनुषज्यते । परश्चासौ आनन्दश्चेति परानन्दः , निरतिशयसुखस्वरूप इत्यर्थः । तत्र हेतुमाह – पर इति । यतो यस्मात्कारणात् परस्य निरुपाधिकत्वेन निरतिशयस्य प्रेम्णः स्नेहस्य आस्पदं विषयः तस्मात् ।

ātmana ānandarūpatvaṃ sādhayati – parānanda iti / ātmetyanuṣajyate / paraścāsau ānandaśceti parānandaḥ , niratiśayasukhasvarūpa ityarthaḥ / tatra hetumāha – para iti / yato yasmātkāraṇāt parasya nirupādhikatvena niratiśayasya premṇaḥ snehasya āspadaṃ viṣayaḥ tasmāt /

ātmana ānandarūpatvaṃ sādhayati – now the inherent nature of Self is Bliss is established, with *parānanda. ātmetyanuṣajyate* – we carry forward the term Atma from the sloka. We bring the term (atma) to connect it with the current term (parananda), for a clear understanding. *paraścāsau ānandaśceti parānandaḥ* - being Absolute, at the same time it is Bliss. This is same compound as we saw for the word Shankarananda in the invocation sloka. Why is it so (Absolute Bliss)? *niratiśayasukhasvarūpa ityarthaḥ* - because it is of the nature of incomparable bliss. The bliss of the world is comparable with something else, but here this Bliss of the Self is not comparable with anything else, as there is nothing greater or similar to it. *tatra hetumāha* – the reason for it being Absolute Bliss is said. *yato = yasmātkāraṇāt* – since, *parasya = nirupādhikatvena* - it is Absolute, because there is no embodiment, *niratiśayasya* - there is nothing to compare with, *premṇaḥ = snehasya* – for that desire / love, *āspadaṃ = viṣayaḥ* - it is object, *tasmāt* – therfore. Since, this Bliss has no boundaries, and nothing to compare itself with, nor anything greater than this, therefore it is the object of absolute desire. The other bliss are in the realm of three levels calle Priya, Moda and Pramoda. The joy one gains while seeing the object of desire is Priya. The joy one gains when one gains the object of desire is Moda. And, the joy which one enjoys when experiencing the object of desire if Pramoda. This Bliss of the Self is beyond these comparitive states, therefore it is Absolute.

अत्रेदमनुमानम् – आत्मा परमानन्दरूपःय परप्रेमास्पदत्वात्, यः परमानन्दरूपो न भवति नासौ परप्रेमास्पदमपि, यथा घटः, तथा चायं परप्रेमास्पदं न भवतीति न, तस्मात्परमानन्दरूपो न भवतीति न ।

atredamanumānam – ātmā paramānandarūpaḥ; parapremāspadatvāt, yaḥ paramānandarūpo na bhavati nāsau pāarapremāspadamapi, yathā ghaṭaḥ, tathā cāyaṃ parapremāspadaṃ na bhavatīti na, tasmātparamānandarūpo na bhavatīti na /

atredamanumānam – this is the syllogism here. Whatever is said in the sloka is presented as syllogism or a syllogism is written as a sloka. Here the syllogism uses all the five limbs of the logicians. As we saw earlier, here Pandit ji is using the logic of double negation.

ātmā – The Self - Paksha, *paramānandarūpaḥ* - of the nature of Absolute Bliss - Sadhya; *parapremāspadatvāt* – since, it is object of absolute desire / love - Hetu, *yaḥ paramānandarūpo na bhavati nāsau paarapremāspadamapi, yathā ghaṭaḥ* - that which is not Absolute Bliss, cannot be object of absolute desire, like pot – Udaharan. If there is absence of Sadhya, then there will definitely be the absence of Sadhana (Hetu), *tathā cāyaṃ parapremāspadaṃ na bhavatīti na* – And thus this Self cannot be said as not an object of absolute desire. It is not that there is ansence of sadhya (saadhya-abhaava) - Upanaya, *tasmātparamānandarūpo na bhavatīti na* – Therefore Self cannot be said that it is not Absolute Bliss – Nigama.

Here we have an anecdote – a person is travelling from one village to another with his pocession and family. When he crosses the intermediate river, he finds it diffivult to manage everything. Therefore, he drops off the luggage he is carrying, to save the family. Family is of primary importance, and wealth can be earnt. Later, when he finds it difficult to manage he even sacrifices his progeny for the sake of himself and wife. When the going gets tough he even lets off his wife. After when he comes to the other shore, due to the stones and other water beings, he is hurt and the doctor give him a choice of amputation to death. He chooses life, and gets himself amputated. This is because, everyone loves themselves more than anything in this world.

ननु आत्मनि धिङ्मामिति द्वेषस्योपलभ्यमानत्वात्रेमास्पदत्वमेवासिद्धम् , कुतः परप्रेमास्पदत्वमित्याशङ्क्य तस्य दुःखसंबन्धनिमित्तकत्वेनान्यथा सिद्धत्वात्रेम्णश्चात्मन्यनुभवसिद्धत्वान्मैवमिति परिहरति – मा न भूवम् इति।

nanu ātmani dhiṅmāmiti dveṣasyopalabhyamānatvātpremāspadatvamevāsiddham , kutaḥ parapremāspadatvamityāśaṅkya tasya duḥkhasambandhanimittakatvenānyathā siddhatvātpremṇaścātmanyanubhavasiddhatvānmaivamiti pariharati – mā na bhūvam iti /

Now the opponent brings a doubt. *Nanu* – but, *ātmani* – in the Self, *dhiṅmāmiti dveṣasyopalabhyamānatvāt* – we see the hatred (absence of desire / love), in the form of 'fie upon me', *premāspadatvamevāsiddham* – it being an object of desire itself is not provable. When this is the situation, *kutaḥ parapremāspadatvamityāśaṅkya* - how can it be the object of absolute desire, for this doubt. If the Self is object of hatred, its contrary desire itself is impossible, then how can we accept it to be the object of absolute desire. Vedanti answers this doubt - *tasya duḥkhasambandhanimittakatvenānyathāsiddhatvāt* - that, aforesaid hatred, is because of the association with some sorrow, therefore does not count. Like water, in general is cold and sweet but because of the external influence it is seen to be warm and smelly too, similarly the association with sorrow is the reason to fie upon oneself. Anyataasiddha is something which is not accepted in the process of an

effect. In logic, which we discuss about the effect pot from the cause clay, we say some things to be not useful to be accepted as a cause, though they fit the definition of the cause 'to definitely exist before the effect', because their existence or non-existence does not affect the effect; they are donkey on which the clay was carried, the potters son or father, cloud above etc. *premṇaścātmanyanubhavasiddhatvānmaivamiti pariharati* – and moreover, the desire on the Self is everybodies expereince, thus one should not have this doubt. This is explained through - *mā na bhūvam iti.*

यस्मात् कारणादात्मनि विषये मा न भूवम्, अहं मा भूवमिति, न ममासत्वं कदापि मा भूत् । किन्तु भूयासमेव सदा सत्वमेव मम भूयादित्येवंविधं प्रेमेक्ष्यते सर्वैरनुभूयते, अतो नासिद्धिरित्यर्थः ॥ ८ ॥

yasmāt kāraṇādātmani viṣaye mā na bhūvam, ahaṃ mā bhūvamiti, na mamāsatvaṃ kadāpi mā bhūt | kintu bhūyāsameva sadā satvameva mama bhūyādityevaṃvidhaṃ premekṣyate sarvairanubhūyate, ato nāsiddhirityarthaḥ ॥ 8 ॥

yasmāt kāraṇād – because of the reason, *ātmani viṣaye* - with respect to the Self as the object, *mā na bhūvam = ahaṃ mā bhūvamiti na na mamāsatvaṃ kadāpi mā bhūt* – let there be a state of my non-existence; I will not exist, let there not be this situation; let me never cease to exist. *Kintu* - but, *bhūyāsameva = sadā satvameva mama bhūyād* – let my existence always be, le me always exist. *ityevaṃvidhaṃ* - in this way, *premekṣyate = sarvairanubhūyate* = everyone expereinces the desirability, *ato nāsiddhirityarthaḥ* = therefore it is not impossible. *॥ 8 ॥*

ननु मा भूत् स्वरूपासिद्धिः प्रेम्णः, परत्वे मानाभावाद्विशेषणासिद्धिर्हेतोरित्याशङ्क्याह –

nanu   mā   bhūt   svarūpāsiddhiḥ   premṇaḥ,   paratve mānābhāvādviśeṣaṇāsiddhirhetorityāśaṅkyāha –

Opponent is bringing a doubt from another angle. *nanu mā bhūt svarūpāsiddhiḥ premṇaḥ* - let there be no Svarupasiddhi of the desire. Svarupasiddhi is nothing but Visheshyasiddhi, which we saw earlier in sloka 7, with the example of 'fragrant sky-lotus', since there is no sky-lotus there is no adjectified for the fragrance adjective. *paratve mānābhāvādviśeṣaṇāsiddhirhetorityāśaṅkyāha* – but since there is no Pramana to prove the 'paratva' (absolute-ness / greatness), we have to accept the Visheshanaasiddhi. The opponent wants to say this - Let there be desire but there is nothing absolute about it, like let there be lotus, but since there is no yellow-lotus, there is a defect with the adjective. In the statement, para is visheshana – adjective and prema – is vesheshya – adjectified.

तत्प्रेमात्मार्थमन्यत्र नैवमन्यार्थमात्मनि ।
अतस्तत्परमं तेन परमानन्दतात्मनः ॥ ६ ॥

tatpremātmārthamanyatra naivamanyārthamātmani |

atastatparamaṃ tena paramānandatātmanaḥ || 9 ||

The love one has elsewhere is for oneself. But the love for oneself is not for anything else. Therefore it (love of Self) is absolute. Therefore the Absolute Blissfull nature of the Self is established.

This is what was said by Sage Yagnavalkya to his wife Maitreyi, 'आत्मनस्तु कामाय सर्वम् प्रियम् भवति ātmanastu kāmāya sarvam priyam bhavati' – for the sake for the love of Self, everything else becomes desirable. And this is what is going to be discussed in 12th chapter (6 to 50).

tatpremātmārthamanyatra – the desire for the other things is for the love of the Self. The other things like wife, kids, wealth etc are not because of the very thing itself, but because they bring joy to oneself. *naivamanyārthamātmani* – love for the Self is not for anything else. But, in the case for the love of oneself, there is no other cause. *atastatparamaṃ* - therefore it is absolute (supreme). *tena paramānandatātmanaḥ* - thus the absolute desirability of Self is established.

तत्प्रेमेति । अन्यत्र स्वातिरिक्ते पुत्रादौ यत्प्रेम तदात्मार्थं तेषामात्मशेषत्वनिमित्तकमेव न स्वाभाविकं, एवमात्मनि विद्यमानं प्रेमाऽन्यार्थ, न आत्मनोऽन्यशेषत्वनिमित्तकं न भवति, किन्त्वात्मत्वनिमित्तकमेव ।

tatpremeti / anyatra svātirikte putrādau yatprema tadātmārthaṃ teṣāmātmaśeṣatvanimittakameva na svābhāvikaṃ, evamātmani vidyamānaṃ premā'nyārtha, na ātmano'nyaśeṣatvanimittakaṃ na bhavati, kintvātmatvanimittakameva /

anyatra = svātirikte = putrādau – in other places, other than oneself like the son etc. Though it is made clear by saying svaatirikte, still the example of son etc is to remove the iota of doubt. It is said in Vedas 'pitā vai putraḥ' – father is son, i.e. father is born as the son which can be seen in the happiness in the form of himself taking another birth. Therefore, that son also can be object of the same absolute love, to remove this doubt, it is clearly specified. That is why nothing like, wife, wealth etc are not specified. *yatprema* - the love one has, *tadātmārthaṃ = teṣāmātmaśeṣatvanimittakameva* – is for the sake of the Self, as they are a part of the Self. Here Self is the Angi (limbed) and the other things are Anga (limb). Even when our finger or any other limb gets accidentally seperated (cut), we still hold on to it, to get it stiched back. Likewise, when something untoward happens to son or wealth, we consider ourself to be affected, this is because of the identity we have for those as ourselves. *na svābhāvikaṃ* - not natural. We love them because we see them as a part of us, and therefore that love cannot be natural. And we also see, when we disregard someone who was close, then there is no love left for that object.

evamātmani vidyamānaṃ premā'nyārtha – similarly, the love for oneself is for other reasons (is not). Here we have to bring in the conclusive words '*na bhavati*' – is not, in this statement to complete it. *na ātmano'nyaśeṣatvanimittakaṃ* - it is not limb for

something other than the self. *na bhavati* – is not (this we had connected with the first part of the statement), *kintvātmatvanimittakameva* – but only for the sake of oneself only. The love for oneself and love for other things is only for oneself. Even the illiterate uses such ideas without realising 'mine is mine and yours is mine', and infact we get confused thinking he said 'mine is yours and yours is mine'.

अतो निरुपाधिकत्वात् तत्परं निरतिशयम् । फलितमाह – तेनेति । तेन निरतिशयप्रेमास्पदत्वेनात्मनः परमानन्दता निरतिशयसुखरूपत्वं सिद्धम् ॥ ६ ॥

ato nirupādhikatvāt tatparaṃ niratiśayam / phalitamāha – teneti / tena niratiśayapremāspadatvenātmanaḥ paramānandatā niratiśayasukharūpatvaṃ siddham // 9 //

ato nirupādhikatvāt tatparaṃ = niratiśayam – since the Self is devoid of embodiment, it is supreme, absolute. *Phalitamāha* – the end result. This is what is proven here through this discussion. *tena niratiśayapremāspadatvenātmanaḥ paramānandatā = niratiśayasukharūpatvaṃ siddham* – thus, since the Self is object of absolute love, it is established that it is Absolute Bliss, incomparable bliss. *// 9 //*

एतैः सप्तभिः श्लोकैः प्रतिपादितमर्थं संक्षिप्य दर्शयति –
etaiḥ saptabhiḥ ślokaiḥ pratipāditamarthaṃ saṃkṣipya darśayati –
etaiḥ - through these, *saptabhiḥ ślokaiḥ* - seven slokas, *pratipāditamarthaṃ* - the idea that is established, *saṃkṣipya darśayati* – is shown breifly. Nityatva (eternality) in 3rd, aatmatva (Self) in 8th and paraanandatva (Blisfull) in 9th. From 3-9 slokas, aatma was established as Samvid, now to establish this aatma is brahman we summarize.

इत्थं सच्चित्परानन्द आत्मा युक्त्या तथाविधम् ।
परं ब्रह्म तयोश्चैक्यं श्रुत्यन्तेषूपादिश्यते ॥ १० ॥
itthaṃ saccitparānanda ātmā yuktyā tathāvidham /

paraṃ brahma tayościkyaṃ śrutyanteṣūpādiśyate // 10 //
Thus, through the logic we have established the Atma is Existence, Knowledge and Bliss. Brahman too is so. Their identity is taught by the Upanishads.

itthaṃ - as said in the seven slokas. *saccitparānanda ātmā yuktyā* – Atma is established as sat (Existence), cid (Knowledge) and paraananda (Absolute Bliss), through logic. *tathāvidham paraṃ brahma* – so too is the Brahman. *tayościkyaṃ śrutyanteṣūpādiśyate* – And its identical is taught in the Vedanta. Shruti is Veda and anta is the conclusion, and not end portion of Vedas. This is the conclusion of Vedas. Some Upanishad maybe in the final portion of the Vedas called the Aranyaka portion, but

some do come in the middle of the Samhita portion itself. And some come in the Brahmana portion. Mantra (samhita) and Brahmana portion combined is called as Veda. Vedanta (Upanishads) clearly teach us thatBrahman is of that Sad, Cid, Ananda nature too and through that its identity also.

इत्थम् इति । 'शब्दस्पर्शादियः' (प्र – १.३) इत्यादिना ज्ञानस्य नित्यत्वं प्रसाध्य तस्यैव 'इयमात्मा' (प्र – १.८) इत्यात्मत्वप्रसाधनेनात्मनः सच्चिद्रूपत्वं साधितं, 'परानन्द' (प्र – १.९) इत्यादिना च परमानन्दरूपत्वं समर्थितम् ।

ittham iti | 'śabdasparśādayaḥ' (pra – 1.3) ityādinā jñānasya nityatvaṃ prasādhya tasyaiva 'iyamātmā' (pra – 1.8) ityātmatvaprasādhanenātmanaḥ saccidrūpatvaṃ sādhitaṃ, 'parānanda'(pra – 1.9) ityādinā ca paramānandarūpatvaṃ samarthitam |

'śabdasparśādayaḥ' (pra – 1.3) ityādinā jñānasya nityatvaṃ prasādhya – through the sloka 'shabdasparsha' etc., knowledge (Samvid) was established as eternal. *tasyaiva 'iyamātmā' (pra – 1.8) ityātmatvaprasādhanena* – that very knowledge was established as Atma (Self) in the 8th sloka 'iyam atma' etc. *ityātmatvaprasādhanenātmanaḥ saccidrūpatvaṃ sādhitaṃ* - Thus, etablishing the Atma as of the inherent nature of Sat, and Cid. *'parānanda'(pra – 1.9) ityādinā ca paramānandarūpatvaṃ samarthitam* – through the 9th sloka 'paraananda' etc., this Atma was established as of the inherent nature of Absolute Bliss, Aananda.

अतः आत्मा महावाक्ये त्वंपदार्थः सच्चिदानन्दरूपः सिद्धः ।

ataḥ ātmā mahāvākye tvampadārthaḥ saccidānandarūpaḥ siddhaḥ |

ataḥ - thus, *ātmā* - Atma, *mahāvākye* – in the Ultimate Statement, *tvampadārthaḥ* - the portion pertaining to 'thou', *saccidānandarūpaḥ siddhaḥ* - is established as Sat, Cid and Aanada, An Ultimate statement is that which gives the knowledge of identity between the individual self (Jiva) and Absolute Self (Brahman). This will be discussed in the 5th chapter. In the statements like 'tat tvam asi' – that thou art (you are that). The portion you (Jiva) is established as Sacchidaananda.

ननु उक्तलक्षणस्यात्मनो युक्त्यैवावगतावुपनिषदां निर्विषयत्वेनाप्रामाण्यप्रसङ्ग इत्याशङ्क्याह – तथाविधम् इति ।

nanu uktalakṣaṇasyātmano yuktyaivāvagatāvupaniṣadāṃ nirviṣayatvenāprāmāṇyaprasaṅga ityāśaṅkyāha – tathāvidham iti |

Though the inherent nature of the Atma is established as Sat, Cid and Ananda, the opponent asks – *nanu* - but, *uktalakṣaṇasyātmano* - the Atma as explained (defined), *yuktyaivāvagatāu* - is known through the logic itself, *upaniṣadāṃ nirviṣayatvenāprāmāṇyaprasaṅga ityāśaṅkyāha* – since there is nothing for the Upanishad to establish, they become useless. If inference itself is enough to prove the nature of Self, there is no need for the Shabda Pramana (Verbal testimony) - Vedanta.
WE don't even accept one character on Veda as useless, since if it is accepted, we can easily use logic and say, the other characters are useless too like this.

तथा तादृग्विधा प्रकारो यस्य तत्तथाविधं सच्चिदानन्दरूपं परं ब्रह्म तत्पदार्थः तयोः तत्त्वंपदार्थयोः ऐक्यम् अखण्डैकरसत्वं च श्रूयन्तेषु वेदान्तेषु उपदिश्यते प्रतिपाद्यते, अतो न वेदान्तानां   निर्विषयत्वमित्यर्थः ॥ १० ॥

tathā tādṛgvidhā prakāro yasya tattathāvidhaṃ saccidānandarūpaṃ paraṃ brahma tatpadārthaḥ tayoḥ tattvampadārthayoḥ aikyam akhaṇḍaikarasatvaṃ ca śrutyanteṣu vedānteṣu upadiśyate pratipādyate, ato na vedāntānāṃ   nirviṣayatvamityarthaḥ ॥ 10 ॥

To answer this valid doubt. *tathā = tādṛg vidhā = prakāro yasya tattathāvidhaṃ* - that which is like this or of this type, is tathavidha. *saccidānandarūpaṃ paraṃ brahma tatpadārthaḥ* - the Brahman which is of the form of Sad, Cid and Ananda is the denoted by 'tad'. In 'tat tvam asi' we had already established the tvam, now here the tad also is defined to be of same nature. *tayoḥ = tattvampadārthayoḥ* - their, of the term tat and tvam. *aikyam = akhaṇḍaikarasatvaṃ ca* - identity, that it is one non-dual nature. Aikya is identity and not joining both, because 'to join' something with something is done in time and space, and they are accepted to be illusory. The identity is done in this statement through the term 'asi' – are. This is what is the main subject matter of any vedantic text. Though we equate both you and that, it is not done through the word-meaning (vacyaartha) but only through the lakshyaartha (implied meaning). *śrutyanteṣu = vedānteṣu* - in the Vedanta, *upadiśyate = pratipādyate* – it is said, established. *ato* - therefore, *na vedāntānāṃ   nirviṣayatvamityarthaḥ* - Vedanta is not useless. Though we said earlier in the imvocation that till the end of ones lifetime, one should salute Shastra, Acharya and Iswara. This is said from the standpoint of the ignorance, since from the standpoint of the Self there is nothing other than the Self. This is just out of 'gratitude', for the sake of the ignorant disciples. *॥ 10 ॥*

आत्मनः परमानन्दरूपत्वमाक्षिपति –

ātmanaḥ paramānandarūpatvamākṣipati –
ātmanaḥ paramānandarūpatvamākṣipati - Opponent is raising an objection about, Ananda as inherent nature of Atma. This sloka brings the opponents view in the first line and gives the Vedantis view in the second line. Here there is more to the objection than what meets the eyes – some accept the existence of the Atma, some do not. So, does atma exist or not. Because if it exists, then it should be known, if it known then there cannot be desire for anything else, since on understood everything as ones own Self, already.

अभाने न परं प्रेम भाने न विषये स्पृहा ।
अतो भानेऽप्यभाताऽसौ परमानन्दतात्मनः ॥ ११ ॥

abhāne na paraṃ prema bhāne na viṣaye spṛhā ।

ato bhāne'pyabhātā'sau paramānandatātmanaḥ ॥ 11 ॥

If the Atma does not shine, then it cannot be object of absolute love. If it shines, then one cannot have desire about objects of world. Therefore, though this Ananda of Atma shines, still it is not cognized.

abhāne na paraṃ prema - if the atma does not shine, then it cannot be object of absolute love. We cannot love something which we don't have knowledge about. If we say what about love for Iswara? There too we have some idea of Him through the scriptures. If we are asked 'do you love kachang?', without knowing what it is how can we say yes or no. But if we say, kachang means groundnut in malay, then we understand therefore we say yes or no. Therefore, if we don't know we cannot love or hate something. But on the contrary, *bhāne na viṣaye spṛhā* - if it shines, then there will be no desire for worldly objects. If the Self that is one non-dual, all the rest which we saw during ignorance is illusory therefore there can be no desire for anything else. To answer this, Vedanti says *ato bhāne'pyabhātā'sau* - though it shines, it does not. *paramānandatātmanaḥ* - the absolute bliss of the Atma. This bliss though shines, does not shine. But what kind of answer is this. It either shine or does not shine, the explanation is : though Atma shines in a generally, does not shine speacially. It is said 'अस्ति भाति प्रियम् नाम रूपम् इति अंशपञ्चकम्। आद्यम्

त्रयम् ब्रह्मनो रूपम् जगत् रूपम् ततो द्वयम्॥

asti bhāti priyam nāma rūpam iti aṁśapañcakam | ādya tryam brahmano rūpam jagat rūpam tato dvayam ||' - existence, shining (knowledge), desire (bliss), name and form are the five parts. First three are of the Brahman and the last two belongs to Jagat. Thus it is said, we see the pot existing and shining, but the only thing which is not clear is the Ananda, this is seen erroneously with respect to the objects, though the inert objects cannot be the source of bliss.

अभान इति । परमानन्दरूपत्वं न भासते, भासते वा । अभाने अप्रतीतौ न परं प्रेम आत्मनि निरतिशयस्नेहो न स्यात्, विषयसौन्दर्यज्ञानजन्यत्वात् स्नेहस्य ।

abhāna iti | paramānandarūpatvaṃ na bhāsate, bhāsate vā | abhāne apratītau na paraṃ prema ātmani niratiśayasneho na syāt, viṣayasaundaryajñānajanyatvāt snehasya |

paramānandarūpatvaṃ na bhāsate, bhāsate vā - does the absolute bliss of the Self, shine or does not shine.
This is similar to the question by people who do not know Shastra, if desire of everything should be condemned, then how come Vedanti have desire of the Self. We say, the desire of other things is really desire 'aprāptasya prāpti' – desire for something not achieved, but the desire for Self is 'prāptasya prāpti' – desire for something that is already attained,

and not known due to ignorance. Similarly though the Self shines, due to ignorance it is not known.

We take the first choice - *abhāne = apratītau* – if the Self does not shine, *na paraṃ prema ātmani = niratiśayasneho na syāt* – then there cannot be absolute love for the Self. One cannot desire the unknown. *viṣayasaundaryajñānajanyatvāt snehasya* – because the desire (love) is generated because of the knowledge of the beauty of object.

भाने प्रतीतौ तु विषये सुखसाधने स्रगादौ तज्जन्ये सुखे वा स्पृहा इच्छा न स्यात् य फलप्राप्तौ सत्यां साधनेच्छानुपपत्तेः य नित्यनिरतिशयानन्दलाभे सति क्षणिके साधनपारतन्त्र्यादिदोषदूषिते वैषयिके सुखे स्पृहायोगाच्च ।

bhāne pratītau tu viṣaye sukhasādhane sragādau tajjanye sukhe vā spṛhā icchā na syāt ; phalaprāptau satyāṃ sādhanecchānupapatteḥ ; nityaniratiśayānandalābhe sati kṣaṇike sādhanapāratantryādidoṣadūṣite vaiṣayike śukhe spṛhāyogācca |

Now to the second choice - *bhāne = pratītau tu* – if it (atma) shines, *viṣaye = sukhasādhane = sragādau tajjanye sukhe vā* - then in the objects, means for happiness, like the garland etc. or the joy which it produces. There is happiness on seeing the objects and a happiness in gaining it and expereincing. *spṛhā = icchā na syāt* – the desire should not be there. But, should not compare with the worldy expereince, of loving another thing though one has a better object of the same class, because there is nothing other than the Self to desire, and this it the ultimate happiness.Most importantly, 'phala prāptau satyām sādhanecchā anupapattau' when the result is gained no one will desire for the means. Shastra is a means for the result, to gain the Self and the means is the knowledge of the Self and since it is already there along with the Absolute Bliss, why will one desire for the means shastra etc. Logicians also say 'upeyecchā adhīnatvāt upāyecchāyāḥ' – the desire for the means is dependent on the object desired.

This is explained - *nityaniratiśayānandalābhe sati* - when one has gained the absolute eternal bliss then, *kṣaṇike sādhanapāratantryādidoṣadūṣite vaiṣayike śukhe spṛhāyogācca* – the desire for the happiness of the objects that is defective because of being momentary, dependent on the means etc. is impossible (illogical). And since the happiness gained by the worldly objects is depended on them, if there is a defect or lacunae in the objects the happiness too will be defective, as said 'sādhanavaikalye phalavaikalyaḥ'. But if we say, happiness is hapiness, whether be it from objects or something else, it is not so, because every world happiness is dependent on some means and that is always painful, throughout – before, during and after. Before because to gain that happiness we need to undergo some painful process, during because while we are expereincing there is a time limit for that expereince and later because it is lost.

तस्मान्नानन्दरूपतात्मनः उपपन्नेति प्रकारान्तरस्यात्र संभवान्नैवमिति परिहरति – अत इति । यतो भानाभानपक्षयोरुभयोरपि दोषोऽस्ति, अतः कारणादात्मनोऽसौ परमानन्दता भानेऽपि प्रतीतौ सत्यामपि अभाता न प्रतीता भवति ॥ ११ ॥

tasmānnānandarūpatātmanaḥ upapanneti prakārāntarasyātra saṃbhavānmaivamiti pariharati – ata iti | yato bhānābhānapakṣayorubhayorapi doṣo'sti, ataḥ

kāraṇādātmano'sau paramānandatā bhāne'pi pratītau satyāmapi abhātā na pratītā bhavati || 11 ||

tasmānnānandarūpatātmanaḥ upapanneti - Therefore, atma can be said to be of the inherent nature of Bliss. *prakārāntarasyātra sambhavān* – And since there is other options. *maivamiti pariharati – ata iti* - this soubt is answered with. Here the whole statement will be as said by Vedanti.

But if we read *prakārāntarasyātra sambhavān* as *prakārāntarasyātra asambhavān* - And since there is other options. Either it shines or it does not shine, we cannot accept not shining and non-shining at the same time and there is no fourth choice. *maivamiti pariharati* – we say, not so. Since there is another choice. In this form, till *asambhavān* as opponents view and *maivamiti* as the negation by the Vedanti.

yato bhānābhānapakṣayorubhayorapi doṣo'sti – since both the choice of shining and not shining is defective, *ataḥ kāraṇādātmano* – for this reason, of the Self, *asau paramānandatā* – this Absolute Bliss, *bhāne'pi = pratītau satyāmapi* – though is shining, *abhātā = na pratītā bhavati* – does not seem to shine. Though the Bliss of the Self is experintial it does not seem to be experienced.

This confusing style of answer is for laying the ground work for establishing the Ignorance. The very famous definition for this ignorance, among others, is – 'sad asad ubhaya bhinnatve sati anirvacanīyatvam' – being different from the existence and non-existence, it is inexplicable. It is not existence, nor is it non-existence, both cannot be acccepted as a choice and absence of both too cannot be a choice, this is the doubt of the opponent in this definition. This difficulty is because of our black and white view of the world. But, If it is not goat it need not be cow, but can be elephant, OR if it is not white, it need not be black, but can be blue or something else. *|| 11 ||*

नन्वेकस्य युगपद्भानाभाने न युज्येते इत्याशङ्क्य किमिदमयुक्तत्वं अदृष्टचरत्वमुपपत्तिरहितत्वं वा? नाद्य इत्याह –
nanvekasya yugapadbhānābhāne na yujyete ityāśaṅkya kimidamayuktatvaṃ adṛṣṭacaratvamupapattirahitatvaṃ vā? nādya ityāha –
The opponent is not satisfied with the anwser about the third choice. *nanvekasya yugapadbhānābhāne na yujyete ityāśaṅkya* – But, both shining and not shining at the same time is not possible. The Vedanti does not answer with straight answer, brings choice in this doubt. *kimidamayuktatvaṃ* - what is this impossibility you are referring to. *adṛṣṭacaratvamupapattirahitatvaṃ vā?* – is it - 1) not seen anywhere or 2) Absence of any logical expalanation. Are you saying that you have not seen this situation earlier or are you worried about not being able to esteblish this. *nādya ityāha* – Not the first one. Herer both the choice is negated.

अध्येतृवर्गमध्यस्थपुत्राध्ययनशब्दवत् ।
भानेऽप्यभानं भानस्य प्रतिबन्धेन युज्यते ॥ १२ ॥

adhyetṛvargamadhyasthaputrādhyayanaśabdavat |

bhāne'pyabhānaṃ bhānasya pratibandhena yujyate ǁ 12 ǁ

Son's voice among the group of students chanting the Vedas (is heard partially by the father standing outside listening to it). Similarly it is possible, though it (bliss) shines, because of the obstacle for that shining, is seems to be not-shining.

adhyetṛ-vargamadhyastha – among the group of students. The boys in the class who are chanting the Vedas loudly. *Putra* – ones son. While the father is waiting outside the class listening to the voices. *Adhyayanaśabdavat* – like his chanting sound. In a class, when the kids are chorously saying something, parent will be singling out their wards voice from the group. *bhāne'pyabhānaṃ* - though it shines does not seem to shine. This is a common term for both the choices. For the first choice, though the voice is heard, still it is not heard clearly. And for the second choice, though the Bliss shines it does not seem to be shining. Why so? *bhānasya pratibandhena yujyate* – It is possible, since there is obstacle for the shining.

In Sankhya Karika it is said, though the object exists due to these eight reasins, it may not be seen. Not perceiving cannot be reson for non-existence. 'अतिदूरात् सामीप्यात् इन्द्रियघातात् मनोऽनवस्थानात् सौक्ष्म्यात् व्यवधानात् अभिभवात् समानाभिहारात् atidūrāt sāmīpyāt indriyaghātāt mano'navasthānāt saukṣmyāt vyavadhānāt abhibhavāt samānābhihārāt' – Because it is very farther, very closer, defective sense-organs, mind not stable, seperation, covering and among similar objects. And in other places too, when the moon stone is placed in the fire, the fire though shines will not be hot. In the current situation of the students the final reason is the cause for not hearing properly.

First choice, *adṛṣṭacaratvam* – not seen anywhere, is negated.

अध्येतृवर्गेति । अध्येतृणां वेदपाठकानां वर्गः समूहस्तस्य मध्ये तिष्ठतीत्यध्येतृवर्गमध्यस्थः, स चासौ पुत्रश्चेति तथा,

adhyetṛvargeti | adhyetṛṇāṃ vedapāṭhakānāṃ vargaḥ samūhastasya madhye tiṣṭhatītyadhyetṛvargamadhyasthaḥ, sa cāsau putraśceti tathā,
adhyetṛṇāṃ = vedapāṭhakānāṃ - the students studying, *vargaḥ = samūhas* - group, *tasya madhye tiṣṭhatīti = adhyetṛvargamadhyasthaḥ* - sitting among them, *sa cāsau putraśceti tathā* - and he is a student and also son.

तस्याध्ययनं तत्कर्तृकं पठनं तस्य शब्दो ध्वनिर्यथा बहिःस्थस्य पितुर्भासमानोऽपि सामान्यतो न भासते विषेषतोऽयं मत्पुत्रध्वनिरिति, तथाऽऽनन्दस्यापि भानेऽप्यभानं भवतीत्यर्थः ।

tasyādhyayanaṃ tatkartṛkaṃ paṭhanaṃ tasya śabdo dhvairyathā bahiḥsthasya piturbhāsamāno'pi sāmānyato na bhāsate viṣeṣato'yaṃ matputradhvaniriti, tathā''nandasyāpi bhāne'pyabhānaṃ bhavatītyarthaḥ |

tasyādhyayanaṃ = tatkartṛkaṃ paṭhanaṃ - his son's chanting, *tasya śabdo = dhvaniryathā* – his sound, voice, *bahiḥsthasya piturbhāsamāno'pi sāmānyato na bhāsate viśeṣato'yaṃ matputradhvaniriti* – for the father standing outside the class, though the sound is grasped in general and not specifically. *tathā"nandasyāpi bhāne'pyabhānaṃ bhavatītyarthaḥ* - similarly it is possible, though the Bliss shines, it does not seem to shine.

Second choice, *upapattirahitatvaṃ* – there is no logical explanation possible, is negated.

द्वितीयं प्रत्याह – भानस्य इति । भानेऽप्यभानमित्येतदत्राप्यनुषञ्जनीयम् । भानस्य स्फुरणस्य प्रतिबन्धेन वक्ष्यमाणलक्षणेन भानेऽप्यभानं सामान्यतः प्रतीतावपि विशेषाकारेणाप्रतीतिः युज्यते उपपद्यते इत्यर्थः ॥ १२ ॥

dvitīyaṃ pratyāha – bhānasya iti | bhāne'pyabhānamityetadatrāpyanuṣañjanīyam | bhānasya sphuraṇasya pratibandhena vakṣyamāṇalakṣaṇena bhāne'pyabhānaṃ sāmānyataḥ pratītāvapi viśeṣākāreṇāpratītiḥ yujyate upapadyate   ityarthaḥ ॥ 12 ॥

dvitīyaṃ   pratyāha   –   Answering   the   second   choice. bhāne'pyabhānamityetadatrāpyanuṣañjanīyam - though it shines does not seem to shine, should be carried forward. *bhānasya = sphuraṇasya* –the expereince of bliss, *pratibandhena vakṣyamāṇalakṣaṇena* – due to the obstacle that is going to be explained later, *bhāne'pyabhānaṃ = sāmānyataḥ pratītāvapi* – though it shines, generally, *viśeṣākāreṇāpratītiḥ* - not shining specially, *yujyate = upapadyate ityarthaḥ* - is logically possible. *॥ 12 ॥*

From here the obstacle is explained and later its cause with example and exemplified.

कोऽसौ प्रतिबन्ध इत्यत आह –
ko'sau pratibandha ityata āha –

प्रतिबन्धोऽस्तिभातीतिव्यवहारार्हवस्तुनि ।
तं निरस्य विरुद्धस्य तस्योत्पादनमुच्यते ॥ १३ ॥

pratibandho'stibhātītivyavahārārhavastuni |

taṃ nirasya viruddhasya tasyotpādanamucyate ॥ 13 ॥

In an object which is qualified for transaction as 'exists' and 'shines', negating it and creating a contradictory expereince, is said to be the obstacle.

Pratibandho – the obstacle is, *asti* – it exists, *bhāti* – it shines, *itivyavahārārhavastuni* – in the objects which is eligible for this transaction. In the objects which are capable of existence and shining. *taṃ nirasya* – negating it, *viruddhasya* – contradictory.

Contradictory to the expereince of existence and shining, that transaction of that it does not exist and does not shine. *tasyotpādanam* – creating that. Creating that kind of transactional expereince. *ucyate* – is called. Here we have to connect the final word with the first word of the sloka, is called the obstacle – *pratibandho ucyate.*

प्रतिबन्ध इति । अस्तिभातीतिव्यवहारार्हवस्तुनि अस्ति विद्यते भाति प्रकाशते इत्येवंप्रकारं व्यवहारमर्हतीत्यस्तिभातीतिव्यवहार्हं, तच्च तद्वस्तु चेति तथा तस्मिन्, तं पूर्वोक्तं व्यवहारं निरस्य निराकृत्य विरुद्धस्य नास्ति न भातीत्येवंरूपस्य व्यवहारस्य उत्पादनं जननं प्रतिबन्ध इत्युच्यते ॥ १३ ॥

pratibandha iti / astibhātītivyavahārārhavastuni asti vidyate bhāti prakāśate ityevamprakāram vyavahāramarhatītyastibhātītivyavahārham, tacca tadvastu ceti tathā tasmin, tam pūrvoktam vyavahāram nirasya nirākṛtya viruddhasya nāsti na bhātītyevamrūpasya vyavahārasya utpādanam jananam pratibandha ityucyate // 13 //

astibhātītivyavahārārhavastuni - in the objects that have the eligibility to exist and to shine. This very term is explained, *asti = vidyate, bhāti = prakāśate, ityevamprakāram vyavahāramarhati = ityastibhātītivyavahārham* - it exists, it shines in this way that which has the eligibility in transaction. Here we are only taking Sad and Cid and not Aananda (asti and bhaati and not priyam), because Bliss is not expereinced in its form because of the obstacle is what is proven here. *tacca tadvastu ceti* = that eligibility and that object, *tathā = tasmin* – in that, *tam pūrvoktam vyavahāram* - that aforesaid transaction (of existtence and shining), *nirasya = nirākṛtya* - negating, *viruddhasya nāsti na bhātītyevamrūpasya vyavahārasya utpādanam = jananam* - that which brings about or creates the contradictory expereince of does not exist, does not shine, *pratibandha ityucyate* – is called as the obstacle. This obstacleis what is called as 'मूलाज्ञान् mūlājñān' in Vedanta. *// 13 //*

उक्तलक्षणस्य प्रतिबन्धस्य कारणं दृष्टान्तदार्ष्टान्तिकयोः क्रमेण दर्शयति –
uktalakṣaṇasya pratibandhasya kāraṇam dṛṣṭāntadārṣṭāntikayoḥ krameṇa darśayati –
uktalakṣaṇasya pratibandhasya - for the aforesaid obstacle, *kāraṇam* - cause, *dṛṣṭāntadārṣṭāntikayoḥ* - through example and exemplified, *krameṇa darśayati-* is shown in a proper order.

तस्य हेतुः समानाभिहारः पुत्रध्वनिश्रुतौ ।
इहानादिरविद्यैव व्यामोहैकनिबन्धनम् ॥ १४ ॥

tasya hetuḥ samānābhihāraḥ putradhvaniśrutau /
ihānādiravidyaiva vyāmohaikanibandhanam // 14 //

in the case of the voice of the son, the cause is it being heard along with the similar voices. Here (in the case of Self (Bliss) being unknown), ignorance which causes the delusion is the only cause.

tasya hetuḥ - the reason for that. Not being able to hear the voice of the son clearly. Though we hear the voice generally we do not hear it specifically. *samānābhihāraḥ* - mixed with voice of same category. We cannot differentiate a sparrow among many sparrows, or monkey among many monkeys. *putradhvaniśrutau* – in hearing to the voice of the son. Here hearing to generally and not specifically, the reason is the voice being in mixed with the voices of similar category. *iha* – here. For the obstacle, for not being able to expereince the Self or Bliss. *anādiravidyaiva* – it is only because of beginningless (causeless) ignorance. Ignorance is accepted as *anādi* – without a cause, in Vedanta. We define Avidya as 'अनादिभावरूपत्वे सति ज्ञाननिवर्त्यम्

anādibhāvarūpatve sati jñānanivartyam' – having existence without a beginning but removed through knowledge. As we said earlier we accept it to be existence to negate it being non-existence. If it is beginningless, then it may become endless to, to negate this doubt we said removed through knowledge. This also doubles to clear doubt about its removal through any other method. *vyāmohaikanibandhanam* – only reason to delude. The term *vyāmoha* is *vi + ā + moha* 'viśeṣeṇa āsamantāt mohayati iti' that which in a special way, completely deludes. There is no other cause for this, as we see in the mythological stories, the gatekeepers do not allow a great Rishi to enter the abode of Vishnu so they are punished to be born as human (demons) or while plucking flowers for Shiva the servant was attracted by a woman in the abode of Shiva and was sent to earth etc. are not to be considered here. And we cannot accept any other cause, like Prarabdha (karmic bundle) or Iswara, as a contributor for this obstacle. That is why a clear stress is given for the word moha – delusion, by adding two prefix. And Vedas say 'pādo'sya sarvābhūtāni' – the whole creation exists in one quarter of this Self, by this statement one should not be confused to think, only a portion of the Self is vieled; it completely viels. Also with the statement 'atyatiṣṭhad daśāṅgulam' – Self stays 10 inches above the creation, should be understood in the same light. Self is Unlimited but Ignorance and its effect is limited. Otherwise, there cannot be parts in the Self that is Akhanda – the unlimited, by time, space and causation.

तस्य इति । पुत्रध्वनिश्रुतौ पुत्रध्वनिश्रवणलक्षणे दृष्टान्ते तस्य प्रतिबन्धस्य हेतुः कारणं समानाभिहारो बहुभिः सह पठनं

tasya iti / putradhvaniśrutau putradhvaniśravaṇalakṣaṇe dṛṣṭānte tasya pratibandhasya hetuḥ kāraṇaṃ samānābhihāro bahubhiḥ saha paṭhanaṃ

putradhvaniśrutau = putradhvaniśravaṇalakṣaṇe – when listening to the voice of one's son, *dṛṣṭānte* - in the example. *tasya = pratibandhasya, hetuḥ = kāraṇaṃ* - the cause for the obstacle is. *samānābhihāro = bahubhiḥ saha paṭhanaṃ* - the voice mixed with other similar voices, chanting it along with other. In this place it samanabhihara means

chanting with other pupils. But otherwise, it means being mixed with the things of same category.

इह दार्ष्टान्तिके व्यामोहैकनिबधनं व्यामोहानां विपरीतज्ञानानामेकनिबन्धनं मुख्यं कारणम् । अनादिः उत्पत्तिरहिता अविद्या वक्ष्यमाणलक्षणा प्रतिबन्धस्य हेतुरित्यर्थः ॥ १४ ॥

iha dārṣṭāntike vyāmohaikanibadhanaṃ vyāmohānāṃ viparītajñānānāmekanibandhanaṃ mukhyaṃ kāraṇam / anādiḥ utpattirahitā avidyā vakṣyamāṇalakṣaṇā pratibandhasya heturityarthaḥ ॥ 14 ॥

iha = dārṣṭāntike - here in the exemplified. *vyāmohaikanibadhanaṃ = vyāmohānāṃ viparītajñānānām* - that which deludes, i.e. which produces a erroneous knowledge is the only cause. *ekanibandhanaṃ = mukhyaṃ kāraṇam* – main cause. In the invocation sloka too, the word 'eka – only' was explained as 'mukhyam – primary / main'. For both the erroneous knowledge of 'does not exist' and 'does not shine' this is the only cause. *anādiḥ = utpattirahitā* - Anandi, that which does not have a cause. This is a very important word and idea which should be learnt. Because, without understanding this word, people ask silly questions like when the very first creation was born ther was no karma etc then how can ther be difference or gradation etc. The answer to this is we accept the creation as Anandi, without a beginning and thus, the cause for this birth is our previous births and cause for being born in this creation is the karmas of the previous creation. Until the knowledge of the identity of Jiva and Brahman is not gained, this cycle of birth and death called Samsara cannot be negated. *avidyā* - ignorance. *vakṣyamāṇalakṣaṇā* - which is going to be defined. *pratibandhasya heturityarthaḥ* - is the cause for obstacle.

Yoga Sutra defines this Avidya as 'अनित्य-अशुचि-दुःख-अनात्मसु नित्य-शुचि-सुख-आत्म-ख्यातिः अविद्या anitya-aśuci-duḥkha-anātmasu nitya-śuci-sukha-ātma-khyātiḥ avidyā' – in the objects that are non-eternal, impure, sorrow, non-self the knowledge that it is eternal, pure, bliss and Self is called as Avidya.

इदानीं प्रतिबन्धहेतुभूतामविद्यां प्रतिपादयितुं तन्मूलभूतां प्रकृतिं व्युत्पादयति –

idānīṃ pratibandhahetubhūtāmavidyāṃ pratipādayituṃ tanmūlabhūtāṃ prakṛtiṃ vyutpādayati –

idānīṃ - now, here. *pratibandhahetubhūtāmavidyāṃ* - the main cause for the obstacle which is Avidya, *pratipādayituṃ* - to prove it. *tanmūlabhūtāṃ* - its base or root or nature. The cause for all the creation. *prakṛtiṃ vyutpādayati* – Prakrti is established. Here by its base or root we are not talking about its cause because, then if Prakrti is cause for Avidya, what is the cause for Prakrti and what is the cause for that cause etc., it will lear to regress-ad-infinitum (anavastha dosha). That is why we added, its nature. Avidya and Prakrti are synonyms, like Maaya, Chaaya, Tamas, Mula-Prakrti, Agnaana, Avyakta, Shakti etc. It is said, these name have a functional purpose, Maya – shows that doesn't exists, Agnaana – Hides the truth, Avidya – gets annihilated by knowledge, Shakti – is the power used for creation etc. According to Sankhya too, Prakrti is something where

the three attributes of Sattva, Rajas and Tamas are in equilibrium. And when this equilibrium is disturbed it is called Pradhana, and this is when it starts the creation. **// 14 //**

चिदानन्दमयब्रह्मप्रतिबिम्बसमन्विता ।

तमोरजःसत्त्वगुणा प्रकृतिर्द्विविधा च सा ॥ १५ ॥

cidānandamayabrahmapratibimbasamanvitā /

tamorajaḥsattvaguṇā prakṛtirdvividhā ca sā // 15 //

Prakrti which is of the attributes of Sattva, Rajas and Tamas exists endowed with Pratibimba (reflection) of Brahman which is of the inherent nature of Cid and Aananda. And it (Prakrti) is of two types.

Cidānandamayabrahma – Brahman which is of the nature of Knowledge and Bliss. Earlier, only Sad and Cid was explained and here onky Cid and Ananda are explained, there is no contradiction, without Sat nothing can exist. *pratibimbasamanvitā* – with the reflection. This Pratimba is what is differentiating our Prakrti from Sankhya philosophy Prakrti.

In other places with Avacchinna – Avaccheda vaada (school) we define Jiva and Iswara we say Jiva is 'avidyā avacchinna caitanya' and Iswara is 'māyā avacchinna caitanya'. According to Bimba – Pratibimba Vaada, Jiva is 'avidyā pratimbibita caitanya' and Iswara is 'māyā pratimbibita caitanya'.

tamorajaḥsattvaguṇā – the three attributes of Sattva, Rajas and Tamas. In Sankhya it is said 'sattvam prakāśakam iṣṭam upaṣṭambakam calañca raja guru varaṇakam tamaḥ' – Sattva is illumining and desirable; Rajas is that which prods and restless; Tamas is heavy and veiling; though they are contradictory, they function like a lamp. In a lamp we have a cotton thread, oil and fire all of them are of different nature still they function together, similarly these three attributes function together. Earlier we gave the synonym of Tamas to Avidya, here this Tamas is attribute of that Avidya. Sankhya people accept the creation by Prakrti for the Expereince and Realization of the Purusha, but for us it is not so. And the Prakrti creates wihtout any support, but for us the inert Prakrti cannot perform anything. Because their Purusha is not doer and expereincer, but our Purusha (Atma) is neither doer nor expereincer. *prakṛtir* – Ignorance. *dvividhā ca sā* – This is of two types. According to the next sloka, it is Maya and Avidya which are differentiated by accepting the pure sattva and impure sattva difference. And another interpretation says, the creation through the Pure Sattva (Maya) and impure Sattva (Avidya) attributes and with ca – and, the Tamas attribute creation is also included. It can also be understood as Jiva and Iswara. Jiva being the Upaadaana Kaarana (material cause) and Iswara being Nimitta Kaarana (instrumental cause).

चिदानन्देति । यच्चिदानन्दरूपं ब्रह्म तस्य प्रतिबिम्बेन प्रतिच्छायया समन्विता युक्ता तमोरजःसत्त्वगुणा सत्त्वरजस्तमोगुणानां साम्यावस्था या सा प्रकृतिः इत्युच्यते ॥ सा च द्विविधा द्विप्रकारा भवति । चकाराद्वक्ष्यमाणं प्रकारान्तरं सूचयति ॥ १५ ॥

cidānandeti / yaccidānandarūpaṃ brahma tasya pratibimbena praticchāyayā samanvitā yuktā tamorajaḥsattvaguṇā sattvarajastamoguṇānāṃ sāmyāvasthā yā sā prakṛtiḥ ityucyate ॥ sā ca dvividhā dviprakārā bhavati / cakārādvakṣyamāṇaṃ prakārāntaraṃ sūcayati ॥ 15 ॥

yaccidānandarūpaṃ brahma – the Brahman which is of the inherent nature of Cid and Aananda, *tasya pratibimbena = praticchāyayā, samanvitā = yuktā* - endowed with its reflection. Reflection should not be accepted to be real, since it is reflection of Self. Like we respect even the reflection or painting of the King or Iswara. Here we are using the term Pratibimba (reflection) to show its lower level from Bimba (reflected), the Self. *tamorajaḥsattvaguṇā = sattvarajastamoguṇānāṃ* - the attributes of Sattva, Rajas and Tamas, *sāmyāvasthā yā sā prakṛtiḥ ityucyate* - equilibrium is called as Prakrti. *sā ca dvividhā = dviprakārā bhavati* – And it is of two types. *cakārādvakṣyamāṇaṃ prakārāntaraṃ sūcayati* – by the term 'ca', another type is also hinted upon. The Tamas predominant creation.

We have to see another important point here, it is said *sā prakṛtiḥ* - literally translated it will be, she is Prakrti. But, we should not and cannot translate it in feminine case, because here Prakrti is of three Gunas, and the attributes are inert and so Prakrti is inert too. Here, instead of 'tad' – that, it is referred to as *'sā'* because of its characteristics of giving birth to the creation. *॥ 15 ॥*

सहेतुकं द्वैविध्यमेव दर्शयति –
sahetukaṃ dvaividhyameva darśayati –
sahetukaṃ - along with its cause, *dvaividhyameva darśayati* - the two types is shown.

सत्त्वशुद्ध्यविशुद्धिभ्यां मायाविद्ये च ते मते ।
मायाबिम्बो वशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः ॥ १६ ॥

sattvaśuddyaviśuddhibhyāṃ māyāvidye ca te mate /

māyābimbo vaśīkṛtya tāṃ syātsarvajña īśvaraḥ ॥ 16 ॥

Because of the purity and impurity of the Sattva attribute, they are accepted as Maya and Avidya, respectively. (Brahman) By getting reflected in the Maya and keeping it under control, becomes Omniscient Iswara.

अविद्यावशगस्त्वन्यस्तद्वैचित्र्यादनेकधा ।

avidyāvaśagastvanyastadvaicitryādanekadhā |

The other one is under the control of the Avidya. And because of its variety it is multiple.

sattvaśuddyaviśuddhibhyāṃ - because of pure and impure Sattva attribute, *māyāvidye ca te mate* – they are accepted as Maya and Avidya, respectively. *māyābimbo vaśīkṛtya* – the Brahman having the Maya under its control, *tāṃ syātsarvajña īśvaraḥ* - becomes the Omniscient Iswara. Here it is not said *īśvaraḥ* in singular and not *īśvarāḥ* in plural. This proves that we accept one Iswara only. We don't accept Shiva or Vishnu as Iswara but accept Iswara in the form of Shiva or Vishnu. *sarvajña* and *sarvavid* both are Omniscient, but the former is one who has special knowledge of everything whereas the latter has only a general knowledge. We don't restrict Iswara only with omniscience but also omnipotence and omnipresence etc.

Maya and Avidya seem to be different, since Maya is kept under control by Iswara and Jiva is controlled by Avidya. But we had already declared Maya and Avidya to be one and the same. People who want to establish this to be different bring a story, Jiva is jailed in a room of the castle. By gaining realization he may become free to come out of his room, Avidya but not the castle, Maya. We accept, Maya and Avidya are like two sides of the same coin. We do not call a single side 5 Rs or Cent or Shilling, but accepting both the sides. But how come one and the same become controller and controlled, a Manager of a firm controlls all the people under him but is controlled by the boss. Similarly, it is controller as Maya and controlled as Avidya. They are not really different, but just different phase.

सत्त्वेति । सत्त्वस्य प्रकाशात्मकस्य गुणस्य शुद्धिः गुणान्तरेणाकलुषीकृतता अविशुद्धिः गुणान्तरेण कलुषीकृतत्वं ताभ्यां सत्त्वशुद्ध्यविशुद्धिभ्याम् ।

sattveti | sattvasya prakāśātmakasya guṇasya śuddhiḥ guṇāntareṇākaluṣīkṛtatā

aviśuddhiḥ guṇāntareṇa kaluṣīkṛtatvaṃ tābhyāṃ sattvaśuddhyaviśuddhibhyām |

sattvasya = prakāśātmakasya guṇasya – the Sattva, the effulgent attribute *śuddhiḥ = guṇāntareṇākaluṣīkṛtatā* – pure, not being impurified by the other attributes. There are as we saw three attributes, Sattva, Rajas and Tamas. For creation we need all the three in varied amounts according to the characteristics of the creation. When we mix these, some becomes predominant and the other becomes dominated. There cannot be a state where there are only two Gunas. When we say pure, it only means the Rajas and Tamas are almost equavalent to null, and not completely null.But again, even if we accept pure sattva as complete sattva, devoid of rajas and tamas there is no harm, as all these are only imagination in vedanta to know the Absolute Self. Because we already said 'adhyāropa apavādābhyāṁ niṣprapañcaṁ prapañcate'. And this is why we start to establish the creation and not to really prove it. *aviśuddhiḥ = guṇāntareṇa kaluṣīkṛtatvaṃ* - impure, mixed with the other attributes. *tābhyāṃ sattvaśuddhyaviśuddhibhyām* – both of them,

the pure sattva and impure asattva. When the sattva is predominant one is a deity or in heaven, if the Tamas is predominant one is in hell and if there is mixture then one is born here in this world. Again even in this mixture, when the sattva is more is born as Braahman (preistly), when Rajas is predominant with sattva is born as Kshatriya (warrior) and when Rajas is predominant with Tamas is born as Vaishya (business) and when the Tamas is predominant with Rajas is born as Shudra etc and when the Tamas is more, then as animal, bird etc. This is not a creation of division made by human being, as Bhagavan said in Gita 'cāturvarṇyam mayā sṛṣṭam' – I created the four Varnas.

The story of adhyāropa – Superimposition starts here, we will come to apavāda – desuperimpositon later in the chapter.

ते च द्विविधे मायाविद्ये इति मायेत्यविद्येति च मते संमते ।

te ca dvividhe māyāvidye iti māyetyavidyeti ca mate sammate |

te ca dvividhe - and they are of two types, *māyāvidye iti māyetyavidyeti ca* – as Maya and Avidya, *mate = sammate* – accepted. They are accepted to be of two types, Here it is not said as dve – two, but dvividhe – two types. One can be seen in two types, but two different things cannot be seen as one. Like one person is seen as father, son, brother, uncle etc.

विशुद्धसत्त्वप्रधाना माया, मलिनसत्त्वप्रधाना अविद्येत्यर्थः ।

viśuddhasattvapradhānā māyā, malinasattvapradhānā avidyetyarthaḥ |

viśuddhasattvapradhānā māyā – the one with pure sattva predominance is Maya, *malinasattvapradhānā avidyetyarthaḥ* - the one with impure sattva predominance is Avidya.

यदर्थं मायाविद्ययोर्भेद उक्तस्तदिनानीं दर्शयति – मायाबिम्ब इति । मायाबिम्बो मायायां प्रतिफलितश्चिदात्मा तां मायां वशीकृत्य स्वाधीनीकृत्य वर्तमानः सर्वज्ञः सर्वज्ञत्वादिगुणकः ईश्वरः स्यात् ॥ १६ ॥

yadarthaṃ māyāvidyayorbheda uktastadinānīṃ darśayati – māyābimba iti |
māyābimbo māyāyāṃ pratiphalitaścidātmā tāṃ māyāṃ vaśīkṛtya svādhīnīkṛtya
vartamānaḥ sarvajñaḥ sarvajñatvādiguṇakaḥ īśvaraḥ syāt ॥ 16 ॥

yadarthaṃ māyāvidyayorbheda uktaḥ - for whatver reason this Maya and Avidya are shown as different. Bheda means anyonya-abhava, absence of one in another. *tadinānīṃ darśayati* – that is shown now. *māyābimbo = māyāyāṃ pratiphalitaścidātmā* - The Self which is reflected on the Maya.Like the light coming through a glass, it is not fire, but a reflection of the fire. *tāṃ = māyāṃ, vaśīkṛtya = svādhīnīkṛtya vartamānaḥ* - by bringing the Maya under its control. *sarvajñaḥ = sarvajñatvādiguṇakaḥ īśvaraḥ syāt* – the one with Omniscience etc is Iswara. With the Adi – etc., we understand along with Gnaana

(knowledge), Iccha (desire) and Kriya (action) shakti too. Iswara has absolute knowledge, desire, action / power.

Here we are introduced to the new methoidology of understanding called Bimba – Pratibimba Vaada (reflected – reflection methodology). There are different schools in this very methodology. We are presented here a school which accepts the reflected to be Brahman on the Maya and Avidya, to become Iswara and Jiva. To show one another school, First Brahman is reflected on Maya to become Iswara and this Iswara becomes reflected to reflect upon Avidya to become Jiva. There is nothing other than Self - Bimba, all these ideas of Pratibimba is only imagination. And the state of being Bimba (reflected) itself is because of accepting something as Pratibimba (reflection).

When talking about maya in the Upanishad 'indro māyābhiḥ pururūpam īyate' – indra through his Maya takes many forms, and this is commented upon by Acharya as māyābhiḥ = avidyārūpābhiḥ. Multipliciplty of the Avidya is said. *|| 16 ||*

अविद्येति । अविद्यावशगः अविद्यायां प्रतिबिम्बत्वेन स्थितः तत्परतन्त्रस्तु चिदात्माऽन्यो जीवः स्यात् ।

avidyeti | avidyāvaśagaḥ avidyāyāṃ pratibimbatvena sthitaḥ tatparatantrastu cidātmā'nyo jīvaḥ syāt |

avidyāvaśagaḥ = avidyāyāṃ pratibimbatvena sthitaḥ - the Self existing in the Avidya as the reflection. Though the situation is same with respect to Maya, but Maya is taken control of, but here, *tatparatantrastu* - (as though) dependent upon / controlled by, *cidātmā'nyo jīvaḥ syāt* – that Cid Self becomes the Jiva. Maya and Avidya are called as Upaadhi – embodiment for the Self.

स च तद्वैचित्र्यात् तस्या अविद्याया उपाधिभूताया वैचित्र्यादविशुद्धितारतम्यात् अनेकधा अनेकप्रकारो देवतिर्यगादिभेदेन विविधो भवतीत्यर्थः ।

sa ca tadvaicitryāt tasyā avidyāyā upādhibhūtāyā vaicitryādaviśuddhitāratamyāt anekadhā anekaprakāro devatiryagādibhedena vividho bhavatītyarthaḥ |

sa ca tadvaicitryāt = tasyā avidyāyā upādhibhūtāyā vaicitryād = aviśuddhitāratamyāt - And this Jiva because of the variety of it, the avidya which is the embodiment due to its variety, the differnce due to the impurity gradations. As we saw earlier, there can be many permutation and combination possible of the three attributes Sattva, Rajas and Tamas which becaomes the cause for variation. *anekadhā = anekaprakāro = devatiryagādibhedena vividho bhavatītyarthaḥ* - Many types, becoming varied in forms of Deity, Human, animals etc. Here again, Avidya is explained to be of *anekaprakāro* - many types, This establishes the fact Avidya is not different but there are many types in it. Because *prakāro*, this term is used for referring to the adjective and not the adjectified. We saw the same word being used for showing the two types of Prakrti, Maya and Avidya.

'यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः । शरीरत्रितयाच्छीरैः परं ब्रह्मैव जायते' (प्र – १.४२) इत्युत्तरत्र शरीरत्रितयाद्विवेचितस्य जीवस्य परब्रह्मत्वं वक्ष्यति ।

'yathā muñjādiṣīkaivamātmā yuktyā samuddṛtaḥ / śarīratritayāddhīraiḥ paraṃ brahmaiva jāyate' (pra – 1.42) ityuttaratra śarīratritayādvivecitasya jīvasya parabrahmatvaṃ vakṣyati /

'yathā muñjādiṣīkaivamātmā yuktyā samuddṛtaḥ / śarīratritayāddhīraiḥ paraṃ brahmaiva jāyate' – like, from the Munja grass, the center stub which is cotton like is seperated with great care by peeling off the covering petals, similarly an knowledgeable one through Shastra Yukti (logic accepted by Shastra) seperates the Atma from the three bodies (gross, subtle and causal) and thus becomes the Absolute Self. Here Dhira does not mean valour but single pointed mind, which is gained through the practice of some Sadhana, like Japa etc. These practices make the weak mind stronger, gives great will power. The mind is naturally weak, because of multiple different thought functions it processes. Remember, Mind is transformation of Inner organ, as a thought function of doubts. Mind is Thought function and thought function does not arise from Mind. Because of this strength one becomes strong enough to discard this creation as equivalent to dream. *ityuttaratra* - in the later portion sloka 42. *śarīratritayādvivecitasya jīvasya* - the Jiva being disciminated from the three bodies. *parabrahmatvaṃ vakṣyati* - will be established as the Absolute Self. He does not become Self, Jiva is Self always, just the superimposition of not being the Self is removed.

सा कारणशरीरं स्यात्प्राज्ञस्तत्राभिमानवान् ॥ १७ ॥

sā kāraṇaśarīraṃ syātprājñastatrābhimānavān // 17 //

That Avidya is causal body. The one who identifies with that is called as *prājña.*

sā – That Avidya, *kāraṇaśarīraṃ syāt* – is the causal body. We have already said, the Self should be discriminated from the three bodies, so we are introduced to the causal body. *prājñastatrābhimānavān* – the one who identifies oneself with this body is called a Praagna.

तत्र तानि कानि त्रिणि शरीराणि तत्तदुपाधिको वा जीवः किंरूपो भवतीत्याकाङ्क्षायां तत्सर्वं क्रमेण व्युत्पादयति – सा कारणशरीरम् इत्यादिना ।

tatra tāni kāni triṇi śarīrāṇi tattadupādhiko vā jīvaḥ kiṃrūpo bhavatītyākāṅkṣāyāṃ tatsarvaṃ krameṇa vyutpādayati – sā kāraṇaśarīram ityādinā /

tatra - In that, which was discussed. *tāni kāni triṇi śarīrāṇi* - what are the three bodies. *tattadupādhiko vā jīvaḥ kiṃrūpo bhavatītyākāṅkṣāyāṃ* - and what will be the nature of of Jiva who has them as embodiment, for this doubt arises. *tatsarvaṃ krameṇa vyutpādayati* – (to remove this doubt) all that is explained in order. Upaadi is defined as 'upa samīpam svasya dharmān ādhiyate iti' – that which superimposes its own attribiutes

to the other which is closeby. Like, the redness of the flower is seen in the crystal placed next to it.

सा अविद्या कारणशरीरं स्थूलसूक्ष्मशरीरादिकारणभूतं प्रकृत्यवस्थाविशेषत्वात्कारणं उपचाराच्छीर्यते तत्त्वज्ञानाद्विनश्यति चेति शरीरं स्यात्
।

sā avidyā kāraṇaśarīraṃ sthūlasūkṣmaśarīrādikāraṇabhūtaṃ prakṛtyavasthāviśeṣatvātkāraṇam upacārācchīryate tattvajñānādvinaśyati ceti śarīraṃ syāt /

sā avidyā kāraṇaśarīraṃ - That Avidya is the causal body. Cause for what? *sthūlasūkṣmaśarīrādikāraṇabhūtaṃ* - cause for the gross and subtle body. *prakṛtyavasthāviśeṣatvātkāraṇam upacārāt* – and it is called, namesake, as Karana, because it is a special state of the Prakrti. Since, Prakrti is taking two differernt states of being Maya and Avidya. And Pandit adds a word *upacārāt* – namesake, to show there is no reality in it being cause, otherwise the creation will become True / Real, because it is from a cause. *śhīryate tattvajñānādvinaśyati ceti śarīraṃ syāt* – That which gets destroyed, due to the knowledge of the Self, is called as Sharira. We call body Sharira or Deha, when we refer to body as Sharira it means that which is undergoing the process of decay, after middle age. And when we call it Deha, we mean it is growing, till middle age.

तत्र कारणशरीरे अभिमानवान् तादात्म्याध्यासेन ‘अहम्’ इत्यभिमानवान् जीव, प्रज्ञा अविनाशिस्वरूपानुभवरूपा यस्य स प्रज्ञः, प्रज्ञ एव प्राज्ञः, एतन्नामकः स्यादित्यर्थः ॥ १७ ॥

tatra kāraṇaśarīre abhimānavān tādātmyādhyāsena ‘aham’ ityabhimānavān jīva, prajñā avināśisvarūpānubhavarūpā yasya sa prajñaḥ, prajña eva prājñaḥ, etannāmakaḥ syādityarthaḥ ॥ 17 ॥

tatra – among the three bodies. *kāraṇaśarīre abhimānavān tādātmyādhyāsena ‘aham’ ityabhimānavān jīva* – the one who has the iffentification, through the identification of accepting it as oneself due to superimposition, identifying with it as ‘I’ is Jiva. *Tādātmyādhyāsena* – due to the ‘tādātamane bhava’ – accepting it as oneself. *Adhyāsena* – superimposition, and superimposition means ‘atasmin tad buddhi’ - having the knowledge of ‘this’ in ‘not this’. *prajñā avināśisvarūpānubhavarūpā* - Prajna means knowledge, which is eternal and ever experiential. *yasya sa prajñaḥ* - and that exists in whom is Praajna, *prajña eva prājñaḥ* - Prajna is what is called as Praajna, knowledge is Knower. *etannāmakaḥ syādityarthaḥ* - and he (the one who identifies with the causal body) gains this name.

Here we should understand one important thing, though there are two types of creation Gross and Subtle (sthula and sukshma), there Iswara is one who identifies with everything gross and everything subtle and Jiva is one who just identifies with his gross and subtle body. This is called samashti (collective) and vyashti (individual). For example, When we say forest it is samashti and when we say tree it is vyashti, Or when

we say army it is samashti and when we say soldier it is vyashti. And in each place the one who identifies has a different name. Here just to show the difference, the one who identifies with individual causal body is Praagna and collectively is Iswara. But this smashti and vyashti does not exist in the case of Casusal body, since that is just a state of samskara (imprint). This is the reason, we are not introduced to the idea of Samashti and Vyashti yet here, it is explained in sloka 24. *// 17 //*

क्रमप्राप्तं सूक्ष्मशरीरं तदुपाधिकं जीवं व्युत्पादयितुं तत्कारणाकाशादिसृष्टिमाह —

kramaprāptaṃ sūkṣmaśarīraṃ tadupādhikaṃ jīvaṃ vyutpādayituṃ tatkāraṇākāśādisṛṣṭimāha —

kramaprāptaṃ - in the order of explanation, next is, *sūkṣmaśarīraṃ* - the subtle body, *tadupādhikaṃ jīvaṃ* - and the one who has that embodiment the Jiva, *vyyutpādayituṃ tatkāraṇākāśādisṛṣṭimāha* – to establish that, the cause for it i.e., the creation of space etc. is explained. Without this the creation cannot be established. Otherwise, the creation will be according to the whims and fancies of the creator, and thus there will be no order. There will be a defect in Iswara called 'vaishamya naigrnya' – in support of someone and opposing someother. Even if we accept the creation story as madness, still there needs to be a method to this madness.

For example, one kid was asked to tell something of its own during admisssion. When the kid started with the known mythology story, the Principal objected, as it is known strory and wanted to see the imagination of the kid. The kid, very politely asked the principal to listen to the story, and continued to tell the story with a twist by mixing characters from other mythological stories and Marvel comics and also included oneself in the story. When asked why did she goofup instory telling, the kid replied, you wanted my story and I gave you my version of the story, I have the liberty to bring anyone in my story.

तमःप्रधानप्रकृतेस्तदुभोगायेश्वराज्ञया ।

वियत्पवनतेजोम्बुभुवो भूतानि जज्ञिरे ॥ १८ ॥

tamaḥpradhānaprakṛtestadbhogāyeśvarājñayā /

viyatpavanatejombubhuvo bhūtāni jajñire // 18 //

From the Prakrti that has predominant Tamas attribute, for his (jivas) expereince by the order of the Iswara Space (ether), air, fire, water and earth elements came into existence.

The creation which was referred by 'ca' in the sloka 15 is explained here. *tamaḥpradhānaprakṛteḥ* - from the Prakrti (Maya) with Tamas predominance. Why will Prakrti *start the creation. Tadbhogāya* - for his expereince. For the expereince of the jiva. How will the Inert, without being aided by a consious being do the creation is answered *iśvarājñayā* – by the order of the Iswara. And why will Iswara do the

creation, since there is no gain for him from it, was answered with *tadbhogāya*. And this Iswara is dependent on the Karmas of the Jivas for the creation and not independent of it. *viyatpavanatejombubhuvo* – space, air, fire, water and earth. This order is what is said in Taiteiriya Upanishad 'atmanaḥ ākāśa sambhūtaḥ ākāsāt vāyuḥ vāyor agniḥ agner āpaḥ abhyaḥ pṛthvī'. Otherwise, according to the Samasa (compound word) rules, the one with less vowel should be placed first, and then we will not get this order. To preserve this order, the rules of grammar is floated. *bhūtāni* – (five) elements, *jajñire* – came into existence.

For the expereince of the Jiva and under Iswara's order this creation comes into existence. But why should Iswara create? Because there are Karmas in Jiva for which the objects are needed. But how can atom sized Jiva have in it all the imprints of so many births in it? It need not be in Jiva, it can stay in the Iswara an when needed like a nodal computer in the airport or railway station reservation gets the details from the server, here too Iswara registers the necesssary Karmas in Jiva. And this file link of the Jiva is removed only when it understands it's True nature. After this, though there maybe the imprints in this Jiva till the Prarabdha karma lasts, it will not produce any untoward result, because there is no Ignorance. Only when the Ignorance exists, the thought imprints trouble.

तमःप्रधानेति । तद्भोगाय तेषां प्राज्ञानां भोगाय सुखदुःखसाक्षात्कारसिद्ध्ये तमःप्रधानप्रकृतेस्तमोगुणप्रधानायाः प्रकृतेः पूर्वोक्ताया उपादानकारणभूतायाः सकाशादीश्वराज्ञया ईशनादिशक्तियुक्तस्य जगदधिष्ठातुराज्ञया ईक्षापूर्वकसर्जनेच्छारूपया निमित्तकारणभूतया वियदादिपृथिव्यन्तानि पञ्चभूतानि जज्ञिरे प्रादुर्भूतानि, उत्पन्नानीत्यर्थः ॥ १८ ॥

tamaḥpradhāneti   /   tadbhogāya   teṣāṃ   prājñānāṃ   bhogāya sukhaduḥkhasākṣātkārasiddhaye   tamaḥpradhānaprakṛtestamoguṇapradhānāyāḥ prakṛteḥ   pūrvoktāyā   upādānakāraṇabhūtāyāḥ   sakāśādīśvarājñayā īśanādiśaktiyuktasya   jagadadhiṣṭhāturājñayā   īkṣāpūrvakasarjanecchārūpayā nimittakāraṇabhūtayā viyadādipṛthivyantāni pañcabhūtāni jajñire prādurbhūtāni, utpannānītyarthaḥ // 18 //

tadbhogāya = teṣāṃ prājñānāṃ, bhogāya   sukhaduḥkhasākṣātkārasiddhaye - for the expereince of the Jiva that has gained the name Prajna. Expereince means for gaining the expereince of happiness, sorrow etc. *tamaḥpradhānaprakṛteḥ = tamoguṇapradhānāyāḥ prakṛteḥ* - the Prakrti which has predominance of Tamas attribute. Here we should always remember, leaving the Maya that is pure sattva and Avidya that is impure sattva, we are concetrating in the creation of the Tamas predominant Prakrti. *pūrvoktāyā* - as explained I earleir, in 15th sloka. *upādānakāraṇabhūtāyāḥ* - that which is the Material cause. *sakāśād īśvarājñayā = īśanādiśaktiyuktasya = jagadadhiṣṭhāturājñayā = īkṣāpūrvakasarjanecchārūpayā = nimittakāraṇabhūtayā* - Along with the order of the Iswara, one who has the power to rule the creation etc., one who holds the creation,

because of whose derisre to create born out of the thought in the form of seeing and one who is the Instrumental cause. The Upanishads sya 'sa īkṣata bahusyām prajāyāyeiti' 'tad īkṣata lokānnusrjā iti' etc explain the creation arising from the thought of creation. *viyadādiprthivyantāni* - beginning from the space till the earth. And this is not creating things fresh, in new style because 'dhātā yathāpūrvam akalpayan' – the creator created things as it was, in the previious creation. *pañcabhūtāni* - the five elements. Here these are called as 'tanmātra' – only that, because they have no mix-up with the other elements, which will take place only after processing called Pancikarana, which will be explained later. *jajñire = prādurbhūtāni = utpannānītyarthaḥ* - created , manifested, born.

In Vedanta like Jiva, Iswara too is accepted to be born. A person who has done enough Karmas as ordained by the Vedas is eligible to be Iswara. Therefore, they also have only comparitive greatness, of staying for longer period, having more powers etc. Brahma, Vishnu, Shiva, Indra or the plants or animals too are worshipped as Iswara because of accepting the word-meaning of the word Iswara (tat – that) and from the reality since there is nothing otherthan Self, Iswara gives the desired result even if we worship him in other forms. **// 18 //**

भूतसृष्टिमभिधाय भौतिकसृष्टिमभिदधानः आदौ ज्ञानेन्द्रियसृष्टिमाह —

bhūtasrṣṭimabhidhāya bhautikasrṣṭimabhidadhānaḥ ādau jñānendriyasrṣṭimāha –

As we saw earlier, we need to separate the Self from the non-self carefully like peeling the skin from the Munja grass. Here the peel is the three bodies or five sheaths. Therefore, after explaining the Causal body, Author proceeds to explain the subtle body. *bhūtasrṣṭimabhidhāya* - after explaining the creation of the elements. *bhautikasrṣṭimabhidadhānaḥ* - to explain the creation of the elemental creation. That which comes from element is elemental. *ādau jñānendriyasrṣṭimāha* – starts to explain creation of the sense-organ of knowledge.

सत्त्वांशैः पञ्चभिस्तेषां क्रमाद्धीन्द्रियपञ्चकम् ।
श्रोत्रत्वगक्षिरसनघ्राणाख्यमुपजायते ॥ १९ ॥

sattvāṃśaiḥ pañcabhisteṣāṃ kramāddhīndriyapañcakam |

śrotratvagakṣirasanaghrāṇākhyamupajāyate // 19 //

From the Sattva aspect of the five elements, the five sense-organ of knowledge called ear, skin, eye, tongue and nose came, respectively.

sattvāṃśaiḥ - the sattva aspect. From the Tamas predominant creation, should be remembered. *pañcabhisteṣāṃ* - from all the five elements, *kramāddhīndriyapañcakam* – respectively, five sense-organ of knowledge. *śrotratvagakṣirasanaghrāṇākhyamupajāyate* – named ear, skin, eye, tongue and nose came into existence. When we say ear or eye it is not the external limb we refer to here as sense-organ, but that which resides in this limb and is the cause of the said

functionality, except for the sense-organ of skin which resides in the whole body. And that is why we see, though the limb exists there is no sense-organs.

सत्त्वांशैः इति । तेषां वियदादीनां पञ्चभिः सत्त्वांशैः सत्त्वगुणभागैरुपादानभूतैः श्रोत्रत्वगक्षिरसनघ्राणाख्यं धीन्द्रियपञ्चकं धीन्द्रियाणि ज्ञानेन्द्रियाणि तेषां पञ्चकं एकैकभूतसत्त्वांशादेकैकमिन्द्रियं जायत इत्यर्थः ॥ १९ ॥

sattvāṃśaiḥ   iti   /   teṣāṃ   viyadādīnāṃ   pañcabhiḥ   sattvāṃśaiḥ sattvaguṇabhāgairupādānabhūtaiḥ   śrotratvagakṣirasanaghrāṇākhyaṃ dhīndriyapañcakaṃ   dhīndriyāṇi   jñānendriyāṇi   teṣāṃ   pañcakaṃ ekaikabhūtasattvāṃśādekaikamindriyaṃ jāyata ityarthaḥ // 19 //

teṣāṃ = *viyadādīnāṃ* - from the space etc. *pañcabhiḥ sattvāṃśaiḥ* = *sattvaguṇabhāgaiḥ* = from the five, with the sattva aspect (in the Tamas predominant Prakrti). *upādānabhūtaiḥ* - material cause. *śrotratvagakṣirasanaghrāṇākhyaṃ* - ear, skin, eye, tongue and nose named. *dhīndriyapañcakaṃ dhīndriyāṇi = jñānendriyāṇi teṣāṃ pañcakaṃ* - the group of five sense-organ of knowledge. dhi or jnana or buddhi are synonyms. *ekaikabhūtasattvāṃśādekaikamindriyaṃ jāyata ityarthaḥ* - from each of the elements Sattva aspect, each sense-organ came into existence. *// 19 //*

सत्त्वांशानां प्रत्येकमसाधारणकार्याण्यभिधाय सर्वेषां साधारणं कार्यमाह –
sattvāṃśānāṃ   pratyekamasādhāraṇakāryāṇyabhidhāya   sarveṣāṃ   sādhāraṇaṃ kāryamāha –
sattvāṃśānāṃ - from the Sattva aspect, *pratyekamasādhāraṇakāryāṇyabhidhāya* – after explaining their special effect, *sarveṣāṃ sādhāraṇaṃ kāryamāha* - the general effect of all (the elements) are said.

तैरन्तःकरणं सर्वैर्वृत्तिभेदेन तद्द्विधा ।
मनो विमर्शरूपं स्यादुबुद्धिः स्यात्निश्चयात्मिका ॥ २० ॥

tairantaḥkaraṇaṃ sarvairvṛttibhedena taddvidhā /

mano vimarśarūpaṃ syādbuddhiḥ syātniścayātmikā // 20 //

Collectively they (sattva aspect) Antakarana (inner-organ) is created. It is of two types, according to the function it performs. Manas (Mind) is that which is doubtful. Buddhi (Intellect) is that which is decisive.

tairantaḥkaraṇaṃ sarvair – collectively from it Antakarana (inner-organ) (is created), *vṛttibhedena taddvidhā* – it is of two types according to the functionality, *mano vimarśarūpaṃ syād* – mind is that which doubts. The thought function of this or that, good r bad etc which is of undecisive nature is mind. *buddhiḥ syātniścayātmikā* – intellect is that which is decisive. The thought function in the form of, this is it or that is this etc is intellect. Generally in other places the inner-organ is categorized into four

types according to the functionality, they are Manas, Buddhi, Chitta and Ahankara (mind, intellect, memory and ego). Here ego and memory are merged into the mind and intellect. Inner-organ transforms into thought function to become mind or intellect. And inner-organ is not divide into two or four types. Mind is a thought function and not something which produces or generates thought function.

तैः इति । तैः सह सत्त्वांशैः सर्वैः संभूय वर्तमानैः अन्तःकरणं मनोबुद्ध्युपादानभूतम् द्रव्यमुपजायत इत्यनुषङ्कः । तस्यावान्तरभेदं सनिमित्तमाह –वृत्तीति । तदन्तःकरणं वृत्तिभेदेन परिणामभेदेन द्विधा द्विप्रकारं भवति। वृत्तिभेदमेव दर्शयति – मन इति। विमर्शरूपं विमर्शः संशयात्मिका वृत्तिः, सा स्वरूपं यस्य तत्तथा तन्मनः स्यात् । निश्चयात्मिका निश्चयोऽध्यवसायः स आत्मा स्वरूपं यस्याः सा निश्चयात्मिका सा वृत्तिः बुद्धिः स्यात् ॥ २० ॥

taiḥ iti / taiḥ saha sattvāṃśaiḥ sarvaiḥ sambhūya vartamānaiḥ antaḥkaraṇaṃ manobudhdyupādānabhūtam dravyamupajāyata ityanuṣaṅkaḥ / tasyāvāntarabhedaṃ sanimittamāha – vṛttīti / tadantaḥkaraṇaṃ vṛttibhedena pariṇāmabhedena dvidhā dviprakāraṃ bhavati / vṛttibhedameva darśayati – mana iti/ vimarśarūpaṃ vimarśaḥ saṃśayātmikā vṛttiḥ, sā svarūpaṃ yasya tattathā tanmanaḥ syāt / niścayātmikā niścayo'dhyavasāyaḥ sa ātmā svarūpaṃ yasyāḥ sā niścayātmikā sā vṛttiḥ buddhiḥ syāt // 20 //

taiḥ saha sattvāṃśaiḥ sarvaiḥ sambhūya - from their sattva aspect collectively, *vartamānaiḥ antaḥkaraṇaṃ manobudhdyupādānabhūtam dravyamupajāyata ityanuṣaṅkaḥ* - the one that is the material cause for the mind and intellect comes into existence, this follows from the previous sloka. *tasyāvāntarabhedaṃ sanimittamāha* – Their sub-division along with the reason is said. *tadantaḥkaraṇaṃ vṛttibhedena = pariṇāmabhedena dvidhā = dviprakāraṃ bhavati* - this inner-organ is of two types according to the functionality, its transformation. Inner-organ goes out through the sense-organs by transforming itself into a thought function extends to reach the object. It connect the knower and the object of knowledge. *vṛttibhedameva darśayati* – difference in the functionality. *vimarśarūpaṃ vimarśaḥ saṃśayātmikā vṛttiḥ, sā svarūpaṃ yasya tattathā tanmanaḥ syāt* – when there is a thought function of doubt, that which has this nature is what is said as mind . Doubt is defined as 'ubhayakoti jñānam' – the knowledge with both sides. When we see something at a distance, we have doubt as 'is it man or a tree', this doubt can be more than two, too.

We are used to the idea of mind as an object, and the thought function arising from it like the blip on a hospital cardio monitor. How do we say mind as thought function, the Upanishad say 'kāma saṃkalpa vicikitsā śraddhā aśraddhā dhṛti adhṛti hrī dhī bhī ityetat sarvaṃ mana eva'- desire, doubt, sorrow, faith, faithlessness, valour, weakness, shame, intellect, fear etc. are all mind only. Sometimes the inner-organ is generally called as mind. And hereagain there are different schools, that accept the mind as a sense-organ and not as one. People who accept the mind as sense-organ, accept it as both sense-organ

of knowledge and sense-organ of action. The thought function of a particular object is accepted in two forms, one thought function till it is not negated by another different thought function of a different object and each second a new thought function even for the same object.

niścayātmikā niścayo'dhyavasāyaḥ sa ātmā svarūpaṃ yasyāḥ sā niścayātmikā sā vṛttiḥ buddhiḥ syāt - when there is a thought function of decisiveness, that which has this nature is what is said as intellect.

When the inner-organ gains the Akhandaakaara vṛtti or Brahmaakaara vṛtti, the thought function that objectfies the identity of Jiva and Self, then the though also becomes akhanda – unlimited. And this thoought function is not like any other, to keep on repeating itself, but it comes once for all, it has the nature of negating all the other thought functions and itself 'sva-para-nivartya'. The mind itself becomes annihilated – this is called manonasha. *|| 20 ||*

क्रमप्राप्तानां रजोंशानां प्रत्येकमसाधारणकार्याण्याह –

kramaprāptānāṃ rajoṃśānāṃ pratyekamasādhāraṇakāryāṇyāha –

kramaprāptānāṃ - that which next in order, *rajoṃśānāṃ* - the Rajas aspects, *pratyekamasādhāraṇakāryāṇyāha* every special effect is said. The general effect is, which is created collectively through all the elements and special effect is, that are created individually from each of the elements –

रजोंशैः पञ्चभिस्तेषां क्रमात्कर्मेन्द्रियाणि तु ।
वाक्पाणिपादपायूपस्थाभिधानानि जज्ञिरे ॥ २१ ॥

rajoṃśaiḥ pañcabhisteṣāṃ kramātkarmendriyāṇi tu |

vākpāṇipādapāyūpasthābhidhānāni jajñire || 21 ||

From the five Rajas aspect (of the elements), the sense-organ of action namely speech, hand, leg, anus and organ of procreation are created.

rajoṃśaiḥ - from the rajas aspect, *pañcabhisteṣāṃ* - of the five of them, *kramāt* - in order. From each of the elements, each of the sense-organ came into existence. *karmendriyāṇi tu* – the sense-organ of action. Here again, like in the sense-organ of knowledge, are not referring to the limbs, but the but that which functions through them is referred. *vākpāṇipādapāyūpasthābhidhānāni* - namely speech, hand, leg, organ of excreation and organ of procreation. Here, insead of saying organ of procreation and organ of excreation, the order is changed for the last two organs. Here, though the term *kramāt* normally means respectively, here it just refers to one organ from each element. Therfore the swap in the penultimate and final is not an error. *jajñire* – comes into existence.

रजोंशैः इति । तेषां वियदादीनामेव पञ्चभिः रजोंशै रजोभागैः तु उपादानभूतैः वाक्पाणिपादपायूपस्थाभिधानानि एतन्नामकानि कर्मेन्द्रियाणि क्रियाजनकानि इन्द्रियाणि जज्ञिरे ॥ २१ ॥

rajoṃśaiḥ iti / teṣāṃ viyadādīnāmeva pañcabhiḥ rajoṃśai rajobhāgaiḥ tu upādānabhūtaiḥ vākpāṇipādapāyūpasthābhidhānāni etannāmakāni karmendriyāṇi kriyājanakāni indriyāṇi jajñire // 21 //

teṣāṃ = viyadādīnāmeva – from them, the space etc. elements only, *pañcabhiḥ* - from the five, *rajoṃśai = rajobhāgaiḥ* - the Rajas aspect. *Tu* – definitely, without any doubt, *upādānabhūtaiḥ* - that which is the materia cause, *vākpāṇipādapāyūpasthābhidhānāni* - speech, hand, leg, organ of excreation and organ of procreation. *etannāmakāni* - named, *karmendriyāṇi = kriyājanakāni indriyāṇi* - the sense-organ of action, the organs which generate the action. *jajñire* – were created, manifested, came into existence. *// 21 //*

रजोंशानामेव साधारणं कार्यमाह –

rajoṃśānāmeva sādhāraṇaṃ kāryamāha –
After explaining the creation of the sense-organs, the one that gives the strength to it to perform has to be explained. Without the Prana, even if the sense-organs exist, it does not have the strength or power to perform. *rajoṃśānāmeva* - from the same Rajas aspect, *sādhāraṇaṃ* - the general (collective), *kāryamāha* – effects are said –

तैः सर्वैः सहितैः प्राणो वृत्तिभेदात्स पञ्चधा ।
प्राणोऽपानः समानश्चोदानव्यानौ च ते पुनः ॥ ११ ॥

taiḥ sarvaiḥ sahitaiḥ prāṇo vṛttibhedātsa pañcadhā /

prāṇo'pānaḥ samānaścodānavyānau ca te punaḥ // 22 //

They (five elements Rajas aspect) collectively create Praana (vital air). And this too, is of five types according to its funcionality. The are, Praana, Apaana, Samaana, Udaana and Vyaana.

taiḥ - they, *sarvaiḥ* - all, *sahitaiḥ* - collectively, *prāṇo* – (create) Praana, *vṛttibhedātsa* – according to their function. Like the inner-organ is one and differes according to the function, Praana also is one, but differs according to their function and place of existence. *pañcadhā* – they are of five types, *prāṇo'pānaḥ* - Praana, Apaana. *Samānaśca* – and Samaana, *udānavyānau ca te punaḥ* - Udaana, Vyaana, and again.

तैः सर्वैः इति । सहितैः संभूय कारणतां गतैः प्राणो जायत इति शेषः । तस्यावान्तरभेदामाह – वृत्तिभेदात् इति । स प्राणो वृत्तिभेदात् प्राणादिव्यापारभेदात् पञ्चधा पञ्चप्रकारो भवति । वृत्तिभेदानेव दर्शयति – प्राण इति । ते पुनः ते तु भेदाः प्राणादिशब्दवाच्या इत्यर्थः ॥ ११ ॥

taiḥ sarvaiḥ iti | sahitaiḥ sambhūya kāraṇatāṃ gataiḥ prāṇo jāyata iti śeṣaḥ |

tasyāvāntarabhedāmāha – vṛttibhedāt iti | sa prāṇo vṛttibhedāt prāṇādivyāpārabhedāt

pañcadhā pañcaprakāro bhavati | vṛttibhedāneva darśayati – prāṇa iti | te punaḥ

te tu bhedāḥ prāṇādiśabdavācyā ityarthaḥ ॥ 22 ॥

taiḥ sarvaiḥ sahitaiḥ = sambhūya - they all collectively, *kāraṇatāṃ gataiḥ* - becoming the casue, *prāṇo jāyata iti śeṣaḥ* - Prana (vital air) is created, is the rest portion. *tasyāvāntarabhedāmāha* – its secondary classification is said. *sa prāṇo vṛttibhedāt = prāṇādivyāpārabhedāt pañcadhā = pañcaprakāro bhavati* – that Prana, according to the functionality of being Pranana – breathing etc. are of five types. In Vedanta it is <u>only</u> of five types, but the Yogis accept five more Prana functionality called Naga – that which helps to throw-up (vomit), Kurma - blinking, Krkara – generates hunger, Devadutta – shrinking and Dhananjaya – Bloating, after death. We merge these functions in the five Prana itself. *vṛttibhedāneva darśayati* – this classification is what is shown. *te punaḥ te tu bhedāḥ prāṇādiśabdavācyā ityarthaḥ* - and definitely their types are that which are called as Prana etc.

Functionality of Prana etc and their place of existence – Prana – thirst and hunger, Heart. Apana – throwing out urine and faeces, anus. Samana – digesting, Navel. Udana – breathing, Throat. Vyana – Taking the energy to different parts of body through nerves, Whole body *॥ 22 ॥*

यदर्थमाकाशादिप्राणान्तानां सृष्टिरुक्ता तदिदानीं दर्शयति –

yadārthamākāśādiprāṇāntānāṃ sṛṣṭiruktā tadidānīṃ darśayati –

yadārthamākāśādiprāṇāntānāṃ sṛṣṭiruktā – for whatver reason, we explained the creation starting from the space etc till the Prana etc. *tadidānīṃ darśayati* - now, that is explained here –

बुद्धिकर्मेन्द्रियप्राणपञ्चकैर्मनसा धिया ।
शरीरं सप्तदशभिः सूक्ष्मं तल्लिङ्गमुच्यते ॥ २३ ॥

buddhikarmendriyaprāṇapañcakairmanasā dhiyā |

śarīraṃ saptadaśabhiḥ sūkhṣmaṃ talliṅgamucyate ॥ 23 ॥

Five sense-organ of knowledge, five sense-organ of action, five vital air, Mind and Intellect, all these seventeen is called Subtle body, this is also called as Astral body.

buddhikarmendriyaprāṇapañcakaiḥ - the group of fives sense-organ of knowledge, sense-organ of action and vital air, *manasā* - mind, *dhiyā* – and intellect, *śarīraṃ* - body, *saptadaśabhiḥ* - these seventeen are, *sūkhṣmaṃ* - subtle (body), *talliṅgam* – Astral (body), *ucyate* - said. Sometimes, it is said as group of 19, adding ego and memory. And in other places like Avidya, kaama and Karma also are taken, this is from the standpoint of Puryashtaka – the astral body, when it leaves the gross body leaves with these eight limbs, They are 1. Sense-organ of knowledge 2. Sense-organ of action 3. Vital air 4. Mind 5. Intellect 6. Avidya 7. Desire and 8. Karma. But the last three are part of the causal body (kaarana sharira), then why count it seperately? The reason is, in these places instead of starting from the causal body, the discussion starts from the gross body and then subtle body, finally causal body.

This whole story of creation is not to prove it, against eht big bang theory of creation or darwins theory of life, we are just giving the disciple an imangined idea to make him understand that we understand his problem, which he sees and expereinces in this world. This explanation is to create a base for negation (de-superimposition). Therefore, if you find lacunae in this explanation, and if you have a better theory, accept it. But, just to remove it later and not to establish it. After explaining three types of creation, through Maya – pure sattva, Avidya – impure sattva and Tamas predominant. We are only concentrating on the third creation for the existence of the subtle and gross creation.

बुद्धीति । बुद्धयो ज्ञानानि कर्माणि व्यापारास्तज्जनकानीन्द्रियाणि, बुद्धीन्द्रियाणि कर्मेन्द्रियाणि चेत्यर्थः । बुद्धिकर्मेन्द्रियाणि च प्राणाश्च बुद्धिकर्मेन्द्रियप्राणाः, तेषां पञ्चकानि तैः मनसा विमर्शात्मकेन, धिया निश्चयरूपया बुद्ध्या च सह सप्तदशभिः सप्तदशसंख्याकैः सूक्ष्मशरीरं भवति । तस्यैव संज्ञान्तरमाह – तल्लिङ्गम् इति । उच्यते वेदान्तेष्वित्यर्थः ॥ २३ ॥

buddhīti | buddhayo jñānāni karmāṇi vyāpārāstajjanakānīndriyāṇi, buddīndriyāṇi karmendriyāṇi cetyarthaḥ | buddhikarmendriyāṇi ca prāṇāśca buddhikarmendriyaprāṇāḥ, teṣāṃ pañcakāni taiḥ manasā vimarśātmakena, dhiyā niścayarūpayā buddhyā ca saha saptadaśabhiḥ saptadaśasaṃkhyākaiḥ sūkṣmaśarīraṃ bhavati | tasyaiva saṃjñāntaramāha – talliṅgam iti | ucyate vedānteṣvityarthaḥ || 23 ||

buddhayo jñānāni, karmāṇi = vyāpārās tajjanakānīndriyāṇi, buddīndriyāṇi karmendriyāṇi cetyarthaḥ - intellect - knowledge, action – transactions, the sense-organs that helps to gain it is sense-organ of knowledge and sense-organ of action. *buddhikarmendriyāṇi ca prāṇāśca buddhikarmendriyaprāṇāḥ* - sense-organ of knowledge+sense-organ of action and vital air, *teṣāṃ pañcakāni* – their group of five, *taiḥ manasā vimarśātmakena* – along with the doubting mind, *dhiyā niścayarūpayā buddhyā ca saha* – and along with the intellect that is decisive, *saptadaśabhiḥ saptadaśasaṃkhyākaiḥ* - all these seventeen in number, *sūkṣmaśarīraṃ bhavati* – becomes the subtle body. *tasyaiva saṃjñāntaramāha ucyate vedānteṣvityarthaḥ* - this

very subtle body is called as Astra body (linga sharira) in the vedanta. Since this is like the pointer, in logic and not as in Sankhya where they accept it as 'laya yuktam' – that which has the quality to merge. Like the smoke is pointer for the fire, similarly this subtle body is the pointer for the Self. This knowledge of the subtle, for the knowledge of the subtler. We know the gross body, but only from the shastra we get the knowledge of the subtle body. *// 23 //*

एवं सूक्ष्मशरीरमभिधाय तदभिमानित्वप्रयुक्तं प्राज्ञेश्वरयोरवस्थान्तरं दर्शयति –

evaṃ sūkṣmaśarīramabhidhāya tadabhimānitvaprayuktaṃ prājñeśvarayoravasthāntaraṃ darśayati –

evaṃ - thus, *sūkṣmaśarīramabhidhāya* - after explaining about the subtle body, *tadabhimānitvaprayuktaṃ* - the one who identifies with it, *prājñeśvarayoravasthāntaraṃ darśayati* – the one who is a variation of the Praagna and Iswara is shown. In the case of the causal body, the one who identifies with the individual body is Praagna and the one who collectively identifies is called as Iswara.

प्राज्ञस्तत्राभिमानेन तैजसत्वं प्रपद्यते ।

हिरण्यगर्भतामीशस्तयोर्व्यष्टिसमष्टिता ॥ २४ ॥

prājñastatrābhimānena taijasatvaṃ prapadyate /

hiraṇyagarbhatāmīśastayorvyaṣṭisamaṣṭitā // 24 //

This Praagna because of the identification with that (subtle body) becomes Taijasa. And Iswara becomes Hiranyagarbha. They are individual and collective.

Prājñastatrābhimānena – Praagna because of the identification there (in the subtle body). The one who identifies with the individual. *taijasatvaṃ prapadyate* – becomes taijasa. The onewho identifies with the collective. *hiraṇyagarbhatāmīśaḥ* - And Iswara becomes Hiranyagarbha, *tayorvyaṣṭisamaṣṭitā* – the difference between them is because of the individual and collective identification.

प्राज्ञ इति । प्राज्ञो मलिनसत्त्वप्रधानाविद्योपाधिको जीवः तत्र तेजःशब्दवाच्यान्तःकरणोपलक्षितलिङ्गशरीरे अभिमानेन तादात्म्याभिमानेन तैजसत्वं तैजसनामकत्वं प्रपद्यते प्राप्नोति । ईशः विशुद्धसत्त्वप्रधानमायोपाधिकः परमेश्वरस्तत्र शरीरे अहमित्यभिमानेन हिरण्यगर्भतां हिरण्यगर्भसंज्ञकत्वं प्रपद्यते इत्यनुषङ्गः । तैजसहिरण्यगर्भयोर्लिङ्गशरीराभिमाने समाने सति तयोः परस्परं भेदः किंनिबन्धन इत्यत आह – तयोः इति । तयोः तैजसहिरण्यगर्भयोः व्यष्टित्वं समष्टित्वं भवति, अत एव भेद इत्यर्थः ॥ २४ ॥

prājño malinasattvapradhānāvidyopādhiko – Pragna, one who has the impure sattva predominant Avidya as his embodiment. *jīvaḥ* - Jiva. Only with respect to Jiva and Iswara the Avidya and Maya are discussed and not with respect to the creation, because they are explained to be from the Tamas predominant Avidya. *Tatra* =

tejaḥśabdavācyāntaḥkaraṇopalakṣitaliṅgaśarīre – there, in the subtle body that is associated with the inner-organ as embodiment or having the medium of reflection as inner-organ, the one which is refered to by the term Tejas. Here in this compound word this is one important word that needs to be understood, *upalakṣita* - *upādi yukta* – associated with an embodiment. *abhimānena* - because of the identification. *tādātmyābhimānena* - as not different from oneself. *taijasatvaṃ = taijasanāmakatvaṃ, prapadyate = prāpnoti* - gains the name of Taijasa. *īśaḥ viśuddhasattvapradhānamāyopādhikaḥ* - Iswara, the one who has the embodiment of pure sattva predominant Maya. *Parameśvaraḥ* – Parameshwara, God. *Tatra = śarīre* – in that (collective) subtle body, *ahamityabhimānena* - because of the identification, I am this. *hiraṇyagarbhatāṃ = hiraṇyagarbhasaṃjñakatvaṃ* - one with the name Hiranyagarbha, *prapadyate ityanuṣaṅgaḥ* - he becomes, this should be carried forward. *taijasahiraṇyagarbhayorliṅgaśarīrābhimāne samāne sati tayoḥ parasparaṃ bhedaḥ kiṃnibandhana ityata āha* – If both Taijasa and Hiranyagarbha have identification with the subtle body, then why / how are the different from each other.

This question is not possible, as we have already made the difference between them by saying they have inner-organ and Maya as their embodiment. Because, though the object of association is one, the expereince differs because of the attribute of the person who is assocaited with it, for a person with sattva it will give him happiness, for Rajas it is sorrow and for Tamas it will be delusion. Still this question is raised here to make us understand something else, because both of them are identifying with the same subtle body as 'I am this' and not as said in the example 'I am happy, 'I am sorrowful' or 'I am deluded' etc. See the question, it is asked, if the identification is same and not as if the expereince or assocaition is same.

There is a story – Two woman bring a case to the court about the ownership of the child, they both claim to be the real mother of the child. When the King asks about the body marks, they both say the same marks. When all the other tests fail, the king passes the judgement, to cut the child into two halves and give them each a part. The orignial mother, crying allows the other woman to have the child, which establishes the original mother in the court.

We cannot have the same judgement here, therefore *tayoḥ = taijasahiraṇyagarbhayoḥ* - they, Taijasa and Hiranyagarbha, *vyaṣṭitvaṃ samaṣṭitvaṃ bhavati* – are individual and collective. *ata eva bheda ityarthaḥ* - that is why they differ. The one who identifies with the individual subtle body is Taijasa and the one who identifies oneself with the collective subtle bodies is called Hiranyagarbha. While explaining Causal body, we explained the difference between the individual and collective (vyashti and samashti), and also said since the causal body is just a samskara body (imprint), there is no real difference between the collective and individual. *|| 24 ||*

ईश्वरस्य समष्टिरूपत्वे जीवानां व्यष्टिरूपत्वे च कारणमाह –
īśvarasya samaṣṭirūpatve jīvānāṃ vyaṣṭirūpatve ca kāraṇamāha –

īśvarasya samaṣṭirūpatve – for Iswara being the collective form, *jīvānāṃ vyaṣṭirūpatve ca* - and for the Jiva being the individual form, *kāraṇamāha* – the cause is said.

Though the difference between them was explained as between army and soldier and forest and tree, the difference here is, it is the one who identifies with the individual or collective and not individual or collective. As the Vana-devata (the deity of the forest) or the Colonel of the army battalion or king with the people, is said here and not generally as forest and army itself. Even for the limbs, the whole body is collective.

समष्टिरीशः सर्वेषां स्वात्मतादात्म्यवेदनात् ।

तदभावात्ततोऽन्ये कथ्यन्ते व्यष्टिसंज्ञया ॥ २५ ॥

samaṣṭirīśaḥ sarveṣāṃ svātmatādātmyavedanāt /

tadabhāvāttato'nye kathyante vyaṣṭisaṃjñayā // 25 //

Since Iswara identifies with everything as his form, he is called Samashti. And for the Jiva who is different from him, there is absence of this kind of identity, therefore is called Vyashti.

samaṣṭirīśaḥ - Iswara is Samashti, *sarveṣāṃ svātmatādātmyavedanāt* - because of identifying with everything as himself, *tadabhāvāttato'nye* – because of the absence of this identifying, the other, *kathyante vyaṣṭisaṃjñayā* - is called as Vyashti.

समष्टिः इति । ईशः ईश्वरो हिरण्यगर्भः सर्वेषां लिङ्गशरीरोपाधिकानां तैजसानां स्वात्मतादात्म्यवेदनात् स्वात्मना तादात्म्यस्य एकत्वस्य वेदनाज्ज्ञानात् समष्टिर्भवति । तत ईश्वरादन्ये जीवास्तु तदभावात् तस्य तादात्म्यवेदनस्याभावात् व्यष्टिसंज्ञया 'व्यष्टि'शब्देन कथ्यन्ते ॥ २५ ॥

samaṣṭiḥ iti / īśaḥ īśvaro hiraṇyagarbhaḥ sarveṣāṃ liṅgaśarīropādhikānāṃ taijasānāṃ svātmatādātmyavedanāt svātmanā tādātmyasya ekatvasya vedanājjñānāt samaṣṭirbhavati / tata īśvarādanye jīvāstu tadabhāvāt tasya tādātmyavedanasyābhāvāt

vyaṣṭisaṃjñayā 'vyaṣṭi'śabdena kathyante // 25 //

īśaḥ = īśvaro = hiraṇyagarbhaḥ - Iswara, Hiranyagarbha, *sarveṣāṃ liṅgaśarīropādhikānāṃ = taijasānāṃ* - with all, one who identifies with the embodiment of subtle body - the taijasa. *svātmatādātmyavedanāt = svātmanā tādātmyasya = ekatvasya vedanāj = jñānāt* – because of identifying with them as oneself. *samaṣṭirbhavati* - becomes Samashti. *tata = īśvarād* – from that Iswara, *anye* - the one who is different, *jīvāstu* - for that Jiva, *tadabhāvāt = tasya tādātmyavedanasyābhāvāt* – since there is absence of that kind of identification. *vyaṣṭisaṃjñayā 'vyaṣṭi'śabdena kathyante* – is called as Vyashti. But there is a problem here? If Iswara is identifying with the collective Jivas subtle and gross body, then he will be in more trouble then me. Iswara will become big Samsari. This is not so, because the Iswara who has Maya as the embodiment, has it under his control, unlike Jiva. Therefore,

he will not be troubled by your troubles. And even if we accept both Jiva and Iswara to be residing in the body, again they both will become Samsari and there will be two people driving this body vehiclein different directions, the body will be disturbed. // 25 //

एवं लिङ्गशरीरं तदुपाधिकौ तैजसहिरण्यगर्भौ च दर्शयित्वा स्थूलशरीराद्युत्पत्तिसिद्धये पञ्चीकरणं निरूपयितुमाह –

evaṃ   liṅgaśarīraṃ   tadupādhikau   taijasahiraṇyagarbhau   ca   darśayitvā sthūlaśarīrādyutpattisiddhaye pañcīkaraṇaṃ nirūpayitumāha –

evaṃ - Thus, *liṅgaśarīraṃ* - subtle body, *tadupādhikau* – and the one with it as embodiment, *taijasahiraṇyagarbhau ca* - Taijasa and Hiranyagarbha, *darśayitvā* - after showing, *sthūlaśarīrādyutpattisiddhaye* - to establish the creation of the gross body, *pañcīkaraṇaṃ nirūpayitumāha* – Pancikarana (processing) is being established. For creating the gross things, the elements we have now is not qualified, becaue they are only 'Tanmatra' (that only), meaning, only that element exists in each and therefore they cannot be mixed or connected, since there is nothing common between them. Therefore, we need to Process these unprocessed elements.

Since, we are going to negate all these in de-superimposition, why take pains to establish all these? Because, as we said earlier in sloka 17 *'yathā muñjādiṣīkaivamātmā yuktyā samuddṛtaḥ | śarīratritayāddhīraiḥ paraṃ brahmaiva jāyate' (pra – 1.42)* – we need to discriminate the Self from all the three bodies. For that we need to understand these bodies.

The term *pañcīkaraṇaṃ* can be explained in sanskrit as 'apañcīkṛtaṃ pañcīkṛtya iti pañcīkṛtya' that which is not unprocessed is processed.

This gross body is accepted to be caused by different cause by different philosophies -

 Aarambha-vaada – the Logicians accept this. Atom and Iswara are both accepted as eternal. Because of the will of Iswara, two atoms come together to form Di-atom, and then two di-atoms come together to make tri-atom etc. This way the creation comes into existence. Like pot from clay.

 Parinaama-vaada – Iswara transforms himself into Jagat and Jiva. Like milk transforming into curd. Some accept the 'pādo'sya sarvābhūtāni' – In one quarter of Iswara, this Jagat exists, accepting this as Pramana, they say one part of Iswara transformed into world. Some accept Iswara transforms himself completely into Jagat.

 Svabhaav-vaada – This is natural. Like the betel green leaf, brown betel nut and white lime paste mixed and chewed, it becomes red, or sour grape becoming intoxicant. Similarly, this is the nature of the five elements, when it mixes in different propotition.

 Kaala-vaada – This is because of the time. In time creation comes and gets destroyed.

 Shunya-vaada – Buddhist accept everything as void.

 Vivarta-vaada – the seeming creation. Again, in this itself we can see Arrambha and Parinaama vaada. If we accept the creation to be a transformation of Maya we have

Parinaama vaada in Vivarta. If we accept the creation to manifest from Maya (Iswara), then it is Aarambha vaada in Vivarta. This is what Vedanti accepts with respect to creation.

तद्भोगाय पुनर्भोग्यभोगायतनजन्मने ।

पञ्चीकरोति भगवान्प्रत्येकं वियदादिकम् ॥ २६ ॥

tadbhogāya punarbhogyabhogāyatanajanmane |

pañcīkaroti bhagavānpratyekaṃ viyadādikam || 26 ||

For their (Jiva) expereinces, again for creating the objects of expereinces and vessel (vehicle or base) for experincing, Bhagavan makes Pancikarana to happen, for all the space etc. elements.

tadbhogāya – for their expereince. Since Iswara is one, we cannot refer to him here, and it is said Bhagavan creates. He will not do it for himself. Therefore here tad means for the Jiva. *punarbhogyabhogāyatanajanmane* – to create objects of expereince and vehicle or vessel or base or place for expereince, *pañcīkaroti* – he does Pancikarana (processing), *bhagavān* – the one who is endowed with the six qualities called Bhaga. Bhaga is dharma (dharma), gnaana (knowledge), vairagya(dispassion), aishwarya (supreme powers), yasha (name) and shri (wealth). One who has all these in totality is Bhagavan. *pratyekaṃ* - each one of the, *viyadādikam* – space etc. elements.

तद्भोगाय इति । भगवान् ऐश्वर्यादिगुणषट्कसंपन्नः परमेश्वरः पुनः पुनरपि तद्भोगाय तेषां जीवानां भोगायैव भोग्यभोगायतनजन्मने भोग्यस्यान्नपानादेः, भोगायतनस्य जरायुजादिचतुर्विधशरीरजातस्य च जन्मने उत्पत्तये वियदादिकम् आकाशादिभूतपञ्चकं प्रत्येकम् एकैकं पञ्चीकरोति अपञ्चात्मकं पञ्चात्मकं संपद्यमानं करोति ॥ २६ ॥

tadbhogāya iti | bhagavān aiśvaryādiguṇaṣaṭkasampannaḥ parameśvaraḥ punaḥ punarapi tadbhogāya teṣāṃ jīvānāṃ bhogāyaiva bhogyabhogāyatanajanmane bhogyasyānnapānādeḥ, bhogāyatanasya jarāyujādicaturvidhaśarīrajātasya ca janmane utpattaye viyadādikam ākāśādibhūtapañcakaṃ pratyekam ekaikaṃ pañjīkaroti apañcātmakaṃ pañcātmakaṃ sampadyamānaṃ karoti || 26 ||

bhagavān aiśvaryādiguṇaṣaṭkasampannaḥ parameśvaraḥ = Bhagavan, whos is he, one who is endowed with Aishwarya etc attributes. He is Paramaeshwara, one who does not have anyone higer or equal to him. *punaḥ = punarapi* – again. *tadbhogāya = teṣāṃ jīvānāṃ bhogāyaiva* - only for the expereince of that Jiva. Otherwise, there is no benefit or personal reasons for him. *bhogyabhogāyatanajanmane bhogyasya = annapānādeḥ* - for the sake of expereinces. What type of expereinces? Food, drinks etc. Because one becomes food for another, because, food is called anna 'atti te ca bhūtāni' – he eats that and that eats him, therefore who is the enjoyer? *bhogāyatanasya = jarāyujādicaturvidhaśarīrajātasya ca* – and for the sake of creating a vessel for

expereince. There are four types of jarāyuja – womb, humans etc, aṇḍaja - egg, birds etc, śvetaja - sweat, scorpion etc and udbhijja – sprout, rice etc. *janmane = utpattaye* - for the sake of creation. *viyadādikam = ākāśādibhūtapañcakaṃ* - space etc all the five elements. Before the processing they are just Bhuta and not Mahabuta, only after the processing they gain that name. *pratyekam = ekaikaṃ* - individually every one of them. *pañcīkaroti = apañcātmakaṃ pañcātmakaṃ sampadyamānaṃ karoti* - that which is not in fives, they are mad into fives, i.e. mix of all the elements in each one of them. There is another type of processing where only three elements fire, water and earth are used. This method is called as Trivitkarana. Here and in other places generally we accept Pancikarana only. But, in Brahmasutra this is also said, based on Brihadarnyaka Upanishads teaching. This is not contradiction with Taiteriya Upanishad etc where Pancikarana is supported, because, we are not interested in establishing the creation to be real. *// 26 //*

कथमेकैकस्य पञ्चपञ्चात्मकत्वमित्यत आह –
kathamekaikasya pañcapañcātmakatvamityata āha –
kathamekaikasya – how every one of them, *pañcapañcātmakatvamityata āha* - is made into all five is explained.

द्विधा विधाय चैकैकं चतुर्धा प्रथमं पुनः ।
स्वस्वेतरद्वितीयांशैर्योजनात्पञ्च पञ्च ते ॥ २७ ॥

dvidhā vidhāya caikaikaṃ caturdhā prathamaṃ punaḥ /

svasvetaradvitīyāṃśairyojanātpañca pañca te // 27 //

By first making each elements into two equal parts. Dividing the first part into four equal parts again. By mixing it with the elements other than itself. Thus each one becomes five parts.

There are two types of Pancikarana method. The one given here is easy to understand and famous. Instead of dividing into two equal parts, the other will divide into two unequal parts and have 20% + [five parts 1/25 of each].
Here 50% + [1/8 of all the other elements]

dvidhā vidhāya caikaikaṃ = by dividing each one of the elements into two equal parts. *caturdhā prathamaṃ punaḥ* - and again divding the first part into four equal parts. *svasvetaradvitīyāṃśairyojanātpañca pañca te* – mixing the second with, one part each of the other elements. For example : 50% Space + 1/8 Air + 1/8 Fire + 1/8 Water + 1/8 Earth, similarly in other elements too. Whatever is the majority stakeholder, the element is named after it. Only a precessed element has the eligibility to be used for creation and not unprocessed element. *// 27 //*

द्विधा इति । वियदादिकमेकैकं द्विधा द्विधा । तन्त्रेणोच्चारितो द्विधाशब्दः, विधाय कृत्वा, भागद्वयोपेतं कृत्वेत्यर्थः । पुनश्च पुनरपि प्रथमं प्रथमं भागं चतुर्धा भागचतुष्ट्योपेतं 'विधाय' इत्यनुषज्यते । स्वस्वेतरद्वितीयांशैः स्वस्मात्स्वस्मादितरेषां चतुर्णां चतुर्णां भूतानां यो यो द्वितीयः स्थूलो भागस्तेन सह प्रथमप्रथमभागांशानां चतुर्णां चतुर्णां मध्ये एकैकस्य योजनात् ते वियदादयः प्रत्येकं पञ्चपञ्चात्मका भवन्ति ॥ २७ ॥

dvidhā iti / viyadādikamekaikaṃ dvidhā dvidhā / tantreṇoccārito dvidhāśabdaḥ, vidhāya kṛtvā, bhāgadvayopetaṃ kṛtvetyarthaḥ / punaśca punarapi prathamaṃ prathamaṃ bhāgaṃ caturdhā bhāgacatuṣṭayopetaṃ 'vidhāya' ityanuṣajyate / svasvetaradvitīyāṃśaiḥ svasmātsvasmāditareṣāṃ caturṇāṃ caturṇāṃ bhūtānāṃ yo yo dvitīyaḥ sthūlo bhāgastena saha prathamaprathamabhāgāṃśānāṃ caturṇāṃ caturṇāṃ madhye ekaikasya yojanāt te viyadādayaḥ pratyekaṃ pañcapañcātmakā bhavanti // 27 //

viyadādikamekaikaṃ dvidhā dvidhā – space etc each elements is made into two equal parts. *tantreṇoccārito dvidhāśabda* – each one is divided into two equal parts., *vidhāya* = *kṛtvā* = by making. *bhāgadvayopetaṃ kṛtvetyarthaḥ* - making each andowed with two parts. *punaśca punarapi* – and again. *prathamaṃ* = *prathamaṃ bhāgaṃ* - each first part. *caturdhā bhāgacatuṣṭayopetaṃ* = making it endowed with fout equal parts. *'vidhāya' ityanuṣajyate* - making, this word is carried forward here. *svasvetaradvitīyāṃśaiḥ* = *svasmātsvasmāditareṣāṃ* - whatever is the other second part, leaving that one. *caturṇāṃ* = *caturṇāṃ bhūtānāṃ* - all the four elements. *yo yo dvitīyaḥ sthūlo bhāgastena saha* - that which is the second major portion with it. *prathamaprathamabhāgāṃśānāṃ caturṇāṃ caturṇāṃ madhye ekaikasya yojanāt* - mixing each minor 1/8th portion from the other four elements (not of the same element as second part). *te viyadādayaḥ pratyekaṃ pañcapañcātmakā bhavanti* - thus it makes the Space etc each one into five parts element. *// 27 //*

एवं पञ्चीकरणमभिधाय तैर्भूतैरुत्पाद्यं कार्यवर्गं दर्शयति –
evaṃ pañcīkaraṇamabhidhāya tairbhūtairutpādyaṃ kāryavargaṃ darśayati –
evaṃ - thus, *pañcīkaraṇamabhidhāya* – after explaining the method of Processing. *tairbhūtairutpādyaṃ kāryavargaṃ darśayati* - those group of effects that are created with these elements are shown.

तैरण्डस्तत्र भुवनं भोग्यभोगाश्रयोद्भवः ।
हिरण्यगर्भः स्थूलेऽस्मिन्देहे वैश्वानरो भवेत् ॥ २८ ॥

tairaṇḍastatra bhuvanaṃ bhogyabhogāśrayodbhavaḥ /
hiraṇyagarbhaḥ sthūle'smindehe vaiśvānaro bhavet // 28 //

From them (processed elements) the Jagat is created. There the different worlds, object of ecpereince, vessel of expereince also are created. Hiranyagarbha becomes Vaishvanara in this gross body.

tairaṇḍastatra – from it Brahmanda, the whole creation and in that *bhuvanaṃ* - world, *bhogyabhogāśrayodbhavaḥ* - the objects of expereince, vessel of expereince were created. *hiraṇyagarbhaḥ* - Hiranyagarbha (the one who identifies with the subtle body), *sthūle'smindehe* – in this gross body, *vaiśvānaro bhavet* – becomes Vaishvanara. // 28 //

तैरण्डः इति । तैः पञ्चीकृतैर्भूतैरुपादानकारणभूतैः अण्डो ब्रह्माण्डो उत्पद्यते । तत्र ब्रह्माण्डान्तर्भुवनान्युपरिभागे वर्तमाना भूम्यादयः सप्तलोका भूमेरधःस्थितान्यतलादीनि सप्तपातालान्तानि तेषु च भुवनेषु तैस्तैः प्राणिभिर्भोक्तुं योग्यान्यनादीनि तत्तल्लोकोचितशरीराणि च तैरेव पञ्चीकृतैर्भूतैरीश्वराज्ञया जायन्ते । एवं स्थूलशरीरोत्पत्तिमभिधाय तेषु स्थूलशरीरेषु अभिमानवतो हिरण्यगर्भस्य समष्टिरूपस्य वैश्वानरसंज्ञकत्वं एकैकस्थूलशरीराभिमानवतां व्यष्टिरूपाणां तैजसानां विश्वसंज्ञकत्वं च भवतीत्याह –हिरण्यगर्भ इति । अस्मिन् स्थूलदेहे वर्तमानो हिरण्यगर्भो वैश्वानरो   भवेत् ॥ २८ ॥

tairaṇḍaḥ iti / taiḥ pañcīkṛtairbhūtairupādānakāraṇabhūtaiḥ aṇḍo brahmāṇḍa utpadyate / tatra brahmāṇḍāntarbhuvanānyuparibhāge vartamānā bhūmyādayaḥ saptalokā bhūmeradhaḥsthitānyatalādīni saptapātālāntāni teṣu ca bhuvaneṣu taistaiḥ prāṇibhirbhoktuṃ yogyānyanādīni tattallokocitaśarīrāṇi ca taireva pañcīkṛtairbhūtairīśvarājñayā jāyante / evaṃ sthūlaśarīrotpattimabhidhāya teṣu sthūlaśarīreṣu abhimānavato hiraṇyagarbhasya samaṣṭirūpasya vaiśvānarasaṃjñakatvaṃ ekaikasthūlaśarīrābhimānavatāṃ vyaṣṭirūpāṇāṃ taijasānāṃ viśvasaṃjñakatvaṃ ca bhavatītyāha – hiraṇyagarbha iti / asmin sthūladehe vartamāno hiraṇyagarbho vaiśvānaro   bhavet// 28 //

taiḥ pañcīkṛtairbhūtairupādānakāraṇabhūtaiḥ - from that processed elements, that is the material cause. *aṇḍo brahmāṇḍa utpadyate* – this whole universe is created. This whole creation is given a imaginal form of egg. Which is divided into two halves. *tatra brahmāṇḍāntarbhuvanānyuparibhāge vartamānā bhūmyādayaḥ saptalokā* – The upper half has seven worlds, starting from this world called Bhu, the next is the indtermediate space called Bhuva, th third is the first heaven called Sva. From here the other higer heavens start called Maha, Jana and Tapa. Tapa being the final heaven having the highest pleasures. *bhūmeradhaḥsthitānyatalādīni saptapātālāntāni* - And the bottom half of the egg contains seven nether worlds, the bottom most being the worst hell. The nether worlds are named, atala, sutala, pataala, vitala, rasaatala, talaatala and mahatala. *teṣu ca bhuvaneṣu taistaiḥ prāṇibhirbhoktuṃ yogyānyanādīni tattallokocitaśarīrāṇi ca taireva pañcīkṛtairbhūtairīśvarājñayā jāyante* – in those worlds for the beings in those worlds to

expereince proper food and proper bodies are created through the processed elements, by the will of the Iswara. Like one mans food is another mans poison, similarly one worlds food cannot be expereinced by being of another world. And like we need special clothing etc to travel to space, we need a different body for each of the worlds, for both higher and nether. If one performs good deeds he will go to the higher worlds and if one performs bad deeds he will go to the nether worlds. Each world has different body, sense-organ and object of expereince. There is a mythological story related to a person called Trishanku, who wanted to go to heaven with very body, he approached sage Vishwamitra, he also used his powers to send him with the earthly body, and Indra threw him out of the heaven even before he would stepin. Viswamitra had to create another heaven for Trishanku, and this world is also named after Trishanku. But if you have the supernatural power with the ability to take different desirable body, then one can travel to any world. Like Rishi Narada etc. *evaṃ sthūlaśarīrotpattimabhidhāya* – in this way, after explaining the creation of gross body. *teṣu sthūlaśarīreṣu abhimānavato hiraṇyagarbhasya samaṣṭirūpasya vaiśvānarasaṃjñakatvaṃ* - The one who has identification with the collective gross body, who was called Hiranyagarbha is given the name Vaishwanara. *ekaikasthūlaśarīrābhimānavatāṃ vyaṣṭirūpāṇāṃ taijasānāṃ viśvasaṃjñakatvaṃ ca bhavatītyāha* - and the one who identifies with individual gross bodies was called as Taijasa is given a name Visva. */ asmin sthūladehe vartamāno hiraṇyagarbho vaiśvānaro bhavet* – Hiranyagarbha who resides in this body is called Vaisvanara. *// 28 //*

तत्रैव वर्तमानास्तैजसा विश्वा भवन्ति, तेषामवान्तरभेदमाह –
tatraiva vartamānāstaijasā viśvā bhavanti, teṣāmavāntarabhedamāha –
tatraiva – in that very gross body, *vartamānāstaijasā* – Taijas who exists there in the subtle body, *viśvā bhavanti* – becomes Viswa, *teṣāmavāntarabhedamāha* – and he takes different form of gross bodies.

तैजसा विश्वतां याता देवतिर्यङ्नरादयः ।
ते पराग्दर्शिनः प्रत्यक्तत्त्वबोधविवर्जिताः ॥ २६ ॥

taijasā viśvatāṃ yātā devatiryaṅnarādayaḥ /

te parāgdarśinaḥ pratyaktattvabodhavivarjitāḥ // 29 //

This Taijasa becoms Vishwa and become Deities, Humans and Animals etc. The are all endowed with external vision and not the vision of the Self inside.

taijasā - this Taijasa, *viśvatāṃ yātā* – who has become Viswa. *devatiryaṅnarādayaḥ te* - the take different bodies of deity, human and animal etc. According to the Punya, mixed and Papa, they take these borths. Tiryag means that which has the backbone horizontal to the ground. *parāgdarśinaḥ* - they are endowed with external

vision only. *pratyaktattvabodhavivarjitāḥ* and not the knowledge of the internal Self. This is the nature of the Jiva, and not just the nature of the Viswa, one who has identified with the gross body.

देवतिर्यग् इति । इदानीं तेषां विश्वसंज्ञां प्राप्तानां जीवानां तत्त्वज्ञानरहितत्वेन संसारापत्तिप्रकारं सदृष्टान्तं श्लोकद्वयेनाह — ते पराग् इति । ते देवादयः पराग्दर्शिनः बाह्यानेव शब्दादीन् पश्यन्ति, न तु प्रत्यगात्मानम् । 'पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन्' (कठ — ४.६) इति श्रुतेः। ननु तार्किकादयो देहव्यतिरिक्तमात्मानं जानन्तीत्याशङ्क्य यद्यप्यात्मानं ते तथा जानन्ति तथापि श्रुतिसिद्धं तत्त्वं न जानन्तीत्याशयेनोक्तमित्याह – प्रत्यग् इति ॥ २६ ॥

devatiryag   iti   /   idānīṃ   teṣāṃ   viśvasaṃjñāṃ   prāptānāṃ   jīvānāṃ tattvajñānarahitatvena saṃsārāpattiprakāraṃ sadṛṣṭāntaṃ ślokadvayenāha – te parāg iti / te devādayaḥ parāgdarśinaḥ bāhyāneva śabdādīn paśyanti, na tu pratyagātmānam / 'parāñci khāni vyatṛṇatsvayambhūstasmātparāṅ paśyati nāntarātman' (katha – 4.9) iti śruteḥ/ nanu tārkikādayo dehavyatiriktamātmānaṃ jānantītyāśaṅkya yadyapyātmānaṃ te tathā jānanti tathāpi śrutisiddhaṃ tattvaṃ na jānantītyāśayenoktamityāha - pratyag iti ॥ 29 ॥

idānīṃ teṣāṃ viśvasaṃjñāṃ prāptānāṃ jīvānāṃ - for the Jiva which has gained the name called Viswa. *tattvajñānarahitatvena saṃsārāpattiprakāraṃ sadṛṣṭāntaṃ ślokadvayenāha* – due the absence of the knowledge of the Truth (their inherent nature), gain the samsara. And this is shown with example in two slokas. Samsara is the cycle of birth and death. *te devādayaḥ parāgdarśinaḥ bāhyāneva śabdādīn paśyanti, na tu pratyagātmānam* – They, the deity etc, as seen earlier the one who has the name Viswa gains different bodies like deity, humans or animals etc, they due their extrovert vision only see the external things like sound etc and not the internal Self. *'parāñci khāni vyatṛṇatsvayambhūstasmātparāṅ paśyati nāntarātman' (katha – 4.9) iti śruteḥ* - the Shruti is Pramana and Katha Upanishad says 'the sense-organs are made by the creator to go external and not internal'. *nanu tārkikādayo dehavyatiriktamātmānaṃ jānantītyāśaṅkya* - but it is not true, because the Logicians do accept the Self to be different from the body. Other than the Vedanti who understands the true nature of the Self, other people find one of the Koshas (sheaths) to be the Self.
Chaarvaaka (materialist) accepts the Body itself as the Self. Body is Annayamaya-kosha – food sheath.
Chaarvaaka – breakaway group – acceptd the sense-organs are Self.
Hiranyagarbha Upaasaka (people who worship the Hiranyagarbha) – accept the Prana as the Self. Praanamaya kosha – vital air sheath.
Mind as Self – some people accepts the mind itself as Self – Manomaya kosha - mind sheath.
Buddhist – Vignaanavada – accept intellect as the Self – Vignaanamaya kosha - intellect sheath.

PurvaMimamsa (Bhaata school), Shoonyavada Maadhyamika Buddhist, Praabhaakara school of PurvaMimamsa and Nyaya (logicians) – accept the Aanandamaya kosha – bliss sheath as Self.

Sankhya philosophers accept the Self to be expereincer and not doer. Vedanta accepts the Self as neither doer nor expereincer.

These difference is due to the search by different people according to their intellectual strength and not the strength of the Shruti. The reason for this is they search for the Bliss in the external objects.

yadyapyātmānaṃ te tathā jānanti tathāpi śrutisiddhaṃ tattvaṃ na jānantītyāśayenoktamityāha - though they understand thus, Self as diffferent from the body, still they do not understand the Self as explained by the Shruti. Understanding the Shruti as the final testimony and following the knowledge as taught by the Guru based on the shruti, a person can even dream to realise. This is why Taiteriya Upanishad says 'asti brahma it cet veda santam enam tato viduriti' – even if one knows that Brahman exists, the knowledgeable praise his to have known the Self. And this is why it is said *pratyaktattvabodhavivarjitāḥ // 29 //*

कुर्वते कर्म भोगाय कर्म कर्तुं च भुञ्जते ।
नद्यां कीटा इवावर्तादावर्तान्तरमाशु ते ।
व्रजन्तो जन्मनो जन्म लभन्ते नैव निर्वृतिम् ॥ ३० ॥

kurvate karma bhogāya karma kartuṃ ca bhuñjate /

nadyāṃ kīṭā ivāvartādāvartāntaramāśu te /

vrajanto janmano janma labhante naiva nirvṛtim // 30 //

They perform Karmas for the sake of expereince. And to perform the Karma they enjoy. Like a worm in the flowing river travel from one whirlpool to another, they also travel from one birth to another. Without gaining any happiness.

kurvate karma bhogāya – performs karma for expereince. *karma kartuṃ ca bhuñjate* – and expereinces for performing the karmas. As Bhagavan Ramana Maharshi says in his Upadeshasara – 'kartṛ ājñayā prāpyate phalam karma kim param karma tat jadam |1| kṛti mahodadhau patanakāraṇam phalam aśāsvatam gati nirodhakam |2 |' - Because of the will of the Iswara the karmas give result and not by iteslf, since it is inert. And it (karma) is cause for falling into the abyss of karma, without any eternal result and is obstacle for growth. *nadyāṃ kīṭā ivāvartādāvartāntaramāśu te vrajanto janmano janma* – Like the worm in the flow of the river escaping from one whirlpool only to fall into another, this Jiva also travels from one womb to another. Some with good karmas have the oppurtutinity to stay dfor some time in heaven and with bad karmas in hell,

but some without going anywhere travel from one womb to another. *labhante naiva nirvṛtim* – never do they expereince happiness.

कुर्वत इति । अत एव भोगाय सुखाद्यनुभवाय मनुष्यादिशरीराण्यधिष्ठाय कर्म तत्तच्छरीरोचितानि कर्माणि कुर्वते । कर्मेति जातावेकवचनम् ।

kurvata iti / ata eva bhogāya sukhādyanubhavāya manuṣyādiśarīrāṇyadhiṣṭhāya

karma tattvaccharīrocitāni karmāṇi kurvate / karmeti jātāvekavacanam /

ata eva bhogāya = sukhādyanubhavāya - that is why for the sake of enjoying the different expereince of happiness, sorrow etc. *manuṣyādiśarīrāṇyadhiṣṭhāya* – in assocaition with the human body etc, *karma = tattvaccharīrocitāni karmāṇi kurvate* - they perform the Karma that are fit for that particular body. *karmeti jātāvekavacanam* – instead of *karmāṇi* in plural, it is just said *karma* – in singular, this is a usage to refer to the class of karmas. Since we do perform multiple karmas in a particular life itself.

पुनश्च कर्म कर्तुं देवादिशरीरैस्तत्तत्फलं भुञ्जते च ।

punaśca karma kartuṃ devādiśarīraistattatphalaṃ bhuñjate ca /

punaśca karma kartuṃ - again to perform the Karmas, *devādiśarīraistattatphalaṃ bhuñjate ca* – they expereince diffferent things taking the body of Deity etc., which are the result of past karmas.

फलानुभवाभावे तत्तत्सजातीयेच्छानुपपत्त्या तत्तत्साधनानुष्ठानानुपपत्तेः ।

phalānubhavābhāve tattatsajātīyecchānupapattyā tattatsādhanānuṣṭhānānupapatteḥ /

It was said earlier, he enters the body of human etc for the expreince of different things. Why was it said? *phalānubhavābhāve* – if there is absence of the expereince of result, *tattatsajātīyecchānupapattyā* - no one will be interested in performing the karmas, with respect to the expereince. *tattatsādhanānuṣṭhānānupapatteḥ* - therefore, no will have the desire to perform the karmas.

एवम् वर्तमानास्ते जीवा नदीप्रवाहपतिताः कीटाश्च आवर्तादावर्तान्तरमाशु व्रजन्तो यथा निर्वृतिं सुखं न लभन्ते एवमाशु जन्मनो जन्म व्रजन्तः सुखं नैव लभन्ते इति ॥ ३० ॥

evam vartamānāste jīvā – the Jivas who are like this. *nadīpravāhapatitāḥ kīṭāśca āvartādāvartāntaramāśu vrajanto yathā nirvṛtiṃ sukhaṃ na labhante* - are like the worm that travels from one whirlpool to another, without expereinceg any happiness. *evamāśu janmano janma vrajantaḥ sukhaṃ naiva labhante iti* – similarly, Jiva too travels from one birth to another, never expereincing happiness. Here we are not dropping our independence, but loosing it. We do not have any control over it, without proper karma to help us. As said in Yogasutra Bhashya – When one Yogi asks another, who has gained the memory of past 10000 borths, 'what is the best happiness you

remember out of them'. The other Yogi replies 'I do not see any happiness at all', this is not because of his bad karmas, but yogis are said to be like the eyeball, even the soft material that feels good on our skin will trouble eyeball, similarly even small sorrow endowed happiness is no happiness. *|| 30 ||*

एवं संसारापत्तिमभिधाय तन्निवृत्त्युपायं दर्शयितुं दृष्टान्तं तावदाह दृ

evaṃ saṃsārāpattimabhidhāya tannivṛttyupāyaṃ darśayituṃ dṛṣṭāntaṃ tāvadāha –
evaṃ saṃsārāpattimabhidhāya – after explaining the troubles of Samsara. Even the happiness we expereince here is between a sandwich of sorrow, therefore that happiness too is counted as sorrow. Then there is probably no happiness? No, this was established earlier, that thenature of Self is Bliss. After explaining the problem the solution also needs to be said, therefore *tannivṛttyupāyaṃ darśayituṃ dṛṣṭāntaṃ tāvadāha* – to show the means to remove it, first an example is said. Earlier example of the worm is to show the troubles, now this extended example is to show the happiness.

सत्कर्मपरिपाकात्ते करुणानिधिनोद्दृताः ।
प्राप्य तीरतरुच्छायां विश्राम्यन्ति यथासुखम् ॥ ३१ ॥

satkarmaparipākātte karuṇānidhinoddṛtāḥ |

prāpya tīratarucchāyāṃ viśrāmyanti yathāsukham || 31 ||

Due to the fructification of the Good karma, it (worm) is lifted from the water by a compassionate person, it attains the shadow of the tree and rests happilly.

This is example, and the exemplified follows in the next sloka. *satkarmaparipākātte* – because of the Sat = Pinya karmas, fructifying. Here again, it is not one single karma but a huge amount of punya karma amassed in the past many a birth. *karuṇānidhinoddṛtāḥ* - uplifted by someone who is repository of compassion. And this is seen from the way he puts the worm under the shadow of the tree and not just lift it and throw somewhere. Here, even to for helping out someone whom we know, we think so much. In that case if a person has to uplift someone, he cannot be without compassion. And here in this situation, tha person who helps doe not even expect anything from the person whom he helped, therefore he should be a repository of compassion. This compassion shuld be his nature. An anecdote : A monk tries to pullout a scorpion from the river, and not a worm as in this situation. Everytime the monk lifts the scorpion the scorpion stings him. And this monk also, without any hatred tries to lift it, again and again. When his disciple asks him, why is he helping the scorpion which does not even have gratitude. This monk replies, it is the nature of the scorpion to sting and it is my nature to help. If we also find some gratitude towards to our Guruji, we would have be uplifted eons of birth earlier.

prāpya tīratarucchāyāṃ viśrāmyanti yathāsukham – after coming under the shadow of the tree, rests and enjoys the happiness. And it is not from the shadow it is gaining the happiness, it is just a pointer. We do not put someone under shadow, if he is completely wet and shivering. So, what is meant here is, that worm is placed in a situation where it will get some peace and happiness.

सत्कर्म इति । ते कीटाः सत्कर्मपरिपाकात् पूर्वोपार्जितपुण्यकर्मपरिपाकात् कृपालुना केनचित्पुरुषविशेषेणोद्दृता नदीप्रवाहाद्बहिर्निःसारिताः सन्तः तीरतरुच्छायां प्राप्य सुखं यथा भवति तथा यद्वत् विश्राम्यन्ति ॥ ३१ ॥

satkarma iti / te kīṭāḥ satkarmaparipākāt pūrvopārjitapuṇyakarmaparipākāt kṛpālunā kenacitpuruṣaviśeṣeṇoddṛtā nadīpravāhādbahirniḥsāritāḥ santaḥ tīratarucchāyāṃ prāpya sukhaṃ yathā bhavati tathā yadvat viśrāmyanti ॥ 31 ॥

te kīṭāḥ - that worm, *satkarmaparipākāt = pūrvopārjitapuṇyakarmaparipākāt* - because of the fructification of the punya karmas that were earned in the past many births. This does not mean, when we can compulsorily kill something, escape the resposibility by saying its karma has not fructified, *kṛpālunā = kenacitpuruṣaviśeṣeṇoddṛtā* - compassionate one, someone with this kind of helping nature, a speacial person. It is said a speacial person, because we really do not know if that other person needs help or helping that person will be of any good. It once happened, a monk tried to help an insect which was upside down and was attacked by ants. This monk, took a small stick and truned it right, the next moment the insect started to attack all the ants and destroyed them. This incident created a great impact, and made him think about changing the fate of someone whithout being asked. *nadīpravāhādbahirniḥsāritāḥ santaḥ* - was lifted from the flow of the river. *tīratarucchāyāṃ prāpya* - gains the shadow of the tree. *sukhaṃ yathā bhavati tathā yadvat viśrāmyanti* – he rests there till he gains peace and happiness. *॥ 31 ॥*

Even if the Guru uplifts one from Samsara, we need to be eligible and ready for the teaching. Otherwise, even if the Guru give us the teaching no change will take place. There are three types of disciples, 1. like a pot upside down, 2. Like a pot with a hole and 3. A pot in proper position and without any damage. We should be like the third pot, eligible ready to receive the teaching.

इदानीं दृष्टान्तसिद्धमर्थं दार्ष्टान्तिके योजयति –
idānīṃ dṛṣṭāntasiddhamarthaṃ dārṣṭāntike yojayati –
idānīṃ - now, *dṛṣṭāntasiddhamarthaṃ* - the idea that was established through the example, *dārṣṭāntike yojayati* – is shown in the exemplified.

उपदेशमवाप्यैवमाचार्यात्तत्त्वदर्शिनः ।

पञ्चकोशविवेकेन लभन्ते निर्वृत्तिं पराम् ॥ ३२ ॥

upadeśamavāpyaivamācāryāttattvadarśinaḥ /

pañcakośavivekena labhante nirvṛttiṃ parām ॥ 32 ॥

Similarly, gaining the knowledge from a Guru, who knows the Truth, when one discriminates the Self from all the five sheaths, one gains the Absolute Bliss.

Upadeśamavāpyaivam - Similarly, after gaining the teaching. From whom? *Ācāryāttat = tvadarśinaḥ* - from the Acharya, what type of Acharya? A person who knows the Truth. Aacharya is one who has collected the teaching or knowledge from the Guru and Shastra, and personally follows and makes others to follow it (aacinoti, aacarati and aacaarayati). Gainig the teachin is not just enough, what more should be done? *pañcakośavivekena* – by the discimination of the five sheaths, *labhante nirvṛttim parām* – gains the Absolute Bliss.

उपदेशम् इति । एवमुक्तेन प्रकारेण पूर्वोपार्जितपुण्यकर्मपरिपाकवशादेव तत्त्वदर्शिनः प्रत्यगभिन्नब्रह्मसाक्षात्कारवतः आचार्यात् गुरोः सकाशात् उपदेशं 'तत्त्वमस्यादि'वाक्यार्थज्ञानसाधनं श्रवणं वक्ष्यमाणम् अवाप्य संपाद्य पञ्चकोशविवेकेन अन्नादीनां पञ्चानां कोशानां विवेकेन वक्ष्यमाणविवेचनेन परां निर्वृत्तिं मोक्षसुखं लभन्ते प्राप्नुवन्ति ॥ ३२ ॥

upadeśam iti / evamuktena prakāreṇa pūrvopārjitapuṇyakarmaparipākavaśādeva tattvadarśinaḥ pratyagabhinnabrahmasākṣātkāravataḥ ācāryāt guroḥ sakāśāt upadeśam 'tattvamasyādi'vākyārthajñānasādhanaṃ śravaṇaṃ vakṣyamāṇam avāpya saṃpādya pañcakośavivekena annādīnāṃ pañcānāṃ kośānāṃ vivekena vakṣyamāṇavivecanena parāṃ nirvṛttiṃ mokṣasukhaṃ labhante prāpnuvanti ॥ 32 ॥

evamuktena prakāreṇa – as said earlier. Through the example of the worm. *pūrvopārjitapuṇyakarmaparipākavaśādeva* –because of the fructification of the Punya only, which was amassed in the past births. We need to do as much good karma as possible. *tattvadarśinaḥ = pratyagabhinnabrahmasākṣātkāravataḥ* - from the knower of Truth. What Truth are we talking about, not just any Truth, but one who has the immediate knowledge of the individual self to be identical with the Absolute Self. It was made clear by not saying just *brahmasākṣātkāravataḥ*, because some people take the meaning of Brahman as Iswara. But that is not what is meant, if the Shruti teaches us the same knowledge , which we are already suffering from – the knowledge of duality, then it cannot be accepted as valid. *ācāryāt = guroḥ* - from the Guru, *sakāśāt upadeśaṃ 'tattvamasyādi'vākyārthajñānasādhanaṃ* - the teaching that is means for the knowledge of the statements 'tat tvam asi'. Not just listening to *tattvamasyādi'vākya*, but listening to the meaning, for that whatever is means we have to listen to that first. Because even during Sannyasa this statement is said. *śravaṇaṃ vakṣyamāṇam* - listening, that is going to be explained.Why should it be done, the Shruti answers this? 'āāryavān puruṣo veda' – the one who has the Guru will gain the knowledge, 'ācāryād eva viditā vidyā sādhiṣṭhānam prāapat' – the knowledeg gained from the Guru only will get established

etc.*avāpya* = *sampādya* – gaining. Listening from the Guru is not enough, but Vicara – inquiry, should be done. *pañcakośavivekena* = *annādīnāṃ pañcānāṃ kośānāṃ vivekena* - by the discrimination of the five sheaths, by the discimination of food sheath etc. from the Self. *vakṣyamāṇavivecanena* – the method that is going to be said. *parāṃ nirvṛttiṃ* = *mokṣasukhaṃ, labhante* = *prāpnuvanti* – gains the Absolute Bliss, the bliss of liberation. *|| 32 ||*

के ते अन्नादयः पञ्चकोशा इत्याकाङ्क्षायां तनुपदिशति –

ke te annādayaḥ pañcakośā ityākāṅkṣāyāṃ tanupadiśati –

ke te annādayaḥ - what are these, *pañcakośā* – five sheaths, *ityākāṅkṣāyāṃ tanupadiśati* – for this doubt, the teaching is given.

अन्नं प्राणो मनो बुद्धिरानन्दश्चेति पञ्च ते ।
कोशास्तैरावृतः स्वात्मा विस्मृत्या संसृतिं व्रजेत् ॥ ३३ ॥

annaṃ praṇo mano buddhirānandaśceti pañca te |

kośāstairāvṛtaḥ svātmā vismṛtyā saṃsṛtiṃ vrajet || 33 ||

Annamaya – Food sheath, Praanamaya – vital air sheath, Manomaya – mind sheath, Vignaanamaya – Intellect sheath and Aanandamaya – bliss sheath are the five sheaths. One's self is veiled by them, and thus attains the samsara.

annaṃ - food, *praṇo* – vital air, *mano* – mind, *buddhir* – intellect. Buddhi is synonym of Vignaana, *ānandaśceti* – and bliss, *pañca te* – these five are. But in Taiteriya Upanishad Brguvalli son Brgu approaches father asking to teach him the Self, Varuna, the father explains these and asks son to inquire and know. When Brgu thinks every time that he understood the meaning of Self, he comes back. But again ana again, Varuna tells him to delve deep. But when Brgu comes to Ananda, he doesn't come back. There can be a doubt, is the Shruti teaching us to understand the Anandamaya sheath as the Self. And if so, how can we negate the buddhist, purva mimamsa both schools and Logicians? The answer is, Brgu did not understand the Anandamaya as Self, but the Ananda – bliss as the Self, this is the substratum for the bliss sheath. Even though in other places too the term 'maya' is not added, it is understood through a logic 'nāma ekadeśa grahaṇe nāma grahaṇam' – even if a portion of the name is used, it refers to the full name.   *kośās* – sheath. *tairāvṛtaḥ* - being covered by them, *svātmā* – one's Self, *vismṛtyā* – forgetting ones nature, *saṃsṛtiṃ vrajet* – attains Samsara.

अन्नं प्राण इति । अन्नं प्राणो मनो बुद्धिरानन्दश्चेति पञ्चकोशाः । बुद्धिः विज्ञानम् । तेषामन्नादीनां कोशशब्दाभिधेयत्वे कारणमाह – तैः इति ।

इत्युच्यन्ते इत्यर्थः ॥ ३३ ॥

annaṃ prāṇa iti / annaṃ praṇo mano buddhirānandaśceti pañcakośāḥ / buddhiḥ

vijñānam / teṣāmannādīnāṃ kośaśabdābhidheyatve kāraṇamāha – taiḥ iti /

annaṃ - food, *praṇo* – vital air, *mano* – mind, *buddhir* – intellect. *ānandaśceti* – and bliss *pañcakośāḥ* - are five sheaths. the five sheaths are food, vital air, mind, intellect and bliss. They are nothing but a different perspective for the three bodies, as said earlier. Gross bosy - food sheath, Subtle body – vital air, mind and intellect sheath and Causal body – bliss sheath. *buddhiḥ = vijñānam* - Buddhi is synonym of Vignaana. *teṣāmannādīnāṃ kośaśabdābhidheyatve kāraṇamāha* – reason for calling the Anna etc as sheaths is said.

तैः कोशैरावृतः आच्छादितः स्वात्मा स्वरूपभूत आत्मा विस्मृत्या स्वस्वरूपविस्मरेण संसृतिं जननादिप्राप्तिरूपं संसारं व्रजेत् । स्पष्टम् ।

ācchāditaḥ svātmā svarūpabhūta ātmā vismṛtyā svasvarūpavismareṇa saṃsṛtiṃ jananādiprāptirūpaṃ saṃsāraṃ vrajet / spaṣṭam /

taiḥ kośairāvṛtaḥ = ācchāditaḥ - being covered by these sheaths, what is covered? *svātmā = svarūpabhūta ātmā* - the Self – ones true nature, The term Atma has different connotions in different places, therefore it is clearly said as *svarūpabhūta ātmā. vismṛtyā = svasvarūpavismareṇa* - therefore being forgetful of ones nature. *saṃsṛtiṃ = jananādiprāptirūpaṃ saṃsāraṃ vrajet* – so one comes into samsara, the cycle of birth and death. Why did he forget will be said later, because of identifying with those sheaths. *spaṣṭam* - it is very clear, and therefore there is no need to explain.

कोशो यथा कोशकारकृमेरावरकत्वेन क्लेशहेतुः, एवं अन्नादयोऽपि अद्वयानन्दत्वाद्यावरकत्वेन आत्मनः क्लेशहेतुत्वात् ‘कोशा’

kośo yathā kośakārakṛmerāvarakatvena kleśahetuḥ, evam annādayo'pi advayānandatvādyāvarakatvena ātmanaḥ kleśahetutvāt 'kośā' ityucyante ityarthaḥ ॥

33 ॥

Finally the question that was asked is answered, why are they called Kosha? *kośo yathā kośakārakṛmerāvarakatvena kleśahetuḥ* - like the silkworm covers the worm inside is cause for truoble, similarly. The trouble is, to remove the silk, it is boiled in water. That which is a cover to protect itself, becomes the cause for its death. Another example, like the sword and scabbard, these cover the Self. *evaṃ annādayo'pi advayānandatvādyāvarakatvena ātmanaḥ kleśahetutvāt 'kośā' ityucyante ityarthaḥ* - Similarly, since these food sheath etc covers the Self that is non-dual, bliss etc, therefore it is cause for trouble for the Self, that is the reason it is called Kosha – sheath. This gross body, which is born out of food, sustained by food and merges in the food. Therefore it is logical to call it Annamaya kosha. *॥ 33 ॥*

तेषां कोशानां स्वरूपाणि क्रमेण व्युत्पादयति –

teṣāṃ kośānāṃ svarūpāṇi krameṇa vyutpādayati –
teṣāṃ kośānāṃ - those sheaths, *svarūpāṇi* – nature, *krameṇa vyutpādayati* – is established in said order.

स्यात्पञ्चीकृतभूतोत्थो देहः स्तूलोऽन्नसंज्ञकः ।
लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥ ३४ ॥

syātpañcīkṛtabhūtottho dehaḥ stūlo'nnasaṃjñakaḥ |

liṅge tu rājasaiḥ prāṇaiḥ prāṇaḥ karmendriyaiḥ saha || 34 ||

The body made of processed five elements is Annamaya kosha – food sheath. From the Rajas aspect (of the elements), (five) Prana and (five) sense-organ of action combined is called as Pranamaya kosha – vital air sheath, that is part of subtle body.

I will gain the knowledge of the Self, only by discriminating the Self from the Sheaths. And after promising to explain, each of the sheath is explained in a line and in short. How then can someone gain knowledge by using this information as base for inquiry? This question is not proper, because all the idea needed about the sheath that is given here is enough to determine the sheath is illusory. And this idea is what is discussed many a time in the next chapters, the next PancaButaViveka – discrimination from five elements and PancaKoshaViveka – discrimination form the five sheaths discuss this very idea based on Yukti (logic) and Shruti (scripture). This is called as Samasa Paddhati – explaining in short and the other is Vyasa Paddhati – explaining in detail.
syātpañcīkṛtabhūtottho – the one which is born out of processed five elements, *dehaḥ* - this body, *stūlo'nnasaṃjñakaḥ* - that is gross body, is called as Annamaya kosha. *liṅge tu* – in the subtle body, *rājasaiḥ prāṇaiḥ* - the vital air that is an effect of the Rajas aspect, *prāṇaḥ* - is Pranamaya Kosha, *karmendriyaiḥ saha* – along with the sense-organ of action. The Prana that is an effect of the Rajas aspect and the sense-organ of action is called Pranamaya, and this is part of the subtle body. This is neither called PranaKarmendriya kosha – a sheath of vital air and sense-organ of action or Karmendriya kosha – a sheath of sense-organ of action, but Pranamaya – a sheath of vital air. This is because Prana is born out of the collective (samashti) elements, therefore it gets predominance in the naming.

स्यात्पञ्चीकृत इत्यादिना मोदादिचृत्तिभिः इत्यन्तेन सार्धश्लोकद्वयेन । पञ्चीकृतेभ्यो भूतेभ्य उत्पन्नः स्थूलो देहोऽन्नसंज्ञकः अन्नमयशब्दितः कोशः स्यात् ।

syātpañcīkṛta ityādinā modādicṛttibhiḥ ityantena sārdhaślokadvayena | pañcīkṛtebhyo bhūtebhya utpannaḥ sthūlo deho'nnasaṃjñakaḥ annamayaśabditaḥ kośaḥ syāt |

syātpañcīkṛta ityādinā modādicṛttibhiḥ ityantena sārdhaślokadvayena – from the sloka 'syat pancikrta' till the 'modadi', these two and half slokas. This whole should be connected with the intro commentary, the nature of these sheaths are established. *pañcīkṛtebhyo bhūtebhya utpannaḥ* - from the processed elements, came into existence. *sthūlo deho'nnasaṃjñakaḥ = annamayaśabditaḥ kośaḥ syāt* – this gross body, is called the Annamaya kosha – food sheath.

प्राणस्तु प्राणमयकोशस्तु लिङ्गशरीरे वर्तमानैः राजसैः रजोगुणकार्यभूतैः प्राणैः प्राणापानादिभिर्वायुभिः पञ्चभिर्वागादिभिः कर्मेन्द्रियैः सह दशभिः   स्यात् ॥ ३४ ॥

prāṇastu prāṇamayakośastu liṅgaśarīre vartamānaiḥ rājasaiḥ rajoguṇakāryabhūtaiḥ prāṇaiḥ prāṇāpānādibhirvāyubhiḥ pañcabhirvāgādibhiḥ karmendriyaiḥ saha daśabhiḥ   syāt ॥ 34 ॥

prāṇastu = prāṇamayakośastu, liṅgaśarīre vartamānaiḥ, rājasaiḥ = rajoguṇakāryabhūtaiḥ, prāṇaiḥ = prāṇāpānādibhirvāyubhiḥ, pañcabhirvāgādibhiḥ karmendriyaiḥ saha daśabhiḥ   syāt – the Pranamaya kosha is when the Rajas aspect Prana, called praana, apaana etc. five existing in the subtle body, along with the five sense-organ of action, speech etc five totally all these ten. *॥ 34 ॥*

सात्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ।
तैरेव साकं विज्ञानमयो धीर्निश्चयात्मिका ॥ ३५ ॥

sātvikairdhīndriyaiḥ sākaṃ vimarśātmā manomayaḥ /

taireva sākaṃ vijñānamayo dhīrniścayātmikā ॥ 35 ॥

Along with the five sense-organ of knowledge from the Sattva aspect (of the elements), the mind whose nature is to doubt, is Manomaya kosha – mind sheath.
Along with the same (five sense-organ of knowledge from the Sattva aspect (of the elements)), the intellect whose nature is to decide, is Vignaanamaya kosha – intellect sheath.

sātvikairdhīndriyaiḥ sākaṃ - along with the Sattva aspect sense-organ of knowledge, *vimarśātmā manomayaḥ* - the mind of the nature to doubt, is called Manomaya kosha – mind sheath. It is not called Gnaanedriya kosha because, sense-organ of knowledge is common for the Vignaanamaya kosha too. Again, as said earlier, the collective Sattva aspect creates inner-organ and therefore gains the name of mind and intellect (mana and buddhi). *taireva sākaṃ* - along with the same, sense-organ of knowledge. *vijñānamayo dhīrniścayātmikā* – when the intellect of the nature to decide is called as Vignaanamaya kosha – intellect sheath. Along with the Praanamaya kosha these two, Manomaya and Vignaanamaya kosha forms the subtle body.

विमर्शात्मा संशयात्मकं पञ्चभूतसत्त्वकार्यं यन्मन उक्तं तत्सात्त्विकैः प्रत्येकं भूतसत्त्वकार्यभूतैः धीन्द्रियैः श्रोत्रादिभिः पञ्चभिर्ज्ञानेन्द्रियैः साकं सहितं मनोमयः कोशः स्यादिति पूर्वेण संबन्धः ।

vimarśātmā samśayātmakaṃ pañcabhūtasattvakāryaṃ yanmana uktaṃ tatsātvikaiḥ pratyekam bhūtasattvakāryabhūtaiḥ dhīndriyaiḥ śrotrādibhiḥ pañcabhirjñānendriyaiḥ sākam sahitam manomayaḥ kośaḥ syāditi pūrveṇa sambandhaḥ /

vimarśātmā = samśayātmakam - that whose nature is to doubt, *pañcabhūtasattvakāryam yanmana uktam* - the mind which was said earlier, that which is a creation of Sattva of the five elements, *tatsātvikaiḥ pratyekam bhūtasattvakāryabhūtaiḥ dhīndriyaiḥ = śrotrādibhiḥ = pañcabhirjñānendriyaiḥ sākam sahitam manomayaḥ kośaḥ syāditi pūrveṇa sambandhaḥ* - The Sattva aspect reation of individual elements which is the sense-organ of knowledge, the ear etc, along with the mind is called Manomaya kosha.

निश्चयात्मिका धीः तेषामिव सत्त्वकार्यरूपा बुद्धिः तैरेव पूर्वोक्तैर्ज्ञानेन्द्रियैरेव साकं सहिता सती विज्ञानमयः विज्ञानमयाख्यः कोशः स्यात् ॥ ३५ ॥

niścayātmikā dhīḥ teṣāmiva sattvakāryarūpā buddhiḥ taireva pūrvoktairjñānendriyaireva sākam sahitā satī vijñānamayaḥ vijñānamayākhyaḥ kośaḥ syāt ॥ 35 ॥

niścayātmikā dhīḥ - the intellect whose nature is to decide, *teṣāmiva sattvakāryarūpā buddhiḥ* - the Sattva aspect creation intellect, *taireva pūrvoktairjñānendriyaireva sākam = sahitā satī vijñānamayaḥ vijñānamayākhyaḥ kośaḥ syāt* – along with the very sense-organ of knowledge said earlier is called Vignaanamaya kosha. *॥ 35 ॥*

कारणे सत्त्वमानन्दमयो मोदादिवृत्तिभिः ।
तत्तत्कोशैस्तु तादात्म्यादात्मा तत्तन्मयो भवेत् ॥ ३६ ॥

kāraṇe sattvamānandamayo modādivṛttibhiḥ /

tattatkośaistu tādātmyādātmā tattanmayo bhavet ॥ 36 ॥

The causal sattva aspect with the thought functions of Moda etc, is Aanandamaya kosha – bliss sheath.
The Atma which identifies with each of them, becomes that itself.

kāraṇe – in the cause, that is ignorance. *sattvamānandamayo* – that Sattva aspect (impure). *modādivṛttibhiḥ* - with the functionds of Moda etc. Discussed this earlier, Priya is happiness when seeing the desired objec, Moda is happiness when it is gained and Pramoda is happiness when it is expereinced. *Tattatkośaistu* - in all these sheaths. *tādātmyād* – because of the identification. *Ātmā tattanmayo bhavet* – this atma (identifies with each of these sheaths) and therefore becomes that itself.

कारणे कारणशरीरभूतायामविद्यायां यन्मलिनसत्त्वमस्ति तन्मोदादिवृत्तिभिः प्रियमोदप्रमोदाख्यैरिष्टदर्शनलाभभोगजन्यैः सुखविशेषैः सहितम्
आनन्दमयः आनन्दमयाख्यः कोशः स्यादिति ।

kāraṇe kāraṇaśarīrabhūtāyāmavidyāyāṃ yanmalinasattvamasti tanmodādivṛttibhiḥ priyamodapramodākhyairiṣṭadarśanalābhabhogajanyaiḥ sukhaviśeṣaiḥ sahitam ānandamayaḥ ānandamayākhyaḥ kośaḥ syāditi |

kāraṇe = kāraṇaśarīrabhūtāyāmavidyāyāṃ - In the causal body, that which we know as Avidya, *yanmalinasattvamasti* - that impure sattva which exists in that, *tanmodādivṛttibhiḥ = priyamodapramodākhyairiṣṭadarśanalābhabhogajanyaiḥ sukhaviśeṣaiḥ sahitam* - that Avidya along with the functions of Priya, Moda and Pramoda gained when seeing desire objects, gaining and expereince etc. different types of happiness. Instead of Priya etc it is said Moda etc, following the rule of light on the shared wall (dehali diipa nyaaya). This is not the expereince of the mental thought function but the thought function of Avidya. Thought function is accepted in the Avidya too, 'avidyaa vrtti avacchinna chaitanya' is called as sakshi (witness). *ānandamayaḥ ānandamayākhyaḥ kośaḥ syāditi* –is called Anandamaya kosha.

It is acceptable if there is thought function in the Inner-organ, but how can there be thought function in the Avidya? Avidya is impure sattva aspect predominant and Inner-organ (antakkarana) is again from collective Sattva aspect of elements of the Tamas predominant Prakrti. If thought function can arise in the latter which is also sttva aspect of the predominant Tamas, why not in the former. And again, both of them are inert, if thought function is accepted in one because of the association with Consiousness, then Avidya is in very close connection with the consiousness, so why not. Finally, sleep is accepted as vrtti in Yoga sutra.

ननु स्थूलशरीरादीनामन्नमयादिशब्दवाच्यत्वे 'स वा एष पुरुषोऽन्नरसमयः' (तैत्ति – २.१.१) इत्युपक्रम्य 'तस्माद्वा एतस्मादन्नरसमयादन्योऽन्तर आत्मा प्राणमयः' (तैत्ति – २.३.१.) इत्यादिश्रुतत्वादात्मनोऽन्नमयादिशब्दवाच्यत्वं कथमुच्यत इत्याशङ्क्य, देहादीनामन्नादिविकारत्वेनान्नमयादिशब्दवाच्यत्वम्, आत्मनस्तु तेन तेन कोशेन तादात्म्याभिमानादित्याह – तत्तत् इति ।

nanu sthūlaśarīrādīnāmannamayādiśabdavācyatve 'sa vā eṣa puruṣo'nnarasamayaḥ' (taitti – 2.1.1) ityupakramya 'tasmādvā etasmādannarasamayādanyo'ntara ātmā prāṇamayaḥ' (taitti – 2.3.1.) ityādiśrutatvādātmano'nnamayādiśabdavācyatvaṃ kathamucyata ityāśaṅkya, dehādīnāmannādivikāratvenānna-mayādiśabdavācyatvam, ātmanastu tena tena kośena tādātmyābhimānādityāha – tattat īti |

Opponent is bringing a good opposition based on anpther vedic sentence. *nanu sthūlaśarīrādīnāmannamayādiśabdavācyatve* - But, if the gross body etc are accepted as the annamaya etc. *'sa vā eṣa puruṣo'nnarasamayaḥ' (taitti – 2.1.1)* – Taiteriya Upanishad 'this purusha is of the essense of food'. Here the term Purusha (atma) is not in the meaning Human etc. *ityupakramya* – beginning with this, *'tasmādvā etasmādannarasamayādanyo'ntara ātmā prāṇamayaḥ' (taitti – 2.3.1.)* – 'and from this that which has food as essense (annamaya), there is an inner self that is called

Praanamaya'. *Ityādiśrutatvād* – etc. are heard in the Shruti, therefore, *ātmano'nnamayādiśabdavācyatvaṃ kathamucyata ityāśaṅkya* – how can the body be referred to by the term Annayamaya. The doubt is, if you are wrong – we don't have to proceed any further. And if Shruti is wrong, again we don't have to proceed any further. This kind of catch22 situation is a nyaya called 'ubhayataspaasha rajju' – it is like ones neck is tied to a rope in both the directions, leaving no scope for movement. *dehādīnāmannādivikāratvenānna-mayādiśabdavācyatvam* – the body etc. being transformation of the food, it is called Annamaya. *ātmanastu tena tena kośena tādātmyābhimānādityāha* – But the Atma is one that has identification with each of these, therefore it also is referred to as Annamaya etc. This identification is due to Avidya.

आत्मा प्रत्यगात्मा तत्तत्कोशैः तेन तेन कोशेन सह तादात्म्यात् तादात्म्याभिमानात् तत्तन्मयः तत्तत्कोशमयः स्यात्, व्यवहारकालेऽन्नमयादिकोशप्रधान्यात् अन्नमयादिशब्दवाच्य इत्यर्थः । तु-शब्दश्चात्मनः कोशेभ्यो वैलक्षण्यद्योतनार्थः ॥ ३६ ॥

ātmā pratyagātmā tattatkośaiḥ tena tena kośena saha tādātmyāt tādātmyābhimānāt tattanmayaḥ tattatkośamayaḥ syāt, vyavahārakāle'nnamayādikośapradhānyāt annamayādiśabdavācya ityarthaḥ / tu-śabdaścātmanaḥ kośebhyo

vailakṣaṇyadyotanārthaḥ // 36 //

ātmā = pratyagātmā - this self, individual self, *tattatkośaiḥ = tena tena kośena saha* – with each of these sheaths, *tādātmyāt = tādātmyābhimānāt* – because of the identificaion, *tattanmayaḥ = tattatkośamayaḥ syāt* – becomes that itself. Because of this erroneous identificaition, this individual self forgetting its real nature of being Self, things itself to be these sheaths. *vyavahārakāle'nnamayādikośapradhānyāt annamayādiśabdavācya ityarthaḥ* - in the realm of the transaction, individual self is referred to as Annamaya etc. *tu-śabdaścātmanaḥ kośebhyo vailakṣaṇyadyotanārthaḥ* - and the term 'tu' – but, is to differentiate the Atma from the sheaths. *// 36 //*

Here in Annamaya etc. suffix called 'mayat' is added. This 'mayat' is used in two meanings as said 'prācuryarthe' – in abundance and 'vikārārthe' – in transformation. Therefore, when it comes to the body etc it is used in the latter meaning and with respect to the Self it is due to 'taadaatmyaat' because of the identification. In the bliss sheath it is acceptd in the former sense of prācuryarthe.

कथं तर्हि एवंविधस्यात्मनो ब्रह्मत्वं भवतीत्याशङ्क्य कोशेभ्यो विवेचनाद्भवतीत्याह –

kathaṃ tarhi evaṃvidhasyātmano brahmatvaṃ bhavatītyāśaṅkya kośebhyo vivecanādbhavatītyāha –

kathaṃ tarhi – How come, *evaṃvidhasyātmano* - this kind of individual self , *brahmatvaṃ bhavatītyāśaṅkya* - can be Self, for this doubt. How can they become identical, when one has identification with the sheaths, whereas the other never is associated with anything. We say, *kośebhyo vivecanādbhavatītyāha* – it is possible, by disciminating atma from the sheaths. Earlier in sloka 17, commentary with a later sloka

'munjaad..', it was said it should be discriminated from the three sheaths, but now from the five sheaths, this is not contradictory, because we have explained they being not different.

अन्वयव्यतिरेकाभ्यां पञ्चकोशविवेकतः ।

स्वात्मानं तत उद्धृत्य परं ब्रह्म प्रपद्यते ॥ ३७ ॥

anvayavyatirekābhyāṃ pañcakośavivekataḥ /

svātmānaṃ tata uddhṛtya paraṃ brahma prapadyate // 37

//

By discriminating the atma from the five sheaths, through the Anvaya and Vyatireka (direct and indirect concomittance or co-existence and co-absence), one attains the Absolute Self.

anvayavyatirekābhyāṃ - applying the logic of direct and indirect concomittance. This was explained earlier in the 3rd sloka. *pañcakośavivekataḥ* - by inquiring into the five sheaths, *svātmānaṃ* - the individual self, *tata uddhṛtya* – by seperating from them, *paraṃ brahma prapadyate* – one attains the Absolute Self. Her for lack of a better word, words like gain, attain, know etc are used to show the liberation, but it is our inherent nature which is as though lost due to ignorance, and therefore by removing the ignorance we 'are' that Self.

This concomittance is not discussed here in this sloka commentary by Pandit, but in the next sloka commentary. It is said as anuvrtti – continueing and vyavrtti – differentiating, simple understanding is Anvaya is 'when the other is not seen, self is seen' – gross is not seen, self is expereinced. Vyatireka is 'when self is seen, other is not seen' – when self is expereinced, body etc is not seen.

अन्वयेति । अन्वयव्यतिरेकाभ्यां वक्ष्यमानाभ्यां, पञ्चकोशविवेकतः पञ्चानां कोशानामन्नमयादीनां विवेकतः प्रत्यगात्मनो विवेचनेन पृथक्करणेन,

anvayeti / anvayavyatirekābhyāṃ vakṣyamānābhyāṃ, pañcakośavivekataḥ pañcānāṃ kośānāmannamayādīnāṃ vivekataḥ pratyagātmano vivecanena pṛthakkaraṇena,

anvayavyatirekābhyāṃ vakṣyamānābhyāṃ - direct and indirect concomittance, that is going to be explained later (in the next shloka), *pañcakośavivekataḥ = pañcānāṃ kośānāmannamayādīnāṃ vivekataḥ* - by discrimination of the five sheaths, the Annamaya etc., *pratyagātmano vivecanena pṛthakkaraṇena* - by discriminating the individual self, differentiatng it.

यद्वा, - पञ्चकोशेभ्योऽन्नमयादिभ्य आत्मनः पृथक्करणेन स्वात्मानं प्रत्यगात्मानं ततस्तेभ्यः कोशेभ्यः उद्धृत्य बुद्ध्या निष्कृष्य चिदानन्दस्वरूपं निश्चित्य परं ब्रह्म पूर्वोक्तलक्षणं प्रपद्यते प्राप्नोति, ब्रह्मैव भवतीत्यर्थः ॥ ३७ ॥

yadvā, - pañcakośebhyo'nnamayādibhya ātmanaḥ pṛthakkaraṇena svātmānaṃ pratyagātmānaṃ tatastebhyaḥ kośebhyaḥ uddhṛtya buddhyā niṣkṛṣya cidānandasvarūpaṃ niścitya paraṃ brahma pūrvoktalakṣaṇaṃ prapadyate prāpnoti, brahmaiva bhavatītyarthaḥ ॥ 37 ॥

yadvā - otherwise, *pañcakośebhyo'nnamayādibhya ātmanaḥ pṛthakkaraṇena* – from the five sheaths, Annamaya etc. by differentiating the Atma. *svātmānaṃ = pratyagātmānaṃ* - ones self, the individual self. *Tatas = tebhyaḥ = kośebhyaḥ* - from those sheaths, *uddhṛtya = buddhyā niṣkṛṣya* – uplifting, by removing it thorough the intellect, *cidānandasvarūpaṃ niścitya* – by gaining the decisive knowledge of the self to be of the nature of knowledge and bliss, *paraṃ brahma pūrvoktalakṣaṇaṃ prapadyate = prāpnoti, brahmaiva bhavatītyarthaḥ* - he gains the Absolute Self, explained earlier, i.e., he becomes Brahman itself. The individual self understands that he is, was and ever the Absolute Bliss 'brahmaiva san brahmaapyeti' – being the Self, he attains the Self. Here the said, Anvaya and Vyatireka is done without explaining what it is, the first is Anvaya and with yadvaa, the vyatireka is established. ॥ *37* ॥

इदानीं विवक्षितान्वयव्यतिरेकौ दर्शयति –
idānīṃ vivakṣitānvayavyatirekau darśayati –
idānīṃ vivakṣitānvayavyatirekau darśayati – Now, the one which we were interested in explaining, Anvaya and Vyatireka is shown.

अभाने स्थूलदेहस्य स्वप्ने यद्भानमात्मनः ।
सोऽन्वयो व्यतिरेकस्तद्भानेऽन्यानवभासनम् ॥ ३८ ॥

abhāne sthūladehasya svapne yadbhānamātmanaḥ ।

so'nvayo vyatirekastadbhāne'nyānavabhāsanam ॥ 38 ॥

In dream when the gross body is not shining, Atma is shines is Anvaya. And when it (self) is shining, the other (gross body) is not shining is Vyatireka.

Abhāne – when there is no illumination. When it is not perceived or cognized. *sthūladehasya* – of the gross body, *svapne* – in the dream state, *yadbhānamātmanaḥ* - the cognition of the Atma, *so'nvayo* - this is called Anvaya, Vyatireka is vice-versa. *vyatirekastadbhāne'nyānavabhāsanam* – Vyatireka I, when it (atma) is cognized, the other (gross body) is not cognized. 'tad' – here is the current topic, Atma. There is no need to explain this, by showing the other states too, as done in two sloka in two more shloka, in 38, 39 and 41. He could have just added 'aadi' to the word 'sthula'. In Tarka text, though there is only one gamana (movement), it is explained as five 'utkṣepana

apakṣepana ākunjana prasāraṇa gamana', the rest can be taken care of by 'gamana' itself. This it is said to expand the thinking capacity of the student. But when asked, then why stop with that, we can add left bottom corner to right top corner, right bottom corner to left top corner etc, innumerable directions of gamana? The answer is, this much will do. If he understands he will understand others.

And here if something can be made understood by a simple single shloka, writing three shloka for that is called 'gaurava dosha' – the greater defect as seen earlier. Here we need to remember his introduction declaration 'anaayaasena tatvasya viveka' – to understand the Truth without any difficulty.

अभान इति । स्वप्ने स्वप्नावस्थायां स्थूलदेहस्य अन्नमयकोशस्य अभानेऽप्रतीतौ सत्यामात्मनः प्रतीचो यद्भानं स्वप्नसाक्षित्वेन यत्स्फुरणमस्ति स आत्मनोऽन्वयः ।

abhāna iti / svapne svapnāvasthāyāṃ sthūladehasya annamayakośasya abhāne'pratītau satyāmātmanaḥ pratīco yadbhānaṃ svapnasākṣitvena yatsphuraṇamasti sa ātmano'nvayaḥ /

svapne = svapnāvasthāyāṃ - in the dream state, *sthūladehasya = annamayakośasya* – of the gross body, i.e. the food sheath. *abhāne = apratītau satyām* – when not cognized, *ātmanaḥ = pratīco yadbhānaṃ* – the cognition of the individual self. But how does in shine, *svapnasākṣitvena = yatsphuraṇamasti* - as the witness of the dream. As said earlier, 'samvid eka rupaa na bidyate'. *sa ātmano'nvayaḥ* - this is Anvaya of the Self.

तस्यामेव स्वप्नावस्थायां तद्भाने तस्यात्मनः स्फुरणे सति अन्यानवभासनम् अन्यस्य स्थूलदेहस्यानवभासनमप्रतीतिः व्यतिरेकः । स्थूलदेहस्येति शेषः । अस्मिन्प्रकरणेऽन्वयव्यतिरेकशब्दाभ्यामनुवृत्तिव्यावृत्ती उच्येते ॥ ३८ ॥

tasyāmeva svapnāvasthāyāṃ tadbhāne tasyātmanaḥ sphuraṇe sati anyānavabhāsanam anyasya sthūladehasyānavabhāsanamapratītiḥ vyatirekaḥ / sthūladehasyeti śeṣaḥ /

asminprakaraṇe'nvayavyatirekaśabdābhyāmanuvṛttivyāvṛttī ucyete // 38 //

tasyāmeva svapnāvasthāyāṃ - in that very dream state. *tadbhāne = tasyātmanaḥ sphuraṇe sati* – when that Atma gets cognized, when it is expereinced. *anyānavabhāsanam = anyasya sthūladehasyānavabhāsanamapratītiḥ* - the other, gross body, not getting coginzed or illumined or expereinced. *vyatirekaḥ* - is Vyatireka. *sthūladehasyeti śeṣaḥ* - of the gross body, is the completion. When the gross body does not shine, the Self shines is Anvaya of the Self. And, when the Self shines, the gross body does not shine is Vyatireka of the gross body. *asminprakaraṇe'nvayavyatirekaśabdābhyāmanuvṛttivyāvṛttī ucyete* – in this Prakarana – text (TattvaViveka), this Anvaya and Vyatireka is called as Anuvrtti and Vyavrtti, respectively.

The general way of looking at this Anvaya -is - When the other does not shine, still Self shines

Vyatireka is - When the Self shines, the other does not shine **// 38 //**

एवं स्थूलदेहस्यानात्मत्वावबोधकान्वयव्यतिरेकौ दर्शयित्वा लिङ्गदेहस्य तथात्वावगमकौ तौ दर्शयति —
evaṃ sthūladehasyānātmatvāvabodhakānvayavyatirekau darśayitvā liṅgadehasya tathātvāvagamakau tau darśayati –
evaṃ sthūladehasyānātmatvāvabodhakānvayavyatirekau darśayitvā – thus, after showing, the gross body is established as non-self through the Anvaya and Vyatireka. *liṅgadehasya tathātvāvagamakau tau darśayati* – to establish it in the subtle body, they (Anvaya and Vyatireka) are shown.

लिङ्गभाने सुषुप्तौ स्यादात्मनो भानमन्वयः ।
व्यतिरेकस्तु तद्भाने लिङ्गस्याभानमुच्यते ॥ ३९ ॥

liṅgabhāne suṣuptau syādātmano bhānamanvayaḥ /

vyatirekastu tadbhāne liṅgasyābhānamucyate // 39 //

In the deep sleep, when the subtle body is not cognized, the Atma is cognized is Anvaya; And, when That (Atma) is cognized the subtle body is not cognized is called as Vyatireka.

liṅgabhāne – when the subtle body is not cognized, *suṣuptau* – in deep sleep, *syādātmano bhānam* – there is cognition of Atma, *anvayaḥ* - this is Anvaya, *vyatirekastu* – And Vyatireka is, *tadbhāne* – when that (atma) shines, *liṅgasyābhānamucyate* – the non-cognition of the subtle body is said.

लिङ्गेति । सुषुप्तौ सुषुप्त्यवस्थायां लिङ्गाभाने लिङ्गस्य सूक्ष्मदेहस्याभानेऽप्रतीतौ आत्मनो भानं तदवस्थासाक्षित्वेन स्फुरणमात्मनो अन्वयः स्यात् । तद्भाने आत्मभाने लिङ्गस्याभानं लिङ्गदेहस्यास्फुरणं व्यतिरेक उच्यते ॥ ३९ ॥
liṅgeti / suṣuptau suṣuptyavasthāyāṃ liṅgābhāne liṅgasya sūkṣmadehasyābhāne'pratītau ātmano bhānaṃ tadavasthāsākṣitvena sphuraṇamātmano anvayaḥ syāt / tadbhāne ātmabhāne liṅgasyābhānaṃ liṅgadehasyāsphuraṇaṃ vyatireka ucyate // 39 //

suṣuptau = suṣuptyavasthāyāṃ - in the state of deep sleep, *liṅgābhāne = liṅgasya = sūkṣmadehasya* – of the subtle body, *abhāne = apratītau* - the non-cognition *ātmano bhānaṃ* -the cognition of the Atma. *tadavasthāsākṣitvena sphuraṇam* – as the witness of that state, *ātmano anvayaḥ syāt* – this is Anvaya of Atma. *tadbhāne = ātmabhāne* – when that is cognized, *liṅgasyābhānaṃ = liṅgadehasyāsphuraṇaṃ* - the subtle body not being cognized, *vyatireka ucyate* – it called as Vyatireka (of the subtle body). **// 39 //**

Though we have been telling this again and again, this subject is not touched upon by Author, therfore the opponent doubts.

ननु पञ्चकोशविवेचनमुपक्रम्य लिङ्गदेहविवेचनं प्रकृतासंगतमित्याशङ्क्य प्राणमयादिकोशत्रितयस्य तत्रैवान्तर्भावान्न प्रकृतासंगतिरित्याह
-

nanu   pañcakośavivecanamupakramya   liṅgadehavivecanaṃ prakṛtāsaṃgatamityāśaṅkya   prāṇamayādikośatritayasya   tatraivāntarbhāvānna prakṛtāsaṃgatirityāha -

nanu – but, *pañcakośavivecanamupakramya* - after starting with the inquiry into the five sheaths, *liṅgadehavivecanam* - this inquiry into the subtle body is, *prakṛtāsaṃgatamityāśaṅkya* – not in accordance with the current discussion, soubting thus. *prāṇamayādikośatritayasya* the three sheaths of Pranamaya etc., *tatraivāntarbhāvān* - are merged in that, *na prakṛtāsaṃgatirityāha* - therefore there is nothing that is contradictory to the current discussion. Because, discussion something else other than the topic of discussion is an error.

तद्विवेकाद्विविक्ताः स्युः कोशाः प्राणमनोधियः ।

ते हि तत्र गुणावस्थाभेदमात्रात्पृथक्कृताः ॥ ४० ॥

tadvivekādviviktāḥ syuḥ kośāḥ prāṇamanodhiyaḥ |

te hi tatra guṇāvasthābhedamātrātpṛthakkṛtāḥ ॥ 40 ॥

By discriminating that (the subtle body), the three sheaths of Prana, Mana and Buddhi (Vital air, Mind and Intellect sheaths) are as well differentiated. Because, they oly differ due to the change in the aspects of the Sattva etc. attributes.

tadvivekād – by discriminating the subtlebody, *viviktāḥ syuḥ kośāḥ* - the sheaths are as well discriminated. *prāṇamanodhiyaḥ* - the vital air, mind and intellect (sheaths), *te hi* – they themselves are, *tatra guṇāvasthābhedamātrātpṛthakkṛtāḥ* - are differentiated through the states of the Sattva etc attributes.

तद्विवेकादिति । तस्य लिङ्गशरीरस्य विवेकात् विवेचनात् प्राणमनोधियः एतन्नामकाः कोशाः विविक्ताः आत्मनः पृथक्कृताः स्युः । कुत इत्यत आह दृ ते हि इति ।

tadvivekāditi | tasya liṅgaśarīrasya vivekāt vivecanāt prāṇamanodhiyaḥ etannāmakāḥ kośāḥ viviktāḥ ātmanaḥ pṛthakkṛtāḥ syuḥ | kuta ityata āha – te hi iti |

tasya liṅgaśarīrasya vivekāt = vivecanāt – by the discrimination of the subtle body itself, *prāṇamanodhiyaḥ etannāmakāḥ kośāḥ viviktāḥ ātmanaḥ pṛthakkṛtāḥ syuḥ* - the sheaths of vital air, mind and intellect are as well differentiatied from the Atma. *kuta ityata āha* – how is it so.

हि यस्मात्कारणात् ते प्राणमयादयः तत्र तस्मिंल्लिङ्गसरीरे गुणावस्थाभेदमात्रात् गुणयोः सत्त्वरजसोरवस्थाभेदमात्राद्गुणप्रधानभावेनावस्थाविशेषादेव पृथक्कृताः, भेदेन निर्दिष्टा इत्यर्थः ॥ ४० ॥

hi yasmātkāraṇāt te prāṇamayādayaḥ tatra tasmimllingasarīre guṇāvasthābhedamātrāt guṇayoḥ sattvarajasoravasthābhedamātrādguṇapradhānabhāvenāvasthāviśeṣādeva pṛthakkṛtāḥ, bhedena nirdiṣṭā ityarthaḥ ॥ 40 ॥

hi = *yasmātkāraṇāt* – because, *te prāṇamayādayaḥ* - they, the vital air, mind and intellect, *tatra* = *tasmimllingasarīre* - in that subtle body, *guṇāvasthābhedamātrāt* = *guṇayoḥ sattvarajasoravasthābhedamātrād* = *guṇapradhānabhāvenāvasthāviśeṣādeva* – they differ just because of the differnece in the Sattva and Rajas aspect of the attributes. *pṛthakkṛtāḥ* = *bhedena nirdiṣṭā ityarthaḥ* - the are shown as different. ॥ 40 ॥

इदानीमानन्दमयकोशत्वेन विवक्षितस्य कारणशरीरस्य विवेचनोपायमाह –

idānīmānandamayakośatvena vivakṣitasya kāraṇaśarīrasya vivecanopāyamāha –

idānīmānandamayakośatvena - now, as the bliss sheath, *vivakṣitasya* - that we are interested to establish, *kāraṇaśarīrasya* - the causal body, *vivecanopāyamāha* – the method of discrimination for that is shown.

सुषुप्त्यभाने भानं तु समाधावात्मनोऽन्वयः ।
व्यतिरेकस्त्वात्मभाने सुषुप्त्यनवभासनम् ॥ ४१ ॥

suṣuptyabhāne bhānaṃ tu samādhāvātmano'nvayaḥ ।

vyatirekastvātmabhāne suṣuptyanavabhāsanam ॥ 41 ॥

In the Samadhi, there is absence of cognition of the deep sleep , but the Atma is cognized is Anvaya. And, when the Atma is cognized the absence of cognition of deep sleep is Vyatireka.

After showing the absence of gross body cognition in subtle body cognition, and absence of subtle body cognition in the causal body cognition, the absence of causal body cognition too should be shown. But there is no other state? The other state 'Samadhi' is no state. Still when it is compared with the other states, is also counted for namesake as a state. *suṣuptyabhāne* – in the absence of deep sleep, *bhānaṃ tu* – but still there is cognition, *samādhāu* – in Samadhi. We do not have the expereince of this Samadhi, like the other states, then how are we to discriminate? We do know that there needs to be a substratum for this state, that is Atma. And, when we established the Samvid, we established the cognition of the deep sleep by the Sakshi – witness to remember the expereince the next day. Here by Samadhi, we are only not meaning Yoga Samadhi, of meditation, but also Gnaana, which itself is Samadhi. The Yoga Samadhi is under the discreation of the Jiva, he can desire, will or force himself into, whereas in the Gnaana Samadhi none of this is possibel, only the Pramana is required, and when it is associated with the Prameya (Self / Object), the knowledge takes place

naturally. *ātmano'nvayaḥ* - of the Atma, is Anvaya *vyatirekastvātmabhāne suṣuptyanavabhāsanam* – Vyatireka is when the Atma is cognized, the absence of cognition of deep sleep.

सुषुप्तीति । समाधौ वक्ष्यमाणलक्षणायां समाध्यवस्थायां सुषुप्त्यभाने ”सुषुप्ति“शब्दोपलक्षितस्य कारणदेहरूपस्याज्ञानस्याप्रतीतौ । आत्मनस्तु ”तु“ शब्दोऽवधारणे य आत्मन एव भानं स्फुरणं यदस्ति स आत्मनोऽन्वय ।

suṣuptīti / samādhau vakṣyamāṇalakṣaṇāyāṃ samādhyavasthāyāṃ suṣuptyabhāne "suṣupti"śabdopalakṣitasya kāraṇadeharūpasyājñānasyāpratītau / ātmanastu "tu" śabdo'vadhāraṇe ; ātmana eva bhānaṃ sphuraṇaṃ yadasti sa ātmano'nvaya /

samādhau = vakṣyamāṇalakṣaṇāyāṃ samādhyavasthāyāṃ - In Samadhi, a state which is going to be defined later in Shloka 55. And in another place, this is the definition of Samadhi – 'लीने-पूर्व-विकल्पे तु यावद् अन्यस्य न उदयः निर्विकल्पकवैतन्यम् स्पष्टम् तावद् विभासते' *līne-pūrva-vikalpe tu yāvad anyasya na udayaḥ nirvikalpakavaitanyam spaṣṭam tāvad vibhāsate'* – when the last thought function has merged, till another thought function does not arise, till then the Consiousness wihtout any attributes, clearly shines. The thoughtless state is what is said. This can be by controlling the thought functions through the Yoga saadhana or by annihilating the mind through the Gnaana saadhana. The difference is, though the consiousness is shining in-between every two thoughts, the Avidya is not removed there, therfore this is not the Samadhi of Vedanta. If it is so simple, then sleep should induce Samadhi state and one should realize without any effort in sleep. That is why, Vedanta accepts Samadhi as 'jiva-brahma aikya' – identification of Jiva and Brahman. *suṣuptyabhāne = "suṣupti"śabdopalakṣitasya kāraṇadeharūpasyājñānasyāpratītau* – there is absence of cognition of the Deep sleep. That which is referred to by the word deep sleep, the causal body cognition or the cognition of the ignorance is not gained. *ātmanastu* – but of the Atma. *"tu" śabdo'vadhāraṇe* – here the word 'tu' is to reiterate.

आत्मभाने आत्मनः स्फूर्तौ सत्यां सुषुप्त्यनवभासनं सुषुप्त्युपलक्षितस्याज्ञानस्याप्रतीतेरेव व्यतिरेकस्तस्येति ।

ātmabhāne ātmanaḥ sphūrtau satyāṃ suṣuptyanavabhāsanam suṣuptyupalakṣitasyājñānasyāpratītereva vyatirekastasyeti /

ātmana eva bhānaṃ sphuraṇaṃ yadasti sa ātmano'nvaya – only the cognition of the Atma exists there.that is Anvaya of Atma. *ātmabhāne = ātmanaḥ sphūrtau satyāṃ* - when the cognition of Atma exists. *suṣuptyanavabhāsanam = suṣuptyupalakṣitasyājñānasyāpratītereva vyatirekastasyeti* – in the deep sleep, the absence of cognition of the causal body, ignorance is called as Vyatireka of deep sleep.

अत्रायं प्रयोगः – प्रत्यगात्मा अन्नमयादिभ्यो भिद्यते, तेषु परस्परं व्यावर्त्यमानेष्वपि स्वयमव्यावृत्तत्वात् । यद्येषु व्यावर्त्यमानेष्वपि न व्यावर्तते, तत्तेभ्यो भिद्यते, यथा कुसुमेभ्यः सूत्रं, यथा वा खण्डादिव्यक्तिभ्यो गोत्वमिति ॥ ४१ ॥

atrāyaṃ prayogaḥ – pratyagātmā annamayādibhyo bhidyate, teṣu parasparaṃ vyāvartyamāneṣvapi svayamavyāvṛttatvāt / yadyeṣu vyāvartyamāneṣvapi na vyāvartate, tattebhyo bhidyate, yathā kusumebhyaḥ sūtraṃ, yathā vā khaṇḍādivyaktibhyo gotvamiti || 41 ||

atrāyaṃ prayogaḥ - this is the syllogory here.
pratyagātmā - Individual Self - Paksha
annamayādibhyo bhidyate – Differs from the food sheath etc. – Sadhya. This sadhya can also be, the three states of waking etc.
teṣu parasparaṃ vyāvartyamāneṣvapi svayamavyāvṛttatvāt – Though they (sheaths) differ from each other, Atma does not differ - Hetu
yadyeṣu vyāvartyamāneṣvapi na vyāvartate, tattebhyo bhidyate, yathā kusumebhyaḥ sūtraṃ, yathā vā khaṇḍādivyaktibhyo gotvamiti - That which exists changeless, even among the changing (differing) that is definitely different from those, like the thread from the flowers (in a garland) or the cowness from the limbs - Vyapti and Udaharana. This vyapti is vyatireka vyapti. Simialry, in all the three states or five sheaths the Self remains as the witness, though the state differs. A cow will be cow, even when its horns are broken, it does not become dog. In the first example the thread and flowers are different is clear, but in the second it is not clear, therefore two examples. *|| 41 ||*

अन्वयव्यतिरेकाभ्यां कोशपञ्चकादिद्विविक्तस्यात्मनो ब्रह्मप्राप्तिर्भवतीत्युक्तं, तत्प्रतिपादिकां 'अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा' (कठ उ – ६. १७) इत्यादिकां 'तं विन्द्याच्छुक्रममृतम्' (कठ उ – ६.१७) इत्यन्तां कठश्रुतिं अर्थतः पठति –

anvayavyatirekābhyāṃ kośapañcakādviviktasyātmano brahmaprāptirbhavatītyuktaṃ, tatpratipādikāṃ 'aṅgusthamātraḥ puruṣo'ntarātmā' (katha u – 6.17) ityādikāṃ 'taṃ vindyācchukramamṛtam' (katha u – 6.17) ityantāṃ kathaśrutiṃ arthataḥ paṭhati –

The conclusion for the statement 'anvayavyatirekena…' is done here. *anvayavyatirekābhyāṃ* - through Anvaya and Vyatireka, *kośapañcakādviviktasyātmano* – when the Atma is seperated from the five sheaths, *brahmaprāptirbhavatītyuktaṃ* - it was said that one becomes the Absolute Self, *tatpratipādikāṃ* - the statements that substatiate, *'aṅgusthamātraḥ puruṣo'ntarātmā' (katha u – 6.17)* – the Purusha who resides is og the size of thumb, *ityādikāṃ* - beginnig from this. *'taṃ vindyācchukramamṛtam' (katha u – 6.17)* - know that to be pure and eternal, *ityantāṃ* - ending with this, *kathaśrutiṃ* - the Kata Upanishad, *arthataḥ paṭhati* – is explained, based on the meaning of the texta and not literally the same mantras from Upanishad.

यथा मुञ्जादिषीकैवमात्मा युक्त्या समुद्धृतः ।
शरीरत्रितयाद्धीरैः परं ब्रह्मैव जायते ॥ ४२ ॥

yathā muñjādiṣīkaivamātmā yuktyā samuddṛtaḥ /

śarīratritayāddhīraiḥ paraṃ brahmaiva jāyate || 42 ||

Like the Isihika (soft portion) is seperated from the Munja grass. Similarly, the Atma should be seperated carefully or logically from the three states, then that man of knowledge will be Brahman itself.

yathā – As, *muñjād* – from the Munja grass, *iṣīkā* – the central soft cotton like portion, *evamātmā* – similarly Atma, *yuktyā* - with logic. Though this meaning may sit well with the inquiry, it wil not with the example portion. So, better meaning is carefully. *samuddṛtaḥ* - is seperated, *śarīratritayād* – from (gross etc.) three bodies, *dhīraiḥ* - that one with knowledge, *paraṃ brahmaiva* – Absolute Self , *jāyate* – he becomes. This is as though becoming as we had already explained, Jiva is, was and ever the Self.

यथा इति । यथा येन प्रकारेण मुञ्जादेर्तन्नामकात्तृणविशेषादिषीकागर्भस्थं कोमलं तृणं युक्त्या बहिरावरकत्वेन स्थितानां स्थूलपत्राणां विभजनलक्षणोपायेन समुद्धियते,

yathā iti / *yathā yena prakāreṇa muñjādertannāmakāttṛṇaviśeṣādiṣīkāgarbhasthaṃ komalaṃ tṛṇaṃ yuktyā bahirāvarakatvena sthitānāṃ sthūlapatrāṇāṃ vibhajanalakṣaṇopāyena samuddhriyate, evamātmāpi yuktyā anvayavyatirekalakṣaṇopāyena śarīratritayāt pūrvoktāccharīratritayāt dhīraiḥ brahmacaryādisādhana-sampannairadhikāribhiḥ samuddṛtaḥ pṛthakkṛtaścet sa paraṃ brahmaiva jāyate* / *cidānandarūpatvasya lakṣaṇasya ubhayoraviśiṣṭatvādityabhiprāyaḥ* // 42 //

yathā = yena prakāreṇa – in which way, *muñjāder = tannāmakāttṛṇaviśeṣād* – the grass that is called Munja. This is called Spun Grass in english, botonical name is Saccharum arundinaceum. This grass belongs to the sugarcane family, and its stem is used for making mats. *iṣīkā = garbhasthaṃ komalaṃ tṛṇaṃ* - Ishika, the soft cotton like portion that exists in the top area of the grass. *yuktyā* – carefully, logically. *bahirāvarakatvena sthitānāṃ sthūlapatrāṇāṃ* - the hard shell cover that is covering the central portion. *vibhajanalakṣaṇopāyena samuddhriyate* – by seperating those covering, one removes the Ishika.

एवमात्मापि युक्त्या अन्वयव्यतिरेकलक्षणोपायेन शरीरत्रितयात् पूर्वोक्ताच्छरीरत्रितयात् धीरै: ब्रह्मचर्यादिसाधन-संपन्नैरधिकारिभि: समुद्दृतः पृथक्कृतश्चेत् स परं ब्रह्मैव जायते । चिदानन्दरूपत्वस्य लक्षणस्य उभयोरविशिष्टत्वादित्यभिप्रायः ॥ ४२ ॥

evamātmāpi yuktyā anvayavyatirekalakṣaṇopāyena śarīratritayāt pūrvoktāccharīratritayāt dhīraiḥ brahmacaryādisādhana-sampannairadhikāribhiḥ samuddṛtaḥ pṛthakkṛtaścet sa paraṃ brahmaiva jāyate / *cidānandarūpatvasya lakṣaṇasya ubhayoraviśiṣṭatvādityabhiprāyaḥ* // 42 //

evamātmāpi – similarly Atma too, *yuktyā = anvayavyatirekalakṣaṇopāyena* - logically, through the Anvaya and Vyatireka methods as explained earlier. *śarīratritayāt = pūrvoktāccharīratritayāt* - from the three bodies, that was explained earlier, the gross,

subtle and causal bodies. *dhīraiḥ = brahmacaryādisādhana-saṃpannairadhikāribhiḥ* - by person of valour or person of knowledge. After giving the general meaning, the speacial meaning is given, an eligible person with the Sadhana (practice) like celebacy etc. There are two schools, this knowledge can take place only to one who is a renunciate and the second one, seeing some family men to have achieved this knowledge say knowledge is for everyone. But whichever, renunciation is 'eshanaa traya tyaaga' - giving up attachment to three things, son, wealth and name & fame. A person with attachment of any sort is not eligible for realization, is the crux. A person without thinking about anything other than Self is eligible, which is explained in later chapeter with a example of a woman thinking of another man, even while doing the household chores. Since, this kind of unattached state is difficult for the householders, it is said only for the renunciate. Again, a renunciate should not even be attached to his renunciation and marks of renunciation, like the stick or vessel etc. Here the example given about the woman is not chauvistic, but practical, men cannot multitask like women. *samuddṛtaḥ = pṛthakkṛtaścet* – when it is removed, seperated. *sa paraṃ brahmaiva jāyate* – he becomes the Absolute Self. Here becoming is 'praaptasya praapti' – attainment of that which is already achieved. *cidānandarūpatvasya lakṣaṇasya ubhayoraviśiṣṭatvādityabhiprāyaḥ* - the meaning is, the definition of being knowledge, ananda etc is common in both. This is said later as the oneness that is accepted, 'sambhaavita = angiikrta ekataa'. This statement we are bringing here is to estabish that the Self if is accepted to be established as to be different from the other sheaths or bodies only with the help of logic, then the study of Shastra becomes redundant. Because, the inferential knowledge too is knowledge. This non-dual Self, we have established through the inference is not expereinced. We have just accepted it to be one. This is why it is said in Katha Upanishad 'na esha matir tarkena aapaneya' – this knowledge is not gained through mere logic. Logic based on the shruti is Pramana and not devoid of it. *|| 42 ||*

एतावता ग्रन्थसंदर्भेण सफलस्य तत्त्वज्ञानस्य निरूपितत्वादुत्तरग्रन्थभागस्यानारम्भप्रसङ्गः इत्याशङ्क्य तदारम्भसिद्धये वृत्तानुकथनपूर्वकमुत्तरग्रन्थस्य तात्पर्यमाह –

etāvatā granthasaṃdarbheṇa saphalasya tattvajñānasya nirūpitatvāduttaragranthabhāgasyānārambhaprasaṅgaḥ ityāśaṅkya tadārambhasiddhaye vṛttānukathanapūrvakamuttaragranthasya tātparyamāha –

Thinking the inferential knowledge itself is enough for being liberated because it is also knowledge. The declaration (pratigna) statements, to make one understand easily (sukha-bodhaaya) and to separate the Self from the three bodies is taken careof. And importantly, the means – Anvaya and Vyatireka and the end – non-dualism of Jiva and Brahman are both established, unlike in Taiteriya Upanishad where after the Brahmaananda Valli, the Brgu Valli starts to explain the means for the end explained in the earlier Valli (chapter). Therefore the opponent puts forth this doubt *etāvatā granthasaṃdarbheṇa* - with this situation in the text. *saphalasya tattvajñānasya nirūpitatvād* – the knowledge of Truth is established along with the result. *saphalasya* normally means sucessful, but here it means along with the result.

uttaragranthabhāgasyānārambhaprasaṅgaḥ - therefore, there is no point in continuing with this text, as there is no use. *ityāśaṅkya* – doubting thus. *tadārambhasiddhaye* – to establish the reason for continuing the text. *vṛttānukathanapūrvakamuttaragranthasya tātparyamāha* – by using an anecdote, he is estblishing the idea behind the next portion of the text.

The problem here is, we are not talking about some object with attributes, and therefore teaching about this is not easy. When we say something that we cannot understand or don't know about, there cannot be any thought process regarding that object. But, if that is the case, Shruti too cannot teach, because the Shruti itself says 'mano vacām agocaram' – beyond the grasp of mind and words etc. But, though the Shruti cannot establish through the 'shakti' (power) of the word but it can still do it through the 'lakshana' (implication).

परापरात्मनोरेवं युक्त्या संभावितैकता ।

तत्त्वमस्यादिवाक्यैः सा भागत्यागेन लक्ष्यते ॥ ४३ ॥

parāparātmanorevaṃ yuktyā sambhāvitaikatā /

tattvamasyādivākyaiḥ sā bhāgatyāgena lakṣyate ॥ 43 ॥

Thus, through logic the possibility of oneness between the Jiva and Brahman is shown. And that is implied through the statements like 'tat tvam asi' – that you are, by partially giving up the meaning (word meaning).

parāparātmanorevaṃ - the Para – Absolute Self and Apara – individual self, *yuktyā* – thorugh the logic (of Anvaya and Vyatireka), *sambhāvitaikatā* - the oness that is possible or accepted, *tattvamasyādivākyaiḥ* - the statements like 'tat tvam asi', ultimate sentence. Through this it is accepted 'vaakyam gnaana hetu' – statement is means for knowledge. But statement means 'pada samuha' – group of words, this cannot be random words, or 'eka ting vakya' – a statement with verb is, then some statements will lose validity. Therefore we say a statement from veda, then the very first statement 'ishe tvorjetva' etc does not produce knowledge. Therefore we need to understand what is statement. We accept two types of statement in vedanta 1) Avaantara vaakya – secondary statement – the statement that discusses Jiva, Jagat, Iswara etc individually. 2) Mahaa vaakya – ultimate statement – 'jiva-brahma abheda bodhakam vaakyam' - The statement that gives the knowledge of oneness (non-duality) of Jiva and Brahman. There are innumerable Mahaa vaakya in Veda. Fifth chapter deals with four main Mahaavaakya. But, when we hear 'tat tvam asi' (you are that) nothing happens.To anwser *sā bhāgatyāgena lakṣyate* – that very oneness is implied through partially negating the word meaning.

There are two kinds of meaning for a word possible, 1. Vaacyaartha - Word meaning and 2. Lakshyaartha - Implied meaning. Through the former we cannot establish the oneness,

ever. Therfore we take resort the the latter. Even here there are three types of deriving a meaning

1. Jahat Lakshana – completely giving-up. 'gangaayaam gosha' hamlet in the ganges, means on the banks, by giving-up the river stream.

2. Ajahat lakshana – not giving-up completely. 'sweto dhaavati' white runs, we include the term car or horse and understand without giving-up the meaning.and

3. Jahat-Ajahat lakshana – partially giving-up and partially accepting. The third is acceptable here. 'tat tvam asi' etc.

As in mathematics when we are said : 2 A = 2 B, we derive ~~2~~ A = ~~2~~ B and therefore A = B

Similarly here we have : Tat – Tvam -> Tat is Iswara and Tvam = Jiva

Jiva is defined as Avidya avacchinna chaitanya and Iswara = Maya avacchinna chaitanya

Therefore Avidya avacchinna chaitanya = Maya avacchinna chaitanya

Applying the negation Avidya ~~avacchinna chaitanya~~ = Maya ~~avacchinna chaitanya~~

We have Avidya = Maya. This is not what we want to establish and this we know already. There is no special result in establishing it. Therefore we giv-up the adjective and hold on to the oneness of the adjectified, thus we get (jiva) chaitanya = (iswara) chaitanya.

परापरेति । एवम् उक्तप्रकारेण परापरात्मनोः 'तत्-त्वं'पदार्थयोः परमात्मजीवात्मनोः एकताऽभिन्नता युक्त्या लक्षणसाम्यप्रदर्शनाद्युपायेन संभाविताऽङ्गीकारिता । सा एकता 'तत्त्वमस्यादि'वाक्यैः स्पष्टं भागत्यागेन विरुद्धांशपरित्यागेन लक्ष्यते लक्षणया वृत्त्या बोध्यते ॥ ४३ ॥

parāpareti / evam uktaprakāreṇa parāparātmanoḥ 'tat-tvaṃ'padārthayoḥ paramātmajīvātmanoḥ ekatā'bhinnatā yuktyā lakṣaṇasāmyapradarśanādyupāyena sambhāvitā'ṅgīkāritā / sā ekatā 'tattvamasyādi'vākyaiḥ spaṣṭaṃ bhāgatyāgena viruddhāṃśaparityāgena lakṣyate lakṣaṇayā vṛttyā bodhyate ॥ 43 ॥

This is said here because, we do see ourselves in a situation that though we have established things logically, there is error. We call some X and tell that person 'come here', but the number is transferred to Y, therefore there is no connection between us and him. We call Y and the person who receives is Y, we have confirmed and say 'come', now it is his turn, he asks 'who are you?', again there is no connection between the caller and the receiver. When we call Y, we confirm hi identity and then confirm our identity and when thereafter we say 'come', since there is a connection established he will come. Similarly, 'tat tvam asi' statements though established thoruhg logic, it is not getting connected to us. Therefore, *evam uktaprakāreṇa* – thus, as said, through Anvaya and Vyatireka. *parāparātmanoḥ = 'tat-tvaṃ'padārthayoḥ = paramātmajīvātmanoḥ* - Para and Apara, normally explained as unattributed and attributed self. It is explained, that which is referred to by 'tat' and 'tvam'. *ekatā = abhinnatā* – oneness. To remove the confusion of understanding the meaning of 'ekata' as sticking two pieces together, Author says, non-duality or identity. *yuktyā = lakṣaṇasāmyapradarśanādyupāyena*

through logic, by showing the definition of both to be same. *saṃbhāvitā'ṅgīkāritā* – that which is accepted. *sā ekatā* – that oneness, *'tattvamasyādi'vākyaiḥ* - through the statements like 'tat tvam asi'. *spaṣṭaṃ bhāgatyāgena* – clearly by giving-up partially, the Bhagatyaga or Jahat ajahat type. *viruddhāṃśaparityāgena-* by discarding the contradictory part. This giving-up is called as padaartha-shodhana – gaining clarity of the word meaning. *lakṣyate = lakṣaṇayā vṛttyā bodhyate* – through the implication, implied meanin it is taught. *|| 43 ||*

'तत्त्वमसी'तिवाक्यार्थज्ञानस्य तदादिपदार्थज्ञानपूर्वकत्वात् तत्पदस्य वाच्यार्थं तावदाह –

'tattvamasī'tivākyārthajñānasya   tadādipadārthajñānapūrvakatvāt   tatpadasya vācyārthaṃ tāvadāha -

'tattvamasī'tivākyārthajñānasya – gaining the knowledge of the statement 'tat tvam asi'. *tadādipadārthajñānapūrvakatvāt* – is only through the understanding of the words 'tat' and tvam'.

Because it is said 'padārtha jñānam vākyārtha jñāne hetuḥ ' – for the knowledge of the statement, understanding the words therein is the means. First what a word is, should be understood, then the meaning of the word should be understood, then the relation between one word with the other should be understood, and finally the implied meaning. The other philosophers (primarily Purva Mimamsa) accept only three things in a statement, 1. Aakanksha – expectancy, when we say 'pot', what, how, where etc regarding pot should be answered in the statement. 2. Yogyata – eligibility, different words without any association pot, cloth and cot. and 3. Sannidhi – pronouncing without delay. But Vedanta accepts also Tatparya – Purport, the idea behind the statement. For example, when we say 'eat poison' – it is said to avoid eating in enemy's house. Or 'remembering the God is a symbol of sin', because we remember God only when we do some sin or if we see some sin being performed in front of us. But it does not mean, never to think about God, it means we should never forget God. Because we remember things which we have forgotten, so never forget God.

There are two ways of understnding the meaning of the statement 1) anvita-abhidhaan – connect the words with each other and then understand the meaning. Like here, first understand the meaning of the terms tat, tvam with respect to all the sanskrit rules of subject, object etc and then understand the meaning. and 2) abhihita-anvidaan – understand the meaning of the statement and then understand the meaning of the statement. For example 'that knowledge gave him shot in his arm', here that knowledge gave him strength is te meaning, and not gave him a gun shot.

Even after having such checks and balances, some wrongly opine this statement 'tat tvam asi' means, by breaking the word tad+tvam, consindering in the first place that it is a compound word, as 'tasmat (fifth case) tvam asi' – you are because of him or 'tasya (sixth case) tvam asi' – you belong to that, or 'tasmin (seventh case) tvam asi' – you are in it etc. The logicians accept the power of the word (pada) for the knowledge of the sentence, whereas the Vedanti acceptes it in the meaning of the word (padaartha).

tatpadasya vācyārthaṃ tāvadāha - therefore, we first explain the meaning of the word 'tat'.

जगतो यदुपादानं मायामादाय तामसीम् ।
निमित्तं शुद्धसत्वां तामुच्यते ब्रह्म तद्गिरा ॥ 44 ॥

jagato yadupādānaṃ māyāmādāya tāmasīm /

nimittaṃ śuddhasatvāṃ tāmucyate brahma tadgirā ॥ 44 ॥

That Brahman; which has tamas predominant Maya as the material cause for the creation and pure sattva predominant Maya itself as the instrumental cause; is referred to by the word 'tat'.

jagato yadupādānaṃ māyāmādāya tāmasīm - Having Tamas predominant Maya as the material cause. *nimittaṃ śuddhasatvāṃ* - and instrumental cause as the pure sattva predominant Maya. *tāmucyate brahma tadgirā* – that Self is referred to with the word 'tat'.

जगत इति । यत् सच्चिदानन्दलक्षणं ब्रह्म तामसीं तमोगुणप्रधानां मायामादाय उपाधित्वेन स्वीकृत्य जगतश्चराचरात्मकस्य कार्यवर्गस्योपादानमध्यासाधिष्ठानं शुद्धसत्त्वां विशुद्धसत्त्वप्रधानां ताम् उपाधित्वेन स्वीकृत्य निमित्तमुपादानाद्यभिज्ञं कर्तृ भवति, तद्ब्रह्म निमित्तोपादानोभयरूपं ब्रह्म तद्गिरा 'तत्त्वमसी'तिवाक्यस्थेन 'तत्'पदेनोच्यते ॥ ४४ ॥

jagata iti / yat saccidānandalakṣaṇam brahma tāmasīṃ tamoguṇapradhānām māyāmādāya upādhitvena svīkṛtya jagataścarācarātmakasya kāryavargasyopādānamadhyāsādhiṣṭhānaṃ śuddhasattvāṃ viśuddhasattvapradhānām tām upādhitvena svīkṛtya nimittamupādānādyabhijñaṃ kartṛ bhavati, tadbrahma nimittopādānobhayarūpaṃ brahma tadgirā 'tattvamasī'tivākyasthena 'tat'padenocyate ॥ 44 ॥

yat = saccidānandalakṣaṇam brahma – that Brahman that is of the inherent nature of Existence, Knowledge and Bliss, *tāmasīṃ = tamoguṇapradhānām* - the Tamsa predominant, *māyāmādāya = upādhitvena svīkṛtya* - accepting it as its embodiment, *jagataś = carācarātmakasya kāryavargasya* - the creation, that which is movable and immovable, i.e. the whole thing that is seen as effect. *Upādānam* = becomes the material cause,. How can the same thing be both material and instrumental cause? This is seen in the world, like the spider, which makes the cob-web by bringing the salaiva like material from itself, similalry. But only a inert thing can be created and not consious or semblance of consiousness, like the hair which grows off from humans etc? this need not be so, like, in the four types of creation, 'svetaja' - from the sweat, from the sweat of the body lice or from earth scorpion etc consious are created. Is the creation from Self too like this? to answer this, it is not creating anything different from itself, they are as though creation. Duality is illusory. Thus it is said, *adhyāsādhiṣṭhānaṃ śuddhasattvāṃ* =

viśuddhasattvapradhānāṃ - the one that is the substratum for the superimposition, that pure Sattva predominant Maya. *tām upādhitvena svīkṛtya* - accepting it as the embodiment, *nimittamupādānādyabhijñaṃ* - it becomes the meaning for the words Upadana (material cause) and nimitta (instrumental cause). But, what should be accepted as etc., because logicians accept three types of causes, sadhaarana, asaadhaarana and nimitta? Therefore, by etc. we accept the 'sahakaari kaarana' – the karmas of the jiva. *kartṛ bhavati* – becomes doer. *tadbrahma = nimittopādānobhayarūpaṃ brahma* - that Self, that is both instrumental and material cause. *tadgirā = 'tattvamasī'tivākyasthena 'tat'padenocyate* - the veas refer to that with the term 'tad' in the statement 'tat tvamasi'.

|| 44 ||

'त्वं'पदवाच्यार्थमाह –
'tvaṃ'padavācyārthamāha –
'tvaṃ'padavācyārthamāha – The meaning of the term 'tvam' – you, is explained.

यदा मलिनसत्त्वां तां कामकर्मादिदूषिताम् ।
आदत्ते तत्परं ब्रह्म त्वंपदेन तदोच्यते || ४५ ||

yadā malinasattvāṃ tāṃ kāmakarmādidūṣitām |

ādatte tatparaṃ brahma tvaṃpadena tadocyate || 45 ||

When the impure Sattva (Avidya) that is infected with the defects of desire, action etc. is accepted as embodiment, then that Self is referredto be the term 'tvam'.

yadā - when, *malinasattvāṃ* - the impure Sattva, *tāṃ* - that, which is referred o by the term Avidya, *kāmakarmādidūṣitām* - infected by the desire, action etc. Why is it said desire, action etc? because as we saw earlier, the order of functioning is knowledge, desire and then action (gnaana, icchaa and kriya), similarly here, in the place of gnaana, this avidya makes us desire and do the action. What is adi – etc. then? If it is kaama etc – it is desire, will, doubt, decision etc. and it is connected with karma, then karma, akarma (non-karma), vikarma (contradictory karma) etc., but if it is etc. after desire and action, then we should accept the name (naama), form (rupa), class (jati) etc. But the intresting thing is after kama and karma another kama comes and after this kama another karma, this is the cycle, this was said earlier with 'kurvate karma bhogaaya, karma kartum ca bhunjate'. And in Bhashya etc, Avidya, Kama and Karma only are accepted. *ādatte* - takes, *tatparaṃ brahma* - that is absolute Self , *tvaṃpadena* – that iw referred to by the term 'tvam', *tadocyate* - then.

यदा इति । तदेव ब्रह्म यदा यस्यामवस्थायां मलिनसत्त्वां ईषद्रजस्तमोभिश्रणेन मलिनसत्त्वप्रधानां अत एव कामकर्मादिदूषितां तां 'अविद्या'शब्दवाच्यां मायाम् आदत्ते उपाधित्वेन स्वीकरोति तदा 'त्वं'पदेनोच्यते ॥ ४५ ॥

yadā iti / tadeva brahma yadā yasyāmavasthāyāṃ īṣadrajastamobhiśraṇena malinasattvapradhānāṃ ata eva kāmakarmādidūṣitāṃ tāṃ 'avidyā'śabdavācyāṃ māyām ādatte upādhitvena svīkaroti tadā 'tvaṃ'padenocyate //

45 //

tadeva brahma – that very Self, *yadā = yasyāmavasthāyāṃ* - in the state that is, *malinasattvāṃ = īṣadrajastamobhiśraṇena = malinasattvapradhānāṃ* - when is endowed with impure Sattva, the Sattva that is impured by little bit of Rajas and Tamas attributes and not overpowered by them, *ata eva kāmakarmādidūṣitāṃ* - and that is the reason it has the defect of desire, action etc., *tāṃ = 'avidyā'śabdavācyāṃ - māyām* – that Maya, that is called as Avidya. Here the Avidya and Maya are clearly established as not different. *ādatte = upādhitvena = svīkaroti* – accepts it as its embodiment, *tadā-* then, at that point, *'tvaṃ'padenocyate* – it is referred to with the word 'tvam' in the 'tat tvam asi'. // *45* //

Since, the meaning of the words if means for understanding the meaning of the statement, after explaining the word meaning of 'tat' and 'tvam', with the word meaning of 'asi' – is, we need to understand its unity. But since the word 'tat' means Iswara, who is omnipresent, omnipotent etc. and 'tvam' means Jiva, limited, less powerful etc. cannot be same, for establishing their non-similarity we don't need any other Pramana. Therefore, we need to see it from a different viewpoint, that is what was explained earlier as 'lakshanaya' – through the implied meaning.

एवं तत्त्वंपदार्थाविभिधाय वाक्यार्थमाह –

evaṃ tattvaṃpadārthāvabhidhāya vākyārthamāha –

evaṃ tattvaṃpadārthāvabhidhāya vākyārthamāha – Thus, after explaining the word meaning of the words 'tat' and 'tvam', the meaning of the statement is shown.

त्रितयीमपि तां मुक्त्वा परस्परविरोधिनीम् ।
अखण्डं सच्चिदानन्दं महावाक्येन लक्ष्यते ॥ ४६ ॥

tritayīmapi tāṃ muktvā parasparavirodhinīm /

akhaṇḍaṃ saccidānandaṃ mahāvākyena lakṣyate // 46 //

If we remove the three contradictory Mayas, then the one, non-dual Existence, Knowledge and Bliss is implied by the MahaVakya (Ultimate statement).

tritayīmapi – all the three types, *tāṃ* - they, the Maya; these are the predominant Tamas, Pure Sattva and Impure Sattva. *muktvā* - leaving, *parasparavirodhinīm* - that are contradictory with one another, *akhaṇḍaṃ* - one non-dual, *saccidānandaṃ* - Existence, Knowledge and Bliss, *mahāvākyena* – through the Ultimate Sentence, *lakṣyate* - implied.

We bring the equation which we saw in shloka 43
As in mathematics when we are said : 2 A = 2 B, we derive 2 ~~A~~ = 2 ~~B~~ and therefore 2 = 2
Similarly here we have : Tat – Tvam -> Tat is Iswara and Tvam = Jiva
Jiva is defined as Avidya avacchinna chaitanya and Iswara = Maya avacchinna chaitanya and the cause for the creation Tamas predominant creation.
Therefore removing the contradictory ones, ~~Avidya avacchinna~~ chaitanya = ~~Maya avacchinna~~ chaitanya
And not as, ~~Pure~~ Maya avacchinna chaitanya = ~~Impure~~ Maya avacchinna chaitanya = Tamas Predominant Maya avacchinna chaitanya
But as, ~~Pure Maya avacchinna~~ chaitanya = ~~Impure Maya avacchinna~~ chaitanya = ~~Tamas Predominant Maya avacchinna~~ chaitanya
Because, that which is in the Adjective is in the Adjectified. And example is, the Great Acharya of Shakta Shri Bhaskararaya, who was seen not to do salutation to a sannyasi. The sannyasi became furious ! oneday and told him, what kind of teacher are you, if you yourself do not follow the rules. Bhaskara being a householder should do salutations to Sannyasi. When Bhaskara heard this, he requested the Sannyasi to place the staff seperately, because the staff and the sannyasi are not diffferent, and made salutation to it. Due to his rigurous penance, the staff got burnt to ashes, and Bhaskara displayed thus to the sannyasi the reason for not saluting him. And from the next day, when the sannyasi travels through his house, he used to go inside as a mark of respect to the scriptures.
Should not argue, avachinna is not contradictory in both sides, only when there is an adjective there is the need for this avacchinna term – association.
This is important, because in shloka 48, it is said 'maya avidya vihaaya evam upaadhii' – thus, leaving embodiment of Maya of Iswara and Avidya of Jiva, only the one non-dual Self remains. If we do not understand the aforesaid equation clearly, then we will negate only the Maya associations with Jiva and Iswara, and thus will be left with the World, still will be left with duality and not non-duality.
And also, since the chaitanya is Adjectifies,why not negate it too, ~~Pure Maya avacchinna chaitanya = Impure Maya avacchinna chaitanya = Tamas Predominant Maya avacchinna chaitanya~~
Then, we will fall in the Buddhist philosophy of Voidism. And we are not using the ligic of, the substratum should not be negated etc., but a very simple logic, according to the Shruti this chaitanya is 'asango hi ayam purusha' – this Self is not associated with anything. Therefore the asscoation said is 'as though association'.

And should not think, that like in the world, where two enemies become friends to defet a common enemy, similalry here too, to remove this doubt it is said parasparavirodhinīm – they are contradictory with one another.
Therefore we give-up the adjective and hold on to the oneness of the adjectified, thus we get (jiva) chaitanya = (iswara) chaitanya.

त्रितयीमिति । त्रितयीमपि त्रिप्रकारमपि तमःप्रधानविशुद्धसत्त्वप्रधानमलिनसत्त्वप्रधानत्वभेदेनोक्तां अत एव परस्परविरोधिनीं तां मायां मुक्त्वा परित्यज्य अखण्डं भेदरहितं सच्चिदानन्दं ब्रह्म महावाक्येन लक्ष्यते इत्युक्तम्   ॥ ४६ ॥

tritayīmapi   triprakāramapi
tamaḥpradhānaviśuddhasattvapradhānamalinasattvapradhānatvabhedenoktāṃ ata eva
parasparavirodhinīṃ tāṃ māyāṃ muktvā parityajya akhaṇḍaṃ bhedarahitaṃ
saccidānandaṃ brahma mahāvākyena lakṣyate ityuktam   ॥ 46 ॥

tritayīmapi   =   triprakāramapi   =
tamaḥpradhānaviśuddhasattvapradhānamalinasattvapradhānatvabhedenoktāṃ – all the three types, i.e. the pure Maya, impure Maya and Tasmas predominant Maya. *ata eva parasparavirodhinīṃ* - for this very reason, it is contradictory with each other, *tāṃ = māyāṃ muktvā = parityajya* - leaving that *akhaṇḍaṃ = bhedarahitaṃ* - the one that is non-dual, devoid of limitation. *saccidānandaṃ = brahma* - the Self, that is existence, knowledge, and bliss. *mahāvākyena lakṣyate ityuktam* - that is implied through the Ultimate sentence.Should be connected with the statement, Through the BhagaTyaga – Jahat-Ajahat lakshana, that was said shloka 43. *॥ 46 ॥*

After establishing the idea nicely, the opponent exclainms
नन्वेवं लक्षणावृत्या वाक्यार्थबोधनं क्व दृष्टमित्याशङ्क्याह –

nanvevaṃ lakṣaṇāvṛtyā vākyārthabodhanaṃ kva dṛṣṭamityāśaṅkyāha –
nanvevaṃ lakṣaṇāvṛtyā – but, in this way, through the implied meaning, *vākyārthabodhanaṃ* - understanding a statement. The idea is, where and how is the non-dual idea established through the implied meaning. *kva dṛṣṭamityāśaṅkyāha* – where is it seen, doubting this, the answer is given in the Shloka.

सोऽयमित्यादिवाक्येषु विरोधात्तादिदन्तयोः   ।
त्यागेन भागयोरेक आश्रयो लक्ष्यते यथा   ॥ ४७ ॥

so'yamityādivākyeṣu virodhāttadidantayoḥ /

tyāgena bhāgayoreka āśrayo lakṣyate yathā ॥ 47 ॥

In the statements like 'this is that same person' etc., though they differ by time, space and causation, the same person is referred to by this and that still by leaving them (those differences).

so'yamityādivākyeṣu – in the statements like 'this is that person'. Here the famous example 'so'ayam devadutta' – he is this devadutta, is referred. *virodhāttadidantayoḥ* - though there is diffference between the that and this. Here the one referred to by this – belongs to here this space, this time and a different form and the one referred to by that – belongs to past, different place and a different form. *tyāgena bhāgayor* – by leaving portion, *eka* – one. This word connects with the previous and next word, to give a meaning, by giving-up one portion and by taking refuge in one portion. *āśrayo lakṣyate yathā* - who is the base.

सोऽयमिति । 'सोऽयं देवदत्तः' इत्यादिवाक्येषु तदिदन्तयोः तदेतद्देशकालवैशिष्ट्यचलक्षणयोः धर्मयोः विरोधात् ऐक्यानुपपत्तेः भागयोः विरुद्धांशयोः त्यागेन एक आश्रयो देवदत्तस्वरूपमेकमेव यथा लक्ष्यते ॥ ४७ ॥

so'yamiti / 'so'yaṃ devadattaḥ' ityādivākyeṣu tadidantayoḥ tadetaddeśakālavaiśiṣṭyalakṣaṇayoḥ dharmayoḥ virodhāt aikyānupapatteḥ bhāgayoḥ viruddhāṃśayoḥ tyāgena eka āśrayo devadattasvarūpamekameva yathā lakṣyate ॥ 47 ॥

'so'yaṃ devadattaḥ' – 'he is that devadutta', here we are referring to a person named Devadutta, who we recognoze from the memory of the past in the pesron standing in front of us. *ityādivākyeṣu* – in the statements like these. In those statements where we gain the Pratyabigna – the recollection, of a particular thing in relation to the thing in the present. We accept the direct perception of two types one is Abignya – the one we saw earlier, the knowledge which takes place when the sense-organ meets sense-objects. And the other one is Pratyabigna – when the sense-organ meets sense-object along with the recollections. *tadidantayoḥ = tadetaddeśakālavaiśiṣṭyalakṣaṇayoḥ = dharmayoḥ* - the one which is referred to by the this and that, which is one who is referred to by the place, time and attributes of now and past. *virodhāt = aikyānupapatteḥ* - is contradictory, and therefore there is no possiblity of them being same. In the past this devadutta, it was 10 years ago, in a different place and he was lean, with hair on his head, with shorts etc, and the present day Devadutta, in this different place, bald etc. Since all the three time, place and causation is different in both, there is no possbility of them being one. Therefore, *bhāgayoḥ = viruddhāṃśayoḥ tyāgena* - by giving-up the contradictory portions in the person, *eka āśrayo devadattasvarūpamekameva yathā lakṣyate* - when we refer to that one who forms the base for both the knowledges of past and present, as Devadutta through inplication.

We are finding it difficult to identifiy a person whom we have met very long time ago. We still give some exercise to our brains to remember that person. But in the case of the Self, instead of trying to understand the identity, we just try to solve the situation within a second. *॥ 47 ॥*

एवं दृष्टान्तमभिधाय दार्ष्टान्तिकमाह –
evaṃ dṛṣṭāntamabhidhāya dārṣṭāntikamāha –

evaṃ dṛṣṭāntamabhidhāya dārṣṭāntikamāha – that which is shown in the example for that exemplified is being shown.

मायाविद्ये विहायैवमुपाधी परजीवयोः ।

अखण्डं सच्चिदानन्दं परं ब्रह्मैव लक्ष्यते   ॥ ४८ ॥

māyāvidye vihāyaivamupādhī parajīvayoḥ /

akhaṇḍaṃ saccidānandaṃ paraṃ brahmaiva lakṣyate   // 48

//

Similarly, giving-up the Iswara's and Jiva's embodiment Maya and Avidya, only the one non-dual Self that is Existence, Knowledge and Bliss is what is implied.

māyāvidye vihāya – leaving both Maya and Avidya, *evamupādhī* - the embodiments as said here, *parajīvayoḥ* - of the Absolute and Jiva, *akhaṇḍaṃ* - one non-dual, *saccidānandaṃ* -Existence, Knowledge and Bliss, *paraṃ brahmaiva lakṣyate* - absolute Self is what is implied.

Though it is explained nicely, this answer should not satisfy us. Because, though a said, the Maya and Avidya empodiments aer releeved through this logic, the Tamas predominant creation will still remain. Though this may be subtle, in the unprocessed state, still duality remains. What will happen to this creation, after the non-duality is established between the Jiva and Iswara. The answer is, after establishing the Material and Instrumental causes, we explained about the Supporting cause (sahakari kaarana), i.e. the karma of the Jiva. Thus, when the Karma itself is completely annihilated, where can there be the effect of creation. i.e., when the state of being Jiva (Jivatva) is negated, which is associated with the karmas, then there is no association of karma etc. As explained in Shloka 18, when the nodal computer, Jiva, is disconnected from the network, then there can be no data in that. This form of inqiury into the terms 'tad' and 'tvam' is called as padaartha-shodhana. Here it means, clarity on the terms of 'tat' and 'tvam'. We established in shloka 43, that though through logic we have established the non-duality, since it is not very clear, i.e., still we are laden with doubts, therefore we need to continue with the text.

मायाविद्ये इति । एवं 'सोऽयं देवदत्तः' इत्यादिवाक्ये यथा तद्वत् परजीवयोरुपाधी उपाधिभूते मायाविद्ये पूर्वोक्ते विहाय अखण्डं भेदरहितं सच्चिदानन्दं परं ब्रह्मैव माहावाक्येन लक्ष्यते ॥ ४८ ॥

māyāvidye iti / evaṃ 'so'yaṃ devadattaḥ' ityādivākye yathā tadvat parajīvayorupādhī upādhibhūte māyāvidye pūrvokte vihāya akhaṇḍaṃ bhedarahitaṃ saccidānandaṃ paraṃ brahmaiva māhāvākyena lakṣyate // 48 //

evaṃ - thus. As in the example, so too in the exemplified. *'so'yaṃ devadattaḥ' ityādivākye yathā* – as in the statements like 'this is that Devadutta' etc, *tadvat* –

similarly, *parajīvayorupādhī upādhibhūte* – the embodiments of the Iswara and Jiva, *māyāvidye* – Maya and Avidya, *pūrvokte* – which was explained earlier, *vihāya* – leaving, *akhaṇḍaṃ = bhedarahitaṃ* - the one non-dual, *saccidānandaṃ* - Existence, Knowledge and Bliss, *paraṃ brahmaiva* – Absolute Self is, *māhāvākyena lakṣyate* – is what is implied through the Ultimate Sentence. **// 48 //**

The opponent is presenting a doubt with two choices to have the clarity about the Lakshya, non-dual Self. This is one of the important shloka in this prakarana, which deals with logical fallacies which we saw earlier in Shloka 6,7.

ननु किं महावाक्येन लक्ष्यं सविकल्पम्, उत निर्विकल्पम् ? इति विकल्प्य, प्रथमे पक्षे दोषमाह पूर्ववादी –

nanu kiṃ mahāvākyena lakṣyaṃ savikalpam, uta nirvikalpam ? iti vikalpya, prathame pakṣe doṣamāha pūrvavādī -

nanu kiṃ mahāvākyena lakṣyaṃ savikalpam, uta nirvikalpam? - but, the one you refer to as implied through the ultimate sentence, is it attributed or non-attributed? *iti vikalpya* – thus, giving choice, *prathame pakṣe doṣamāha pūrvavādī* - the first one is defective, says the opponent. This does not mean the second choice has no defect, first choice is negated with the first line and second choice with the second line.

The word vikalpya means choice, and not the vikalpa in savikalpa and nirvikalpa. Here vikapla means, that which is kalpita (imagined or super-imposed). Here the question is , the one which is referred to by ultimate sentence, is it associated with the imagination or not. Attribute is imagination. This is also called as sopadhika and nirupadhika (embodied and non-embodied). Then if asked what is sopadhika and nirupadhika, we will give another synonym sadharmaka and nirdharmaka etc, which will lead to a situation as in this shloka.

Thus we will understand the terms savikalpa as with imagination and nirvikalpa as without imagination. Understanding the point of view of any question is important. When we are asked what comes after 1? We will answer instantly 2. But it can be 1.001 or 4 or 500 or 50000 etc.

सविकल्पस्य लक्ष्यत्वे लक्ष्यस्य स्यादवस्तुता ।
निर्विकल्पस्य लक्ष्यत्वं न दृष्टं न च संभवि ॥ ४६ ॥

savikalpasya lakṣyatve lakṣyasya syādavastutā /

nirvikalpasya lakṣyatvaṃ na dṛṣṭaṃ na ca saṃbhavi **// 49 //**

If the one with attributes (imaginations) is what is implied, then it will become illusory (non-self). And for the non-attributed, never is it found so, and there is no possibility.

savikalpasya lakṣyatve – if the attributed is the implied, through the Mahavakya. *lakṣyasya* – then the impled one (Self), *syādavastutā* – will be illusory (not real or non-

self). Whatever is endowed with imagination, cannot be real. This is the reason, we do not accept Iswara as 'sarva-kalyaana-gunayukta' – endowed with all the auspicious attributes. Because attribute is non-self, and therefore attributed becomes non-self also. Therefore we are left with the second choice, *nirvikalpasya* – for the non-attributed, *lakṣyatvaṃ* - being the implied, *na dṛṣṭaṃ* - neither is it seen, *na ca sambhavi* - nor is it possible. If it is implied, then it means than it cannot be non-attributed and thus limited. Here we should understand, if the Self is non-attributed, where is the question of it being attributed or non-attributed. Like, if milk is only white, then there is no question possible, is milk white? We do not accept useless adjective (vyartha-visheshana) or adjectified (vyartha-visheshya).

सविकल्पस्य इति । सविकल्पस्य विकल्पेन विपरीतत्वेन कल्पितेन नामजात्यादिना रूपेण सह वर्तत इति सविकल्पम् , तस्य लक्ष्यत्वे वाक्येन बोध्यत्वे लक्ष्यस्य वाक्यार्थतया लक्ष्यस्यावस्तुता स्यात् मिथ्यात्वं स्यात् । द्वितीये दोषमाह - निर्विकल्पस्येति । निर्विकल्पस्य नामजात्यादिना रहितस्य लक्ष्यत्वं न दृष्टं लोके न क्वापि दृष्टम् , न च संभवि उपपद्यमानमपि न भवति । लक्ष्यत्वधर्मवतो निर्विकल्पत्वव्याघातादिति यावत् ॥ ४९ ॥

savikalpasya iti / savikalpasya vikalpena viparītatvena kalpitena nāmajātyādinā rūpeṇa saha vartata iti savikalpam , tasya lakṣyatve vākyena bodhyatve lakṣyasya vākyārthatayā lakṣyasyāvastutā syāt mithyātvaṃ syāt / dvitīye doṣamāha – nirvikalpasyeti / nirvikalpasya nāmajātyādinā rahitasya lakṣyatvaṃ na dṛṣṭaṃ loke na kvāpi dṛṣṭam , na ca sambhavi upapadyamānamapi na bhavati / lakṣyatvadharmavato nirvikalpatvavyāghātāditi yāvat // 49 //

savikalpasya = vikalpena = viparītatvena = kalpitena = nāmajātyādinā rūpeṇa, saha vartata iti savikalpam - Definition for Savikalpa is '*vilpena saha vartata iti savikalpa*'. Vikalpa means viparitatva – contradictory, as said in the Yoga sutra, seeing purity in impure etc. For this there is another synonym kalpitena – imagined. Now it is explained, what is the contradiction or imagined, the name form etc. And that which exists with that Vikalpa is savikalpa. That which is endowed with name and form. *tasya lakṣyatve = vākyena bodhyatve* – if it becomes implied, i.e. if it is understood through the statement. This is not through ny ordinary statement but through the Ultimate statement (Mahavakya) *lakṣyasya vākyārthatayā, lakṣyasyāvastutā syāt = mithyātvaṃ syāt* – if the Self becomes an object of statement, then it will become non-Self, i.e. it will become illusory. If Self is defined by the statement, then it becomes limited, since it is limited it becomes illusory, and thus it becomes non-Self. *dvitīye doṣamāha* – in the second choice too there are defects, that is pointed out here. *nirvikalpasya = nāmajātyādinā rahitasya* – the non-attributed, i.e. that is devoid of the name, form etc., *lakṣyatvaṃ, na dṛṣṭaṃ loke = na kvāpi dṛṣṭam* – non-attributed being the referred one, is not seen in the world, nowhere it is seen. But as said earlier, if it is not seen does not mean it does not exist as seen in Shloka 12. We have not seen the pain or pleasure, but we expereince it and based

on that we accept, and we do not see the atoms or triatoms in normal day light, but when there is light ray, we see the triatoms floating. We accept many things not seen, similar can be the case here, to remove this doubt, *na ca saṃbhavi = upapadyamānamapi na bhavati* – its existence is not possible, it cannot be expereinced. Still if you want to give a benefit of doubt for its existence, *lakṣyatvadharmavato* – the one which exists in lakshya is lakshyatva, and this becomes attribute to which, is referred to here. Then there will be duality, because there is dharma of being lakshyatva and there is dharmi - Self. *nirvikalpatvavyāghātāditi yāvat* – then there will be a contradictory situation of you (Vedanti) accepting the Self which is attributeless to be with attribute.. Vyaagaata is also said as vadato-vyaghaata, is a defect of accepting the impossible or accepting the idea contradictory to what we had accepted already (inconsistent statement). For example, saying I don't have a tongue, you cannot talk if you don't have a tongue, if you said, then there is a contradiction. Or sayin, my mother is a barren woman, this is impossible if she is your mother and you are her son.

If these two options are negated there cannot be any third possibility. We cannot say, both Savikalpa and Nirvikalpa, as they are contradictory to each other and their absence is also not possible. *∥ 49 ∥*

सिद्धान्ती जात्युत्तरत्वान्नेदं चोद्यमिति विकल्पपूर्वकं दोषमाह –

siddhāntī jātyuttaratvānnedaṃ codyamiti vikalpapūrvakaṃ doṣamāha –

siddhāntī - Now Siddhanti answers. Siddhanti means 'siddha anta esham te' – for one who has come to a conclusion. This can be anyone with respect to the text. In Vedanta text siddhanta refers to Vedanti and in nyaya text it is nyayika (logician) etc. *jātyuttaratvāt* - your question itself has the defect. *nedaṃ codyamiti* - therefore, should not be asked, *vikalpapūrvakaṃ doṣamāha* – is showing the defect in the question with choice.

विकल्पो निर्विकल्पस्य सविकल्पस्य वा भवेत् ।

आद्ये व्याहतिरन्यत्रानवस्थात्माश्रयादयः ∥ ५० ∥

vikalpo nirvikalpasya savikalpasya vā bhavet ।

ādye vyāhatiranyatrānavasthātmāśrayādayaḥ ∥ 50 ∥

The choice (you ar making) is it for the attributed or non-attributed. In the former, there is Vyaghata defect. And in the latter there is Anavastha, Aatmaashraya etc defects.

vikalpo – the choice you are making. The choice of is the Self, attributed or non-attributed. *nirvikalpasya* – is it for the non-attributed. Then, as you yourself said, how can there be attribute for non-attributed. *savikalpasya vā bhavet* - or it can be for the attributed. *ādye vyāhatiḥ* - for the former there is contradiction, *anyatrānavasthātmāśrayādayaḥ* - in the latter there is regression ad-infinitum, self-dependence etc. *ātmāśrayādi* - Here it should be understood as, (the defects till regres

ad-infinitum) beginning with the self-dependece. It will start with Anyonyashraya, but if there is no escape, then will lead to Anavastha.

विकल्प इति । सविकल्पस्य वा निर्विकल्पस्य लक्ष्यत्वमिति वा यो विकल्पस्त्वया कृतः, स किं निर्विकल्पस्य, उत सविकल्पस्य भवेत् ? आद्ये प्रथमे पक्षे व्याहतिः त्वयोक्तो व्याघात एवय अन्यत्र द्वितीये पक्षे अनवस्थादयः ।

vikalpa iti / savikalpasya vā nirvikalpasya lakṣyatvamiti vā yo vikalpastvayā kṛtaḥ, sa kiṃ nirvikalpasya, uta savikalpasya bhavet ? ādye prathame pakṣe vyāhatiḥ tvayokto vyāghāta eva; anyatra dvitīye pakṣe anavasthādayaḥ /

savikalpasya vā nirvikalpasya lakṣyatvamiti vā yo vikalpastvayā kṛtaḥ, sa kiṃ nirvikalpasya, uta savikalpasya bhavet - the choice you made that, the defined / implied – Self, is that chioce made for the non-attributed or theattributed. i.e. is it "nirvikalpasya vikalpa" or "savikalpasya - 'vikalpena saha vartata', vikalpa".

ādye prathame pakṣe vyāhatiḥ tvayokto vyāghāta eva; anyatra dvitīye pakṣe anavasthādayaḥ - In the first option, the same defect of Vyaghata (inconsistent statement) which you pointed out satays as it is. And in the second Anavastha (regress ad-infinitum) etc.

Here for the opponent the Lakshya is Self and for the Vedanti the Lakshya is the term vikalpa itself.

तथा हि – सविकल्पस्य विकल्प इत्यत्र विकल्पेन सह वर्तते इत्यत्र तृतीयान्तविकल्पपदेन प्रथमान्तविकल्पपदेन च एक एव विकल्पोऽभिधीयते, द्वौ वा ? *tathā hi – savikalpasya vikalpa ityatra vikalpena saha vartate ityatra tṛtīyāntavikalpapadena prathamāntavikalpapadena ca eka eva vikalpo'bhidhīyate, dvau vā ?*

savikalpasya vikalpa ityatra = vikalpena saha vartate ityatra = tṛtīyāntavikalpapadena prathamāntavikalpapadena ca eka eva vikalpo'bhidhīyate, dvau vā ? - in the statement 'savikalpasya vikalpa' or 'vikalpena saha vartate', is the word 'vikalpa' referred to in the third case (or sixth case in the former), same as the one referred to by the first case or is it different.

savikalpasya vikalpa

    savikalpasya is defined as 'vikalpena saha vartata'
    in the first when we replace it with the above, we have

एक चेत्स्वयमेक एव विकल्पाश्रयविशेषणतया आश्रयः, तदाश्रितो विकल्पश्चेत् तदा आत्माश्रयता

eka cetsvayameka eva vikalpāśrayaviśeṣaṇatayā āśrayaḥ, tadāśrito vikalpaścet tadā ātmāśrayatā;

eka cet = svayameka eva, vikalpāśraya = viśeṣaṇatayā āśrayaḥ, tadāśrito vikalpaścet tadā ātmāśrayatā – if it is same as the one which is referred to as the adjective, and the one in which it is based upon (adjectified), then it is Atmashraya defect.

    vikalpena saha vartata vikalpa

vikalpena is third case singular (Instrumental) and vikalpa is first case singular (Nominative)

Is the one referred to in Instrumental same as Nominative? Then we have the defined and the definition same. This was said as '*jātyuttara*'. Without understanding the definition the defined cannot be understood and without understanding the word in the definition the defined cannot be understood. This is <u>Atmashraya dosha</u> (self dependence defect).

When we aske who is Rama, if our answer is Rama is Rama, then it is of this defect.

द्वौ चेत्तदा तृतीयान्तशब्दनिर्दिष्टस्यापि विकल्पस्य विकल्परूपत्वात् तदाश्रयस्यापि सविकल्पत्वात्तद्विशेषणभूतो विकल्पः किं प्रथमान्तशब्दनिर्दिष्ट एव विकल्प उत ताभ्यामन्यः ? आद्ये अन्योन्याश्रयताय द्वितीयेऽपि धर्मिविशेषणीभूतो विकल्पः – किं प्रथमान्तशब्दनिर्दिष्ट उत तेभ्योऽन्यः ? आद्ये चक्रकापत्तिः, द्वितीये तस्याप्यन्यस्तस्याप्यन्य इत्यनवस्थापात इति ॥ ५० ॥

dvau cettadā tṛtīyāntaśabdanirdiṣṭasyāpi vikalpasya vikalparūpatvāt tadāśrayasyāpi savikalpatvāttadviśeṣaṇabhūto vikalpaḥ kiṃ prathamāntaśabdanirdiṣṭa eva vikalpa uta tābhyāmanyaḥ ? ādye anyonyāśrayatā; dvitīye'pi dharmiviśeṣaṇībhūto vikalpaḥ – kiṃ prathamāntaśabdanirdiṣṭa uta tebhyo'nyaḥ ? ādye cakrakāpattiḥ, dvitīye tasyāpyanyastasyāpyanya ityanavasthāpāta iti ॥ 50 ॥

dvau cet - if they are different, *tadā* – then, *tṛtīyāntaśabdanirdiṣṭasyāpi vikalpasya* – the one that is referred to in third case too, *vikalparūpatvāt* is of the form of vikapla, therefore *tadāśrayasyāpi savikalpatvāt* – its base too is savikalpa, and thus, *tadviśeṣaṇabhūto vikalpaḥ* - thet adjective which is used for it, *kiṃ prathamāntaśabdanirdiṣṭa eva vikalpa uta tābhyāmanyaḥ ?* - is it same as the one referred to with first case or is it different from that. *ādye anyonyāśrayatā* - if it is first (same) it is defect of <u>Anyonshraya dosha</u> (self-dependence).

Now if they are accepted to be different, and vikalpena is third case singular (Instrumental) is understood through vikalpa is first case singular (Nominative) And vikalpa is first case singular (Nominative) in understood through vikalpena is third case singular (Instrumental).

Vikalpena$_{31}$ -> vikalpa$_{11}$ and Vikalpena$_{31}$ <- vikalpa$_{11}$ This is <u>Anyonya-aashraya dosha</u> – the defect of inter-dependence.

On explaining about Rama, if we answer he is son of Dasharatha, and who is Dasharatha? Father of Rama, then it falls under this defect.

dvitīye'pi dharmiviśeṣaṇībhūto vikalpaḥ – kiṃ prathamāntaśabdanirdiṣṭa uta tebhyo'nyaḥ ? - again, if it the second one refered to with third cae, then again is it same as the one in first case or is it different. *ādye cakrakāpattiḥ* - if it is former it will be chakraka dosha (cyclic defect).
<u>savikalpasya vikalpa
vikalpena saha vartata</u>

Now <u>vikalpena</u> the adjective is again expanded and not the adjectified vikalpa, because there again we have a question, is it savikalpa or nirvikalpa. And since we are not entering into the second choice, we expand it as -

Vikalpena$_{31}^{1}$ saha vartata vikalpena$_{31}^{2}$ saha vartata vikalpa$_{11}$

Vikalpena$_{31}^{1}$ -> vikalpena$_{31}^{2}$ -> vikalpa$_{11}$ -> Vikalpena$_{31}^{1}$ This is <u>chakraka-dosha</u> - the cyclic defect.

Who is Rama? Son of Dasharatha. Who is Dasharatha? Father-in-law of Sita. Who is Sita? Wife of Rama, this explaination falls under this category of defect.

dvitīye tasyāpyanyastasyāpyanya ityanavasthāpāta iti - if it is second (the other third case), then its base too is savikalpa, therefore there will another third case for that, end et al, thus <u>Anavastha dosha</u> (regress ad-infinitum).

And therefore we go to the next stage by expanding the first vikalpena,

Vikalpena$_{31}^{1}$ saha vartata vikalpena$_{31}^{2}$ saha vartata vikalpena$_{31}^{3}$ saha vartata vikalpa$_{11}$

Vikalpena$_{31}^{1}$ -> vikalpena$_{31}^{2}$ -> vikalpena$_{31}^{3}$ -> Vikalpena$_{31}^{\cdots}$ This is <u>anavastha-dosha</u> - the defect of regress ad-infinitum.

Who is Rama? Son of Dasharatha. Who is Dasharatha? Father of Lakshman. Who is Lakshman? Brother-in-law of Sita. Who is Sita? Daughter of Janaka. Who is Janaka? King of Mithila. And so on and so forth, this explaination falls under this category of defect.

This can also be understood to be in the same nominative case ending. Thus, instead of vikalpena sa vartata, we can replace it with vikalpa vishishta. It will be in Visheshana – vidheya sambandha (relation of adjective and adjectified).

There are only two ways to answer the opponents question, here. Either to keep ones mouth shut or to use Vithanda (refuting / negating argument). The dialog can be of three types, 1) Vada – between two equals desiring to know the truth 2) Jalpa – between two people trying to win the dialog, by negating others stand and supporting ones own stand and 3) Vithanda – by the one who is not intrested in estblishing anything but only refuting others stand. This third type is used here to establish, the question of the opponent is not possible here. *|| 50 ||*

Vedanti adds more to this list of inconclusive things.
न केवलमत्रैवेदं दूषणम्, अपि तु सर्वत्रैवंविदविकल्पपूर्वकं दूषणं प्रसरतीत्याह —
na kevalamatraivedaṃ dūṣaṇam, api tu sarvatraivaṃvidavikalpapūrvakaṃ dūṣaṇaṃ prasaratītyāha —
na kevalamatraivedaṃ dūṣaṇam, - this defect does not end here, *api tu* - but, *sarvatraivaṃvidavikalpapūrvakaṃ dūṣaṇaṃ prasaratītyāha* – in other places too this kind of negations through choice takes place, is explained.

इदं गुणक्रियाजातिद्रव्यसंबन्धवस्तुषु ।

समं तेन स्वरूपस्य सर्वमेतदितीष्यताम् ॥ ५१ ॥

idaṃ guṇakriyājātidravyasambandhavastuṣu /

samaṃ tena svarūpasya sarvametaditīṣyatām // 51 //

This defect is common in other places like attribute, action, class, substance and association. Therefore, it is logical to accept these to be the nature of the Self.

idaṃ - this defect, *guṇakriyājātidravyasambandhavastuṣu* - in attribute, action, class, substance, association and objects. Here the vastu is not a common word for each of guna etc if we accept the vaisheshika school of logicians, because they accept a vishesha substance. And the vastu is not to be confused with the Self in Vedanta as in 'vastu-tantra' or 'vastu-svarupa' or 'vastu-tattva'. *samaṃ* - is common, *tena* – therefore, *svarūpasya sarvametaditīṣyatām* – these should be accepted to be the nature of the Self.

These are things the logicians accept, and we are not interested in condemning them. We are interested in establishing the non-attributed Self. All these have no real existence, and therefore they cannot be different from the substratum. As the superimposed does not add something to or taint the substratum.

इदम् इति । इदं विकल्पदूषणजातं गुणक्रियाजातिद्रव्यसंबन्धवस्तुषु गुणादिसंबन्धान्तेषु पञ्चसु वस्तुषु समम् ।

idam iti / idaṃ vikalpadūṣaṇajātaṃ guṇakriyājātidravyasambandhavastuṣu

guṇādisambandhānteṣu pañcasu vastuṣu samam /

idaṃ vikalpadūṣaṇajātaṃ - all these group of imagined that has defect, *guṇakriyājātidravyasambandhavastuṣu = guṇādisambandhānteṣu pañcasu vastuṣu* – in all the five things starting from the Guna till the Sambandha, i.e., Guna – attribute, Kriya – action, Jati – class, Dravya – substance and Sambandha – assocaition, *samam* - is common.

तथा हि – गुणः किं निर्गुणे वर्तते, अथवा गुणवति ? क्रियाऽपि क्रियारहिते वर्तते, क्रियावति वा ? आद्ये व्याघातः, अन्यत्रात्माश्रयादय इति सर्वत्र चैवमूह्यम् ।

tathā hi – guṇaḥ kiṃ nirguṇe vartate, athavā guṇavati ? kriyā'pi kriyārahite vartate, kriyāvati vā ? ādye vyāghātaḥ, anyatrātmāśrayādaya iti sarvatra caivamūhyam / tathā hi – this is how we use the above said logic in all these places. *guṇaḥ kiṃ nirguṇe vartate, athavā guṇavati ?* – does the attribute exist in the non-attributed or attributed. *kriyā'pi kriyārahite vartate, kriyāvati vā ?* – and the action too, does it exist in the actionless or one with action. *ādye vyāghātaḥ* - in the first, we will have the defect of Vyaghata. *anyatrātmāśrayādaya* - in the latter defects like self-dependence etc. *iti sarvatra caivamūhyam* – it should be understood similarly in other places too (in class,

substance and association) *nanvidamasaduttaraṃ cetkiṃ saduttaramityāśaṅkya – tena iti /*

नन्विदमसदुत्तरं चेत्किं सदुत्तरमित्याशङ्क्य – तेन इति । तेन एवं विकल्पस्यासंगतत्वेन एतद्गुणादिकं सर्व स्वरूपस्येति इष्यताम् , गुणादयः सर्वे वस्तुस्वरूपे वर्तन्ते इत्यभिप्रायः ॥ ५१ ॥

nanvidamasaduttaraṃ cetkiṃ saduttaramityāśaṅkya – tena iti / tena evaṃ vikalpasyāsaṃgatatvena etadguṇādikaṃ sarvaṃ svarūpasyeti iṣyatām , guṇādayaḥ sarve vastusvarūpe vartante ityabhiprāyaḥ // 51 //

But this is 'jatiyuttara' or 'asad-uttara', and answer that is for the sake of answering or wrong answer. *nanvidamasaduttaraṃ cetkiṃ saduttaramityāśaṅkya* –Therefore, if this is wrong answer then what is right answer. *tena evaṃ vikalpasyāsaṃgatatvena* – Therefore, thus these choices (imaginations) are not proper, *etadguṇādikaṃ sarvaṃ* - all these attribute etc, *svarūpasyeti iṣyatām* - should be accepted to be of the Self. Swarupa sambandha meeans 'swarupasya idam iti' – that which inherent nature of that, this is accepted by the logicians as 'Taadatmya'. *guṇādayaḥ sarve vastusvarūpe vartante ityabhiprāyaḥ* - i.e., all these attribute etc., exists as the inherent nature of the Self. *// 51 //*

भवत्वेवमन्यत्र, प्रकृते किमायातमित्यत आह –
bhavatvevamanyatra, prakṛte kimāyātamityata āha –
bhavatvevamanyatra – let it be so, in other place. The guna etc. be of the nature of Self. According to Vedanta 'guna guninor abhedhaat' – attribute is not different from attributed. Because for us, effect is not different from cause as explained in the Bashya as 'karya-karana-ananyatva'. *prakṛte kimāyātamityata āha* – what is it for us here in this place, is explained.

विकल्पतदभावाभ्यामसंस्पृष्टात्मवस्तुनि ।
विकल्पितत्वलक्ष्यत्वसंबन्दाद्यास्तु कल्पितः ॥ ५२ ॥

vikalpatadabhāvābhyāmasaṃspṛṣṭātmavastuni /

vikalpitatvalakṣyatvasaṃbandādyāstu kalpitaḥ // 52 //

The Self is not tainted by Vikalpa and devoid of Vikalpa, because imagination-ness, implied-ness and associaiotion-ness etc. are imagined (super-imposed on the Self) too.

Vikalpatadabhāvābhyām – Imagined and its absence. The one we saw as Savikalpa, and Nirvikalpa. The logicians accept Pariyogi – yasya-abhaava – the object of absence and Anuyogi – yasmin-abhaava – in which that absence is seen. Here the Pratiyogi – object

of absence may be of existence or absence, but the Anuyogi can only be existence it being the substratum. *asaṃspṛṣṭātmavastuni* – in the Self which is not touched by it, *vikalpitatvalakṣyatvasambandādyāstu* – being imagination-ness, implied-ness and association-ness etc. ness means the class, which accepted by the logicians and not in a similar way by Vedanti. We are repeating the idea as accepted by logicians and not accepting it, because in class we accept 'saapekshika nityatva' – comparitive eternality. The reason we do not accept class is, the definition for jati (class) is – 'nityam ekam anekanugatam' – eternal, one and existing in many, for Vedanti nothing is eternal other than the Self. *kalpitaḥ* - they are imagined (super-imposed).

विकल्पेति । विकल्पतदभावाभ्यां विकल्पेन विकल्पाभावेन च असंसृष्टात्मवस्तुनि संस्पर्शरहिते परमात्मवस्तुनि ।

vikalpeti / vikalpatadabhāvābhyāṃ vikalpena vikalpābhāvena ca asaṃspṛṣṭātmavastuni saṃsparśarahite paramātmavastuni vikalpitatvalakṣyatvasambandhādyāḥ /

vikalpatadabhāvābhyāṃ = vikalpena vikalpābhāvena ca – by the Vikalpa and its absence. *asaṃspṛṣṭātmavastuni = saṃsparśarahite paramātmavastuni* - in the Self, which is not associated with them. In Bhashya it is said 'tama-prakashavad viruddha svabhaavayo' – like darkness and light they (the Avidya and Self) have contradictory nature. And the loci of Avidya is accepted to be Self, and this is also imagined, that is why it is said, 'asaṃspṛṣṭātmavastuni'. This is a funny situation, if they aer of contradictory nature, then the Self should itself, negate the Ignorance, and not be its loci. This should be understood here, the Knowledge is not in itself enemy to the Ignorance, but the thought function of form of Knowledge is.

विकल्पितत्वलक्ष्यत्वसंबन्धाद्याः । तत्र विकल्पितत्वं नाम सविकल्पस्य वा निर्विकल्पस्य वेति पूर्वोक्तेन विषयीकृतत्वम् । लक्ष्यत्वं लक्षणावृत्त्या ज्ञाप्यत्वम् । संबन्धः संयोगादिः । 'आदि'शब्देन द्रव्यादयो गृह्यन्ते । 'तु'शब्दोऽवधारणे ।

vikalpitatvalakṣyatvasambandhādyāḥ / tatra vikalpitatvaṃ nāma savikalpasya vā nirvikalpasya veti pūrvoktena viṣayīkṛtatvam / lakṣyatvaṃ lakṣaṇāvṛttyā jñāpyatvam / sambandhaḥ saṃyogādiḥ / 'ādi'śabdena dravyādayo gṛhyante / 'tu'śabdo'vadhāraṇe /

vikalpitatvalakṣyatvasambandhādyāḥ - The attribute-ness, implied-ness, association-ness etc. *tatra vikalpitatvaṃ nāma savikalpasya vā nirvikalpasya veti pūrvoktena viṣayīkṛtatvam* - here the term 'vikalpitatva' means, the one that was mentioned earlier, is it of the Savikalpa or Nirvikalpa. *lakṣyatvaṃ lakṣaṇāvṛttyā jñāpyatvam* - implied-ness means, that which is reminded through the implication. The whole discussion started in understanding the implied meaning of the words 'tat' and 'tvam'. To remove the misunderstanding of duality here, as the implied (lakshya) and the implication (lakshana), it is said 'it is reminded' and not said as 'siddhatva' - established. There are two types of

vrtti accepted in understanding the meaning of the word, 1) shakti and 2)lakshana. Latter we saw in shloka 42, as to be of three types. The former shakti is also referred to as padartha (word-meaning). Logicians accept this shakti as 'shakya sambandha' – the possible connection, between the word and the object. Here they say, this word should mean this object such Iswaras will is called as shakti. Because this is not functioning to give the knowledge, therefore we take refuge in Lakshana-vrtti. But why the vrtti here? The thought function which is the transformation of the inner-organ is vrtti. According to the funcition it performs, it gets different names, as mind, intellect, memory and ego. This was seen earlier. This vrtti travels till the object through the sense-organs. And here, two functionalities take place, 1) vrtti-vyaapti – when we say the word 'pot', the thought function of the 'pot' takes place, the word – object association. and 2) phala-vyaapti – and when the word 'pot' is said, the mind takes the form of the form 'pot'. In all the places both these will take place, except in the case of Self, and things unknow, where we will only have the former vrtti-vyaapti and not the latter phala-vyaapti and that is why we call it anirvacaniya – inexplicable. The creation is inexplicable and the Self too, but the difference is that gets the definition 'sad-asadbhyam anirvacaniyam' – cannot be explained as existence or non-existence, but the Self is 'satyam brahma' – Self is existence But again, we accept Self as 'sat' – existence, to differentiate it from non-existence. Even if we accept it as sat, it is not an attribute, but the inherent nature as said here. And this is why it is said 'jnaapyatvam'.

The knowledge is gained through the association of the Vedantic Ultimate statement with the sense-organ of hearing. And this knowledge removes ignorance. And this is through the laksahaana-vrtti, where there is no thought function of the form of form (aakaara). This lakshana-vrtti is of the form of 'akhandaakaara-vrtti' – the thought function of limitless, of the form consiousness form (cidaakaara). And this happens once, and not again and again, because this vrtti is 'sva para nivartya' – negator of itself and other thought functions.

sambandhaḥ saṃyogādiḥ - Association means, 'samyoga' - seperable relationship, e.g. association of two hands, 'samavaaya' – inseperable relationship, e.g. the colour and the objects. *'ādi'śabdena dravyādayo gṛhyante* – with the word 'adi' – etc., dravya (substance) etc. are accepted. *'tu'śabdo'vadhāraṇe* – the term 'tu' is to reiterate. That all these are defintely imagined.

तत्र द्रव्यं नाम गुणानामाश्रयो द्रव्यं, समवायिकारणं द्रव्यमिति वा तार्किकैलक्षितम् य कर्मव्यतिरिक्तत्वे सति जातिमात्राश्रयो गुणः, नित्यमेकमनेकवृत्ति सामान्यमिति लक्षिता जातिः, संयोगवियोगयोरसमवायिकारणजातीयं कर्म इति लक्षिता क्रिया, एते सर्वे स्वरूपे कल्पिता एवेत्यर्थः ॥ ५२ ॥

tatra dravyaṃ nāma guṇānāmāśrayo dravyaṃ, samavāyikāraṇaṃ dravyamiti vā tārkikairlakṣitam ; karmavyatiriktatve sati jātimātrāśrayo guṇaḥ, nityamekamanekavṛtti sāmānyamiti lakṣitā jātiḥ, saṃyogaviyogayorasamavāyikāraṇajātīyaṃ karma iti lakṣitā kriyā, ete sarve svarūpe kalpitā evetyarthaḥ ॥ 52 ॥

tatra dravyaṃ nāma guṇānāmāśrayo dravyam - here dravya (sunstance) is that which is the base for the aguna (attributes). Dravya is Guni, the ine which has the attributes. *samavāyikāraṇaṃ dravyamiti vā tārkikairlakṣitam* – or according to the logicians, it is defined as the one which is the casue for the non-seperable relationship (samavaya sambandha). After explaining what dravya is, we answered it with another new term guna, so question about that is raised and answered. All the objects of the world, like cloth, pot etc. *karmavyatiriktatve sati jātimātrāśrayo guṇaḥ* - that which is being different from action, but is dependent only on the class (jati). For example, red, blue etc colours, fragrance etc. There are two new terms introduces, karma and jati, to answer these. *nityamekamanekavṛtti sāmānyamiti lakṣitā jātiḥ* - the which is eternal, one and exists in many things and is also called as general (saamanya) is Jati. The cow-ness of the cow, which is one, eternal – stays even when the cow is dead, and exists in many cows. *saṃyogaviyogayorasamavāyikāraṇajātīyaṃ karma iti lakṣitā kriyā* – that which is the cause for seperation and association is Karma (action) and this is referred to as Kriya (activity). The karmas are accepted by logicians as of three types 1) samavaayi, 2) asamavaayi and 3) nimitta, for vedanti the last two are accepted to be one nimitta. *ete sarve svarūpe kalpitā evetyarthaḥ* - all these are imagined only in the inherent nature of Self. *// 52 //*

The opponent asked, when discussion about the vikalpa, what is to the current discussion? and after answering, he is is again asking -

एतावता ग्रन्थसंदर्भेण किमुक्तं भवतीत्याकाङ्क्षायां फलितमाह —

etāvatā granthasaṃdarbheṇa kimuktaṃ bhavatītyākāṅkṣāyāṃ phalitamāha –

etāvatā granthasaṃdarbheṇa - till this point of the text, *kimuktaṃ bhavati* - what is being said (or established), *ityākāṅkṣāyāṃ phalitamāha* – when this is the doubt, the end result is explained.

इत्थं वाक्यैस्तदर्थानुसंधानं श्रवणं भवेत् ।
युक्त्या संभावितत्वानुसंधानं मननं तु तत् ॥ ५३ ॥

itthaṃ vākyaistadarthānusaṃdhānaṃ śravaṇaṃ bhavet /

yuktyā sambhāvitatvānusaṃdhānaṃ mananaṃ tu tat // 53 //

Thinking (inquiring) about the meaning of the words of the statements thus is called as Shravana (listening). And logically coming to the conclusion of it being right is called as Manana (reflection).

itthaṃ - thus. Here when giving a conclusion the author wants to introduce us to the Shravana etc, then he should have started with 'shravanam naama' etc., but he starts with the word 'ittha', which carries forward all the previous discussion. People take this

'sharavana' very easily, but it is to be done in the said way, through inquiry and not just listen to the statements, without understanding the purport. Because, it is not just understanding 'Self is one non-dual' without grasping the true implied intention. We cannot 'use' the world, saying it is just an illusion. Because, just listening to 'Self is one' does not give the Viveka (discriminative knowledge) and the 'world is illusory' does not give the Vairagya (dipassion). And this is why, we are introduce to 'tat tvam asi' after explaining Anvaya and Vyatireka. *vākyaistadarthānusaṃdhānaṃ* - inquiry in the statements to understand the purport, *śravaṇaṃ bhavet* - is called as Shravana (listening). This shravana is of two types 1) secondary – listening to the statements. and 2) primary - We define this Shravana as 'षड्विधतात्पर्यलिङ्गैः वेदन्तवाक्यानाम् अद्वितीय प्रत्यगभिन्ने ब्रह्मणि तात्पर्य अनुकूल चेतोवृत्तिः' ṣaḍvidhatātparyaliṅgaiḥ vedantavākyānām advitīya pratyagabhinne brahmaṇi tātparya anukūla cetovṛttiḥ' – the conducive thought function to understand the purport of the Vedantic statements to establish the non-dual Self using the six-pointer logic. It is to use the six-pointers that are used to understand the meaning of a statement. These are 1) upakrama-upasamhara – beginning and conclusion. There is always a syncronization between them. Example Chandogya Upanishad - starts with 'sad eva idam agra āsīt ekam eva advitīyam' – only the Self remained as one non-dual before the creation, till 'aitadātmyam idam sarvam' – all this is Self. 2) abhyaasa – repetetion,'tat tvam asi' is repeated nine times. 3) apoorvata – speaciality. 'śraddhatsva' – have surrender and 'ācāryavān puruṣo veda' – a person with a preceptor understands. 4) phalam – result. 5) arthavada – praising or denouncing statement and 6) upapatti – logic. This Shravana removes the doubts arising with respect to the Pramana (means of right knowledge), the vedantic statements that they teach the non-duality between the Jiva and Brahman. *yuktyā sambhāvitatvānusaṃdhānaṃ* - through logic, seeing the statements to refer to the non-dual Self, What the Vedanta teaches is it even possible or not? Is Self real or not? Is the world illusory or real? Etc, these kinds of doubts are removed through Manana. Manana removes doubts arising about the Prameya (object of knowledge). *mananaṃ tu tat* - is definitely Manana (reflection).

इत्थम् इति । इत्थं 'जगतो सदुपादानम्' (प्र उ – १.४४) इत्यादिग्रन्थजातोक्तप्रकारेण वाक्यैः तत्त्वमस्यादिवाक्यैस्तदर्थानुसंधानं तेषां वाक्यानामर्थस्य जीवब्रह्मणोरेकत्वलक्षणस्यानुसंधानं श्रवणं भवेत्।

ittham iti / itthaṃ 'jagato sadupādānam' (pra u – 1.44) ityādigranthajātoktaprakāreṇa vākyaiḥ tattvamasyādivākyaistadarthānusaṃdhānaṃ teṣāṃ vākyānāmarthasya jīvabrahmaṇorekatvalakṣaṇasyānusaṃdhānaṃ śravaṇaṃ bhavet/

ittham - thus. Means, *'jagato sadupādānam' (pra u – 1.44) ityādigranthajātoktaprakāreṇa* - from the shloka of the text 1.44, till the current shloka. Here, the idea of hoce is negated, should it be read or should it not be. Because, normally we are only interested in hearing or studying about the Self, and not the logical debate regarding the knowledge of the Self. *vākyaiḥ tattvamasyādivākyaiḥ* - from the

statements like 'tat tvam asi' It is not just any statement or a statement from the Vedas, but only from the statements that establish the identity of Jivan and Brahman. There are two kinds of statements in Upanishads 1) 'Avaantara' – that which discusses on side, either of the Jiva, Brahman or world. And 2) Mahavakya – Ultimate sentence, that which discusses the identity between the Jiva and Brahman. *tadarthānusaṃdhānaṃ = teṣāṃ vākyānāmarthasya = jīvabrahmaṇorekatvalakṣaṇasya anusaṃdhānaṃ* - inquiry into the meaning of those statements, in the form of identity between the individual self and absolute Self. , *śravaṇaṃ bhavet* – is called as Shravana - listening. Generally Manana takes place along with Shravana like understanding a joke immediately after listening to it, sometimes it does take place later, like understanding a joke hours after listening to it.

युक्त्या 'शब्दस्पर्शादियो वेद्याः' (प्र उ – १.३) इत्यादिना 'परापरात्मनोरेवं युक्त्या संभावितैकता' (प्र उ – १.४३) इत्यन्तेन ग्रन्थसंदर्भेणोक्तप्रकारेण संभावितत्वानुसंधानं श्रुतस्यार्थस्योपपद्यमानत्वज्ञानं यदस्ति, तत् तु मननमित्युच्यते ॥ ५३ ॥

yuktyā 'śabdasparśādayo vedyāḥ' (pra u – 1.3) ityādinā 'parāparātmanorevaṃ yuktyā sambhāvitaikatā' (pra u – 1.43) ityantena granthasaṃdarbheṇoktaprakāreṇa sambhāvitatvānusaṃdhānaṃ śrutasyārthasyopapadyamānatvajñānaṃ yadasti, tat tu mananamityucyate ॥ 53 ॥

yuktyā – through the logic. Though we do use logic, it is important that it is in accordance with the vedantic teaching. *'śabdasparśādayo vedyāḥ' (pra u – 1.3) ityādinā* - beginning with the shloka 3. *'parāparātmanorevaṃ yuktyā sambhāvitaikatā' (pra u – 1.43) ityantena* – till shloka 43. *granthasaṃdarbheṇoktaprakāreṇa* - whatever is said in this context of the text. But, from the later shloka 43, it is Shravana (listening) and before that whatever said is Manana (reflection), does not seem logical. This method is seen in Taiteriya Upanishad, where after explaining the Self and its nature in the second chapter, the third chapter deals with the means to understand this Self. *sambhāvitatvānusaṃdhānaṃ = śrutasyārthasyopapadyamānatvajñānaṃ* - the understanding of the possibility of the Self as established in the Shruti. *Yadasti* - that which is seen. *tat tu mananamityucyate* - is called as Manana (reflection). The definition of Manana is 'प्रत्यग्-ब्रह्मैक्य साधक बोधक युक्तिभिः सदा अद्वितिय ब्रह्मात्मैक्य अनुसन्धानम् pratyag-brahmaikya sādhaka bodhaka yuktibhiḥ sadā advitiya brahmātmaikya anusandhānam' – through the inquiry of the statements, that etablishes and negates the identity of individual self and Absolute Self, always reflectng on the non-dual identity of Brahman and Atma. ॥ 53 ॥

इदानीं निदिध्यासनमाह –
idānīṃ nididhyāsanamāha –
idānīṃ nididhyāsanamāha – Now Nidhidgyasana (contemplating) is explained.

ताभ्यां निर्विचिकित्सेऽर्थे चेतसः स्थापितस्य यत् ।
एकतानत्वमेतद्धि निदिध्यास्सनमुच्यते ॥ ५४ ॥

tābhyāṃ nirvicikitse'rthe cetasaḥ sthāpitasya yat /

ekatānatvametaddhi nididhyāssanamucyate // 54 //

Establishing the mind in the object that we have come to a clear understanding through both the means (listening and reflecting), is called as contemplating.

tābhyāṃ - through both of them, the aforesaid Shravana (listening) and Manana (reflecting). *nirvicikitse'rthe* - in the clear understanding we have gained thus. What is the necessity for this Nidhidhyasana, if we have already gained the clear understanding? Though through the listening and reflecting we have gotten rid of the doubt regarding the PRamana and Prameya, respectively and thus we have no doubts. Still, there is this erronwous cognition which we have from eternality called viparita-gnaana, this should be removed. And contemplation gets rid of this. *cetasaḥ* - the mind, *sthāpitasya yat* - having established in it. *Ekatānatvam* – the single pointed. Like a flow of oil falling freely from an oil barrel. *etaddhi nididhyāssanamucyate* – is called as Nidhidhyasana (contemplating).

ताभ्याम् इति । ताभ्यां श्रवणमननाभ्यां निर्विचिकित्से निर्गता विचिकित्सा संशयो यस्मादसौ निर्विचिकित्सः, तस्मिन् अर्थे विषये चेतः स्थापितस्य धारणावतश्चेतसः 'देशसंबन्धश्चित्तस्य धारणा' इति पतञ्जलिनोक्तत्वाद्यदेकतानत्वं एकाकारवृत्तिप्रवाहवत्त्वं एतन्निदिध्यासनमुच्यते । हि प्रसिद्धं योगशास्त्रे 'तत्र प्रत्ययैकतानता ध्यानम्' इति ॥ ५४ ॥

tābhyām iti / tābhyāṃ śravaṇamananābhyāṃ nirvicikitse nirgatā vicikitsā saṃśayo yasmādasau nirvicikitsaḥ, tasmamin arthe viṣaye cetaḥ sthāpitasya dhāraṇāvataścetasaḥ 'deśasambandhaścittasya dhāraṇā' iti patañjalinoktatvādyadekatānatvaṃ ekākāravṛttipravāhavattvaṃ etannididhyāsanamucyate / hi prasiddhaṃ yogaśāstre 'tatra pratyayaikatānatā dhyānam' iti // 54 //

tābhyāṃ = śravaṇamananābhyāṃ - through the listening and reflecting. *nirvicikitse = nirgatā, vicikitsā = saṃśayo yasmādasau nirvicikitsaḥ* - from which the doubts are completely removed. There is neither doubt not erronious knowledge about the identity of the Pramata (knower) and Prameya (object of knowledge). *tasmamin arthe = viṣaye* - in that understanding. *cetaḥ sthāpitasya* - establishing the mind. *dhāraṇāvataścetasaḥ* - the mind in Dharana. What is dharana? *'deśasambandhaścittasya dhāraṇā' iti patañjalinoktatvād* - as said by Sri Patanjali Maharshi in Yoga Sutra 'placing the mind in one place is called dharana'. The Samadhi here and in Yoga Sutra are different. It is said in the commentary of Yoga Sutra called TattvaVaisharadi 'That which is gained through the meditation done in mind, about the nature of ones self, which is devoid of any imagination (of differentiating the meditated and meditation) is called as Samadhi'. And in Vedanta Samadhi is - the identity between the knower and the object of knowledge along with the knowledge. Or giving-up the knower and the knowledge and be as the known. The reason for this difference in Yoga and Vedanta is, yoga accepts the

Purusha (Atma) to be expereincer, though not a doer. *yadekatānatvaṃ* = *ekākāravṛttipravāhavattvaṃ* - having a flow of thought function of the same form. *etannididhyāsanamucyate* - this is what is called as Nidhidhyasana (contemplating). This nidhidhyasana is defined as 'भेद प्रत्यय अनन्तरित ब्रह्माकार प्रत्यय प्रवाहः bheda pratyaya anantarita brahmākāra pratyaya pravāhaḥ' – the thought function of Self that is not distrubed by another different thought function of duality. In Yoga there are seven planes of mind that are acccepted, where the first three are not eligible for Samadhi. In Vedanta too some accept similar seven planes – 1) Shubeccha – Saadhana-catushtaya sampatti (Aquiring the four pre-requisites) 2) Vicarana – Shravana and Manana (Listening and Reflecting) 3) Tanumaanasi – Nidhidhyasana (Contemplating). Till this there is no Samadhi From here it is only Samadhi with little difference 4) Satvaapatti – Samadhi till one practices. The one in this Samadhi is called as Brahmavid. 5) Asamsakti - one wakes from Samadhi by oneself. The one in this Samadhi is called as Brahmavidvara. 6) PadaarthaBhaavana - one wakes from Samadhi by because of others. The one in this Samadhi is called as Brahmavidvarenya. and 7) Turiya – there is no entering and exiting the Samadhi. The one in this Samadhi is called as Brahmavidvarishta. *hi prasiddhaṃ yogaśāstre 'tatra pratyayaikatānatā dhyānam' iti* - the term 'hi' is to show that it is famous, in the Yoga Sutra in the sutra 'there the continous flow of one thought is called as Dhyana'. In the sutra 'tatra' – there, means in the object of dhyana, the dhyeya. // 54 //

For any knowledge the objectle is either the doubt or the erroneous knowledge, when both of them are comletely removed, in this state.

तस्यैव निदिध्यासनस्य परिपाकदशारूपं समाधिमाह –

tasyaiva nididhyāsanasya paripākadaśārūpaṃ samādhimāha –

tasyaiva - for that very, *nididhyāsanasya paripākadaśārūpaṃ* - of the form of the fructification of the nidhidhyasana. And effort is the obstacle, because it is based on desire. Because we want the Self along with the other worldly happiness. Thus the fructification takes place when the effort ceases to exist, because of the absence of desire. *samādhimāha* – Samadhi is explained.

ध्यातृध्याने परित्यज्य क्रमाद्ध्येयैकगोचरम् ।
निवातदीपवच्चित्तं समाधिरभिधीयते ॥ ५५ ॥

dhyātṛdhyāne parityajya kramāddhyeyaikagocaram /

nivātadīpavaccittaṃ samādhirabhidhīyate // 55 //

Leaving both the meditator and the meditation, objectfiying only the meditated, placing the mind like the lamp place in windless place, is called as Samadhi.

dhyātṛdhyāne - both the meditator and meditation, *parityajya* – completely giving-up, *kramāddhyeyaikagocaram* - in order, when only the Meditated remain. *nivātadīpavaccittaṃ* - in a place without wind. If there is lot of air or if there is completely no air, the lamp will not glow. Therefore, mind should be like the unflikering lamp placed in a windless place. This comes after coming out of the different mental states of Manolaya – lullness of mind as in sleep and ManoRajya – building castle in the sky (daydreaming) and finally should achieve Manonasha – annihilation of mind, by seeing it as Mithya. *Samādhirabhidhīyate* – is called as Samadhi. Here the Swarupa – nature of the Samadhi is said and not the definition, which is shown in TriptiDeepa Prakarana.

ध्यातृध्याने इति । निदिध्यासने तावद्धूयाता ध्यानं ध्येयं चेति त्रितयं भासते,

dhyātṛdhyāne iti | nididyāsane tāvaddhyātā dhyānaṃ dhyeyaṃ ceti tritayaṃ bhāsate,

nididyāsane tāvad - in Nidhidhyasana, *dhyātā dhyānaṃ dhyeyaṃ ceti tritayaṃ bhāsate* – all the three, the trininity of knower, knowledge and known shine. And in Samadhi there is absence of this Trinity. The Dhyata is 'aabhaasa sahita antakkarana' - Chidabhasa associated inner-organ, since here in Pancadashi Abhaasavaada is accepted. The reflection of the Kuthastha (Self) on the Avidya or intellect is called as Chidabhaasa. Dhyana is the undisturbed single-pointed thought function which takes place in this state. Dhyeya is the object of meditation, and according to Yoga Sutra, it can be Iswara also as said in sutra 'iśvara praṇidhānāt vā'. Which Iswara should be worshipped, shiva or vishnu? For this doubt Patanjali Maharshi himself says in a later sutra, this meditated can be anything as it is said 'yathā abhimata dhyānāt vā'. This is why we see people worshipping trees, brick, stone, trident etc. For the Vedanti it is Paramatma. All these three are seel to be shining in the Nidhidhyasana.

तत्र यदा चित्तमभ्यासवशेन ध्यातृध्याने ध्यातारं ध्यानं च क्रमात् परित्यज्य ध्येयैकगोचरं ध्येयमेकमेव गोचरो विषयो यस्य तत्तथाविधं भवति, तदा समाधिरित्युच्यते ।

tatra yadā cittamabhyāsavaśena dhyātṛdhyāne dhyātāraṃ dhyānaṃ ca kramāt parityajya dhyeyaikagocaraṃ dhyeyamekameva gocaro viṣayo yasya tattathāvidhaṃ bhavati, tadā samādhirityucyate |

tatra - in that Nishidhyasana trinity, *yadā cittamabhyāsavaśena* - when the mind due to its practice. And by this 'abhyāsavaśena' – due to log time practice, all the mystical expereinces are negated. This is said in Yoga sutra 'sa tu dīrghakāla nairantarya satkāra sevito dṛḍhabhūmiḥ' – it (Samadhi) should be practiced for longertime, continuosly, with great care only then will one get established in that. *dhyātṛdhyāne = dhyātāraṃ dhyānaṃ ca* - the meditator and meditation, *kramāt parityajya* - giving-up in that order, *dhyeyaikagocaraṃ = dhyeyamekameva gocaro = viṣayo yasya tattathāvidhaṃ bhavati* – when there is nothing other than the thought function of the meditated. The possibility of existence of thought function even in Samadhi is explained in the next shloka. *tadā*

samādhirityucyate – Then it is called as Samadhi. This Samadhi is called as 'Saakshaatkara' too.

तत्र दृष्टान्तः – निवातेति । वायुरहिते प्रदेशे वर्तमानो दीपो यथा निश्चलो भवति तद्वदित्यर्थः ॥ ५५ ॥

tatra dṛṣṭāntaḥ – nivāteti / vāyurahite pradeśe vartamāno dīpo yathā niścalo bhavati

tadvadityarthaḥ ॥ *55* ॥

tatra dṛṣṭāntaḥ – An example for this. *vāyurahite pradeśe vartamāno dīpo yathā niścalo bhavati tadvadityarthaḥ* - like the lamp placed in a windless place, similar is this. Where will this state of being 'dhyeyaikagocaram' be? In the mind? No. The mind ceases to exist. And there is no possibility of the mind to come bace tolife again. When everything other than the Self, ceases to exists, or is illusory, then the mind being part of the non-self group, too becomes non-existent or illusory. But when there is no mind, there can be no reflection, and thus the Jiva itself will not be. This is why Vedanta follows different methodology to different kind of disciples. For Uttama (best) – it prescribes Ajaata-vaada (there is absolutely no creation). After waking up from the dream where is the existence of dream objects. For the Madhyama (mediocre) – EkaJiva-vaada – acceptence of one Jiva. And for the Adama (dull) – NaanaaJiva-vaada – plurality of Jiva. For the othere we say, the mind leaving its subtle-gross form, will remain as just the Vaasana (though imprint). Like the burnt rope or fried seed. This is what is called as Lesha-Avidya (little-ignornace). Or the life of the liberated is taken care of by the Iswara. This is for explaination sake, because without mind there cannot be any transaction in the world. ॥ *55* ॥

As we said already, the mind ceases to exist therefore even if there is no thought function of the form of meditated, there is no trouble for Vedanti. But from the standpoint of the dullard or the layman, this illusoriness of the world cannot be perceived, therefore the question about it and an answer from that view is given. There is a worldly logic called 'tushyatu durjana' – let the bad one be happy, so as to not trouble us.

ननु समाधौ वृत्तीनामनुपलब्धौ ध्येयैकगोचरत्वमपि निश्चेतुं न शक्यते इत्याशङ्क्य वृत्तिसद्भावस्यानुमानगम्यत्वान्मैवमित्याह –

nanu samādhau vṛttīnāmanupalabdhau dhyeyaikagocaratvamapi niścetuṃ na śakyate ityāśaṅkya vṛttisadbhāvasyānumānagamyatvānmaivamityāha –

nanu – but, *samādhau* - in the Samadhi, *vṛttīnāmanupalabdhau* - since there is no thought function. When the thought function does not exists in the state of deep sleep itself, what to say about Samadhi. *dhyeyaikagocaratvamapi* - the thought function of the form of Dhyeya (meditated), also, *niścetuṃ na śakyate* - cannot be cognized, *ityāśaṅkya* - doubting tus, *vṛttisadbhāvasyānumānagamyatvānmaivamityāha* – the existence of the thought function is understood through the inference, therefore this doubt cannot be right, is explained.

When speaking about the Akhandaakaara-vrtti we said, it to be 'sva para nivartya' – annihilates itself and other thought function. We cannot let this vrtti too to stay, because by definition vrtti means it is illusory. We give an example of the crematoriom fire which

is controlled by a big bamboo, which is finally thrown into the fire, or removing the poison with poison etc. Therefore, the idea of existence of thought function in Samadhi is to explain something.

वृत्तयस्तु तदानीमज्ञाता अप्यात्मगोचराः ।

स्मरणादनुमीयन्ते व्युत्थितस्य समुत्थितात् ॥ ५६ ॥

vṛttayastu tadānīmajñātā apyātmagocarāḥ |

smaraṇādanumīyante vyutthitasya samutthitāt || 56 ||

Though the thought function objectfying the Self is not known then, still it is inferred from the memory of the one who wokeup from Samadhi.

vṛttayastu – though the thought functions, *tadānīmajñātā* – is not known then, *apyātmagocarāḥ* - of the form of Self. Or it can be understood as to be objectfied by the witness principle (sakshi). Since, as the memory of deep sleep gained is accepted to be witnessed by Sakshi, here too. *smaraṇādanumīyante* – because of the memory, we infer, *vyutthitasya* – in the one who woke up from Samadhi, *samutthitāt* – from the memory which is gained from that. This is similar expereince of the sleep, which we saw earlier, but in the sleep there is inertia, dullness, heavyness etc, which is absence in Samadhi.

वृत्तयस्तु इति । आत्मगोचराः आत्मा गोचरो विषयो यासां ताः,

vṛttayastu iti | ātmagocarāḥ ātmā gocaro viṣayo yāsāṃ tāḥ,

ātmagocarāḥ = ātmā gocaro = viṣayo yāsāṃ tāḥ - Atma is the object for which thought function, that is said here. Here we should be very carefull, because if it is taken at face value, as it is, then this will fit in with the definition of the Ignorance. Because Ignorance has Self as its loci and object. Here we are talking about the vrtti, as it was already said, Self is not directly contradictory with ignorance, but only through th vrtti.

वृत्तयस्तु तदानीं समाधिकाले अज्ञाता अपि व्युत्थितस्य समाधेरुत्थितस्य समुत्थितात् उत्पन्नात् स्मरणात् 'एतावन्तं कालं समाहितोऽभूवम्' इत्येवंरूपात् अनुमीयन्ते । 'यद्यत्स्मर्यते तत्तदनुभूतम्' इति व्याप्तेर्लोकसिद्धत्वादित्यर्थः ॥ ५६ ॥

vṛttayastu tadānīṃ samādhikāle ajñātā api vyutthitasya samādherutthitasya samutthitāt utpannāt smaraṇāt 'etāvantaṃ kālaṃ samāhito'bhūvam' ityevaṃrūpāt anumīyante | 'yadyatsmaryate tattadanubhūtam' iti vyāpterlokasiddhatvādityarthaḥ

|| 56 ||

vṛttayastu - the thought functions, definitely, *tadānīṃ = samādhikāle* - in the Samadhi, *ajñātā api* – though it is not known. *vyutthitasya = samādherutthitasya* – for the one who came out of Samadhi, *samutthitāt = utpannāt smaraṇāt* - from the memory which arises from that expereince *'etāvantaṃ kālaṃ samāhito'bhūvam' ityevaṃrūpāt*

anumīyante – we infer, from the memory 'all this period I was in Samadhi'. *'yadyatsmaryate tattadanubhūtam'* *iti* *vyāpterlokasiddhatvātdityarthaḥ* - the concomittance that is well established in the world of the form, 'that which is remembered, was expereinced'. The difference between the Sleep and Samadhi is, the memory is of the Ignorance in the former and of the Lesa-avidya (little ignorance, ignorance of the form of imprint) in the latter. Because in Samadhi, since the mind is completely in control or ceases to exist, therefore there can be no ego identification of any type in Samadhi. **// 56 //**

But if the thought function is accepted, then we need to accept an effort for this thought funciton to be continuous, if so, then there is trinity of knower etc. back again, having this in mind.

ननु तदानीं वृत्त्युत्पादकप्रयत्नाभावात् कथं वृत्त्यनुवृत्तिरित्याशङ्क्य तात्कालिकप्रयत्नाभावेऽपि प्राथमिकादेव प्रयत्नादृ ष्टादिसहकारिसहितादुभवतीत्याह —

nanu tadānīṃ vṛttyutpādakaprayatnābhāvāt kathaṃ vṛttyanuvṛttirityāśaṅkya tātkālikaprayatnābhāve'pi prāthamikādeva prayatnādadṛṣṭādisahakārisahitādbhavatītyāha –

nanu - but, *tadānīṃ* - in the Samadhi, *vṛttyutpādakaprayatnābhāvāt* - since there is no effort for the thought functions to be generated, *kathaṃ vṛttyanuvṛttiryāśaṅkya* - how can there be thought function and its continuity, doubting thus. *tātkālikaprayatnābhāve'pi* - though there is no effort during that time, *prāthamikādeva prayatnād* - from the prior effort done before the Samadhi, *adṛṣṭādisahakārisahitādbhavatītyāha* – aided by the Punya (good-deeds or virtuos deeds) etc., it flows continuously, is explained. This is why, after the fourth state, when one gets the Knowledge, he becomes realized, then there should be no further state, but we account for three further states. This is because of the effort one has done to attain the Samadhi, which helps him to be established in that Self, as though. Since we saw earler 'samvid eka rupa na bidyate' - the knowledge is one and does not differ.

वृत्तीनामनुवृत्तिस्तु प्रयत्नात्प्रथमादपि   ।
अदृष्टासकृदभ्याससंस्कारसचिवादुभवेत्   ॥ ५७ ॥

vṛttīnāmanuvṛttistu prayatnātprathamādapi |

adṛṣṭāsakṛdabhyāsasaṃskārasacivādbhavet // 57 //

The flow of thought functions is possible through the previous effort also, which is aided by the thought imprints of earlier practice aided by the Punya etc.

vṛttīnāmanuvṛttistu – the continuous flow of the thought function is, *prayatnātprathamādapi* - through the effort done earlier. *adṛṣṭāsakṛdabhyāsasaṃskārasacivādbhavet* - with the imprint of the past practices aided by the Punya etc. Important aid is, being devoid of the Mala (impurity), vikshepa

(projection), Aavarana (veiling) etc, this will be seen inshloka 59. Like, the force we apply to rotate the potters wheel, the time it rotates too changes, aided by it without being disturbed by friction etc. Through the practice of Chantining of mantra etc, Mala and Vikshepa is negated, and only knowledge removes Aavarana. Without prescribed spiritual sadhana (practice), one cannot get rid of these obstacle and thus will have to face failure in the pursuit of the Self.

वृत्तीनाम् इति । ध्येयैकगोचराणां वृत्तीनामनुवृत्तिस्तु प्रवाहरूपेणानुगतिस्तु प्रथमादपि प्रयत्नात् समाधिपूर्वकालीनादपि अदृष्टमशुक्लकृ ष्णकर्माख्यो यः पुण्यविशेषः 'कर्माऽशुक्लकृष्णं योगिनः त्रिविधमितरेषाम्' (यो सू कै पा – ७) इति पतञ्चलिना सूत्रितत्वोत्, यश्चासकृदभ्याससंस्कारः पुनःपुनः समाध्यभ्यासेन जनितो भावनाख्य संस्कारविशेषः ताभ्यां सहकारिकारणाभ्यां सह वर्तमानादभवति ॥ ५७ ॥

vṛttīnām iti / dhyeyaikagocarāṇāṃ vṛttīnāmanuvṛttistu pravāharūpeṇānugatistu prathamādapi prayatnāt samādhipūrvakālīnādapi adṛṣṭamaśuklakṛṣṇakarmākhyo yaḥ puṇyaviśeṣaḥ 'karmā'śuklakṛṣaṇaṃ yoginaḥ trividhamitareṣām' (yo sū kai pā – 7) iti patañcalinā sūtritatvāt, yaścāsakṛdabhyāsasaṃskāraḥ punaḥpunaḥ samādhyabhyāsena janito bhāvanākhya saṃskāraviśeṣaḥ tābhyāṃ sahakārikāraṇābhyāṃ saha vartamānādbhavati // 57 //

Without the desire there cannot be any effort, and there cannot be any desire since there is no mind. *dhyeyaikagocarāṇāṃ vṛttīnāmanuvṛttistu = pravāharūpeṇānugatistu* – the Self is the only objects, for which vṛtti. For the repetetion of that kind vṛtti, i.e. in the form of a flow of thoughtfunction. *prathamādapi prayatnāt = samādhipūrvakālīnādapi* – even through the practice done before attaining Samadhi. *adṛṣṭam = aśuklakṛṣṇakarmākhyo yaḥ puṇyaviśeṣaḥ* - Adrshtam – the special kind of Punya which is neither virtuous or vice, this is said through the ashuklakrishna. The reason for explaining the word punya in this way is because in yoga sutra it is said *'karmā'śuklakṛṣaṇaṃ yoginaḥ trividhamitareṣām' (yo sū kai pā – 7) iti patañcalinā sūtritatvāt* - 'for the yogis neither of them' and neither of what is explained with the other part of sutra by Patanjali Maharshi which says, 'the karmas are of three types vice, virtuous, both of them for others'. This Ashuklakrishna karmas are like fried seed, which do not have the power to sprout to give result. *yaścāsakṛdabhyāsasaṃskāraḥ = punaḥpunaḥ samādhyabhyāsena janito bhāvanākhya saṃskāraviśeṣaḥ* - one who has gained the strong imprint by practising the Samadhi again and again, which imprint is called as Bhavana. Bhavana is defined as 'anubhūtattve sati smṛtijanyatve sati smṛtihetutvam' – That which is expereinced at the same time is generated by memory, and is the cause for memory. *tābhyāṃ* - through the Punya etc and Bhavana, *sahakārikāraṇābhyāṃ = saha vartamānādbhavati* – that which exists along, during the time of Samadhi. The explaination in Yoga Sutra is when one practices Nirvicara Samadhi, through this Samadhi, a Pragna is generated which is called as Rtambara as it is said 'ṛtambarā tatra prajñā'. And about this Pragna it is said 'tajja samskāra anya samskāra pratibandhī', this Pragna generates a imprint called Bhavana, and that removes

the old imprints and which becomes cause for Samadhi. This cycle of Samadhi -> Pragna -> Samskaara removal, takes place till all the samskaaras are removed. There is no effort here in Samadhi, if there is effort then it is not Samadhi, but is Nidhidhyasana. **// 57 //**

To remove the doubt that there is no proof for this Samadhi,
नन्वयं समाधिः पूर्वाचार्यैर्न निरूपितो दृष्ट इत्याशङ्क्य सर्वगुरुणा श्रीपुरुषोत्तमेन निरूपितत्वात्मैवमित्याह –

nanvayaṃ samādhiḥ pūrvācāryairna nirūpito dṛṣṭa ityāśaṅkya sarvaguruṇā śrīpuruṣottamena nirūpitatvātmaivamityāha –

nanvayaṃ samādhiḥ - but this Samadhi, *pūrvācāryairna nirūpito dṛṣṭa* - is not seen to be established by older Acharyas of the tradition, *ityāśaṅkya* - doubting thus, *sarvaguruṇā śrīpuruṣottamena nirūpitatvātmaivamityāha* – don't say, because it is established by the Master of all, Sri Purushottama (great among men) Sri Krishna.

यथा दीपो निवातस्थ इत्यादिभिरनेकधा ॥

भगवानिममेवार्थमर्जुनाय न्यरूपयत् ॥ ५८ ॥

yathā dīpo nivātastha ityādibhiranekadhā //

bhagavānimamevārthamarjunāya nyarūpayat // 58 //

Bhagavan has explained this very thing to Arjuna in many ways with 'like the lamp in windless place' etc.

yathā dīpo - as the lamp, *nivātastha* – placed in a windless place, *ityādibhiranekadhā* – with many similar shloka, *bhagavān* - Bhagavan. *Imamevārtham* – this very idea, *arjunāya nyarūpayat* – explained to Arjuna.

यथा इति । 'यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता' (गी – ६.१९) इत्यादिभिः श्लोकैः अनेकधा नानाप्रकारेण भगवान् ज्ञानैश्वर्यादिसंपन्नः इममेव निर्विकल्पसमाधिरूपं अर्थं अर्जुनाय शिष्याय न्यरूपयत् निरूपितवान् ॥ ५८ ॥

yathā iti /   *'yathā dīpo nivātastho neṅgate sopamā smṛtā' (gī – 6.19) ityādibhiḥ ślokaiḥ anekadhā nānāprakāreṇa bhagavān jñānaiśvaryādisampannaḥ imameva nirvikalpasamādhirūpaṃ arthaṃ arjunāya śiṣyāya nyarūpayat nirūpitavān // 58 //*

'*yathā dīpo nivātastho neṅgate sopamā smṛtā' (gī – 6.19)* – like the lamp placed in a windless place, does not flicker is given as an example. Example for the mind being fixed in the meditated. *ityādibhiḥ ślokaiḥ* - with shlokas like these. Sixth chapter deals with Yoga. *anekadhā = nānāprakāreṇa* - in many different ways. *bhagavān = jñānaiśvaryādisampannaḥ* - Bhagavan, one who is endowed with knowledge, greatness etc. completely. *imameva = nirvikalpasamādhirūpaṃ arthaṃ* - the very subject matter of Nirvikalpa Samadhi. *Arjunāya śiṣyāya* - the his disciple Arjuna, *nyarūpayat = nirūpitavān* - he explained. **// 58 //**

अस्य समाधेरवान्तरफलमाह –
asya samādheravāntaraphalamāha –
asya samādheravāntaraphalamāha - the secondary result of this Samadhi is explained.

अनादाविह संसारे संचिताः कर्मकोटयः ॥

अनेन विलयं यान्ति शुद्धो धर्मो विवर्धते ॥ ५९ ॥

anādāviha saṃsāre saṃcitāḥ karmakoṭayaḥ ∥

anena vilayaṃ yānti śuddho dharmo vivardhate ∥ 59 ∥

All the many karmas that is collected in this beginingless Samsara, gets merged through this (Samadhi). And the Pure Dharma grows.

anādāviha saṃsāre - in the beginingless samsara. Out of six Anadi, 1) Jiva 2) Iswara 3) Their difference, 4) Brahma, 5) Avidya and 6) Their association. This assocaiotion is Samsara. *saṃcitāḥ karmakoṭayaḥ* - the crores of karmas that are collected. Since we accept the rebirth, and each birth is because of the past karmas. And thus there cannot be a question of the first ever birth, because we have already said Jiva to be Anadi. *anena* - through this (Samadhi), *vilayaṃ yānti* – gets merged, *śuddho dharmo vivardhate* – and the Pure dharma grows.

In Yoga Sutra there is a discussion on 'Eka-bhavika' – all the karmas in one birth or 'Aneka-bhavika' – all the karmas in result in many births. And here we are presented with options of, 1) one karma = one birth, 2) one karma = many births, 3) many karmas = many births and 4) many karmas = one birth. 1st is imposible, because of the many karams we have gained. For this verreason, we cannot accept the 2nd choice too. 3rd one is no a simple discussion. And therefore, 4th is what was accepted. In the case of the Yogis, it is accepted, can take many bodies at the same time and expediate the expereince of karmas.

The Karma people (Purva Mimamsa) accept, one can gain Moksha, by performing the daily and occasional duties (nitya and naimittika) as prescribed in Vedas. And not perform the Kamya and Nishiddha (desire propelled and negated). Thus, one will not earn any new karmas, thus can gain liberation. He may not gain any new karma, but is still left with the karmas of the past? This is taken care of giving-up the attachment to the karmas of the past, they concur. For the simple vice karmas, there are two options, one through expereince and the other by performing Prayaschitta (repentance).

But not desiring the result or giving up attachment to the karmas cannot make one disassociated with them.

अनादौ इति । अनादौ स्पष्टम् । इह अस्मिन् संसारे संचिताः कर्मकोटयः कर्मणां पुण्यापुण्यलक्षणानां कोटयः इत्युपलक्षणम् , अपरिमितानि कर्माणीत्यर्थः ।

anādau iti / anādau spaṣṭam / iha asmin saṃsāre saṃcitāḥ karmakoṭayaḥ karmaṇāṃ puṇyāpuṇyalakṣaṇānāṃ koṭayaḥ ityupalakṣaṇam , aparimitāni karmāṇītyarthaḥ /

anādau spaṣṭam – very clear. *iha = asmin saṃsāre* – in this Samsara. Samsara – the cycle of birth and death. *saṃcitāḥ* - that which is earnt, *karmakoṭayaḥ = karmaṇāṃ puṇyāpuṇyalakṣaṇānāṃ koṭayaḥ ityupalakṣaṇam aparimitāni karmāṇītyarthaḥ /* - the crores of karmas, that are of the form of virtue and vice. Crore is just to show the innumerable karmas.

अनेन समाधिना विलयं यान्ति विनश्यन्ति । 'क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे' (मु उ – २.२.८) इति श्रुतेः, 'ज्ञानाग्निः सर्वकर्माणि' (गी – ४.३.७) इति स्मृतेश्च । शुद्धो धर्मः सविलासाऽविद्यानिवर्तकसाक्षात्कारसाधनभूतो धर्मो विवर्धते । स्पष्टम् ॥ ५९ ॥

anena samādhinā vilayaṃ yānti vinaśyanti / 'kṣīyante cāsya karmāṇi tasmindṛṣṭe parāvare' (mu u – 2.2.8) iti śruteḥ, 'jñānāgniḥ sarvakarmāṇi' (gī – 4.3.7) iti smṛteśca / śuddho dharmaḥ savilāsā'vidyānivartakasākṣātkārasādhanabhūto dharmo vivardhate / spaṣṭam ॥ 59 ॥

anena samādhinā vilayaṃ yānti vinaśyanti – through this Samadhi, it gets merged, annihilated. Vilayam means 'visheshana layam' – merge in speacial way, does not mean for some period of days or years or creation cycle, but complete merging. *'kṣīyante cāsya karmāṇi tasmindṛṣṭe parāvare' (mu u – 2.2.8) iti śruteḥ* - the shruti says 'all his karmas gets removed when he sees that Brahman. Brahman is called as Paravara – where even the greatest is only of lower order. *'jñānāgniḥ sarvakarmāṇi' (gī – 4.3.7) iti smṛteśca* - And the smrti too says 'the fire of knowledge burns down into ashes all the karmas'. *śuddho dharmaḥ = savilāsā'vidyānivartakasākṣātkārasādhanabhūto dharmo vivardhate* – the one that is the cause for the Sakshatkara (Samadhi), which gets rid of the Avidya along with its effect. that Dharma grows. *spaṣṭam* - very clear. ॥ 59 ॥

तत्र किं प्रमाणमित्यत आह –

tatra kiṃ pramāṇamityata āha –
tatra kiṃ pramāṇamityata āha – What is valid testimony in this.

धर्ममेघमिमं प्राहुः समाधिं योगवित्तमाः ।
वर्षत्येष यतो धर्मामृतधाराः सहस्रशः ॥ ६० ॥

dharmameghamimaṃ prāhuḥ samādhiṃ yogavittamāḥ /

varṣatyeṣa yato dharmāmṛtadhārāḥ sahasraśaḥ ǁ 60 ǁ

Since this rains the nectar of Dharma in crores (innumerable), therefore this is called as DharmaMega by people who are masters of Yoga.

dharmameghamimaṃ . In Yoga Sutra this is defined as 'prasankhyāne api akusīdasya sarvathā vivekakhyāteḥ dharmameghasamādhiḥ' – Even in the Prasankhyana – the disciminative power, therfore dispassion at absolute, when one is not interested in that, one gets VivekaKhyati always is called as DharmaMegha Samadhi. When one gains more Prasankhyana – dispassion, one gets some of the supernatural powers, when one is not attached to any of them. Vivekakhyati grows to absolute limit. What is this VivekaKhyati? The knowledge of the difference between the Purusha (Self) and Prakrti. This VivekaKhyati when is continuous it is called DharmaMegha Smadhi. The result of this DharmaMegha Samadhi is said in the net sutra 'tataḥ kleśakarma nivṛttiḥ' – by that all the karmas that bring trouble are negated. So what? 'tadā sarvāvaraṇa malāpetasya jñānasya ānantyāt jñeyam alpam' - when all the troubling karmas are negated, from the one in whom there is no impurity of veiling (of his true nature), that knowledge is unlimited, and therefore there is very less to be known. ***prāhuḥ*** - they say. ***samādhiṃ*** - this Samadhi. ***yogavittamāḥ***   - the people who are adept in Yoga. The people who are BrahmaVidVarishta. ***varṣatyeṣa yato dharmāmṛtadhārāḥ sahasraśaḥ***   - since it rains DharmaMegha in countless streams. This dharmamegha is not to be confused with the Yoga samadhi, because of the similarities in name, because for us the dharma is 'the one that is the cause for the Sakshatkara (Samadhi), which gets rid of the Avidya along with its effect.'

धर्मेति । योगवित्तमाः अतिशयेन योगज्ञाः, ब्रह्मसाक्षात्कारवन्त इति यावत् । इमं निर्विकल्पसमाधिं धर्ममेघं प्राहुः । यतः कारणादेष समाधिः धर्मामृतधाराः धर्मलक्षणा अमृतधाराः सहस्रशो वर्षति । 'क्षणमेकमास्थाय क्रतुशतस्यापि' (अथर्वशिखोप – २) इति श्रुतेः । अतो धर्ममेघं प्राहुः इति पूर्वेणान्वयः ǁ ६० ǁ

dharmeti / yogavittamāḥ atiśayena yogajñāḥ, brahmasākṣātkāravanta iti yāvat   /

imaṃ nirvikalpasamādhiṃ dharmameghaṃ prāhuḥ / yataḥ kāraṇādeśa samādhiḥ

dharmāmṛtadhārāḥ   dharmalakṣaṇā   amṛtadhārāḥ   sahasraśo   varṣati   /

'kṣaṇamekamāsthāya kratuśatasyāpi' (atharvaśikhopa – 2) iti śruteḥ / ato

dharmameghaṃ prāhuḥ iti pūrveṇānvayaḥ ǁ 60 ǁ

yogavittamāḥ = atiśayena yogajñāḥ, = brahmasākṣātkāravanta iti yāvat - adept in Yoga, people who have complete knowledge of the Yoga, i.e., the one who has gained the immediate knowledge of the Self. To get rid of any confusions that may arise due to the words dharamegha and yogavittama, it is made clear we are only referring to the knowledgeable one. *imaṃ nirvikalpasamādhiṃ = dharmameghaṃ prāhuḥ* - .this

NirvikalpaSamadhi – non-attributed Samadhi, is called as Dharmamegha. Why confuse, when one could have chosen another better name for this Samadhi? *yataḥ kāraṇād* - because, *eṣa samādhiḥ* - this Samadhi, *dharmāmṛtadhārāḥ = dharmalakṣaṇā amṛtadhārāḥ sahasraśo varṣati* – rains innumerable streams of Dharma. Streams of immediate-knowledge or streams that negate Avidya. But there are hundreds of fire rituals in the Vedas which can bring good restuts, if be said, it is answered *'kṣaṇamekamāsthāya kratuśatasyāpi' (atharvaśikhopa – 2) iti śruteḥ* - even for a second if one stays in this, it is equivalent to the thousands of greatest rituals. *ato dharmamegham prāhuḥ iti pūrveṇānvayaḥ* - therefore, it is called as DharmaMegha, in this way it should be connected with the earlier statement. **// 60 //**

The DharmaMegha here is just name sake with the Yoga DharmaMegha and is not the same. No Vedanta Acharya or text is interested in KramaMukti – liberation in due time / course, travelling to different world Brahmaloka and later getting liberated from there, where we need to stay till the time of the Iswara of the world or VidehaMukti – liberation after the body drops, when the immediate knowledge is not completely established, but are interested only in establishing JivanMukti – liberation while alive. This Jivanmukti is referred to as DharmaMegha Samadhi, Nirvikalpa Samadhi or Sahaja Samadhi.

इदानीं समाधेः परमप्रयोजनमाह –
idānīṃ samādheḥ paramaprayojanamāha –
idānīṃ samādheḥ paramaprayojanamāha – now, the primary result of the Samadhi is explained. After explaining the secondary result and valid proof, the main result of Samadhi is explained. In yoga Sutra after explaining there is ery little left, it is said 'tataḥ kṛtārthānām pariṇāmakrama samāpti guṇānām' – after this, for the one who has achieved what need to be, thr gunas (sattva etc) stop transformation.

अमुना वासनाजाले निःशेषं प्रविलापिते ।
समूलोन्मूलिते पुण्यपापाख्ये कर्मसंचये ॥ ६१ ॥
amunā vāsanājāle niḥśeṣaṃ pravilāpite /
samūlonmūlite puṇyapāpākhye karmasaṃcaye // 61 //
Through this the whole web of Vasana are completely destroyed. The group of virtuos and vice Karmas are unrooted totally.

amunā - through this Samadhi, *vāsanājāle* – the web of the imprints, *niḥśeṣaṃ* - completely, *pravilāpite* – are merged, *samūlonmūlite* – when uprooted completely, *puṇyapāpākhye* – the one called virtuous and vice, *karmasaṃcaye* - karma group.

अमूना इति । अमुना समाधिना वासनाजाले अहंकार-ममकारकर्तृत्वाद्यभिमानहेतुभूते ज्ञानविरुद्धे संस्कारसमूहे निःशेषं यथा भवति तथा प्रविलापिते विनाशिते, पुण्यपापाख्ये कर्मसंचये समूलोन्मूलिते मूलसहितं यथा भवति तथा उन्मूलिते उद्धृते, विनाशिते इति यावत् ॥ ६१ ॥

amūnā   iti   /   amunā   samādhinā   vāsanājāle   ahaṃkāra-mamakārakartṛtvādyabhimānahetubhūte jñānaviruddhe saṃskārasamūhe niḥśeṣaṃ yathā bhavati tathā pravilāpite vināśite, puṇyapāpākhye karmasaṃcaye samūlonmūlite mūlasahitaṃ yathā bhavati tathā unmūlite uddhṛte, vināśite iti yāvat // 61 //

amunā = samādhinā - through this Samadhi, *vāsanājāle = ahaṃkāra-mamakārakartṛtvādyabhimānahetubhūte jñānaviruddhe saṃskārasamūhe* - the imprints that are contrdictory to the knowledge, like the cause for the identification of I, me, mine, doership etc., *niḥśeṣaṃ yathā bhavati tathā pravilāpite = vināśite* – when it is completely destroyed, *puṇyapāpākhye karmasaṃcaye* - the group of karmas called virtue and vice, *samūlonmūlite = mūlasahitaṃ yathā bhavati tathā unmūlite = uddhṛte = vināśite iti yāvat* - is comepletely uprooted. Plucked form its root, destroyed from the root. And not plucked to plant it in another place. This is the primary result of Samadhi, the Avidya along with its effect gets destroyed. *// 61 //*

फलितमाह —

phalitamāha –

phalitamāha – the end result is explained. Since it is accepted that only through the vedantic statement one can gain the knowledge. And that knowledge can either be mediate or immediate. Immediate knowledge is the final result. Now, some accept that the statement can give only mediate knowledge and other accept it can give immediate knowledge directly. We generally accept the verbal testimony to giveimmediate knowledge, in the absence of an obstacle. As we saw in the example, 'you are the tenth person'. Thus the Samadhi did not give us immediate knowledge, but the verbal testimony without obstacle generated it.

वाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते ।
करामलकवद्बोधमपरोक्षं प्रसूयते ॥ ६२ ॥

vākyamapratibaddhaṃ satprākparokṣāvabhāsite /

karāmalakavadbodhamaparokṣaṃ prasūyate // 61 //

The ultimate statement, which when is without any obstacle had given mediate knowledge, now delivers immediate knowledge, like gooseberry in ones hand.

vākyamapratibaddhaṃ sat – the ultimate statement, when is without any obstacle. The obstacle of Mala (impurity / veiling) and Vikshepa (projection). *prākparokṣāvabhāsite* - which gave mediate knoledge earlier, *karāmalakavadbodhamaparokṣaṃ* - gives rise to

immediate knowledge, as gooseberry in the hand. We do not need any proof for, kara+aamalak - the gooseberry placed in the palm. Or if we understand kara-amalakavad – like the water in the plam. *prasūyate* - delivers. This removes any wrond conception like the statement only gives mediate knowledge and one should 'meditate' to gain immediate knowledge, thus making studying of Shastra theoratical and mediatation as practical.

वाक्यम् इति । वाक्यं तत्त्वमस्यादिवाक्यम् अप्रतिबद्धं सत्कर्मवासनाभ्यां प्रतिबन्धरहितं सत्

vākyam iti / vākyaṃ tatvamasyādivākyam apratibaddhaṃ satkarmavāsanābhyāṃ pratibandharahitaṃ sat

vākyaṃ = tatvamasyādivākyam - the ultimate statement like 'tat tvam asi' etc, *apratibaddhaṃ sat = karmavāsanābhyāṃ pratibandharahitaṃ sat* - when without any obstacle, the obstacle of karma and Vasana.

प्राक्परोक्षावभासिते पूर्वं परोक्षतया प्रकाशिते तत्त्वे करामलकवत् करस्थितामलकगोचरमिव अपरोक्षम् अपरोक्षतया तत्त्वावभासनसमर्थं बोधं ज्ञानं प्रसूयते जनयति ॥ ६२ ॥

prākparokṣāvabhāsite pūrvaṃ parokṣatayā prakāśite tattve karāmalakavat karasthitāmalakagocaramiva aparokṣam aparokṣatayā tattvāvabhāsanasamarthaṃ bodhaṃ jñānaṃ prasūyate janayati ॥ 62 ॥

prākparokṣāvabhāsite = pūrvaṃ parokṣatayā prakāśite tattve - the Truth about which one had mediate knowledge of, *karāmalakavat = karasthitāmalakagocaramiva* - like gooseberry in the hand or like water in the hand. *aparokṣam = aparokṣatayā = tattvāvabhāsanasamarthaṃ* - immediate knowledge, through which one gets the strength to perceive the Self / Truth. *bodhaṃ = jñānaṃ, prasūyate = janayati* - that knowledge it delivers. The same knowledge which was gained mediately is gaining clarity and thus becomes immediate, and not a new knowledge. Here one should not confuse with the examples of one becoming like an ant to taste the sweetness of jagerry. Because, there is nothing to be expereinced in that sense, here. Since the Self is 'yad sākṣāt aparookṣāt brahma' the Brahman which is ever expereintial. And therefore, there is no other expereince possible. *॥ 62 ॥*

इदानीं परोक्षज्ञानस्य फलमाह –

idānīṃ parokṣajñānasya phalamāha –

idānīṃ parokṣajñānasya phalamāha – now, the result of mediate knowledge is explained.

परोक्षं ब्रह्मविज्ञानं शाब्दं देशिकपूर्वकम् ।
बुद्धिपूर्वकृतं पापं कृत्स्नं दहति वह्निवत् ॥ ६३ ॥

parokṣaṃ brahmavijñānaṃ śābdaṃ deśikapūrvakam |

buddhipūrvakṛtaṃ pāpaṃ kṛtsnaṃ dahati vahnivat || 63 ||

The mediate knowledge that is gained through the words of the Guru, like fire burns to ashes all the vice karmas performed with knowledge.

parokṣaṃ - mediate knowledge, *brahmavijñānaṃ* - of the Absolute Self, *śābdaṃ* - through the words, *deśikapūrvakam* - from the Guru. the idea is there is no result for the one who studies it from a book. *buddhipūrvakṛtaṃ* - performed knowingly. The deeds performed in this birth after being able to understand good and bad, *pāpaṃ* - the vice deeds, *kṛtsnaṃ* - completely, *dahati* – burns down, *vahnivat* – like fire.

परोक्षम् इति । देशिकपूर्वकं गुरुमुखाल्लब्धं शाब्दं तत्त्वमस्याद्यागमजन्यं परोक्षं ब्रह्मविज्ञानं बुद्धिपूर्वकृतं ज्ञानपूर्वकं यथा भवति तथा कृतं कृत्स्नं समस्तं पापं वह्निवत् दहति || ६३ ||

parokṣam   iti | deśikapūrvakaṃ   gurumukhāllabdhaṃ   śābdaṃ tattvamasyādyāgamajanyaṃ   parokṣaṃ   brahmavijñānaṃ   buddhipūrvakṛtaṃ jñānapūrvakaṃ yathā bhavati tathā kṛtaṃ kṛtsnaṃ samastaṃ pāpaṃ vahnivat dahati || 63 ||

deśikapūrvakaṃ = gurumukhāllabdhaṃ - that which is gained from the Guru. *śābdaṃ = tattvamasyādyāgamajanyaṃ* - the statements of the Vedas like 'tat tvam asi'. Here the word shabda is made clear to remove any ambiguity of hearing any statement from the will give the knowledge. Therefore, it is made clear, only the statement of Vedanta and that too ultimate statements like 'tat tvam asi'. *parokṣaṃ* - mediate, *brahmavijñānaṃ* - knowledge of the Self, *buddhipūrvakṛtaṃ = jñānapūrvakaṃ yathā bhavati tathā kṛtaṃ* - that which is done knowingly, *kṛtsnaṃ = samastaṃ pāpaṃ vahnivat dahati* - burns down all the sins, like the fire. *|| 63 ||*

One should see clearly, whether it is mediate or immediate knowledge it should be and can be gained only from a Guru, and not otherwise. And a Guru, here only refers to the one in the tradition of Advaita. Simple reason is, a person cannot be qualified to be a Guru if he does not know the ultimate Truth. Nor can one be qualified to be a Guru, if one cannot uplift the disciple from his state, and who tells him you are fit only for this state.

अपरोक्षज्ञानफलमाह –

aparokṣajñānaphalamāha –
aparokṣajñānaphalamāha –

अपरोक्षात्मविज्ञानं शाब्दं देशिकपूर्वकम् |

संसारकारणाज्ञानतमसश्चण्डभास्करः ॥ ६४ ॥

aparokṣātmavijñānaṃ śābdaṃ deśikapūrvakam /

saṃsārakāraṇājñānatamasaścaṇḍabhāskaraḥ // 64 //

The immediate knowledge that is gained through the words of the Guru, like the midday sun that destroys the darkness of Ignorance, which is the cause of Samsara.

aparokṣātmavijñānaṃ - immediate knowledge of expereintial Self. Gnana means knowledge and Vignana means experential. And there is no trinity and the Self is accepted to be of the nature of expereince. *śābdaṃ* - through the words, *deśikapūrvakam* - from the Guru, *saṃsārakāraṇājñānatamasaścaṇḍabhāskaraḥ* - is like the midday sun for the darkness of ignorance that is the cause of Samsara. Samsara is the effect of Ignorance, and this ignorance which is also referred to as Tamas (darkness) gets completely destroyed ny the immediate knowledge. The knowledge whether mediate or immediate, will not get established unless it is gained from a proper Guru, and this is said in the Upanishad 'ācāryāt eva viditā vidyā sādhiṣṭam prāpat'.

अपरोक्षेति । शाब्दं देशिकपूर्वकं व्याख्यातम् । अपरोक्षात्मविज्ञानम् अपरोक्षस्यात्मनो विज्ञानं संशयविपर्ययरहितं यज्ज्ञानं तत् संसारकारणाज्ञानतमसः संसारकारणं यदज्ञानमस्ति तदेव तमस्तस्य चण्डभास्करः मध्याह्नकालीनसूर्यः । बाह्यतमसश्चण्डभास्करः इव अज्ञानतमसो निवर्तक इत्यर्थः ॥ ६४ ॥

aparokṣeti / śābdaṃ deśikapūrvakaṃ vyākhyātam / aparokṣātmavijñānam aparokṣasyātmano vijñānaṃ saṃśayaviparyayarahitaṃ yajjñānaṃ tat saṃsārakāraṇājñānatamasaḥ saṃsārakāraṇaṃ yadajñānamasti tadeva tamastasya caṇḍabhāskaraḥ madhyāhnakālīnasūryaḥ / bāhyatamasaścaṇḍabhāskaraḥ iva ajñānatamaso nivartaka ityarthaḥ // 64 //

śābdaṃ deśikapūrvakaṃ vyākhyātam - words from the Guru, is already explained. *aparokṣātmavijñānam = aparokṣasyātmano vijñānaṃ* - the immediate knowledge that is the Self, that is ever immediate (expereintial). Here the words Aparoksha – immediate and Atma are not different, to show this the sixth case is identity (abhede ṣaṣṭi – Sanskrit rule) is used, as in the case of 'rāhoḥ śiraḥ' – rahu's head, where the mythological head portion of the demon is called as rahu. This expereince can be had only when there is *saṃśayaviparyayarahitaṃ yajjñānaṃ tat* - devoid of any doubt or erroneous knowledge. And these are gained through the Shravana, Manana and Nidhidhyasana. *saṃsārakāraṇājñānatamasaḥ = saṃsārakāraṇaṃ yadajñānamasti tadeva tamaḥ* - the Ignorance that is the cause of the Samsara, which itself is the Tamas (darkness), *tasya caṇḍabhāskaraḥ = madhyāhnakālīnasūryaḥ* - for that, this is like the midday sun, *bāhyatamasaścaṇḍabhāskaraḥ iva ajñānatamaso nivartaka ityarthaḥ* - like the external darkness is removed completely by the midday sun light, similarly this immediate knowledge is for the Ignorance. *// 64 //*

ग्रन्थाभ्यासफलमाह —

granthābhyāsaphalamāha —

granthābhyāsaphalamāha – the result of practicing (learning) the text is explained.

<div align="center">

इत्थं तत्त्वविवेकं

विधाय विधिवन्मनः समाधाय ।

विगलितसंसृतिबन्धः

प्राप्नोति परं पदं नरो न चिरात् ॥ ६५ ॥

ittham tattvavivekaṃ

vidhāya vidhivanmanaḥ samādhāya |

vigalitasaṃsṛtibandhaḥ

prāpnoti paraṃ padaṃ naro na cirāt ॥ 65 ॥

</div>

Thus, practicing the TattvaViveka (discrimination of the Truth), tranquiling the mind as prescribed, the person who is relieved from the bondage of Samsara, attains the Absolute Self without any delay.

<div align="center">

॥ इति परमहंसपरिव्राजकाचार्यश्रीमद्भारतीतीर्थविद्यारण्यमुनि विरचित पञ्चदश्यां तत्त्वविवेकाख्यं प्रथमप्रकरणं ॥

॥ iti paramahaṃsaparivrājakācāryaśrīmadbhāratītīrthavidyāraṇyamuni Viracita pañcadaśyāṃ tātparyadīpikākhyāyāṃ tattvavivekākhyaṃ prathamaprakaraṇam ॥

</div>

ittham - thus, *tattvavivekaṃ* - discrimination of Truth, *vidhāya* – having gained or understood, *vidhivan* - as prescibed, *manaḥ samādhāya* - tranquiling the mind, *vigalitasaṃsṛtibandhaḥ* - relieved from the bondage of the Samsara, *prāpnoti* - attains, *paraṃ padaṃ* - absolute state. This also should be understood as in the case of 'aparoksha atma' where we understood in abheda (identity). *naro* - person, *na cirāt* – without delay, immediately. This is just to show there is absence time in the state of realization, because time is part of creation. Time and Space which we understand comes into existence because of the association of Self and Avidya.

इत्थमू इति । नर इत्थमू उक्तेन प्रकारेण तत्त्वविवेकं तत्त्वस्य ब्रह्मात्मैकत्वलक्षणस्य विवेकं कोशपञ्चकाद्विवेचनं विधाय कृत्वा तस्मिंस्तत्त्वे विधिवत् शास्त्रोक्तप्रकारेण मनः समाधाय स्थिरीकृत्य विगलितसंसृतिबन्धः अपरोक्षज्ञानेन निवृत्तसंसारबन्धः सन् परं पदं निरतिशयानन्दरूपं मोक्षं न चिरात् अविलम्बेन प्राप्नोति । सत्यज्ञानानन्दलक्षणं ब्रह्मैव भवतीत्यर्थः ॥ ६५ ॥

ittham iti | nara ittham uktena prakāreṇa tattvavivekaṃ tattvasya brahmātmaikatvalakṣaṇasya vivekaṃ kośapañcakādvivecanaṃ vidhāya kṛtvā

tasmiṃstattve vidhivat śāstroktaprakāreṇa manaḥ samādhāya sthirīkṛtya vigalitasaṃsṛtibandhaḥ aparokṣajñānena nivṛttasaṃsārabandhaḥ san paraṃ padaṃ niratiśayānandarūpaṃ mokṣaṃ na cirāt avilambena prāpnoti /

satyajñānānandalakṣaṇaṃ brahmaiva bhavatītyarthaḥ || 65 ||

nara - Human. Since it is said 'manushya adhikaaratvaat shastrasya' – since only the humans are eligible for following the scriptural rules. For the animals or deities, the embodiment is that of expereince only and therefore there is no possibiity for the inquiry into the Self. ***ittham = uktena prakāreṇa*** - as said here, ***tattvavivekaṃ - tattvasya = brahmātmaikatvalakṣaṇasya , vivekaṃ = kośapañcakādvivecanaṃ*** - Inquiry into the Truth. The Truth that is of the form of identity between the individual self and Self, Inquiry is the discrimination of the Self from five sheaths. This also plants a seed for the next chapter, pancakoshaviveka. ***vidhāya = kṛtvā*** – having done, ***tasmiṃstattve*** - in that Truth, ***vidhivat = śāstroktaprakāreṇa*** - in proper way, as prescribed in the Vedanta Shastra. Vidhivat can be in priscribed order or Vidhi-vat ass gained through the injunction, and if the latter is accepted then, it refers to the Shravana, Manana and Nidhidhyasana as said in the Upanishad with injunctive verbal case ending 'śrotavya mantavya nidhidhyāsitavya'. Though some accept these to be Vidhi, but the Self is not an object of injunction. With respect to the worldly things, it is dependent on the Person's choice (PurushaTantra), since 'kartum akartum anyathaakartum viparitatayaakartum shkyate' – he can either do, nnot do, doe it differently or completely in a contradictory way, therefore it can be a part of Vidhi. But here knowledge is not PurushaTantra but VastuTantra (Object dependent). If the Pramata and Prameya meets, then the knowledge will surely take place, we cannot stop it. If the eye meets the pot, the knowledge of pot is gained, as it is wihtout change. Even if the injunction is accepted, it is to delimit the other options or paths and guide us to the Vedanta. ***manaḥ samādhāya = sthirīkṛtya*** - tranquiling the mind, i.e. establishing the mind in this truth, But here mind and Truth wil become different, thus making the mind the form of Self. As said here, one should leave the meditation and meditator and stay in the Meditated. As said in the text Vivekacudamani 'na kincid api vicālayet' – do not think about anything else. ***vigalitasaṃsṛtibandhaḥ = aparokṣajñānena nivṛttasaṃsārabandhaḥ san*** - through the immediate knowledge having the Samsara completely annihilated, ***paraṃ padaṃ*** - Absolute State. As said earlier, Param and Padam are identical, that Brahman (param) itself is the one that needs to be known (padaniyam). What is that state? ***niratiśayānandarūpaṃ mokṣaṃ*** - the one that is Absolute Bliss, which is Moksha - liberation. ***na cirāt = avilambena prāpnoti*** - without delay, immediately. This is also to negate the idea accepted by Logicians, who accept, 'utpannam kṣaṇam dravyam nirguṇam niṣkriyam ca tiṣṭhati' - at the time of creation the object stays without any activity or attribute. Milk before it truns into curd, stays without any attribute of curd or milk and without activity. So, based on this, one should not think, the liberated will be in a state of limbo for a moment, before 'becoming' Brahman. Therefore, removal of Ignorance is Realization, like he coupling or co-joined hands, even if one gets freed the

other is also free. *satyajñānānandalakṣaṇaṃ brahmaiva bhavatītyarthaḥ* - he is that Absolute Existence, Knowledge and Bliss. **‖ 65 ‖**

‖ इति परमहंसपरिव्राजकाचार्यश्रीमद्भारतीतीर्थविद्यारण्यमुनिवर्यकिंकरेण रामकृष्णेन विरचितायां तात्पर्यदीपिकाख्यायां तत्त्वविवेकाख्यं प्रथमप्रकरणं समाप्तम् ‖

‖   *iti*
paramahaṃsaparivrājakācāryaśrīmadbhāratītīrthavidyāraṇyamunivaryakiṃkareṇa
rāmakṛṣṇena viracitāyāṃ tātparyadīpikākhyāyāṃ tattvavivekākhyaṃ
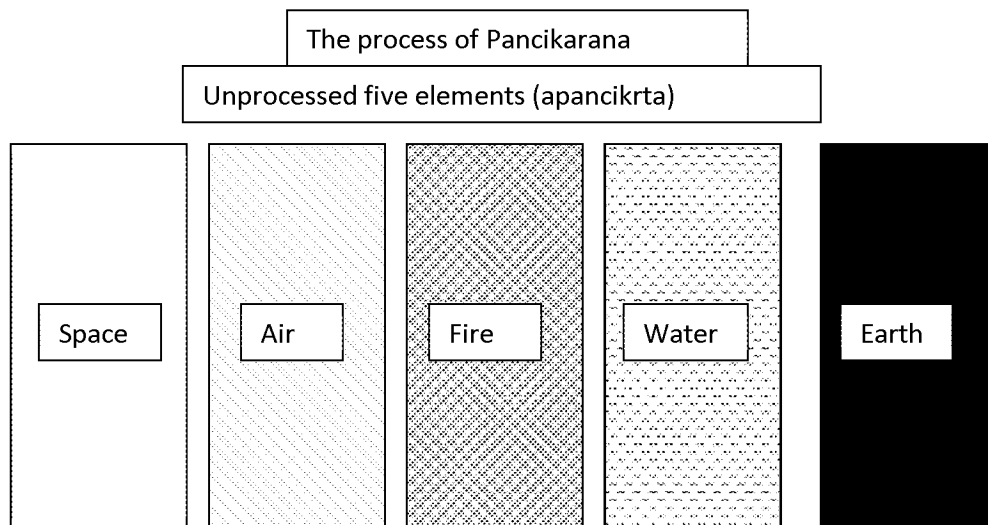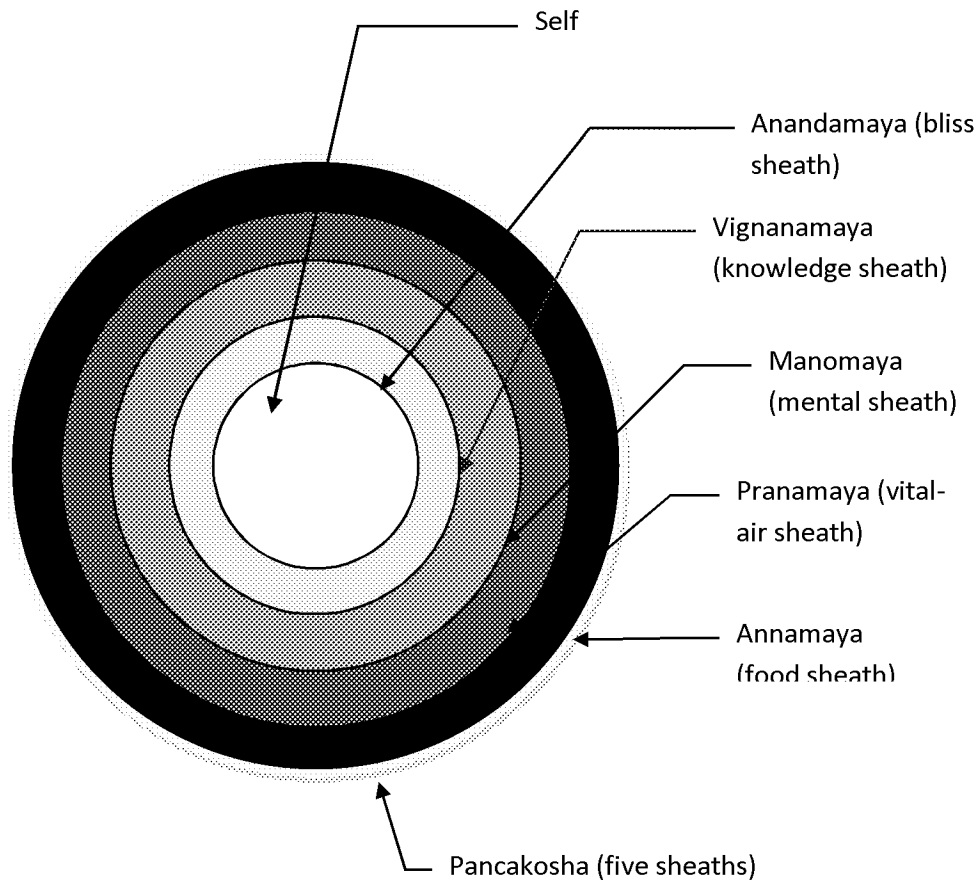*prathamaprakaraṇaṃ samāptam ‖*
****

Three States or Five Sheaths

State	Sheath	Body	Individual	Collective	OM
Jagrat	Anna	Sthula	Vishva	Vaishvanara	A
Swapna	Prana+Mana+Vignana	Sukshma	Taijasa	Hiranyagarbha	U
Sushupti	Ananda	Karana	Pragna	Iswara	M

Tamas Predominant – Sattva Aspect Creation

Individual			Collective	
Knowledge Sense organ	Deity	Function	Internal organ	Deity
Hearing	Dik (direction)	Sound	Mind	Chandra (Moon)
Touch	Vata (air)	Touch	Intellect	Chaturmukha (Four-faced Brahma)
Vision	Arka (sun)	Form	Ego	Shankara (Shiva)
Taste	Varuna (rain)	Taste	Memory	Achyuta (Vishnu)
Smell	Ashvina (the twin ashvin)	Smell		

Tamas Predominant – Rajas Aspect Creation

Individual			Collective		
Action Sense organ	Deity	Function	Vital Airs	Function	Place
Speech	Agni (fire)	Speak	Prana	Moves through nostrils and mouth (breathing)	Nostrils
Hands	Indra (celestial king)	Give&take	Apana	Moves things below (urinate / excrete)	Anus
Legs	Upendra	Walk	Vyana	Moves through-out the body (helps to open up the nerves for the energy)	Entire body
Excretion	Mrtyu (death)	Excrete	Udana	Moves things above (vomit / burp)	Throat
Procreation	Prajapati (creation)	Procreation	Samana	Moves the energy in the body	Digestion

Self

Anandamaya (bliss
sheath)

Vignanamaya
(knowledge sheath)

Manomaya
(mental sheath)

Pranamaya (vital-
air sheath)

Annamaya
(food sheath)

Pancakosha (five sheaths)

The process of Pancikarana

Unprocessed five elements (apancikrta)

| Space | Air | Fire | Water | Earth |

Processed five elements (Pancikrta)

Space   Air   Fire   Water   Earth
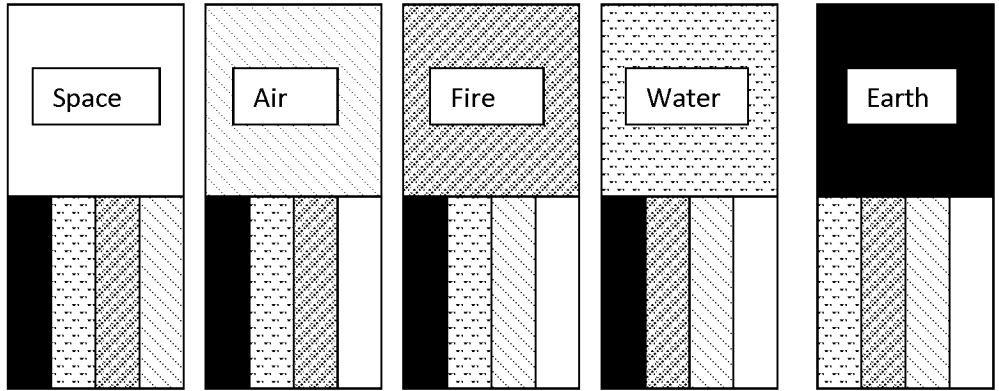
Division into two equal parts

Space   Air   Fire   Water   Earth

Space   Air   Fire   Water   Earth