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RÁJA YOGA

PRACTICAL METAPHYSICS

OF THE VEDÁNTA

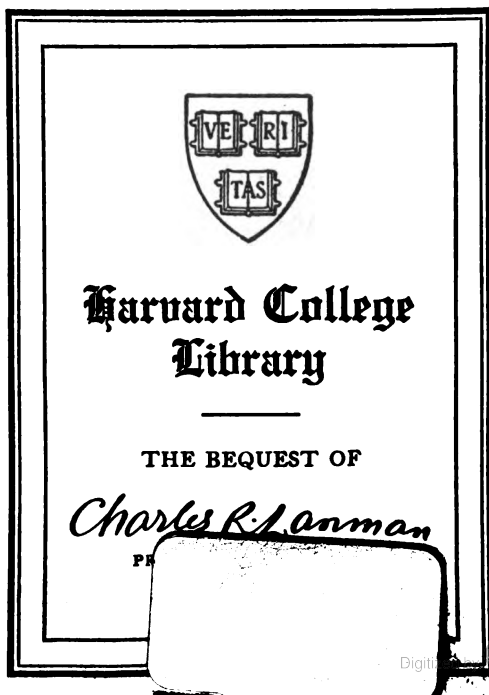


The brother of Manilal Nabhubai Dvivedi, Professor of Sanscrit, Nadiad Gujarat, Bombay Presidency, India, informs us of the death of this prominent Hindu scholar and philosopher. Dvivedi was well acquainted with Western thought, yet his heart was rooted in the philosophy of his own people. His master was S'ankara,

the greatest representative of Brahman philosophy. The trend of Mr. Dvivedi's thought was monistic, and we deem him one of the best, perhaps the best, interpreter of Brahman thought. One of his first books, which earned for him a name in the philosophical world, was *Monism or Advaitism? An Introduction to the Advaita-Philosophy in the Light of Modern Speculation*. Other books of his are the *Rāja-Yoga*, the *Tarka-Kaumudi*, a compendium of Nyāya-Vaiśeṣika Philosophy (a book which earned the praise of such scholars as Prof. W. D. Whitney and Dr. G. Bühler), the *Yoga-Sutras*, the *Māndukyopanishad*, the *Samādhi-Sataka*, and *Syādvāda-Manjari*. His *Imitation of S'ankara*, which like his other books contains the Sanscrit as well as the English translation, is a collection of utterances of his master, so systematised as to make the study of Sanscrit philosophy comparatively easy, even to the uninitiated. We reviewed the book at considerable length in *The Monist*, Vol. VI., No. 3, and have discussed the Atman theory in *The Open Court* under the title "Brahmanism and Buddhism, or the Religion of Postulates and the Religion of Facts." (Vol. X., p. 4851.)

We had some correspondence with the late Professor Dvivedi on the contrast between Buddhism and S'ankara's conception of the self. Professor Dvivedi was anxious to reconcile both systems, and it may be that he succeeded in settling the problem to his own satisfaction. We ceased to hear from him when disease overtook him, and regret now to learn of his death. India has lost in him one of her best sons, and a man whose life was helpful in leading the Hindus toward a higher condition of existence by showing them how they could preserve their own and yet adopt all the good of Western civilisation.

P. C.



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RÁJA YOGA,

OR

THE PRACTICAL METAPHYSICS OF THE VEDÁNTA.

BEING

A

TRANSLATION OF THE

VÁKYASUDHÁ OR DRIGDRISHYAVIVEKA OF BHÁRATITIRTHA,

AND THE

APAROKSHÁNUBHUTI OF SHRI SHANKARÁCHÁRYA,

WITH

AN INTRODUCTION, APPENDIX CONTAINING THE SANSKRIT

TEXT AND COMMENTARY OF THE VÁKYASUDHÁ, AND

NOTES EXPLANATORY AND CRITICAL.

BY

MANILAL NABHUBHAI DVIVEDI, B.A. +

Professor of Sanskrit, Samaldas College, Bhavnagar.

Dec 10 1892

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैवसुखं भूमात्पेषावेजिज्ञासितव्यः ।

CHHÁNDOGYA UPANISHAD.

यत्रत्वस्य सर्वमात्मैवाभूत्तत्केनकंपश्येत् ।

BRIHADÁRNYAKA UPANISHAD.

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PREFACE.

THIS little volume is an attempt to present in one connected form what little I had occasion to collect in the form of stray notes on the philosophy and practice of the Vedānta. The first section of the Introduction is the reprint of a paper I read in the middle of 1884 before the Bombay Branch of the Theosophical Society; and the second section which forms as it were a supplement to the first, is reprinted from an introduction I was asked to prepare early in the beginning of this year for an edition of the Bhagvad Gita by my friend Mr. Tookárám Tátyá of Bombay. I am the more encouraged to reprint these contributions, with the pretty frequent requests made to me, from different parts of this country, by persons interested in the advancement of transcendental studies, for allowing them to reprint and circulate the paper which forms the first section of the present Introduction. An attempt is here made to demonstrate the possibility of a universal science of ontology from the stand-point of modern physical science, and to present subsequently a brief sketch of all that A'ryan philosophy has to say on the subject. The two translations that follow complete the series by demonstrating some of the leading and important positions of the Vedānta and finally by prescribing certain practical rules for the guidance and exaltation of the beginner.

The translation of the Vákyasudhá based on the Sanskrit text lent to me by Mr. Tookárám appeared in print early in 1884. Subsequently while examining the collection of Sanskrit works belonging to the late Azam Sámaldas Paramánandadás Dewán of Bhavnagar, kindly lent to me by his son Mr. Lallubháí I came across a very valuable Commentary on the Vákyasudhá by Brahmánanda, which I made up my mind to place early before the reading public. To

this I have thought it fit to add a translation of the *Aparokshánubhuti* of Shri Shankarácharya, originally intended for separate publication. With the intrusion of this little bit of personal history to account for the somewhat irregular form in which these notes appear, I lay them before the indulgent reader with a hope that they will prove useful to him in his study of the deep and ennobling philosophy of the Vedánta.

A word, before concluding, about the authorship of the *Vákyasudhá*. Mr. Tookaram's manuscript is anonymous. A manuscript collection of Upanishads in the possession of the Bombay Branch of the Asiatic Society contains the text of the *Vákyasudhá* under the name of the *Drigdrishyaviveka*, and ascribes its authorship to Shri Shankarácharya. Pandita Pitambaradás enumerates the *Drigdrishyaviveka* in his preface to the *Panchadasi*, among the works of Swámi Shree Vidyáranya, the well-known scholar and philosopher of the fourteenth century. The text of our commentary ascribes the *Vákyasudhá*, presumably called the *Drigdrishyaviveka* by way of description, to Shri Bháratitirtha, who as we know from the *Panchadasi* was the co-worker of Vidyáranya. That the composition cannot be Shankara's will be clearly borne out by a comparison of any of Shankarácharya's works with this. It belongs either to Vidyáranya or Bháratitirtha and more particularly to the latter if we trust our commentator. Moreover the various points of similarity between the turns of thought and expression in this book and the *Panchadasi* will seem to point nearly to the same conclusion.

I would in conclusion crave the indulgence of the kind reader for the pretty long lists of errata which, owing to the book's going through the press in my absence, have become almost unavoidable.

M. N. D.

Bombay, 15th Oct. 1885.

LIST OF CORRECTIONS.

PAGE.	LINE.	INCORRECT.	CORRECT.
4	7	Read after, "in the waking State,"	through the various organs of sense,
6	1	Relising	Realising
6	18	Instead of XXVI read,	<i>Nirvikalpa Samádhi</i> is easily accomplished (of itself), the mind standing like the jet of a lamp pro- tected from the slightest breeze, in the case of one, who through the ecstasy of the pleasure consequent upon the experience of <i>self</i> overlooks both the <i>Samádhis</i> described before (24. 25)
7	14	<i>ha Ankára</i>	<i>Ahankára</i>
8	9	imaginary (since	imaginary, since
14	6	<i>Atman</i> the (<i>subject</i>	<i>A'tman</i> (the <i>subject</i>
15	15	fancies the	fancies, the
„	19	the earth	the clay.
30	18	hypocrisy	hypocrisy

INTRODUCTION.

I.

WE start with the phenomena of our consciousness—consciousness of the physical universe, without for the time involving ourselves in the much vexed question of the latter being in its nature entirely *real* or *ideal*. We start at the beginning with objects as they are presented to our senses and our mind, with, in fact, the objects of our daily and ordinary experience, and try to analyse them. It is to be seen whether such an analysis could ensure to us a grasp of the real nature of the cosmos, the real character of the universe *per se*. If we for a moment look round this room, we see on a little reflection that the tables and chairs before our eyes are not the same as they were two years or two months or two days nay two hours ago. If we go a little deep into the *nature of the thing*, we pass, in rapid succession over a series of things,—the tree that supplied the plank, the soil that nourished the tree, the sun and rain that fertilised the soil—I say we pass over a series of changes ending at some inexplicable *atom* or absolute factor in the far-reaching regions of space. Arguing again from the analogy of this analysis, we can easily imagine these things as working within themselves the shape of a something, unknown and unperceived, yet inevitable, a something carrying us through all the stages of its future evolution to the insoluble unknown whence these things emanated. The sun again rolls forth every morning in rosy splendour from the depths of Infinity and returns every evening to the abode of his birth. Night follows day; the seasons roll on in their pleasant and uniform order; the heavenly bodies keep regular time to the ethereal music of the spheres. Almost every instant we see the sprouts of childhood blooming into youth, expanding into manhood, degenerating down to old age and fading far away into the realms of the un-

knowable and the invisible. What is then the essence of this universe, the real nature of the phenomena presented to our consciousness? The universe appears at best to be the formation, the growth, of years of deligent change, the result of the immutable action of causes unknown and unperceived by the limited apparatus of our mental vision. Even while we are mentally passing over these changes, while we are reflecting upon the phenomena of our consciousness what are we pre-eminently conscious of? A series of facts following one upon another—a fixed order, a change in our mental impressions—all limited by *space* in *extension*, and *time* in *intention*. We are conscious then ultimately of time and space implied by the fixed order inseparable from our modes of thinking. What are time and space? As represented to our consciousness they are but a series of changes succeeding one another. Thus we are able to perceive that in fact the very laws of our consciousness necessarily compel us to look upon things as constituted of a series of changes. It is this change, this drama of transition, this puppet—show of time that has engaged the attention and exhausted the energies of scientists and philosophers, ancient and modern. It is this change that has in all times been the moving-spring of the human mind. What fond creature charmed with the rosy allurements of sensual gratifications, what proud warrior riding high over the heads of his overbearing foes, would dispise his pleasures and gratifications, would feel as it were surfeited, disgusted, with his life and the food he lives upon, were it not for this change, this mutation, this overpowering terror of the sweeping and unexpected, yet inevitable and irresistible blow of death? Death! yes, it is death, transformation, change that gives us all our philosophy, all our wisdom, all our morality. Who has not reflected in some calm moment over the drama of existence and has not felt lonely, felt uneasy, in the presence of the strange image of Death? Who has not wished to make further acquaintance of this strange visitor? Who has not wished to grasp without fear the inviting, yet cold hand of this awful guard on the gates of

Eternity? What is existence? It is but a struggle against death. What is even *Moksha* (absolution)—a contest with death rather spiritual than physical. With Death we stand upon the threshold of Eternity: Death but brings us face to face with the Infinite, the Invisible and the Absolute. This Infinite we stumble upon at every step, at every thought. Pursue your investigations how far soever, there will ever present to your consciousness a residue, a factor, inexplicable and insoluble: and here we stand face to face with the Eternal, the Infinite, the Unknowable.

It is a trite saying, but one which is pregnant with a world of meaning, that if one could but realise that he has to die, he would die the very instant he realises the fact. Once the idea of the unpermanence of this phenomenal world is on a man, he is not able to shake it off: nay, it presses upon him with so great a violence that ultimately it grows with his life and strengthens with his body. Such a one—one who in fact has got the first of the four preliminary qualifications of a would-be initiate in the mysteries of the *Vedānta* viz. disgust or *Vairāgya* as the Venerable Shunkarācharya calls it—such a one I say, would naturally lose all taste for the world and its pursuits. To him life or existence becomes a problem of life-long interest. He wonders at the weaknesses of humanity, at the delusions under which it pursues creations—at best futile—of its own brain. What is happiness?—that grand idea which humanity is pursuing with all its life and soul. Is it wealth? Is it love? Is it power? Is it gratification of the senses? what is it? Wealth but enkindles greater desire with increasing acquisition; the sanctuary of love is polluted by the demon of separation; power only yields under its own weight; the senses land us in the region of misery and sorrow. None of the objects known to us can satisfy the internal craving for happiness: none supply that joy, that enlightenment which is the essence of all real happiness. Is happiness then to be looked for in a hereafter? Pooh! says the Materialist, the human mind is but the slave of an idea, it yearns for a

thing which it is not in its nature to comprehend or acquire. The human mind is accustomed to draw its inspiration from the future, which it is utterly impossible for it to understand. I must, for the present, leave it to the common sense of my hearers to decide whether happiness could be complete or unalloyed by misery, if at every step in life we feel our heart knocking against the ribs, yearning to acquire something more; if above all, we find all that we hold near and dear to our heart overshadowed by the terrible shadow of Death. The mind of every one who thinks must certainly rebel against the idea of holding all his happiness by a precarious tenure subject to the caprices of an unmerciful master. Happiness must certainly be made of better stuff than mere gewgaws—the fragile toys of time. It must by plain logic rest in something, as it were, in a sense, above the Law of Universal change in something permanent and eternal; in that something *which is the very principle and essence of this change*; What then is happiness? Reserving this question for future consideration it is interesting to see how we arrive at the very same inquiry from another stand point also.

Let us for instance examine human conduct. What is human conduct based upon? We are able to determine which of two given acts is better than the other: but we are not, in the present state of our knowledge, able to say of any single act whether it is good or bad, I mean absolutely good or absolutely bad. When any single act is given, every one refers it, though unconsciously, to some standard of the good in the inmost recesses of his Being;—a standard based upon grounds known to, and accepted by the possessor only. This process, which every one of us passes through at every stage in life, requires but to be demonstrated and generalised. The question therefore resolves ultimately into what is good? What is *the Good*? The followers of John Stuart Mill confound expediency or utility with right: whereas Dr. Whewell and others contend that the Right is something distinct from the useful. According to Mr. Mill a particular act is right because it is

expedient; according to Dr. Whewell it would be expedient, because it is right. Professor Ferrier inclines to the latter opinion when he remarks "In sacrificing happiness to virtue we do not cease to be men; we only cease to be happy men; but in sacrificing virtue to happiness we do cease to be men, because virtue is the preservation and perfecting of our rational nature, and therefore whatever is at variance with virtue is at variance with the preservation of our true being and is *pro tanto* a curtailment or destruction of our moral and intelligent life."* All conduct must therefore derive its sanction from virtue, from right, from good. But the question still remains what is virtue? What is the Good? The question thus ultimately resolves into one of searching after the *summum bonum*, the greatest good, the highest happiness—happiness in and of the permanent. It is necessary to this end that we must be able to discriminate between that which is eternal and that which is not. Thus we arrive at that preliminary stage through which every candidate for initiation into the higher mysteries of occultism had naturally to pass, viz. Discrimination or *viveka* as the venerable Shankaracharya describes it. *Discrimination* strengthens *disgust*, which sets one thinking. It naturally follows that the neophyte should devote his mind and soul to the study of the Eternal, subordinating all pursuits to the main inquiry and putting full faith in the teachings of science and its interpreters, passing in this manner through the third requisite or qualification of a candidate for occult truth,—requisites collectively described as *Shama and the other five* by the masters of occultism. Having thus lighted upon the right path he ardently desires to unite himself with the Eternal and the permanent, and thus acquires the fourth and last qualification—the desire for absolution (*Mumukshuta*). But all this only by the way. It is important as indicating to those who make light of initiations and occult secrets, of Adepts and their laws, of the true and real signification of the secret doctrine couched in the words of the Buddhist Arhats, the

* Lectures on Greek philosophy.

Vedantic Mahatmas, the Jewish Kabalists or the Mehomedan Suffis. It is useless to hold the light before one whose eye is not powerful enough to bear the splendour of the blaze. It is not every light hand that can wield the double-edged sword of occultism, not every profane sceptic that can advantageously lift the veil of mysticism. It follows from the above that the conditions required to be fulfilled by every candidate for initiation into the methods of the higher inquiry are, instead of being arbitrary or mechanical or selfish, entirely natural in their development and perfectly rational in their strength and consistency.

To turn back then to the subject of our main inquiry. All philosophy as demonstrated above, beings at Death; all science truly such is but a search after the immutable and permanent. This is real Alchemy—the real philosopher's stone—the conversion of the futile principles of this fragile machine into immutable shining gold. Whether this is a dream, a mere creation of the human brain, a something denied to us by the very laws of our relative modes of thought, or a possibility and a fact capable of realisation, we shall attempt to examine in the sequel of these remarks.

We may here pass in brief over the principal results of the inquiries of ancient philosophers, who have bestowed their attention on, and devoted their energies to, the search after the Infinite and the Permanent. I will purposely withhold from this sketch the experiences of Aryan philosophers, and reserve them for future consideration, in order that I may be the better able to show their solidity and universality from the fact that philosophical speculation at all times of the world has always culminated in, and must ever continue to point, towards those very experiences. Leaving out the older Egyptian, Assyrian, and Mexican civilizations which antiquarians assert to be of a class with the Aryan one, I begin at once with the speculations of Grecian philosophy—trying at the same time to connect as far as I can, the Europe of to-day with the Europe of three thousand years hence. At the outset I would again request

you to bear in mind the meaning we have assigned to the word "philosophy." Professor Ferrier defines philosophy to be "The search of the true and the real as they exist for all intelligence;"* *i. e.*, in simple terms the search after *the real* and *the true*. We shall see what each school of philosophy sets up as *the real* and *the true*. To begin then with the Ionic school of Thales. Contemplating the universe from a physical point of view, he lights upon something material and sensible as the permanent principle of the Universe. And *water* or *moisture* he asserted to be this principle. Thales introduced in supersession of the multifarious mythology of the Greeks an element of Reason in the domain of inquiry. He appealed from the senses to the Intellect; and breaking himself away from the mythological disposition of finding the manifold in the manifold, he soared into the regions of rational philosophy which ever aims at finding the one in the many. Anaximander substituted in place of *water*, the Infinite as the element of all things; and attributed to this *infinite* some inherent power of assuming forms. It was reserved for Anaximenes to effect a compromise between the philosophy of Thales and Anaximander by asserting *air*—a sort of *determinate infinite*—to be the principle in question. He seems thus to have made a nearer approach to a conception of the mind, soul or spirit. Pythagoras the founder of the Italic school asserted *number* to be the universal principle—meaning by *number*, law, order, form or harmony. This philosophy was in advance of the Ionic one in as much as it emancipated itself from the thralldom of the senses and rose to the region of pure Reason and thought. *Number* is evidently beyond sense in as much as no sense has *number* for its special apprehension. *Number* is a *necessary form of thought* under which we place or subsume whatever is presented to the mind. Hence *form* which is another name for *number*, and not matter, is the essence of all things. "Every thing" says Philolaus "should be either limiting or unlimited, or that every thing should be both unlimited and

* Lecture on Greek philosophy.

limiting. Since then it appears that things are not made up of the limiting only, nor of the unlimited only, it follows that each thing consists both of the limiting and the unlimited and that the world and all that it contains are in this way formed and adjusted." Next comes the Eleatic school of Xenophanes and Parmenides. The antithesis around which the whole Eleatic philosophy revolves and gravitates is the antithesis of *the one* and *the many*, the *permanent* and the *changeable*. Xenophanes declared that the one was everywhere, it was God Himself. It is in and through God that the universe is a universe i. e. has unity. He did not hold that there was no sensible world; he held that it had no reality, none in itself, but only a reality in and a for the mind of man, which in fact was no reality at all. "He seems to have approximated" remarks Professor Ferrier "to the realisation of a double consciousness, a rational one cognisant of the permanent *one*, and a sensible one cognisant of the changeable *many* having only a negative spurious and relative existence."* Passing over Heraclitus and his philosophy of *change* or *becoming*, we come to the last of the Eleatics viz. Empedocle's. He reconciled the antithesis of the one and the many by resolving the universe into four elements fire, air, earth, and water; and evolving the whole universe from them by certain inherent laws of affinity and repulsion. It is necessary to remark at this stage of our inquiry that all the modern notions of European metaphysics from the materialism of Locke and Condillac, and the nihilism of Hume, to the Idealism of Berkley, and the Absolute Identity of Schelling and Hegel, which I am inclined to believe is a pure, rational exposition of Aryan Adwaitism at least in its exoteric aspects, all these notions I say will be found fore-shadowed, though but dimly, in the writing of these and other ancient philosophers. With this remark we may resume the thread of our discourse. The tendency to account for the universe by sensible ultimates being introduced, Leucippus and Democritus the founders of the far-famed Atomic theory ventured forth the supposition

that the ultimate elements of the universe are particles exceedingly minute and absolutely small.* The differences between atom and atom were held to be merely quantitative and not qualitative, in opposition to the Eleatics who admitted no difference in the pure Being, and Empedocles who admitted qualitative differences only. The theory of human perception or sensations was greatly modified by this mode of thought. All differences in our sensations of the qualities of matter, arising from the supposed existence of those qualities in the things themselves, were now reduced merely to the quantitative differences in the atoms constituting the things. The world had reality only in so far as quantity was concerned ; as to quality it had no existence beyond the mind of man. The Atomists were followed by Anaxagoras, who insisted on the existence of qualitative differences in things, holding matter in its original nature to be extremely complex. Anaxagoras further asserted from the *a posteriori* argument of design or final causes, the existence of a Designing Intelligence. Professor Ferrier gives to him the credit of being the founder of what is now-a-days termed Natural Theology in opposition to Revelation. They followed the Sophists, who were teachers and philosophers. They reverted the order of inquiry. Up to this time man was subordinate to nature, but the Sophists looked upon nature as subordinate to man. Asserting that man was the measure of the universe, that everything in the universe is true only so far as man is concerned and not absolutely true, they would take away from the world the nobler qualities of truth, virtue, morality as only relative, and therefore unreal things.

As many of the theories of Psychology and Ethics current during the present century seem to me to be based in principle on the conclusions of this or a similar school of philosophy it is necessary to devote some attention to the Psychology and Ethics of the Sophists. Man appears to our view as a citizen

* Compare the Aryan Schools of the Nyaya and the Vaisheshika with this.

and an individual. The important point to be determined is how much does man possess by nature, and how much is given to him by social relations? or as the Sophists put it, what is man by nature and what is he by convention and fashion? The first part of the question involves the Psychology and the second the Ethics of the Sophists. Whatever nature commands is more binding and authoritative, maintain the Sophists, than what social customs require. This doctrine so plausible in itself opens a door to the inroads of every species of licentiousness. The Sophists however fall into the error of allowing too little to the natural man. They asserted that *sensation* and *sensation* alone belonged to man by nature. To what extent the Sophists admitted thought to be an indigenous property of man, seems somewhat uncertain. They perhaps included it under *sensation*. Professor Ferrier remarks that "Locke afterwards lent countenance to this theory of sensationalism and the French philosophers of the 18th century took it without any qualification." Out of this Psychology would naturally evolve a code of what may be called natural Ethics. To a creature made up of sensations, the law of self-preservation and of self-enjoyment must be the most authoritative of all commands. Such a being must seek his own gratifications and avoid whatever he thinks painful. Whatever his *sensations* bring home to him as true and real is true and real *for him*, whatever it may be *in itself*. Such a code of natural Ethics will find itself in conflict at every step with the code of social Ethics. The Sophists brought out the opposition between social and natural Ethics in clear light, but offered no compromise. Might was with them the ground of moral obligations, and the fear of drawing injustice upon ourselves at some future time was the ground of all justice. Thus all moral obligations derived their strength and sanction from their tendency to promote and maintain the well-being of society—a foreshadowing remarks Professor Ferrier, of the modern theory of Utilitarianism. The Sophists were followed by Socrates who asserted that *thought* and not *sensation* belonged to man by nature.

The knowledge derived from the senses would at best enlighten one as to the depth of his ignorance, but the light emanating from a rigid contemplation of *self* would dispel all darkness and delusion. Hence Socrates adopted as the maxim of his philosophy "know thyself." Socrates held with all ancient moralists that the chief end of human existence is happiness, which he defined as that which may be its true welfare and not an illusory or apparent one. The true happiness of man centres in his obedience to the law of his essential being—and not in his obedience to the dictates of unessential being. The law of men's true being he expressed as "Freedom," freedom from the yoke of sensation, passions, desires. Man's true happiness is thus centred according to him, in self-contemplation and in living according to the law of his higher Being. Passing over some unimportant schools of philosophy we come at once to Plato, the great disciple of Socrates, and the founder of the modern Idealistic school of philosophy. "The farfamed *Idealism* of Plato," remarks Mr. David Masson "is in fact a theory of the cognisability of the Absolute. Our phenomenal world, Plato loves to fancy, is not so utterly and hopelessly disconnected from the Absolute world of Noumena, Ideas or Things in themselves, but that for the pure and persevering reason a passage from the one to the other may be possible."* Plato aimed at correcting the inadvertencies incident to ordinary or natural thinking—inadvertencies which were the basis of the philosophy of Sensationalism; and at confuting the sensational creed of the Sophists. Plato argues deductively that the objects of our superficial thought are but the hieroglyphics of *ideas* in the Demiurgic mind, which ideas are the basis of all real knowledge. He means to inculcate that the mind being by its *very nature* in possession of these *ideas*, it requires only persevering and hard meditation to awaken it to a sense of the existence of this latent treasure in its deeper recesses. But what is an *idea*? Ideas are necessary truths, like the axioms of Geometry, for *all* minds—truths the contray of which is

* Recent British Philosophy.

absurd and inconceivable. Ideas are "principles by which the variety and multifariousness of our sensible impressions is reduced to unity." Plato, moreover, insisted upon these *ideas* being *innate*, thus importing into philosophy the idea of a previous birth and transmigration. He further extended his remarks to the nature of the soul and asserted that justice was its Being or well Being and that justice means a proper balance of the attributes of the soul. Just as a proper balance of the different organs of the body procures health, so justice is nothing else than the health of the soul. Aristotle found fault with the *idealistic* theory of Plato, as being a mere poetical fancy, contradictory in itself, in as much as ideas are represented as the essence of things and yet as existing apart from those things. In his work entitled *Metaphysics* or first philosophy Aristotle treats of the principles common to all things, the universal constituents of Being. The elements of being are asserted to be four in number. Matter which is explained as a mere potentiality, a something capable of passing into the actual; Form or Essence meaning thereby a correlative reality existing in the objects themselves, and answering to the conception in our mind,—in fact the Platonic Ideas under another name;—the moving or efficient cause; and the end or final cause. This philosophy terminates in a sublime Theology. "Although *matter* never exists without *form* and although the *forms* or *essence* of *matter* never exist apart from *matter*; there is nevertheless a *form* or *essence* which exists separate from all matter; and this is the first great cause of all. . . . This cause is the Deity, the Godhead which moves all, but is itself unmoved." In his *Ethics*, Aristotle considers the question of happiness, or the *summum bonum*. He places it partially in virtue desired for its own sake, but principally in a life of intellectual contemplation. He placed "man's good in a conscious and active and rational life of the soul in accordance with virtue or excellence, and carried on in favourable circumstances." Passing over the more familiar Stoicism of Zeno and the Hedonism of Epicurus—both of which were trans-

ferred to Rome after her subjugation of Greece—we come to the Neoplatonic school of Plotinus who flourished about the beginning of the 3rd century of the Christian era. His philosophy is generally described as a mixture of Paganism and eastern mysticism but it suffices for my purpose to remark that his teachings were more or less *Advaitic* in their character, great part of them being picked up by him in his travels through Persia and other Eastern countries.

A period of about more than 1300 years intervenes between the point at which we have arrived, and the beginnings of scientific investigation in modern times under the Royal Society of London and other similar European institutions. I cannot without transgressing the limits of my inquiry, even if I had sufficient materials at my command, enter into a detailed statement of the various vicissitudes through which the human mind has passed during this period. It will be quite sufficient for our purpose if I give a broad hazy outline of the various steps leading from the past to the present. In bringing the history of Greek philosophy to a close we have outstripped the limits of historical chronology. At the time when Asiatic Greece had accepted the sovereignty of Persia the condition of Greek philosophy was far from being stable and established. The Persian Empire was at this time very extensive in its territorial possessions and rich in its intellect, and science. Frequent attempts were made by Grecian sovereigns to rescue Asiatic Greece from the yoke of Persia but without success. At length Alexander of Macedonia the disciple of Aristotle, undertook an expedition into Asia. He conquered Egypt, laid the foundation of the city of Alexandria, and conquered great part of the Persian Empire. "A prodigious stimulus" writes Mr. J. W. Draper "was thus given to Greek intellectual activity. There were men who had marched with the Macedonian army from the Danube to the Nile, from the Nile to the Ganges. They had seen the Pyramids which had stood for 20 centuries. . . . In Babylon there still remained its walls once more than sixty miles in compass and after the ravages of three centuries

and three conquerors still more than 80 feet in height ; there were still the ruins of the temple of cloud-encompassed Bel, on its top was planted the observatory wherein the weird Chaldean astronomers had held nocturnal communion with the stars. . . . If Chaldea, Assyria, Babylon, presented stupendous and venerable antiquities reaching far back into the night of time, Persia was not without her wonders of a later date. . . . The Persian Empire from the Hellespont to the Indus, was truly the Garden of the world.* The military talent fostered by these marvellous campaigns led to the establishment of "the mathematical and practical schools of Alexandria, the true origin of Science." After the death of Alexander, Ptolemy Soter, his step-brother, who had accompanied him through his campaigns, became Governor of Egypt. The credit of laying the foundation of the great museum of Alexandria—the birth-place of modern science—is due to him. The library of Alexandria contained more than a hundred thousand volumes, and contributed to human knowledge all or perhaps even more than, what modern science has achieved. About this time followed the spread of Christianity over the whole of the Roman Empire, and the celebrated Trinitarian controversy of Arius—an inhabitant of Alexandria—led to the suppression and dispersion of the Alexandrian library, under an *edict* of the emperor Theophilus. The Bible was hereafter set up as the only and correct test of all scientific research. About the beginning of the 7th century ensued the conquest of the Byzantine Empire and part of Africa by the Persians. This event was followed by the great Saracen invasion of Europe—which ended in the conquest, and conversion to Mahomedanism, of Northern Africa, and parts of Southern Europe. Alexandria, Carthage and Jerusalem—the birth-place of Christianity—were taken by the Mahomedans, who did not care to spare the city of Alexandria also. These rapid excursions of Eastern nations, as well as the crusades which followed, brought the West in direct communion with the civilizations and sciences of the East. In about 500 years fol-

* History of the conflict between Religion and Science.

lowed the sack of Constantinople by the Mahomedans, and the Southern Reformation. An impetus was given to science and inquiry which resulted in the Inductive philosophy of Bacon and other philosophers and in the establishment of the modern birth-place of science—the Royal Society of London. Thus we arrive at the discoveries of modern physical science, at the unparalleled splendour of the civilization of the 19th century. Before proceeding to examine the conclusions of modern science, and showing the ultimate haven to which it is unconsciously drifting—the solid and unique, yet the oldest, progenitor of all philosophy and religion viz. Aryan Adwaitism,—I will pause to make a few observations important in their bearing on the subject of our inquiry. The foregoing review of ancient philosophy proves to us :—

(1.) That the search for the truth is as old as the world or at least as the mind of men ; and that therefore the religion which adopts for its maxim “ There is no religion higher than truth ” is nothing new, but only another form of the eternal contest.

(2.) That the great intellectual cataclysms which have followed, one another in rapid succession might have led to the disappearance of a few brilliant stars of genius—the custodians of the higher methods of inquiry—the masters or Mahatmas of today,—men belonging to such orders as those of the Rosicrucians ; or persons of a class with Appolonius of Tyanna and others ;—and that these might have formed from time immemorial the nucleus of an occult brotherhood of teachers and philosophers.

(3.) That modern philosophy guided by modern physical science is breaking upon ground, trod, more than once, by ancient investigators and philosophers.

(4.) That the march of civilization and philosophy has steadily been from the East to the West—a fact corroborated by History, and brought into prominent relief by our taking into consideration the severance of the United States from their

mother country, and the point of civilization and intellectual development to which they have reached. Sufficient argument exists for us to hope for the return of this lost child of science and philosophy to its motherland—India,—an event of the possible realisation of which the modern religious stir may fitly be described as the rosy forerunner.

We must, at this stage of inquiry, start with the conclusions of modern science rather than go over the various steps by which they have been arrived at. It must be carefully noted that the old problem of search after the truth is still the same only in another form. The theological argument for the existence of the soul and a spiritual universe has lost its strength against the repeated attacks of Reason and Science. The problem, at the present day is religion shrinking before Physical science; the former deriving its support from blind faith, the latter from free thinking; one resting its hopes of happiness on a hereafter, the other searching for the same in this world. This is the great crisis all round the world, a death-struggle in which one or other must virtually give way to its opponent. Religion declares one thing to be the truth, science, another; which is in the right? Religion with its eyes fixed on Heaven or Science with its looks confined to this universe? Are Religion and Science, then, so far opposed to each other as to exclude the one from the domain of the other? or are they but different aspects of viewing the same thing? One of the greatest thinkers of the present century, Herbert Spencer remarks "that religion is divine and science diabolical is a proposition, which though implied in many a clerical declamation, not the most vehement fanatic can bring himself to assert. And whoever does not assert this must admit that under their seeming antagonism lies hidden an entire agreement";* I have reasons to hope and believe there really ought to be such an agreement between Religion and Science; and that they must be nothing

* First Principles.

more nor less than "Twin sisters" as Professor Huxley has chosen to call them. In order therefore to show this relation between religion and science, we must begin our inquiries, however feebly I may be able even to indicate the lines of the gigantic intellectual task, I say we must begin our inquiries from the stand point of modern physical science.

Although in all ages philosophy tries to go a—head of science yet it is a patent fact that the latter always modifies the conclusions and retards the progress of the former. "However earnestly we may contend for such a notion of philosophy as shall keep up the tradition of it as something more than science, yet the perpetual liability of Philosophy to modifications at the hands of science is a fact obvious to all."* The advance of physical science in recent times, has so far affected philosophical research as to divide Philosophy into a number of schools and systems opposed to one another, in their views upon Psychology or science of the mind, Cosmology or the theory of the universe and its generation, and Ontology or the theory of the government of the Universe or Cosmos. The Sensational school of the mind deriving knowledge from experience, is opposed to the Transcendental school holding the mind to be originally in possession of certain innate ideas which require to be developed. The Realistic or Materialistic school arguing for the cosmos an existence and reality in itself, stands confronted by the Idealistic school reducing all phenomena to affections of the sentient mind. There are lastly those who believe in the existence of a first cause—a personal Creator; or those again who stand for extreme Nihilism or perfect Agnosticism; all opposed again, to the German exponents of Absolute Identity. I confess my inability without chart or compass, to steer clear of shoals and rocks on the tempestuous ocean of metaphysics; and therefore leave the achievement to higher and better provided experts. Nor should I be understood to attempt the foolish feat of adding even so much as a straw to the august fabric of ancient philosophy. I venture at best, to present to you in a connected

* Recent British Philosophy by David Masson.

form the opinions of the leaders of science and metaphysics—trying to reconcile where possible, the conclusions of modern investigations with the time-honoured truths of Aryan Advaitism or Theosophy. I shall for this purpose slightly reverse the order of inquiry and begin first with the Cosmology of the Realists or Materialists—in short, of modern physical science. Science starts with the phenomena of the physical Universe which it reduces into Matter and Energy—which again are assumed to be co-existent and co-extensive. Further, science teaches us that matter exists in one or other of three states : solid, liquid or gaseous ; and that the material *Elements* into which all complex objects can be resolved are about 65 in number. Lastly there is the Evolution hypothesis which derives the Universe *as it is* from very rare nebulous matter, through a number of well-marked stages of development. I am of opinion that these facts underlie every known scientific theory about the explanation of the Cosmos. Speculations of various character, however, based on experiments in different directions, have, in recent times, poured forth a flood of light on the field of our inquiry. There are three such speculations bearing severally on the form of matter, the states of matter, and the number of Elements ; and first then of *The form of matter* ; It was Newton, I believe, who revived the Atomic Theory of Democritus and Leucippus. “Boscovich and others endeavoured to dispense with the Atom altogether substituting in its place the conception of a mere geometrical point which is a centre of force, as it is called. . . . The latest and most recent speculation revivss the Atom, but not “strong in solid singleness” like those contemplated by Leucetius,—much rather yielding to the least external force, and thus escaping from the knife or wriggling round it ; so that, it cannot be cut, not however on account of its hardness, but on account of its mobility, which makes it impossible for the knife to get at it. This is the vortex-atom Theory of Sir W. Thomson dimly foreshadowed in the writings of Hobbes, Malebranch and others but only made distinctly conceivable in very recent times by the

hydrokinnetic researches of Hemholtz.”* Remembering then that the universe began with a series of something like vortices in the universal ether, we pass on to *The states of matter*: The states of matter are ordinarily known to be three. The tendency of modern speculations about the constitution of matter has been to attribute the phenomena of matter to vortices or motions of universal Ether, which therefore must be considered the highest and last state of matter, known to us. Thus we come to the existence of a state beyond the gaseous one, and are able to say that the states in which matter exists are not three, but four. We may halt at this stage and see whether we can find out a fifth state of matter to correspond with the *Tejas* or fiery state of Aryan philosophy. The state in which matter exists while undergoing chemical combination presents properties peculiar to itself *viz.* vibration, heat and, when the rate of combination is rapid, light also. This state may be described by a separate name. We may for the present call it the “fiery state,” and place it between the liquid and the gaseous states. The highest state of matter known to us would accordingly be the ultra-gaseous or Ethereal state, competent by its inherent potentialities of evolving from, and sustaining in itself the whole of the physical universe. The possibility of reducing all physical phenomena to a certain number of chemical Elements may appear to militate against such a hypothesis, but the observations and experiences of eminent physicists point towards the conclusion that all the different Elements are but *structural modifications of one original substance*. It remains therefore to see what becomes of the 65 or 75 Elements? This question may best be answered, in the words of one of the ablest professors of Physical Science, Professor Alfred Daniell M. A. He says “These kinds of matter are called Elements. They are considered to be distinct kinds of matter, and are called separate Elements simply as a confession of our relative experimental impotence, and of our complete failure up to this time to break up any one of them

* The Unseen Universe by B. Stewart and P. G. Tait.

into simpler substances, or to build any one up by any synthetic process. * * * Now evidence of a speculative character based (Mandelijff and Newlands) upon the remarkable relations existing between the chemical properties of the Elements and their atomic weights, and of a directly observational character based (Lockyer) upon the results of spectrum analysis as applied to the stellar bodies—which seems to show that many elements are decomposed by intense heat into simpler elements—lends support to a belief which is rapidly gaining ground that all the Elements differ from one another only in their intimate structure and have a common basis which may possibly be hydrogen : or in other words that all Elements are structural modifications of one form of matter. Thus even the Alchemists' dream of the transmutation of metals cannot now be treated with such unmitigated contempt as it received 30 or even 10 years ago, though it may continue to be a dream to the realization of which no approach is possible on account of the necessary limitations of our experimental apparatuses.”*

Thus we see that recent investigations in Science tend to prove the existence of but one Element, one material cause, capable in itself of evolving the whole physical universe from it. Energy exists in Ether, potentially, and becomes known only in its active manifestations, in its kinnetic forms.

Let us at this point compare the Adwaittee doctrine of evolution with the conclusions of physical science. We shall not only find a complete harmony between the two, but we shall find that Adwaittee Philosophy is in advance of Physical Science in consequence (as will be seen later on) of possessing better and improved apparatuses of investigation. The Adwaittee philosophy teaches that the Element (*Tatva*) of this universe is but one—not Ether but Para Brahma with its potentialities I may add. From Para Brahma or *Mulaprakriti* (undifferentiated cosmic matter) proceeds Ether (*Akasha*) with its inherent property of assuming forms (*Shabda*—differentiation or

* Principles of Physics.

Ether-waves?). Waves of Ether produce air or gas (*Vayu*); vibrations of air produce Fiery matter (*Tejas*); vibrations of which again produce liquid matter (*Jala*); which finally settles down into Solids (*Prithivi*).* Leaving out the *Brahmatatva* for discussion under the second or ontological head of our inquiry, we are able to see at a glance that the five Elements or Tatvas of Aryan philosophy represent the same identical states of matter of Physical Science, arrived at after great research and accurate investigation. Having thus seen that the Advaittee Doctrine is in perfect harmony with the conclusions of Modern Science let us proceed to examine the Ontology of both:—

Reducing all material phenomena to Ether or *Akasha*, Advaittee philosophy teaches that this also is an emanation from *Mulaprakriti*, the real and permanent Element of the Universe past, present and future. The Materialistic school of Europe is here divided into two sects: absolute Agnosticism and partial—Agnosticism. The first “declines even the question whether there is an Absolute or not, declaring that question to be equally insoluble by the human intellect, equally irrelevant in philosophy, as any further question about the nature of the Absolute that might follow an assumed affirmative.”† There are others like Herbert Spencer on the other hand, partial Agnostics, as I call them, who assert the *existence* of the Unknowable, using the term as almost synonymous with the Absolute, but implying that no knowledge about the *nature* of this Absolute is possible. The partial Agnosticism of Herbert Spencer forms as it were a link between the Agnosticism of the Materialists and the Absolute Identity of Hegel. Herbert Spencer argues that man can think but in relation; and that thus his faculties incapacitate him for a thorough grasp of the Absolute. The Physical Universe he reduces to matter, time, and space; and shews very conclusively that in mentally thinking of any one of these we are obliged to

* Vide Chapter II. of the *Panchadasi*.

† Recent British Philosophy; David Masson.

fix some limit beyond which we are unable to travel; and that if it were not for some such *limit* it would have become impossible for us to grasp the phenomena of the Physical Universe. Thus he argues that the phenomenon of our consciousness, though it renders us alive to the existence of a "something beyond" all matter and time and space leaves us in utter ignorance as to the *nature* of this Absolute, which he appropriately describes as the Unknowable. He connects the Universe with the Unknowable and appears to establish between the two a relation of effect and cause. He says that this Universe is but "a mode of the manifestation of the Unknowable," implying the manifestation of the Unknowable cause as the known or knowable effect. Writing about the existence of the Unknowable he remarks "though philosophy condemns successively each attempted conception of the Absolute, though it proves to us that the Absolute is not this, nor that, nor that; though in obedience to it we negative one after another each idea as it arises, yet as we cannot expel the entire contents of our consciousness, there ever remains behind an Element which passes into new shapes. The continual negation of each particular form and limit simply results in the more or less complete abstraction of all form and limit, and so ends in an indefinite consciousness of the unformed and the unlimited." And further on: "as we can in successive mental acts get rid of all particular conditions and replace them by others, but we cannot get rid of that undifferentiated substance of consciousness, which is conditioned a-new in every thought there ever remains with us a sense of that which exists persistently and independently of all conditions. . . . And since the only possible measure of relative validity among our beliefs is the degree of their persistence in opposition to the efforts made to change them, it follows that this which persists at all times, under all circumstances and cannot cease until consciousness ceases, has the highest validity of any."* This certainly is an advance upon pure Materialism or Atheism.

* First Principles,

Let us at this point turn to Adwaitee philosophy and see how far its conclusions tally with the conclusions of modern philosophers. The *Brahmatatva* is described as unapproachable by the *mind* or *speech* of men; and is asserted to be the source and supporter of everything. All things are *of* him and *in* him. Man is not cognisant of this *Brahma* and does not recognise it in his ownself because he views it through *Avidya* or (mental) *ignorance* which accompanies *Brahma*. Is this not a concise and logical statement of the existence of the permanent Unknowable of H. Spencer? But there is a vital difference between the two. The Unknowable is more negative in its character than *Brahma*, and Mr. David Masson, I think justly, remarks of H. Spencer that "His Metaphysic seems to me too merely negative."* The Unknowable has no life, no soul in it; whereas the *Brahma* of Aryan philosophy, is all life, all *spirit*. European speculation has no doubt arrived at glimpses of the Truth taught by Aryan occultism, but it has failed to grasp the spirit of the latter. The ideas about *Brahma* and *Avidya* are all there, but the Unknowable, the *Brahma* of European science, is but a mass without life, a body without soul. We know that the Unknowable *is-existent*; and no science can gainsay this. Further we know that *existence* in the real sense of the word cannot be predicated of anything known to us but of the Unknowable and Unknowable alone. This interpreted in the language of the Vedanta means that *Brahma* is possessed of the inherent property—existence (*Sat*), or more correctly still that *Sat* is the eternal *potentiality* of *Mulaprakriti*. I am sorry I cannot make my meaning plainer for want of better phraseology, but I hope you have understood me. So far so good. Our *Sat* however means more than a predicative of mere existence; it implies spiritual existence, a spirituality entirely wanting in the Unknowable of European philosophy. There are one or two points which I will lay before you simply by way of suggestion, and not of demonstrated proof, which, in

* Recent British philosophy P. 167.

my opinion, appear to argue a spirituality for the Unknowable. To say that there is an Unknowable cause of the knowable effects, and to ignore the *potentialities* of this Unknowable is a logical contradiction. We argue for the Unknowable a spiritual existence, at least an existence in which spirit and matter must be blended into one. Take for instance the *protoplasm* of the evolutionists, the first manifestation or form of *life* as such. How do the scientists account for this *first life*, this first germ of life? They will say that it is a manifestation of potential into kinetic energy, through the instrumentality of matter. Such a statement will necessarily compel them to accept a something other than matter for the production of life,—a something, the *nature* of which they have not been able to comprehend. Matter *itself* is not capable of producing life. Tait and Stewart express in their *Unseen Universe*, the same opinion in these words “That *dead matter* cannot produce a living organism is the universal experience of the most eminent physiologists.” And certainly the very inability of modern science to show direct, and therefore, according to their own invariable rule of inquiry, acceptable proof of life evolving from dead matter, is a conclusive evidence of the inability of physical science to account for the phenomena of life. The alternative of assuming a something inherent in matter which manifested at some fixed time in the course of nature, will commit the scientists to what we have hitherto been calling the spirituality of the Unknowable. If there were no life in the cause, there is no chance of its appearing in the effect. If the Unknowable had no life in it, it becomes difficult to understand what extraneous element, independent of the Unknowable, can come at some future stage to confer life upon one of its manifestations! Leaving the *protoplasm*, we may examine some of the higher manifestations of life, say man for instance. If the soul of man were but the resultant of certain material forces, how do we account for this resultant being present at places where the component materials are not, and vice versa i. e., how can we explain mesmeric clairvoyance, *Samādhi*, and the so-

called spirit-manifestations? The one and only way of explaining these facts away is to cry them down as impossibilities with an air of selfsufficient knowledge and precision, to attribute them to hallucinations of the brain, to ascribe them to imposture and collusion or to thrust them through some unknown trap-door in a corner of the multifarious Unknowable. Mesmerism and Clairvoyance and Spiritualism are nothing new to us. The whole of our system of religion abounds in ceremonies based on the potentialities and capabilities of all-prevading magnetic ether; every hearth in our country has its favourite spirit; every home its good or evil genius. But to the Materialists of Europe the thing means a revolution, an upsetting of all their reckonings, and a confusion of all their beautiful theories and dogmas. It is therefore, one would naturally be inclined to think, that they are so dogmatic, so inimical. It is not my purpose to go into the rationale of the phenomena, but I will quote for your information the opinions of the leaders of modern physical science both for and against the subject: from a review of which you will be able to judge for yourself with what fairness or unprejudice the subject has been investigated. Opinions against and for (Spiritualism.)

1. "Sit with you! no! I have resolved to sit with no one. I made up my mind before coming here that nothing would come of it"—Agassiz (member of Investigation Committee, Harvard University) to Mr. Redman.

2. "They who say they see these things are not competent witnesses of facts."

"It would be a condescension on my part to pay any more attention to them."—Faraday.

3. "Spirit is the last thing I will give in to"—Brewster.

4. "I have settled the question in my own mind on *a priori* grounds."—Herbert Spencer.

1. "Spiritualism amongst its most devout followers is a religion."—Crookes.

2. "It demonstrates mind without brain, and intelligence disconnected from a material body. . .

. It furnishes that *proof* of a future life which so many crave, and for want of which so many live and die in anxious doubt, so many in positive disbelief."—A. R. Wallace.

3. "The spiritualists beyond a doubt, are in the track that has led to all advancement in Physical science. Their opponents are the representatives of those who have striven against progress."—De

5. "Supposing the phenomena to be genuine, they do not interest me."—Huxley.

6. "There are people amongst us who, it is alleged, can produce effects before which the discoveries of Newton pale. There are men of science who would sell all that they have, and give the proceeds to the poor for a glimpse of Phenomena which are mere trifles to the spiritualist."

"The world will have religion of some kind, even though it should fly for it to the intellectual whoredom of spiritualism."—Professor Tyndall.

7. "A most mischievous delusion, comparable to the witchcraft delusion of the seventeenth century."—W. B. Carpenter.*

Morgan.

4. Asked "What is the use of it?" Franklin replied "what is the use of a new born baby?"

5. "The testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—Professor Challis.

6. "Already spiritualism, conducted as it usually is, has had a prodigious effect throughout America, and partly in the old world also, in redeeming multitudes from hardened atheism, and materialism, proving to them, by the positive demonstration which their cast of mind requires, that there is another world—that there is a nonmaterial form of humanity—and that many miraculous things which they had hitherto scoffed at are true."—Robert Chambers.

7. "Even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—Lord Brougham.*

Assuming therefore the truth of these transcendental phenomena we at once perceive that there is more of spirit in man than in the *protoplasm*. In man spirit stands face to face with matter, in the lower types it is subordinate to matter.

There is yet another argument leading to the spirituality of the Unknowable, an argument based upon the analogy of a retrograde evolution, or absorption if I may be allowed to use the term. Solids (*Prithivi*) are absorbed into liquids (*Jala*); liquids into fiery matter (*Tejas*); fiery matter merges into Gas

* Spirit Identity : M. A. Oxon.

(*Vāyu*); and gas into Ether (*Akāsha*). It is observable on the face of this series that the lowest in the link has the highest material grossness and the highest the least. The tendency in each stage is towards rarity or fineness, and it may be, in the Unknowable, towards spirituality—towards a something apart from pure matter, yet inconceivable, a something which may be the very essence of both matter and spirit.

Thus we arrive at the conclusion that the Unknowable must have certain potentialities in it, more spiritual than material. Matter and Energy are assumed to be co-existent and co-extensive but their real nature is not yet comprehended. The nature of matter and Energy, as well as of the relation between the two, is still a problem in physical science. "To us the question what is Matter . . . is absolutely insoluble, . . . and as physicists we are forced to say that while somewhat has been learned as to the properties of Matter, its essential nature is quite unknown to us. As little able are we to give any full and satisfactory answer to the question, what is Energy?"* In the Unknowable Brahma, says the Adwaitee, matter is spirit and spirit is matter. The two are in fact different manifestations of *Mulaprakriti*. They exist potentially and therefore the *duad* is but *unity*, which when manifesting itself becomes a trinity. For it is only when the *Logos* (the Son) is born that the Father and Mother (the two manifestations of the eternal substance) can be taken cognisance of. So long as there is no differentiation in the Universal consciousness (*Brahma*)—the universal fifth principle—there can be no individual consciousness to take cognisance of these potentialities.

Glimpses of these truths warranted by modern physical science, and taught by the Adwaitee philosophy of hoary antiquity, occasionally burst through the Materialistic gloom that envelopes the mind of civilized Europe. An eminent writer thus describes the tendency of Professor Ferrier's philosophy. "The inseparability of subject and object, the identity

* Principles of Physics. A. Daniell.

of knowing and Being—this was the doctrine to be hung up in the centre for ever, as the all-irradiating, all-glorifying lamp of light. How it would strike to quick transparence all the gloom! How seen at its highest, as the assertion of one Absolute Mind in synthesis with all things, it need not fear because it could over—match and spiritualise, through and through, and round and round, any expansion of the cosmological conception that science might empirically compel, if even into a vast periodicity from Nebula to Nebula again—clearing as it would the whole periodicity of its materialistic horror or its dread of being shored by a Nothingness; uniting time, past, present, and future in one consciousness; making the stars, once more, but orbs or twinklings of Deity; and filling all within them, to the earth and the heart of man, with his presence and His love!—so” says the writer* “as I fancy did the author represent to himself the consequences of his doctrine.” This however is another form of the doctrine of Absolute Identity announced in Germany by Hegel—“The terrible Hegel, the last of the world’s great metaphysicians.”

Thus we arrive at our main conclusion that the one all-prevailing principle of this Universe in *Mulaprakriti*; in other words the Universe is Brahma itself. This is a conclusion warranted alike by science and philosophy. This is the truth, loudly and logically declared by Aryan Adwaita philosophy, the truth round which the human mind centres and gravitates throughout the history of the world.

It is needless to allude to the theory of an extra-cosmic Deity called God, creating and governing the Universe, and dealing out the fruits of our actions. The Universe considered as a whole is unchangeable, but to split it into parts one of which is subordinate to the other, is a creation merely imaginary and fictitious. In a personal God holding himself aloof from his creation, humanity worships but a gigantic shadow of its own image. The Universe is capable of being generalised into

* David Masson. Recent British Philosophy.

Being, or roughly speaking, 'into a combination of Being and Nothing; but it is very narrow and one-sided philosophy on the one hand that could annalyse it into itself and an extraneous Creator, and blind Materialism on the other that could resolve it into mere void.

When we see that the universe is but a manifestaticn of eternal Brahma, we can easily perceive that our real happiness must rest in a thorough grasp and proper understanding of this universal Truth. Everything besides Brahma being futile and evanescent, must be excluded from that which constitutes real happiness. Our happiness therefore rests in Brahma; in the knowledge of this Brahma, and the joy arising from such knowledge.

At this stage it is argued that, we are not certain of the knowledge we possess in consequence of the relative character of the instrument of inquiry *viz.* the mind. Adwaitee philosophy supplies a thorough and satisfactory solution of this question and declares its doctrines to be absolutely true and correct—a fact corroborated by the experience of antiquity. I will therefore discuss only this question and nothing more under the general heading of *Psychology*. We receive all our knowledge through the mind. The mind is therefore the instrument of all knowledge. Aryan philosophy however teaches that the mind is not the instrument of right knowledge; and shows that the spirit (*Atma*), or 6th principle of man is this instrument. The mind (*Manas*) is material in so far as it cannot exist independently of matter, but is subordinate to spirit. Mind is but an inferior part of *Antaskarana* the internal organ of knowledge. The *Antaskarana* is divided into four parts. Mind (*Manas*) which barely receives impressions; Reason (*Buddhi*) which determines upon any particular act; Personality (*Ahankara*) which underlies all our thoughts and actions in the form of the subjective *ego*; and Selfishness (*Chitta*) which makes us feel an interest in the object under consideration. These with fifteen other organs form what is called the *lingadeha*, *Jiva* or *soul*. This soul is governed by its inherent

Personality and so long as it is so governed it feels happy or miserable. As long as its Personality clings to a soul it passes through various births and rebirths. It is this personality and selfishness that keep us away from true knowledge. These form what may roughly be described a kind of imaginary *accident* of the Eternal spirit, and cover, for the time this illusion lasts, all true and real knowledge. To illustrate their position the Adwaites examine the three states of *sleep*, *dream* and *waking*. We feel our interest in things when we are awake, it is half-lost in dreams, and it is totally absent in sleep. This state of things is explained by the different degrees of *Ahankara* or Personality in the three states. In the waking condition the *Antaskarana* including the Personality is full awake, and hence the interest we feel in objects and the actions we attribute to the ego. In dream the *Antaskarana* is there, but the Personality is only half-awake and hence the unreal enactment of an internal drama of abnormal sights and secrets. In states of dream-less sleep, the *Ahankara* is *en rapport* with the universal *Ahankara* (i. e. *Brahma*). We remember the fact of our being asleep because when the *Ahankara* returns, memory binds it to its previous mental states. It is in this knowledge of *Brahma*, that all happiness, all joy is centred. So long as the mind (*Antaskarana*) clings to the spirit, right spiritual knowledge is not possible. True knowledge is of spirit and in spirit; and this cannot be acquired through the mind but by placing one's self, as it were, *en rapport* with the Universal all-pervading *Brahma*. Real Universe, the Universe of spirit does not stand in the way of true knowledge, but it is the universe of the mind that hinders all progress. For in dreams etc. though the external objects reviewed are not really there, the man feels happy or miserable on account of a purely mental creation; and though these external objects are all the same in sleep, swoon, or trance still the mind being absent, they cause no pleasure or pain. It is therefore, say the Adwaites, the universe of the mind that keeps the soul away from right

knowledge. European science has very little to say on the phenomena of the mind. "When from the phenomena of life" remarks* Professor Stokes "we pass to those of mind, we enter a region still more profoundly mysterious. We can readily imagine that we may here be dealing with phenomena altogether transcending those of mere life in some such way as those of life transcend, as I have endeavoured to infer, those of chemistry and molecular attractions, or as the laws of chemical affinity in their turn transcend those of mere mechanics. Science can be expected to do but little to aid us here since the instrument of research is itself the object of investigation. It can enlighten us as to the depths of our ignorance, and lead us to look to a higher aid for that which most nearly concerns our well-being."

We have ample reason, therefore, to conclude that though Western science and philosophy are not certain of the truth of their conclusions, Eastern philosophy is. And the reason is not far to seek. The former has derived all its knowledge through an instrument of relative validity, whereas the latter has imbibed its conclusions *a priori* or intuitionally from that instrument which is permanent and absolute. I have tried in these scanty remarks to show that the conclusions of modern science also are mainly in accordance with, and lead logically to, the teachings and precepts of Eastern Adwaitesism. Those who doubt the truths of our philosophy, must raise themselves to that stage of psychical development whence they could correctly test their validity; or if they cannot free themselves from the trammels of relativity and materiality, they must of necessity accept our conclusions on the evidence and testimony of rational interpreters and teachers.

Eastern occultism then declares that the principle of this phenomenal world is *Brahma*, and that happiness, true and real lies in the knowledge and experience of that supreme *Brahma*. The attainment of the highest happiness centres in living in supreme *Brahma*, in carrying out the law of our

* In his presidential address to the British Association at Exeter.

spiritual and permanent existence. It is the phenomenal, the creation of the human mind, that changes and disappears, but there is behind it the *noumenal* which ever passes into the phenomenal and vanishes into its original source. If man but suppress his *personality* and *selfishness*, if he in fact *know himself*, he will stand beyond all pain, all misery, all change. He will live of the world and yet above it. He will be of matter and yet beyond it. He will be with the change and yet without it. He will be one with the Cosmos with supreme Brahma. The nourishing of disinterested universal love for humanity, the suppression of personality, the cause of all human sorrow—are ends within themselves worth striving after and not to be looked down upon with ridicule or scorn. In the mind and its abnormal indulgence begins all our misery; in its annihilation and proper spiritual guidance commences true knowledge, which leads to eternal universal bliss.

II.

THIS fleeting universe has been a school of speculation to thinking minds from time immemorial; and every philosopher has tried to analyse and understand the phenomena about him in the best manner possible under the circumstances. The centre about which the human mind appears to gravitate, in the dark depths of antiquity or eternity, is the change, the never-failing continuous transition, through which every namable object naturally passes. All real philosophy begins, as has been remarked by several philosophers ancient and modern, with Death, we might say, *disappearance* or *change*. The universe, as Sir W. Hamilton puts it, is but a mean between two extremes, both of which, he adds, are inconceivable.* The Aryans call it *Máyá*, meaning that of which we are conscious just in the present moment, but of which

* Lectures on Metaphysics Vol. I.

we are also conscious that it was not the same in the past, nor is it to be the same in future.* The Buddhists look upon this universe as made up of *Kshanas*† or moments, implying that it is essentially momentary in its nature. We can thus see at a glance that there is a consensus of philosophic opinion on the side of those who look upon this universe as transitional in character, and therefore as something not worth relying upon. We shall try to see how prolific this one universally accepted doctrine has been in India, and how all the principal schools of Aryan philosophy differ from one another simply in their attitude towards this one eternal truth. Assuming that the universe as such is not permanent, the first question that naturally suggests itself for solution is whether it is the substance of the universe that has no permanence or the form of it. Indian philosophy is divided into two great sections on this question. All orthodox Aryans believe that the universe came out from something‡ (*sat*, = *ens*), whereas there are a few, and among them a sect§ of the Buddhists in particular, who hold that the universe came out of nothing. Accepting therefore the logical doctrine of *Everything from Something*, we come to consider the relation in which this impermanent Universe stands to the permanent *something*. Before, however, entering upon a discussion of this question, we must decide upon the nature of that something whose relation we want to define. But as it will be both more convenient and intelligible, we may examine these two questions together. There are three theories advanced by Indian philosophers about the evolution of the Universe. First among them stands the theory of creation,|| then comes the theory of§ Conversion, and then the theory of Illusion.¶ The Naiyáyikas and the Vaisheshikas, the Sánkhyaas including the Pátanjalas, as well as the Mimánsakas, generally endorse the theory of Creation. The Naiyayikas as

* Bhagvad Geeta Chap. II. 28. † Sarvadarshana Sangraha.

‡ सदेवसौभ्येदमप्रभासीत् Chhándogya, also Bhagvad Geeta Ch. VIII. 18.

§ The Mádhyamikas. || आरंभवाद. § परिणामवाद. ¶ विवर्तवाद.

well as the Vaisheshikas, arguing from the effects to their cause infer the existence of a Deity in obedience to whose wish the primordial, infinitesimal, and invisible, elementary atoms of the universe form themselves into visible combinations. There are *seven* or *sixteen* primary elements, secondary combinations of which lead to the variegated phenomena of the world. This is the theory of Creation *par excellence*. Kapila denied to God any active part in the creation of the universe and left everything to the workings of blind nature which he calls *Mulaprakriti* or undifferentiated cosmic matter. From *Mulaprakriti* evolve either primarily or secondarily twenty-three other *substances*, which together with *prakriti* are competent to evolve the universe from themselves. While thus putting the universe upon a purely material basis, Kapila has not been blind to the intelligence running through nature like a conspicuous thread of gold. He gives to this intelligent principle the name of *Purush* and declares that *Purush* and *Prakriti* can never exist independently of one another.* Neither is able to affect or modify the other. Each works by itself, but never independently. The helpless *Purush* guides, so to say, the blind *Prakriti*.† *Patanjali*, while adopting the cosmogony of the Sāṅkhyas, believed in the existence of an extra-cosmic Deity full of Holiness and Mercy. The Mimāṃsakas also appear to endorse the idea of an extra-cosmic Creator, who is to be satisfied by Vedic sacrifices and spiritual rites. Thus disposing of five of the principal schools of Indian philosophy as more or less accepting the theory of creation, we come to the Vedānta or Uttara Mimāṃsa for an elucidation of the two remaining theories. The Vedāntins, resolving the universe into its component parts arrived at Ether (*Ākāśa*) as the ultimate material link between the known and the unknown.‡ Not only do they apprehend that in every explanation of a material fact there always remains a factor which baffles all ingenuity, but they believe that even of the universe *per*

* Bhagvad Geeta Ch. XIII. 19. † पश्यन्धन्याय.

‡ Bhagvad Geeta. Ch. VII. 4.7. also Panchadasi Ch. II.

se they know nothing besides the consciousness of certain changes in their sentient Being.* Hence, while believing that the universe commences in† ignorance, they were able to predicate the attribute *sat* (absolute existence) of the unknowable cause, from the essentially indestructible nature of the known effects. Having accomplished this much in one line of inquiry, they applied themselves to a study of the phenomena of their own consciousness, beyond the mere forms of which they were able to recognise nothing in the objective universe *per se*. The mind, they fixed upon as an accident of that something which lies under all the phenomena of the subjective and objective worlds, and determined that that something is the same throughout the universe, unique, equable, and one with the unknown or unknowable *sat*, and therefore Infinite.‡ This something, call it *Brahma* or anything, being the only one enlightening all phenomena§ must be all consciousness|| (*chit*) and bliss. We may state by the way that, inasmuch as through this something we derive knowledge, and knowledge is *pleasure* (*ānanda*), this all-intelligence is all-pleasure as well. The universe then reduces itself according to this analysis into five parts *sat*, *chit*, *ananda*; *nāma* (name); *rūpa* (form). Every namable thing consists of these five attributes and nothing more. The first three are uniform and one in all, the last two differ with each.§ The universe as such then consists of mere name and form, which are impermanent and the substance or *noumenon* consists of *sat*, *chit* and *ananda* or *Brahma*, which never alters. It is the mind which produces these differences of name and form and causes pleasure and pain by attachment to or separation from them. The essence of this teaching comes then to this, that the universe is but one with, and a part of, *Brahma*.¶ Here

* Panchadasi Ch. VI. † Idem, Ch. VI. अज्ञान, अविद्या, माया.

‡ Bhagvad Geeta, Ch. VII. 7. 24. also Ch. IX. II.

§ Bhagvad Geeta, Ch. XIII. 16. 22.

|| Vakyasudha. 5. also Bhagvad Geeta. Ch. III. 42. § Vakyasudha. 20.

¶ Bhagvad Geeta Ch. X. 42.

occurs a Schism in the relationship of *Brahma* with *Jagat*. There are those* on the one hand who believe that the universe is *Brahma*, in this sense that the inexhaustible *Brahma* converts itself into the universe, while there are those† on the other hand, who maintain that inasmuch as we know nothing of the universe *per se*, save our consciousness of its existence, and that inasmuch as the allpervading and uniform *Brahma* can hardly admit of changes either physical, moral, or intellectual in its eternal substance, the universe is *Brahma* itself in the sense that all the so-called non-*Brahma* phenomena are but the result of that eternal ignorance which binds us for a time and produces these make-believe dreams in a part of the universal Intelligence; or the Platonic Demiurgos. According to the former the *limits* set by human intelligence to the phenomenal universe are futile, whereas according to the latter the whole phenomenal universe reduces itself to a mere dream or illusion. Though apparently fraught with such disastrous consequences, these two doctrines appear on a closer examination to hinge upon nearly the same pivot. Let us look upon the question from another stand-point. The universe which is capable of at best being generalised into Being, must be looked upon as a compact and illimitable whole, free from all differences of *name* and *form*, or *limit*. It is certainly in this sense and this sense alone that the universe is *Brahma*.‡ It is possible thus to perceive that what the one wants to put down in the form of *limits* created by human intelligence, the other wants to suppress in the form of *ignorance*. The chief aim of both, either by maintaining the universe to be *Brahma* transformed, or by annihilating the universe as a mere illusion, is clearly to abolish the distinction between an extra-cosmic creator and his creation. This much being clearly stated, we shall shortly have occasion to discuss the bearing of these two doctrines on

* the followers of Vallabha and others.

† the followers of Shankarāchārya.

‡ यथाहि सौम्यैकेनमृतिगुण्डेन सर्वं मृगमयं विज्ञातं स्याद्वाचारंभणं विकारो नामधेयं..... मृत्तिकेत्येव सत्यम्.

Chhándogya.

several other important issues. Thus ends our preliminary inquiry into the nature of the First cause and its relation with its Effects—the universe. We have seen how the human mind starting from the vulgar theory of an extra-cosmic Creator soars higher and higher till it loses itself in the essential identity and one-ness of the intelligent cosmos. I might venture to add that it is denied to the mind of man to soar higher still; and the fact that philosophers like Plato and Berkly and Kant and Hegel have in different countries and at different times arrived at nearly the same conclusion from premises entirely different from the above, greatly adds to the strength of the assertion.

The question next presenting itself for consideration is the one about the nature or relation of evolved sentient life with the universal substance. This question presupposes the existence of a soul in men or rather in things. This is not the place for examining the arguments for and against the existence of such a principle in creation, but it suffices for our purpose to state that all the six principal schools of Aryan philosophy are at one in granting the existence of an intelligent principle or soul of creation. The Naiyayikas and the Vaisheshikes count it among the *dravyas* or substances and look upon it as infinitesimally small and entirely inferior to God or the Supreme Soul in every respect. As the Sāṅkhyas deny the existence of all intelligence existing apart from matter, they have no theory about the *nature* of this intelligence; but they hold that every atom of matter is full of life and every phenomenon of life implies matter. Patanjali and Jaimini appear from their way of attaining eternal bliss to countenance the theory of a Supreme Being as existing apart, and commanding service from, the Inferior soul. The opinion of the Vedānta on this point is but too clear. Every phenomenon passing under the name of soul is but the individualisation of the universal substance by ignorance* or accidents which being clearly understood and therefore dispelled, the residuum is the one

* Bhagvad Geeta Ch. XIII. 22. also Ch. II. 20, also Ch. XV. 7. 16.

unique and never-changing *sat, chit, ānand*. We see that this is the natural corollary of the Vedantic theory about the universe, and more clearly of the *Vivarta* theory than the *Parināma* one. Aryan scholars are divided in their opinion upon the *Sūtras* of Vyas (the best authority on the Vedānta) countenancing the one doctrine or the other. There are some who are inclined to believe, with Mr. H. T. Colebrooke,* that the natural meaning of the *sūtras* points to the *Parināma* doctrine, whereas we have the able and exhaustive commentary of Shankarāchārya pointing all the other way. Be that however as it may. We are compelled to resist the temptation of carrying out both these doctrines to their legitimate consequences, and to postpone their consideration once more a little further on.

The question that immediately concerns us most is the obvious one of the usefulness of all this intricate metaphysical discussion; and to it we must therefore address ourselves. The mind of man has been ever trying with varied success to obtain happiness—that which is good or The Good. Our inquiry divides itself at the beginning into two minor aspects: first whether there is any evil as such in the world, and secondly if there is, how to account for its presence and get rid of it. If evil emanates from God, he can hardly be good and omnipotent at the same time. Aryan philosophy holds that, in the nature of the godhead there is no evil whatever, but what accrues as such to men is from causes set in action by themselves or by the law of *Karma*. The Vedāntins maintain that we raise idle distinctions between happiness and misery and the like only so long as that *ignorance* which is the cause of this dream of the world, has not been suppressed. Having thus seen that in the nature of things there is no evil, we are confronted by the query, what is Happiness? In the objective world, every thing is overshadowed by futility; and so also in the subjective world of the mind. Happiness could hardly rest in living according to the dictates of our senses

* Essays on the religion of the Hindus Vol. II. Vedānta

or even the impulses of our mind. That absolute happiness, that complete bliss, in which not a single particle of any contrary feeling could find place is impossible, unless we *realise*, and live the life of, universal Brahma. Such happiness, says the Vedāntin, commences in—knowledge—knowledge of one's own self*—and its communion, we might say, with the so-called universal essence. "There can" justly remarks Professor. Baint† "be no very great happiness without paying regard to Individuality;" —Individuality we must add, as constituting but a part and parcel of, and therefore ultimately losing itself in, the universal Individuality‡ of Brahma. The cause of pain is the *manas* made up of *chitta* and *Ahankāra*—or the mental states of taking an interest in objective pursuits, and attributing the performance of actions to one's self.§ If the mind can be suppressed, if the eternal *A'tman* of men can see itself every where, all idea of evil or pain must vanish—all must shine as one illustrious whole made up of knowledge and bliss. In dreamless sleep say the Vedāntins we are conscious of nothing unpleasant; whereas we go on feeling pleasure and pain as we advance towards wakefulness. This is explained by saying that the *Ahankāra* (Personality) in men is during that kind of sleep *en rapport* with the universal *Ahankāra*; and that while approaching towards wakefulness it is memory that binds this *Ahankāra* to its former associations and makes it feel pleasure and pain &c. Hence they infer that *Ahankāra* and memory, or the *Manas*, is the cause of pain, and that the state of *Brahma Samādhi* (unity with Brahma) is something similar to, or beyond, dreamless sleep—viz. a kind of conscious sleep (*Turya Avasthā* = fourth state) a trance full of the ever-lasting consciousness of *Sat*, *Chit* and *Ananda*.|| One who has attained to this condition stands above all the vulgar emotions of this world, is never bound by

* Bhagvad Geeta. Ch. IV. 38. 39. Ch. V. 21. 24.

† Mental science—appendix P. 83.

‡ Bhagvad Geeta. Ch. VI. 29. 31. Chap. XIV. 2. Ch. XVIII. 20.

§ idem Ch. III. 27.

|| Vakya Sudha and Panchadasi and Bhagvad-Geeta Ch. II. 19.

the law of *karma*, and is never born and reborn in the ordinary sense of the term.† Thus we are able to arrive at a clear comprehension of what is conceived to be the ideal of absolute happiness by Vedāntic philosophy.

It now remains to examine the bearing of this and other Aryan theories of happiness on human conduct, and to grasp if possible the best way of approaching such an ideal. Having once determined the goal of human efforts, we can very easily decide upon the merits of any given piece of human conduct. Though in setting up Happiness as the ultimate end of human action, the Vedāntins appear to countenance the expediency-philosophy of Utilitarianism, there is this important difference between the two, that, while the one looks forward to perfection, to the good, in the nature of event; the other looks to the good in the circumstances or order of events. According to the one, that only will be expedient which is good; according to the other, that only will be good which is expedient. While thus the Vedāntic code of morals asserts its superiority over one of the most important modern theories of ethics, it maintains its high position even among the theories deducible from the other phases of Aryan philosophy. Let us for a moment try to analyse the moral standard of those who abide by the theory of an extra- cosmic Supreme-Being requiring strict obedience at our hands to his commands. There is the same difference between the conduct of the the deist and the Vedāntin as between the conduct of one carrying out the orders of an intelligent master and another following the dictates of his own convictions. The distinction between one's self and the rest of the world creates a kind of corresponding difference, it may be sometimes even direct opposition, between one's moral conduct towards either. What holds good for himself may sometimes not hold good for the world at large and *vice versa*. When we add to these two, a governor supervising the whole and listening to our prayers, we

* Bhagvad-Geeta Ch. VI. also भिद्यते हृदयं प्रयच्छिद्यंते सर्वसंशयाः क्षीयंते चा
स्य कर्माणि तस्मिन् दृष्टे परावरे ॥

set up a third standard of morality at times unifying the other two in itself, at times jarring with all. The highest moral ideal conceivable results from looking upon the universe as nothing apart from the individual self and *vice versa*, and from *feeling* that the individual is but a sentient fibre of the intelligent whole, rising with its rise and falling, so to say, with its fall.* It now follows as a natural consequence that one who thus lives in Brahma and of Brahma, breathes as it were in conformity with the universal breath of intelligent nature, and hardly collects any store of causes capable of producing pleasure or pain. In other words, the law of *Karma* does not bind an ascetic who thus identifies his individuality with the universal totality.† The Vedāntic doctrine we thus see is prolific of good results in every department of human knowledge, and leads to right conduct, right action, right understanding and right everything. This, however, is far too ideal a standard, an Utilitarian might retort, to be of any use in practical life. Before dismissing this theory on such a feeble ground as this, we must look around us in the department of Morals, Intelligence, nay even Physics and see how many will be the ideals after which human beings are running in mad eagerness with very poor success. And is the world, we may ask, a whit the worse for having done so? We shall best answer this argument in the words of a celebrated philosopher. "It is true that pure rectitude prescribes a system of things far too good for men as they are; it is not less true that mere expediency does not of itself tend to establish a system of things any better than that which exists. While absolute morality owes to expediency the checks which prevent it from rushing into utopian absurdities; expediency is indebted to absolute morality for all stimulus to improvement. Granted that we are chiefly interested in ascertaining what is *relatively right*, it still follows that we must first consider what is *absolutely right*; since the one conception presupposes the other."‡

* Bhagvad Geeta. Ch. VI. 29—32.

† Idem. Ch. IV. 37. Ch. V. 7.

‡ H. Spencer's Essay. "Prison Ethics."

The last point to be considered is the *mode* of attaining to the highest end in view. It goes without saying that the *modus operandi* must vary with the character of the end proposed. The *Vedas* abound chiefly in hymns and prayers useful at the performance of Sacrifices of different kinds. In other words, these sacred books enjoin what is popularly called *Upāsana* (devotion) and *Karma* (the performance of Vedic-rites). The path of pure knowledge (called *Dnyān Mārga*) is indicated at the end of the *Vedas* (in the *Vedānta*) as the essence of the whole teaching. This being the case, philosophers are at once divided among themselves as to the best mode of attaining *Moksha*. There are some who strictly follow the course of devotion; there are some who stick to the line of knowledge; while there are some again who pass to the latter through the former. The *Naiyayikas* and the *Vaisheshikas*, inasmuch as they are believers in the doctrine of a personal Creator, hold up the efficacy of prayer, and seek for absolution in devotion to the Supreme Being. The *Sāṅkhyas*, on the other hand, having no God to satisfy, hold that *Purush* unites with *Prakṛiti* for the exaltation of the latter to its highest state, and for its own enjoyment. The attributes of *Prakṛiti* are three in number: *Sattva* (purity), *Rajas* (foulness), and *Tamas* (darkness); and it works its way to creation through an interaction of these *gunas*. It is by living according to the law of the highest attribute of *Prakṛiti* viz. *Sattva*, that we attain to the highest happiness or *moksha*, inasmuch as all misery is but the offspring of the other two. The various marks of these *gunas* are therefore enumerated with a view to enforce the observance of *Sattva* *guṇa* alone in supersession of the other two. This, no doubt, is an advance upon the theory of a personal God, listening to our prayers and dealing out the fruits of our actions accordingly. *Patanjali* advances a step further and prescribes a number of rules for the guidance of the mind and the body with the same end as the *Sāṅkhyas* in view. He seems however to countenance the theory of an extra-cosmic Supreme Being by whose grace we are able to obtain absolu-

tion. His system of *Yoga* (Union or communion with the Supreme Being) leads through the attainment of certain occult powers called the eight *Siddhis*, to that state of the mind or soul wherein there is all light and bliss, and whereby the *Yogee* is supposed to defy the laws of the universe as understood by ordinary beings, even death. This *yoga* has been viewed by later writers from two different stand-points: and this circumstance has led to its division into *Hatha* (physical,) and *Rāja* (mental) *Yoga*.* Though the end to be achieved in either instance is the same, viz, the union of the mind with the Supreme Soul—one holds it possible to attain to it through several physical postures regulating the breath and through it, the mind; the other addresses itself directly to the mind and its regulation. The *Sāṅkhya* and the *Yoga* have thus reduced what other religions mention simply by way of advice, to a regular science, and have thus far remained as it were in a sense between *Upāsana* and *Dhyān* or *Nyāya* and *Vedānta*. The *purva mīmāṃsā* or *mīmāṃsā* proper, the work of *Jaimini*, is devoted chiefly to the interpretation of Vedic texts and their bearings on formal religion and philosophy. It declares the necessity of observing all the rites and ceremonies enjoined by the *Vedas* and as it were indirectly inculcates that the way to the knowledge (*Dhyān*) leading to *Moksha* lies through *Karma*. The *Uttara Mīmāṃsā* or *Vedānta* proper, the work of *Bādarāyaṇ Vyās*, is devoted entirely to a discussion of philosophy and metaphysics illustrated by quotations from the *Upanishads*, and the *Vedas*. As has been already remarked more than once, there is much of discussion as to whether the *Sūtras* of *Vyās*,

* *Hā* Means the sun a symbol for the breath called *Prāṇa*, and *tha* means the Moon—a symbol for the breath called *Apāna*. The union of the two is necessary for producing the state leading to *Samādhi* or trance. Hence *Hatha yoga* means the Science of regulating the breath for this purpose. The word *Rājyoga* is probably derived from the root *Rāj* to shine alluding in the present instance to the luminosity of the Soul or *Atman* so often described in the *Śrūtis*. *Rāja yoga*, another word for *Samādhi* or trance, which means the merging of the mind in the soul, may therefore mean concentration or union with the illustrious (Soul or *Brahma*).

advocate the *Parinàma* or the *Vivarta* theory of evolution. Leaving the decision of this much-disputed point to abler hands, we must for the present content ourselves with examining the bearing of both the doctrines on the main issue of our inquiry. The *Parinàma*vàdi as well as the *Vivarta*vàdi are both at one in declaring *moksha* as the realization of the unity of *Brahma* and *Jiva*. The one however lays great stress on divesting our mind of its propensity to encircle things with a limit of its own creation, whereas the other, reducing the whole Universe to a mere illusion, aims at dispelling it from our limited vision. Both aim at that qualitative extension of the mind which will cover the same ground as universal *A'tman*, and leave no *residuum* behind. The one tries to reach this end by extending the mind through *devotion*, the other by dispelling *illusion* through ascetic practices. The one may be said to advocate the theory of universal love from individual love,—the other universal real knowledge, from individual real understanding. This is the opposition between *Bhakti* and *Dnyān* as philosophically understood, an opposition that has led to differences and disputes, sects and creeds without end. We however are inclined to look upon this distinction as rather verbal than real in its character. So far as the end in view remains the same, the means may be left to adapt themselves to the requisites of time and circumstances. At times it may be more convenient to lead the mind to the state of universal extension by first nourishing any one of its higher propensities, say love ; at others it may be easy to achieve the same result by encouraging any other propensity, say asceticism and knowledge. But such a circumstance hardly affords in our opinion any solid ground for any hostile opposition between sect and sect or religion and religion.

The Vedāntic process then of attaining to this state of *Brahma* generally described as *Rājayoga* is purely mental, and deals entirely with rules for restraining the mind. Shankarāchārya, the advocate of the *Vivartavāda* while accepting the cosmogony of the *Sāṅkhyas* and the *yoga* system of *Patanjali*,

considerably improved upon both. He abolished the idle distinction between inseparable *Purusha* and *Prakriti* as an inconvenient bar in the way of any action for *Moksha* as such, and declared that the whole universe was all *Purusha*, or *Brahma*.* Further, perceiving the inutility of physical *Yoga* towards the annihilation of the *mind*, he set up the practice of mental *yoga* as both practical and easy. According to his teaching it will be pure moral cowardice on the one hand to shrink from one's duties in life, and sheer unmanliness on the other to be engrossed in, or unnerved by, the good or evil results of our necessary functions.

If we correctly grasp the character and nature of the grand idea, which we are pursuing every moment with all our might—viz happiness, three-fourths, nay even the whole of our miseries will reduce themselves to nothing. "Having found the object to be made happy in the Self, it becomes necessary to examine its nature so as to determine how to make it happy. As the investigation into the true elements of happiness advances, a very important fact becomes apparent from our conception of time. We see that the personality, the aspirant for happiness, has itself such a constitution as to be unable to exist without change in consciousness, and that exist it must. That which is, can never absolutely cease to be; no relationship can be legitimately postulated between a thing and its utter negation. Therefore the scheme of happiness, which the personality sets up in ignorance of its own nature, must be given up for its true happiness. In order to be truly happy, the personality has to realise its own perpetual changefulness, and the result of such realization will be the surrender of the desire for the permanence of any particular state of its existence, a desire springing from ignorance of its own nature. To be supremely happy we must renounce all desire for happiness as the result of our work, but find it in the work itself."† Thus

* Compare the *Purusha Sukta*. Rig. Veda.

† The Theosophist, Vol. VI. No. 6. compare also *Bhagvad-Geeta* Ch. II. 47. 48.

perceiving the necessity of determining the elements of happiness, we naturally arrive at that stage of Rájyoga which is called *Viveka* (discrimination). Inasmuch as happiness does not exist outside the ego or *A'tma*, and as a further analysis of one's self leads one to see everything in and of it, a distinction more imaginary than real is drawn at the beginning for the practical guidance of the neophyte, between things which are *A'tma*, and those that are not-*A'tma*. When the beginner thus goes on dissecting the nature of things and studying the various phases of his own *ego*, he naturally becomes saturated with a sense of universal change which pervades everything, so much so, that even the desire for the permanence of any particular state never enters his heart. This is the second step generally known as *Virága* (disgust). Then follow six other subordinate steps first among which is *Shama*. When the student is convinced of the futility of all desire, he applies himself naturally to the study of the higher psychological aspects of his changeful consciousness. As a result of this constant application he becomes estranged from the objects of sense, both subjective and objective, and directs his whole attention to a contemplation of the one uniform existence of change which he is intent upon understanding in its superior aspects (*Dama*). It follows then that, if the student clearly realises the progress that he is expected to have made by this time, his mind (*Vritti*) disengages itself from every thing but the object he has in view. This state is the one (*Uparati*) which is followed as a corollary by the fifth called *Titikshá* or putting up with the so-called pleasures and pains of the world with patience and without any excitement. When this stage is reached, the *Ahankára* or the personality of the student begins to lose itself completely in the universal intelligence he is contemplating, and, it is faith (*Shraddhá*) in his own convictions as well as in the words of advanced interpreters of science that leads to a strong and unchanging attachment (*Samádhána*) of his faculties to Brahma, the principle and essence of the Cosmos. When these stages are passed, he is said to be a *mumukshu* one desirous of knowing the real nature of the phenomena of

duality or non-Brahma, viz. *Ahankāra*, and the physical bonds consequent upon its hold. This course of training leads to the fixity of his mind which then "stands like the jet of a lamp that burns steadily in a place protected from the slightest breeze." While thus studying his "ego" he reaches a stage in which his senses both objective and subjective, see nothing else but the Divine Intelligence.—Brahma—wherever it is directed.* "He alone obtains the state of eternal bliss whose heart maintains its steadiness under the flux (and efflux) of (all kinds of) desires; like the ocean which, though constantly receiving fresh additions of water, remains firmly confined within its natural limits." "Such a one" says Krishna "gets perfect quiet and not he whom every little breeze of pleasure or pain wafts hither and thither."† It is never the object of the *Geeta* or any other system of *Rājyoga* to dissuade any man from the duties of his legitimate sphere; for, says Krishna even life itself which is supposed to be necessary for accomplishing all this *knowledge*, can hardly become possible without the performance of its natural functions. What is required, and what follows as a natural consequence of the said course of training, is freedom from the calculation of the results of our necessary actions. It will be evident from this rough outline of the elements of *Rājyoga*, which will be found described at full length in the *Bhagvad Geeta* as well as in the two small works which follow, that the object which Hathayoga wants to accomplish is here placed within the reach of every willing student without a renunciation of the world and its responsibilities as required by the preliminary course of Hathayoga-training.

* *Vākyasudhā*.

† *Bhagavad Geeta* chap. II. 70.

SHRI VAKYA SUDHA

OR

THE PHILOSOPHY OF SUBJECT AND OBJECT.

THE ETERNAL ATMAN.

I. FORM is the object, and the eye is the subject of all our objective perception; the eye, however, is cognised by the mind, (the phenomena of) which again are objects of perception to the ever present subjective *Atman* which in the series can never be the object of any ultimate perception.*

II. The eye, perceiving various forms, such as blue, yellow, large, small, short, long, etc., remains all the same—ever unaffected and uniformly one. [The rule of perception, implied is this: those are *objects* of perception (दृश्य), which possess the property of presenting themselves in *many* forms; and those are *subjects* of perception (द्रष्टा), with regard to any the same perception, which remain *one and unaffected* by the forms of the objects cognised.]

III. The keenness, slowness, or blindness of sight imply various properties in the eye (present the eye under *many forms*), all cognised by the mind, which remains *one and un-*

* Compare.

कर्तारं च क्रियांतद्वत् व्यावृत्तविषयानपि ।

स्फोरयेदेकयत्नेन योऽसौ साक्षयत्रचिद्वपुः ॥

इक्षेत्रुणोभिजिघ्राभि स्वादयामिष्टशाम्यहं ।

इति भासयते सर्वं नृयशालास्थदीपवत् ।

पंचदशी ॥ १० ॥ ९ ॥ १० ॥

affected. The same may, by parity of reasoning, be said of the other organs of sense, as the ear, the skin, &c.

IV. The mind again is an *object* of perception : the *Atman* cognises the whole phenomena of the mind, viz., desire, imagination, doubt, belief, disbelief, shame, intelligence, fear, etc.; remaining itself unique and unaffected.

(The *Atman* cannot be assumed to be the *object* of any further perception; for such a theory would involve us in confusion *ad infinitum*. Nor is the absurdity that the *Atman* itself is both the *subject* and *object* of perception at all tenable. The *Atman* therefore shines by its own lustre and illumines all other objects of perception.)

V. This (*Atman*) never appears or disappears, never waxes or wanes. It shines by its own light and enlightens the whole without any (exterior) help.

The substance implied is this: that, which does not shine by its own light, is subject to transformation, as *Ahankara* (egoism). Again, *Atman* enlightens the whole as साक्षी-द्रष्टा and is therefore not subject to change; for that, which does not shine independently of visible matter (जड), is not free from change (निर्विकार) as *egoism*, etc. Thus *Atman*, being beyond all change (निर्विकार) and shining by its own lustre (स्वयंप्रकाश), ever remains the *subject* (द्रष्टा) of all knowledge, and can never be the *object* of any ultimate perception. This subjective *Atman* is thus proved to be *Paramatman*. It is the one implied by त्वम् in the *Sruti* तत्त्वमाह; and is one with the परब्रह्म implied by तत् in the same. Though in this manner *Atman* and *Paramatman* are one and the same, it is necessary to dispel the ignorance which interferes with the realisation of their unity.

THE LINGADEHA.

VI. A reflection of the *Atman* in *Buddhi* enkindles it (makes the substantially material *Buddhi* believe itself to be entire *spirit*). This *Buddhi* is of two sorts: *Ahankara* and

Antaskarana. (The *doer*, the *subject* of all action is *Ahankāra*; and the *Antaskarana* or *Manas* is its instrument.)*

VII. The unity of *Ahankāra* with the reflection of *Atman* is as inseparable as that of a heated ball of iron with the fire that heats it. *Ahankāra* identifies itself with the external physical body also, which thereupon becomes spiritualized: believes itself to be all spirit.†

VIII. The identification of *Ahankāra* with the reflection of *Atman*, with the physical external shell, and with the *subject* of all knowledge—*Atman*,—is respectively *inherent* (is from the beginning of *Ahankāra*), through *actions* (i. e., कर्म as those performed during the waking state), and through *ignorance* (अविद्या).

IX. Of these three, the inherent identification of *Ahankāra* with the reflection of *Atman* is never destroyed; whereas that with the other two is destroyed by the exhaustion of कर्म, and by knowledge respectively.

X. When *Ahankāra* merges into original ignorance, sleep is induced, and the physical body (स्थूलदेह), which appeared with spirit by its identification with *Ahankāra* in the waking state, becomes as it were lifeless. When *Ahankāra* is half awake, the state produced in the astral body (सूक्ष्मदेह) is the one called *dream*; and when it is wide awake, the state produced is

* Compare.

"*Antaskarana* is the path of communion between soul and body entirely disconnected with the former; existing with, belonging to, and dying with the body."—*Editor's note, Theosophist, Vol. IV, No. 11, p. 268.*

अहमित्यभिमतायः कर्तासौतस्वसाधनं ।

मनस्तस्याक्रियेऽन्तर्बहिर्वृत्तौ क्रमोत्थिते ॥

अन्तरमुखोऽहमित्येषा वृत्तिः कर्तारमुखिखेत् ।

बहिर्मुखोऽहमित्येषा बाह्यवस्तिवदमुखिखेत् ॥ पञ्चदशी ॥ १०॥१॥७॥१॥

† Compare.

अहंवृत्तौ चिदाभासः कामक्रोधादिकेषु ॥

संख्याय्यवतर्तते ते लोहेनान्दिर्यथा तथा ॥ पञ्चदशी ॥ ८॥१॥८॥१॥

sleeplessness or waking. (Thus all कर्म is dependent on *Ahankara* which, when merged into universal *Ahankara* as in sleep, gives rise to none.)*

XI. The *Antaskarana*, identifying itself with the reflection of *Atman*, creates, in dream, the impressions (वासना) necessary for the action of such कर्म as affect the astral body (सूक्ष्मदेह), and, in the waking state, the *objective* realities (our interest in those realities) necessary for the enjoyment of such कर्म as affect the physical form (स्थूलदेह).

XII. The astral body (*Linga deha*), which is made up of *Manas* and *Ahankara*, is essentially material in its nature. It experiences the three states of waking, dreaming and sleeping, as undergoes also the transformations of death and birth.†

MAYA AND ITS POWERS.

XIII. Having described how the लिंगदेह is the basis of all our ordinary intercourse, it is proposed to examine the genesis of this देह from *Maya* or illusion, *Maya* has two powers. *Vikshepa* and *Avarana*, of which *Vikshepa* or *extension* evolves the whole world, beginning from the लिंगदेह to the all-embracing universe, from *Brahma*.

XIV. This evolution may be described as the attributing

* "The Vedantic philosophy teaches as much as Occult philosophy that our *Monad*, during its life on earth as a triad (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; viz., waking, dreaming and *sushu, ti*—a state of dreamless sleep—from the stand-point of terrestrial conception; of real actual soul-life from the occult stand-point. While man is either dreamlessly, profoundly asleep or in trance-state, the triad (spirit soul and the mind) enters into perfect union with the *Paramatman*—the Supreme Universal soul"—*Editor's Note, Theosophist. Vol. IV., No. 11, p. 287.*

कर्माद्विच्छिद्यविच्छिद्य जायन्ते वृत्तयोऽखिलाः ।
सर्वा अपि विलीयन्ते सुनिमुर्छासमाधिषु । पंचदशी ॥८॥२०॥

† Compare.

शोकहर्षभयक्रोध लोभमोहसृष्टहादयः ।
अहंकारस्य दृश्यन्ते जन्ममृत्युश्चनात्मनः । भगवद्गीता ।

name and form to that *Brahma* which is all existence, all knowledge, and all joy —like the attributing of name and form as फेन (foam), तरंग (waves), बुद्बुद (bubbles), &c., to the waters of the ocean.

XV. That is another power of *Maya-Avarana* or *immersion* —which, as the cause of this world, throws, as it were, the veil of reality over the unreal internal distinction between the object and the subject of knowledge, as also over the external one between *Brahma* and creation.

XVI. That लिङ्गशरीर, which shines by the reflection of the immovable *Atman*, the witness of all phenomena and noumena, and which is, as it were, one with the सूक्ष्मशरीर, the external shell, becomes (by the force of *Avarana Shakti*) जीव in our ordinary life, *i. e.*, is for our ordinary intercourse termed जीव or soul.

XVII. By the force of the same *Avarana*, the witness of all, the कूटस्थब्रह्म, also shines as if it were जीव. The distinction between जीव and the साक्षी being clearly grasped (by ज्ञान), this illusion melts away.

XVIII. Similarly *Brahma* appears manipulated into many forms by the force of that power (*Avarana*) which covers the distinction (unreal distinction) between creation and *Brahma*.

XIX. Here also, by the destruction of *Avarana*, the distinction between *Brahma* and creation becomes so far clear as to enable us to attribute all change (विकार), *viz.*, name and form, to the latter and not to the former.

XX. All intercourse implies five attributes and no more: existence (सत्); intelligence (चित्); love (आनन्द); form (रूप); and name (नाम). The first three of these represent the all-pervading *Brahma*, and the last two the unreal *Jagat* (world, creation).

XXI. In the elements, *Akasa*, *Vayu*, *Tejas*, *Apas*, and *Prithvi*; as also in the different degrees of creation, gods, birds, animals, and men;—the *Sat*, *Chit*, and, *Ananda*, are ever one and uniform—that which differs is simply the form and the name.

THE COURSE OF RELISING THE BRAHMA TATVA.

(*Samadhi or concentration*).

XXII. Neglecting therefore the unreal creation consisting of mere name and form (abstracting all one's interest from the objects of this world), one (desirous of final absolution) should meditate on the *Satchidanand Brahma*, and should ever practise mental as well as physical concentration.

XXIII. Mental concentration is of two kinds :—*Savikalpaka* and *Nirvikalpaka*; the former again is of two kinds : *Drishty-anuviddha* and *Shabd-anuviddha*.

XXIV The दृश्यानुविधसविकल्पसमाधि is the meditation of the subjective *Atman*, as the witness of the mental world—the passions, desires, &c., arising in the *Manas*.

XXV The शब्दानुविधसविकल्पसमाधि is the fixing one's mind on "I am (that) *Brahma*" which is (described in the Vedās) as self-existent, eternal, all-intelligence and love, self-illuminated and unique in itself.

XXVI That is *Nirvakalpa Samadhi* in which, through the ecstasy of the pleasure consequent upon the knowledge of one's self, the mental (दृश्य) as well as the nominal (शब्द) are both overlooked : and (the mind) stands like the jet of a lamp burning in a place protected from the slightest breeze.*

XXVII The separation in any external object of sight, of name and form, from its original *substratum*, sat, is *external phenomenal* (दृश्यानुविध) concentration (like the *internal mental* one described before).

XXVIII The meditation on the one, unique, and *Satchidanand Brahma* (described in the Shruties), as the only reality in this universe, is *external, nominal* (शब्दानुविध) concentration.

* Compare

यथादीपोनिवातस्थो नैगतेसोपमास्मृता ।

योगिनोपतचित्तस्य पुंसतोयोगमात्मनः । भगवद्गीता ॥६॥१९॥

XXIX The third (*Nirvikalpa Samadhi*) concentration is like the one described before, cessation of all thought except the enjoyment of the one eternal pleasure arising from the experience of the universal *Paramatman* (which thus proves to be one with the subjective *Atman* shown as the subject of *internal Nirvikalpa Samadhi*). Every one should devote the whole of his time to these six kinds of *Samadhis*.

XXX The egoism in the physical body being annihilated in this manner, and the *Universal Atman* being thoroughly realised, wherever the mind of the ascetic is directed, there it *naturally* loses itself into one or other of these *Samadhis*.

XXXI The identification of the phenomenal as well as the noumenal with the one eternal unchangeable *Brahma* being realised, the knot (of the unreal identification of *ha Ankāra* with *Atman*) of the heart is at once split open; all doubts vanish in a minute; and all *Karma* (*Sanchita*, *Prarabdha*, and *Kriyamana*) is destroyed in the very bud.* [*Karma* does not affect the absolved ascetic. *Pararabdha* or that part of *Sanchita*, of which this life is an evolute, runs its course and ends with this life; *Kriyamana*, or that, which is being done at present in obedience to *Prarabdha*, has no stability in as much as its storehouse is destroyed by the destruction of *Lingadeha*; and *Sanchita*, (or that portion of past *Karma*, which has not yet borne fruit, plus the results of present *Karma* which are to bear their fruit) also has no room for its operation; for the *Lingadeha*, through which all its future manifestations on the platform of our physical frame become possible, has no existence.]†

* This Shruti is taken from the Manduka Upanishad, with which compare.

यदा सर्वे प्राप्तेऽन्ते हृदयमर्थयस्त्विति ।

कामाग्रं त्रिस्वरूपेण व्याख्याता वाक्यशेषतः । पंचदशी ॥६॥२६०॥

† Compare.

ज्ञानाभिः सर्वकर्मणि भस्मसात्कुर्वतेऽर्जुन । भगवद्गीता ।

आत्मानं चेद्विजानीया दयमस्मीति पुरुषः ।

किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥ पंचदशी ॥७॥१॥

The unity of Atman and Parmatman or Brahma.

XXXII *Jiva* is of three kinds : the first is that portion (अवच्छिन्न) of *Brahma* which is limited (by *Avidya* and *Ahankāra*) ; the second is the reflection of the *Atman* into the *Lingadeha* ; and the third is the one imagined as active in dreams. Of these three, it is the first only which has any real existence. (If जीव is only a limited portion of *Brahma*, how can it be *Brahma* itself ? With this doubt in view it is said) :—

XXXIII The limit (in *Brahma*) is simply imaginary (since it is destructible by the merging of *Ahankāra* and *Avidya* into *Brahma* by proper (knowledge) and the *real thing* is that which is limited (viz., *Brahma*). It is assumed to be *Jiva* only by imagination, but by nature it is (one with) *Brahma*.

XXXIV It is the unity of this imaginary (अवच्छिन्न) *Jiva* with *Brahma* that is inculcated in such phrases as तत्त्वमसि (in the *Chhandogya Upanishad*) ; and not with the other *Jivas*.*

XXXV In *Brahma* exists *Māya* in its two aspects of विक्षेप and आवृत्ति, which, covering the unique unchangeable *Brahma*, attributes the universe and the soul to it (evolves the universe from it.)

XXXVI The reflection of *Atman* in *Buddhi* is the *Jiva* which enjoys the fruits of its *Karma* ; and this transitory universe is the thing that is enjoyed by it.

ननिरोधोनचोत्पत्तिर्न बन्धोनचसाधकः ।

नमुमुक्षुर्नैवमुक्त इत्येषापरमार्थता ॥ पंचदशी ॥ ८ ॥ ७१ ॥

* Compare.

एकमेवाद्वितीयं स आरूपपविर्जितम् ।

सृष्टेःपुराऽधुनाप्यस्य तादृकत्वं तद्वितीर्यते ॥

श्रोतुं देहोन्निपातीतं वस्त्वन्न त्वंपदेरितम् ।

एकताग्राह्यतेऽसीति तदेक्यमनुभूयताम् ॥

पंचदशी ॥ ६ ॥ ७ ॥ ८ ॥

XXXVII. The duality (of *Jiva* and *Jagat*) which exists from time immemorial* has any reality only till the time of final absolution. It is therefore useful only so far as our ordinary intercourse is concerned.

(This duality is of two kinds: इश्वरकृत and जीवकृत; the destruction of the latter is necessary for absolution,† for the name and form given to the objects of this world is a creation, purely mental and obstructive to absolution, as such.§)

XXXVIII. The sleep, which, in its two aspects of *Viskshepa* and *Avarana*, is the quality of reflected *Atman*, covers the whole of *Jiva* and *Jagat* (in sleep) and creates (in dream) new ones in their place.

(These are called the प्रातिभासिक *Jiva* and *Jagat*. The comparison implied is this:—Just as sleep resides in the चिदाभास, *Māya* resides, as it were, potentially in ब्रह्म; and, as sleep covers the व्यावहारिकजीव and जगत् and creates the प्रातिभासिक ones in their place, so *Maya* covers ब्रह्म and evolves from it the व्यावहारिक जीव and जगत् instead.)

* प्रकृतिं पुरुषं चैव विध्यनादी उभावपि ॥ भगवद्गीता ॥

† चोद्यं वा परिहारो वा क्रियतां द्वैतभाषया ।

अद्वैतभाषया चोद्यं नास्ति । पंचदशी ।

‡ अतः सर्वस्य जीवस्य बंधकृन्मानसं जगत् ॥ पंचदशी ॥ ४ ॥ ३९ ॥

जीवन्मुक्तेः पराकाष्ठा जीवद्वैतविवर्जनात् ।

लभ्यते ऽसावतो ऽन्नेदमीशद्वैताद्विवेचितम् । पंचदशी ॥ ४ ॥ ६१ ॥

§ मूषासिक्तं यथा ताम्रतन्निभं जायते तथा ।

रूपादीन् व्यामुवाच चित्तं तन्निभं दृश्यते ध्रुवम् ।

सर्वार्थव्यञ्जकत्वाद्धीरर्थाकाराप्रदृश्यते ।

पंचदशी ॥ ४ ॥ २८ ॥ २९ ॥

XXXIX. As these (*Jiva* and *Jagat*) appear real only during the time of their existence, (i. e. in dream) they are called *प्रातिभासिक* or imaginary : for they are never felt in any other dream after one is awakened from the original dream in which they were experienced. (The previous illustration is thus carried to its legitimate and logical result. As the *प्रातिभासिक जीव* and *जगत्* are real only till the dream is broken, so also are the *व्यावहारिक जीव* and *जगत्* real only till the spell of *Māya* is broken by *ज्ञान*; and, also as the *व्यावहारिक* is one and unchangeable in the *प्रातिभासिक* creation, so is *परब्रह्म* in the *व्यावहारिक* creation. Thus the proposition enunciated in verse 37 is established.)

XL. The *प्रातिभासिक जीव* believes the *प्रातिभासिक जगत्* to be real whereas the *व्यावहारिकजीव* knows both of them to be false.

XLI. So does the *व्यावहारिक जीव* believe the *व्यावहारिक जगत्* to be real; but the *परमार्थिकजीव* (*ब्रह्म*) knows both of them to be false. (This *व्यावहारिक जगत्* exists only so long as *व्यावहारिक जीव* exists. Both are therefore unreal to the *परमार्थिकजीव*. In sleep, as also at the time of *Pralaya*, both these disappear, *Brahma* alone sustaining; so also in those who are *जीवन्मुक्त*, absolved even while living.)

XLII. The *Pāramārthika Jiva* knows itself to be one with *Brahma*, and sees nothing apart from it, for every thing that it sees besides, is seen through unreality.

XLIII. As sweetness, fluidity, coolness and other qualities of water, having manifested themselves in the waves that surge on its bosom, appear also in the foam that plays on the surface of the waves;

XLIV. So do the *सत्*, *चित्* and *आनन्द*—, which are inherent in the *परमात्मन्*, the witness of all—appear in the *व्यावहारिक जगत्* and, through it, in the *प्रातिभासिकजगत्* also. (Vide verse No. 20.)

XLV. On the disappearance of foam, its qualities, fluidity, &c., merge into its source, the wave; and, on the disappearance of the latter, its qualities again merge into its source, water, and remain there as before.

XLVI. So, on the dissolution of the *imaginary* जीव its constituents (सत्, चित्, आनन्द) flow into its source, the *ordinary* जीव, on whose dissolution again, all these—the residuum—flow into the source, whence everything emanated—the परमात्मन्, Universal Spirit—witness of all.*

* यद्यद्रूपादिकल्पेत बुध्यातत्तत्प्रकाशयन् ।

तस्यतस्यभवेत्साक्षी स्वतोवाग्बुध्यगोचरः ।

कथंतादृङ्मयाग्राह्य इति चेन्मैवगृह्यतां ।

सर्वग्रहोपसंशान्तौ स्वयमेवावाशिष्यते । पंचदशो ॥२३॥२४॥

DIRECT COGNITION

(OF THE UNITY OF *JIVA* AND *BRAHMA*.)

1. I* bow to Shri Hari†—to Ishwar—the highest happiness, the best instructor, the all-pervading, the one cause (material instrumental as well as final) of the Universe.

2. Hence forward is expounded the course of realising the Invisible, for the easy acquisition of final absolution (from the bonds forged by ignorance-*avidyā*); let those only who have sufficiently prepared themselves for being initiated into the secrets of this Science, by every effort frequently meditate upon the truths herein inculcated.

3. Indifference (1) and the other (3) preliminary qualifications are acquired by the performance of duties peculiar to one's own caste and creed, by austerities, and by propitiating the deities &c.†

* The ego—the *ashuddha jiva* (6th principle) as it were contemplates upon *Ishwar—Brahma*—the creator and yet—the destroyer of all *avidyā*—ignorance, i. e. tries to realise its primal identity with *Brahma*.

† He who by the light of knowledge takes away, melts away all *avidyā*—the common substratum of the three States of sleep dream and waking.

‡ अधिकारीतुविधिवदधीतवेदवेदांगत्वेनापाततोऽधिगताखिलवेदार्थोऽस्मिञ्जन्म निजन्मान्तरेवाकाम्यानिधिध्वजर्जितपुरःसरंनित्यनैमित्तिकप्रायश्चित्तोपासनागुष्ठानेननिर्गतनिखिलकल्मषतयावितातनिर्मलस्वांतःसाधनस्तुष्टयसम्पन्नःप्रमाताधिकारी ॥

॥ वेदान्तसार ॥ also

मेधावीपुरुषोविद्वान्नाहोहविचक्षणः । अधिकार्यात्मावेद्यायामुक्तलक्षणलक्षितः ॥
विवेकिनोविरक्तस्यशमादिगुणशालिनः । मुमुक्षोरेवेद्विद्वज्ज्ञासायोग्यतामता ॥

॥ विवेकचूडामणि ॥

4. That is pure Indifference which consists in the loss of all desire for the enjoyments of the senses, beginning from the *Satyalo* (the highest heaven) to the *Martyaloka* (this world), as for the dung of a crow.

5. The determination that the only eternal and permanent principle of the Cosmos is *Atman*—the (Subject of all perception), and that every thing else is opposed in its very nature to this *Atman* (i. e., is unpermanent) as being the object* of perception—Such fixed (theoretical) determination, the cause of Indifference, is called the Right knowledge (2) of objects.

6. Now the effects (3) of Indifference:—*Shama*, *Dama* and four others. The abandonment of all previous impressions maturing themselves into tangible effects now (i. e., the controlling of the *Antaskarana*) is called *Shama* (1); complete restraint over the bent of the external senses (over our bodily acts) is called *Dama* (2).

7. The entire turning away from all objects of sense, the almost voluntary absence of all desire for such objects, is the height of *Uparati* (3); and the patient suffering of all pain or sorrow is the state of happy *Titikshá* (4).

8. Faith in the words of the Upanishads, as well also in the words of those who interpret them—the teachers, (as also, and perhaps chiefly, in one's self)—is called *Shraddhá* (5); the absorption of the mind in the one paramount aim of all exertion—the *Sat*—the Universal *Atman*—(i. e., excessive desire to know and realise that *Paramatman*; or the utter incapability arising from such a state, of deviating from the right path) is called *Samádhan* (6).

9. When and how shall, oh my Fate, I be free from the bonds of this world—birth and rebirth—this strong and all absorbing desire constitutes the fourth and last of the four preliminary stages—*Desire of Absolution* (4).

* Compare *Vakya Sudhá* I.

† "The cessation of desire, a constant readiness to part with every thing in the world"—*Theosophist* Vol. V. No. 12, P. 232.

10. One who having passed through the said preliminary stages desires *knowledge* for final absolution must set himself seriously to *think*.

11. Knowledge is not produced by any means other than right thinking; just as the objects of this universe are never perceived but by the help of light.

12. (a) Who am I? (b) How is this evolved? (c) Who is its creator? (d) What is the material of which it is made?—This is the form of rational thought.

13. (a) I certainly cannot be this body—a mere collection of the various *Tatvas*; nor can I be any one of the senses (for the same reason), I must certainly be something quite apart from both of them:—This is &c.

14. (b) Everything emanates from ignorance, and melts away into knowledge; (c) the various fancies the *antaskarana* must be the (as understood by us) creator—This is &c.

15. (d) The material cause of these two, ignorance and fancy, is the incomprehensibly minute but unique and undecaying everlasting *sat*, just as the earth is the cause of jars etc.—This &c.

16. There is no doubt that *I* am one with that supreme *ego*, I am the very ego, which is common to all men, which is unique and one, which is incomprehensibly small, the subject of all perception, the everpresent witness, (seeing everything without the ordinary means of knowledge), the ever existent undecaying spirit:—This &c.

17. The one *Atman*, the ever present Universal spirit—is free from all conditions (as organs of sense &c.), whereas the *Deha* i. e. *lingadeha* or astral body is bound by many*: what ignorance could surpass that of those who confound these two together?

* i. e. 17. The 5 *Prans* + 5 *Dnyanendriya* + 5 *Karmendriyas* + *Buddhi* + *Ahankara* = 17.

18. The *Atman* is the internal governor of this *deha* which is the governed and therefore external : what ignorance &c.

19. The *Atman* is all conscious Intelligence and all holiness : the *deha* i. e. the *Sthuladeha* or physical body is all flesh and blood, (i. e. inert) and therefore unclean : what ignorance &c.

20. The *Atman* is the illumination of the Universe and purity itself ; the *deha* is all darkness (evolved from ignorance) : what ignorance &c.

21. The *Atman* is permanent, eternal and therefore existence itself : whereas the *dehas* are non-eternal (subject to change) and non-existence incarnate : what ignorance &c.

22. That is the self-illuminating power of *Atman*, which enlightens all the objects of this Universe : it is not any ordinary light like that of fire or any other thing, which has no power to interfere with the presence of darkness in any the same contiguous place.*

23. It is very strange that people though always talking of this *deha* as something belonging to me (the subjective *Atman*), and therefore apart from He who possesses it, like one seeing a jar of earth talking of it as seen by him, and therefore, apart from him, should rest contented with identifying this *ego* with its (temperory tenement) *deha* ?

24. The *ego* i. e. the substratum of the *ego*—the (subjective *atman*) is the Universal *Atman*, *Brahma*, being, with it, unique and one, ever-existent and self-illuminated, free from all conditions, and by nature all existence, conscious intelligence and joy. The *deha* surely can never be the substratum of this *ego* : the *deha* which, is non-existence itself. This is called

* It may be argued that if the light of the *Atman* is unlike that of fire etc for reason of the latter being impotent to dispel all darkness, where did any one observe the absence of darkness, for the light of the universal *Atman* being present everywhere ? The Vedantin will retort, it is only on account of the illumination proceeding from the *Atman* that darkness or fire or any such thing becomes comprehensible. It is that self-sustaining light which illumines all and is not opposed in its nature to any thing.

real knowledge by the wise (who have realised the real *Atma-tatva*.)

25. The *ego* is free from all change, without any form, undecidable and undecaying or indestructible. The *Deha* &c.

26. The *ego* is beyond all disease, not within the reach of comprehension, free from all imagination, and all pervading. The *Deha* &c.

27. It is unaffected by the three *Gunas*—qualities—of matter,—*Sattva*, *Rajas* and *Tamas*—motionless, eternal, ever free from all conditions, undecaying and unique. The *deha* &c.

28. It is, again, free from every impurity—ignorance caused by *Avidya*—Immovable, Infinite, Holy, Immortal, and Unborn. The *deha* &c.

29. Oh you Ignorant fool! when you have got in your own body the holy *Atman*, which is evidently different from the body, and which is known as the *Purush* (residing in the body of men, in the form of the *ego*), how can you (in spite of this testimony) assert that this *Atman* is *nothing*, is mere void,—mere nil?

30. (If abandoning your hypothesis as incompatible with the phenomena even of your own consciousness and existence, you should assert that there may be something, which however cannot be any thing other than the body itself) Oh ignorant one! know the *ego* within you to be that *Purusha* which is implied in the *Shrutis*, and demonstrated by Reasoning*. It is other than the body in as much as it is the only one of whom you can predicate existence in the real sense of the word: but it is very difficult to be realised as such by people of your cast of mind.

31. The *Atman*, which is the substratum of the *ego* in man, is one: and therefore different from the physical bodies which on the other hand are many. How can this body then be the *Atman*?

* Such as: if the body were the *ego*: the doer and the instrument of any the same action would be the same: which is absurd. ∴ the body is not the soul.

32. The ego is well-established as the subject of all perception, whereas the body is the object: this is proved from the fact of our every time saying of the physical body as being "mine" "belonging to me" &c. How can this body &c.

33. It is well-known to us in our daily experience that the *ego* is free from all change (caused by happiness, misery or time. The *ego* remains the same in childhood, young age, old age, though the body changes) whereas the physical body is subject to many. How can &c.

34. The characteristics, oh lord of the ignorant! of this *Atman* are laid down in the *Śruti* यस्मात्परम् &c. (that is the *Purush* than whom there is nothing higher &c). How can &c.

35. Again the *Śruti* in the *Purush-Sukta* (the hymn to *Purush*) says, all this is *Purush* etc. How then can &c.

36. Even in the *Bṛihadaranyaka* it is said "this *Purush* is free from every thing etc"; How could this body besmeared with endless dirt be this *Purush*?

37. In the same *Śruti*, it is said the *Purusha* is self-illuminated &c. How could this body which is all darkness and illumined by something quite extraneous, be this *Purusha*?

38. Even that part of the *Vedas*, which inculcates the performance of various religious ceremonies (as contra-distinguished from that part which inculcates the usefulness of knowledge only) describes the *Atman* as different from the *deha*; and as one, eternal, and therefore subsisting to undergo, after the destruction of its material coil, the results of actions done during any previous life.

39. Even the *astral body* is made up of many things (not one), is unstable, is the object of perception, is subject to change, limited, and non-existent. How could this *astral body* ever be the *Purusha*?

40. Thus the *Atman* is evidently different from these two bodies, and is the *Purusha*, the Lord, the Soul of All, every thing in itself, free from all conditions, present in every one as the substratum of the ego, and indestructible.

41. Thus the enunciation of the difference between the two bodies and the *Atman* involving an (indirect) assertion of the reality of the material transitional Universe, given in a manner after the principles of the *Tarkashastra* (Nyaya), compasses but a very insignificant aim in life.*

42. The object however of this enunciation of the vital fundamental difference between the two bodies and the *Atman* is (not to establish the reality of the material universe but) to dissipate the ignorance of confounding or identifying the *Atman* with the *dehas*. It yet remains however to clearly demonstrate the unreality of the difference between the two, i. e. it remains clearly to establish that the *dehas* have no existence independent of, and without the *Atman*.

43. As *Chaitanya* or absolute consciousness is but uniform and unique, it cannot admit of a second, it cannot admit of a division. Even the individual soul must then be accepted to be futile, like the delusion of snake in a rope.

44. As through ignorance the rope, appears for the time, to be a snake, so does the unconditioned consciousness—*chit*—(*Brahma*)—appear in the form of this so-called material universe.

45. The material cause of this transitional universe can be nothing else than *Brahma*; it follows therefore that the whole universe is *Brahma* itself and nothing else.

46. In as much as it is ordained that "All is *Atman*," the distinction between the pervading and the pervaded or subject and object, is illusory. This, the highest truth being realised, there could be little room for the distinction of subject and object etc.

47. When the *Shruti* has by denouncing in loud terms the existence of any variety in this (*Brahma*), fused all the material instrumental and final causes into one unique consciousness, how could there be even the least shadow of any other thing? (as the pervading and pervaded, subject and object etc.)

* For it leaves the state of final absorption open to some objections as to its utility or quality, based on the duality of the cosmic principle.

48. The *Shruti* has not rested here, but has fastened an awful sin to the belief in the existence of the cause as separate from the effect, in the words "He who led away by *Máyá* or illusion, accepts any variety in this (Absolute *Atman*) passes from death to death (i. e. is born and reborn often and often, and does not attain to final beatitude.)"

49. In as much as the universe exists in the Absolute *Atman*, all-embracing *Brahma*, it must be understood to be one with *Brahma*, its original cause.

50. Moreover the *Shruti* plainly declares that all kinds of names, forms, and actions are sustained in, and through *Brahma*.

51. As the being golden of that which is made of gold is eternal and unchanging, so should be the being *Brahma* of that which proceeds from *Brahma*.

52. The opinions of that ignorant man, who abides by even the faintest distinction between *Jíva* and *Paramatman*, are very dangerous and pernicious.

53. Distinctions crop up only so long as *duality* is maintained through ignorance, but when the whole is seen as in and of *Atman*, there could not exist the least shadow of distinction.

54. In the condition in which the enlightened identify the whole with *Atman*, there enters not the faintest tinge of delusion, or sorrow, in consequence of the cause of such delusion or sorrow being destroyed with the dissipation of the idea of duality.

55. The *Shruti* in the *Brahadāraṇyaka* has declared that this soul is *Brahma*, and stands as the soul and substance of the universe.

56. The universe though it be the subject of daily experience, and though it be the object of our constant intercourse (and therefore the living cause of constant delusion, so on &c. vide 54) is unreal like a dream in as much as its *existence* even in the moment next its birth is not provable.

57. For example : dreams are unreal during waking ; nor is the waking condition possible in dreams. Both however are

not to be found in deep absorption, as in dreamless sleep, which again is not experienced in either.

58. Thus, all these three conditions are unreal, being the illusive creations of *maya* with its three *gunas* ; the real, permanent, and unique one is the spirit, which stands aloof from these three *gunas* as the witness of all these conditions.

59. Just as after mature contemplation one does not find a jar in the clay of which it is made, or silver in a lump of nacre, so will the enlightened, on deep meditation, be free from the delusion of believing *Jiva* to be separate from *Brahma*.

60. The jar exists in earth, the ring in gold, and silver in nacre—but all in *mere name*, so does *Jiva* exist in *Brahma*.

61. Just as blueness appears in the sky, or water in the mirage, or as a man is seen in a post, so does the universe appear in the *Atman*.

62. Just as one sees a giant in vacancy ; a castle in the air, or two moons instead of one in the sky, so do ignorant persons see the universe as apart from *Brahma*.

63. Just as all that appears is water whether in the form of waves or ripples on the surface, or as all again that appears is copper whether as pots or anything, so are all the various forms in the universe but mere manifestations of the *Atman*.

64. Just as it is earth alone that appears under the *name* of a jar, or just as they are the threads only that appear under the *name* of a cloth, so does the Illumined—spirit—go under the *name* of the universe : this spirit can be grasped by the negation of the various imaginary adjuncts superinduced, as *name, form &c.*

65. All intercourse proceeds of, and through *Brahma*. It is through ignorance only that people do not clearly understand that all the jars and pots that appear are but earth and earth alone.

66. Just as the relation of cause and effect between clay and a jar, is constant, so in the question at issue is that of Brahma and the unreal universe; this is loudly declared by Revelation and clearly verified by reason.

67. Just as the consciousness of clay is forced upon our mind when we are contemplating of a jar only, so even though dealing with the unreal universe, we are through it and in it, rendered forcibly and as it were intuitively conscious of the all pervading Brahma.

68. The *Atman* though ever pure, ever appears impure; just as the same cord appears as a serpent and as a cord to an ignorant and a knowing man respectively.

69. Just as the jar is all earth, so this body is all spirit; the division of *Atman* and *not Atman* is made by the ignorant for no purpose whatever.

70. Just as a cord is understood to be a snake, or a lump of nacre to be a lump of silver, so do the ignorant determine the physical body to be the *Atman*.

71. Just as clay is confounded with the jar made of it, or the threads with the cloth, so do &c.

72. Just as gold is confounded with the rings made of it, or water with the waves surging over it, so &c.

73. Just as a post is taken for a man or the mirage for real water, so do &c.

74. Just as the materials are confounded with the house, or the iron with the sword made of it, so do &c.

75. Just as one seeing at a tree through water sees it inverted, so does the material body appear as *Atman* to one viewing it through ignorance.

76. Just as to one sailing in a boat every thing appears to be in motion, so &c.

77. Just as a "jaundiced eye sees every thing yellow," so &c.

78. With eyes which are as it were by nature in delusion, every thing appears illusion, so &c.

79. Just as the circle made by a fire-brand, appears like the disc of the sun, so &c.

80. Just as things which are prodigiously large appear small in consequence of distance, so &c.

81. Just as the smallest objects appear very large when viewed through powerful spectacles, so &c.

82. As a floor of glass should be imagined to be filled with water or vice versa, so &c.

83. As one should confound fire with a jewel or vice versa, so &c.

84. As the moon appears to be in motion through the clouds which really are moving, so &c.

85. As some one through confusion loses all distinction between the different points of the compass, so &c.

86. Just as the moon (on account of its reflection) appears moving under the surface of water to some one, so &c.

87. In this manner then, arises the delusion of *matter (deha)* in the (spiritual) *Atman*, which (delusion) melts away in the proper realisation of *Brahma*, by the help of right knowledge.

88. When the whole universe, movable as well as immovable, is known to be *Atman* by the negation of all substance which appear to exist apart from it, there hardly remains any room even to say that this material body is *Atman*.

89. Oh enlightened one! spend all your time in ever contemplating upon the *Atman*, consuming out, without repining or pain, the fruits of your *Prarabdha*.

90. We now proceed to explain the opinion often declared by the *Shastras* that no body is free from the operations of the law of *Prarabdha*, even though he should have acquired full knowledge of the *Atman*.

91. After the knowledge of the *real* has arisen, there remains no room for *Prarabdha*, in as much as this material body &c. (the plane on which the effects of *Prarabdha* manifest themselves) are then reduced as it were to nothing: just as there is no room for dream after waking.

92. That *Karma* acquired in a previous birth which is called *Prarabdha* (with respect to the present life), has no existence (in the form of *Sanchita* for a future birth) in as much as the man has no other birth to go through.

93. Just as the body at work during dream is a mere illusion, so also is this our physical body. How, then, could an illusion be said to take birth, and when it does not take birth, how again could it be said to exist?

94. The *Vedantas* declare *ignorance* (and *Brahma*) to be the material cause of the universe, just as earth of a jar &c. When this ignorance is destroyed where could the universe subsist?

95. Just as some one should out of confusion understand a rope to be a serpent, so an ignorant man leaving aside the truth sets up this (material) transitory universe in its place.

96. The cord being fully known the serpent disappears at once; so the great substance and support of the universe being known, the universe reduces itself to nothing.

97. As this physical body is thus a mere illusion where could there be any room for the play of *Prarabdha*. Hence the *Prarabdha* &c described in the *Śrutis* are for the enlightenment of the ignorant only.

98. The *Plural* used in the *Śruti* "the highest good of all being reached, all his *Karmas* are destroyed &c." is to negative distinctly the possibility of the action of *Prarabdha* (as well as the other two: *Sanchita* and *Kriyamana*).

99. If the ignorant should still maintain the possibility of *Prarabdha* and its action, they will over and above involving themselves in two glaring absurdities, (1. impossibility of *moksha* on account of there being a second—a *Prarabdha*—Superior even to *Brahma*: 2. *moksha* being thus rendered impossible the utility of the *Dnyanmarga*—the way of knowledge—will be nullified), run counter to the teachings of the *Vedānta*. It therefore follows that we must go by the said *Śruti* (Vide Stanza 98) which directs the way to real knowledge.

100. Hence forward (for the instruction of those who require to be taken step by step to the realisation of the said truth) we begin to propound the 15 stages necessary for the acquisition of the knowledge described before. Knowing all these one must use all of them towards acquiring a habit of constant, firm and active meditation.

101. The ever—existent, and all—conscious *Atman* is not realised without a constant and rigid practice (of the rules to be described); therefore one desirous of obtaining absolution must ever meditate upon *Brahma*.

102. 103. The fifteen stages in order are: 1 *Yama*, 2 *Niyama*, 3 *Tyāga*, 4 *Mouna*, 5 *Desha*, 6 *Kāla*, 7 *Asana*, 8 *Mulabandha*, 9 *Dehasāmya*, 10 *Driksthiti*, 11 *Pranasamyamana*, 12 *Pratyāhāra*, 13 *Dhāranā*, 14 *Atmadhyāna*, 15 *Samādhi*.

104. The natural restraint over all the senses arising from the conviction of *everything* being *Brahma*, is the real *yama*, and it should be repeatedly studied.*

105. The union with the homogeneous (i. e., constant and invariably inseparable consciousness of unity with *Brahma*), and separation from the heterogenous (such notions as of the universe and *Brahma* being apart from each other &c.), is the *Niyama* described in the *Shrutis*;—*niyama* the highest happiness; such are thought of by the wise.†

106. The abandonment of this illusion (of form and name) by the recognition of the non-material, ever enlightened *Brahma* everywhere, is the *Tyāga* honoured by the great, as leading to immediate absolution.‡

* अहिंसा, सत्य, मस्तेयं, ब्रह्मचर्यं, क्षमा, धृतिः । इया, जैवं, मिताहारः, शौच, चैव यमादश ॥ १६-१-॥ इठप्रदीपिका ॥ The *yama* of *Hatha* or physical, *yoga*, comprises ten formulas of conduct all however tending to secure the mental condition described in 104. The same remark holds good for all other illustrations to be cited from works on *Hatha yoga*.

† तपः, संतोष, मास्त्वयं, दान, भृश्वरपूजनं, सिध्दांतवाक्यश्रवणं, ऋषीर्माते, च तपो, हुतम् ॥ नियमादशसंप्रोक्तायोगशास्त्रविशारदः ॥ idem.

‡ This *Tyāga* must it seems be understood as opposed to the *Tyaga* or abandonment of one's duties and *Karmas* in life—as understood by superficial *Vedantins*.

107. The enlightened must ever try to possess that *Mouna*—that indescribable *Brahma*—which, though the mind turns back baffled from it, and though words cannot describe it, is ever to be found in those who are devoted to the path of pure knowledge.*

108.-109. Who can describe that (*Brahma*) which words are not able to comprehend? If this universe of illusion even were subjected to examination, that also is beyond the reach of speech. Hence this may be the real *Mauna* (viz. abandonment of all doubts as to the relation of *Brahma* and *Jagat*) known to the wise as *Sahaja Sthiti*—Native condition;—whereas the *Mouna* ordinarily known in the form of restraining the tongue is pronounced by the Adwaitee, to be simply childish.

110. That is the real “solitary, *Desha*” (place) wherein the universe does not exist in the beginning, middle, or end; and which is to be found through the whole of this (material life.)†

111. In consequence of its being the support and sustenance of all actions, such as even the winking of the eye &c, of all up to *Brahma* and others, the word *Kala* indicates the real uninterrupted and unique fountain of joy. (*Brahma*).‡

112. That in which one can easily and uninterruptedly meditate upon *Brahma* is the most proper *Asan*, and not any other interfering with one’s ease and happiness.§

113. That which is the eternal and well-known container of

* This *mouna* is opposed to the ordinary practice of restraining the tongue &c.

† सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे । धनुःप्रमाणपर्यन्ते शिलाभिजलवर्जिते । एकांते मठिकामध्ये स्थातव्यं हठयोगिना ॥ हठ. प्र०॥

‡ This *kāla* may be taken as opposed to the time observed in performing *pranayama* &c.

§ As opposed to the 8 or any indefinite number of *Asana* as *Siddhasan*, *Padmasan*, *Mayurasan* &c.—all implying certain positions of the body accompanied by an amount of physical exertion and exercise.

the universe of being, and that in which the *Siddhas* are ever sitting at ease, is the real *Siddhasana*.*

114. That which is the origin of all Being, and that on whom depends the original (ignorance) obstruction of the *manas*, is the *mulabandha* to be always practiced, and is the only one to be taken up by student's of *Raj* or mental *yoga*.†

115. That is *Dehasāmya* by which the physical body (naturally crooked and distorted) becomes on account of its being viewed as of *Brahma*, immersed in *Brahma*. If this is not accomplished, the forcible straightening of the limbs, like that of the dead trunk of a tree, is certainly the least of *Dehasāmya*.

116. That one, having converted his internal eye into one of pure knowledge, should view the whole of this transitional universe as *Brahma*, is the real concentration of the eye (*Driksthiti*); and not the one wherein the eye is fixed on the tip of one's nose.‡

117. Or, the fixing of the (internal) ego on that in which the triad of the seer, sight and seen is reduced to unity—is the real concentration &c.

118. The constant and permanent obstruction of all the senses (internal), through the process of viewing upon all objects such as the mind and its creations &c. as in and of *Brahma* is called *Prāṇāyāma*.§

* मेट्टादुपरि विन्यस्य सन्यगुल्फन्तथोपरि । गुल्फन्तरं च निश्चिप्य सिद्धासनामं भवेत् ॥ इठ. प्र० ॥

† पार्श्वभोगेन संपिष्टयोनिसाकुंचयेदगुदम् । अपानमूर्ध्वमाकुच्य मूलबंधोऽभिधीयते ॥ इठ. प्र० ॥

‡ Compare the various *Mudrās* of *Hatha yoga*.

§ चलेवातचलचित्तं निश्चलेनिश्चलं भवेत् ।

योगीस्थानुत्त्वमाप्नोति ततो वायुं निरोधयेत्

* * * * *

बद्धपद्मासनो योगी प्राणं चंद्रेण पूरयेत् ।

धारयित्वा यथाशक्ति भूयः सूर्येण रेचयेत् ॥

प्राणं सूर्येण चाकुच्य पूरयेदुदरं शनैः ।

विधीयत कुंभकं कृत्वा पुनर्बद्धेन रेचयेत् ॥ इठ० प्र० ॥

119, 120. The negation (as by resolving into *Brahma* &c.) of this phenomenal illusion, is the real *Rechaka* (blowing out of the breath retained in the lungs); and the conviction "I am *Brahma*" is the real *Puraka* (the drawing in of the breath); and then the immovable concentration on that very conviction is the real *kumbhaka* (the retention of the breath in the lungs for some time). This is the real course of *Prāṇāyāma* * but to be followed by the enlightened, whereas, the ignorant will go on torturing their nose for nothing.

121. The absorption of the mind in the ever-enlightened *Brahma* by resolving all objects into *Atman*, should be known as *Pratyāhāra*, and should be practised by those who are desirous of absolution.†

122. The steadiness of the mind arising from the recognition of *Brahma*, wherever it travels or goes, is the real and great *Dhīraṇā*.‡

123. The independent (free from any other idea as of *matter*, &c.) existence consequent upon the full sense of Being; arising from the conviction "I am *Brahma*," is the condition conducive to the highest joy, and is described as *Dhyāna*.§

It will be observed that the difference in the practice here indicated constitutes the real point of difference between *Hatha* or physical and *Raja* or mental yoga. The point to be reached by either is the same—restraint over the mind and its creations, and attainment of the condition of eternal *Samādhi* or concentration or identification with the principle of the universe—but the ways leading to this end are different. The former holds that the mind will be naturally and easily controlled by shutting up all the avenues of its communication with the external world—viz. the breath &c. The latter holds and perhaps correctly holds—that the shortness or length of the breath, is but an indication of the State of the mind and that therefore instead of fruitlessly and unnaturally stifling this breath we had much better curb the cause of all this breath and everything viz. the giant *मनस्* or the mind.

* The order of the process indicated in the *Hatha* yoga is 1st *Puraka*, then *Kumbhaka* and then *Rechaka*.

† स्वविषयासंप्रयोगेचित्तस्यस्वरूपानुकारइन्द्रियाणां प्रत्याहारः ॥ पात० यो० सू० ॥ २. ५३. ॥ ‡ देशबन्धश्चित्तस्यधारणा ॥ पात० यो० सू० ॥ १. १. ॥

§ तत्रप्रत्ययैकतानताध्यानम् ॥ पा० यो० सू० ॥ ३. २. ॥

124. The negation of all mental action, by the mind's being reduced to a state beyond all change, and by its being ever merged into Brahma is called conscious *Samādhi*.*

125. This natural course of joy should be studied by the wise only so long as they acquire the power of, at the spur of the moment, collecting and concentrating themselves.

126. Then he (the practitioner) being free from the necessity of going through the said and similar processes, becomes the best of all accomplished successful ascetics. The condition of such an ascetic cannot easily be described in words or conceived by the mind.

127. 128. Even while assiduously practising *Samādhi*, numerous difficulties crop up in the way: Such as being put off the point of concentration; idleness; desire of illusive enjoyments; sleep; paralysis of the intellect; being drawn off by temporary objects of the universe; egoistical immersion in transitory joy; and dullness or torpidity of the mind. One knowing Brahma should try to gradually evade all these one after another.†

129. If one concentrates his mind on some object, or even on void, he becomes entirely filled with that object or that void: so one who fixes his mind on *Brahma* becomes completely

* Even in *Raj yoga* समाधि is sometimes concisely defined as समाधिः संवि-
दुत्पत्तिः॥ also as तदेवार्थमात्रनिर्भासं स्वरूपशून्यामिव समाधिः॥ पा० यो० सू० ॥

३. ३. The Hatha yoga has यदासंक्षीयतेप्राणोमानसंचप्रलीयते । तदासमरसत्वं च-
समाधि रभिधीयते ॥ हठ० प्र० ॥

† एवमस्याङ्गिनो निर्विकल्पस्य लयाविक्षेपकषायरसास्वादलक्षणाश्चत्वारो वि-
घ्नाः संभवन्ति । लयस्तावदखंडवस्त्वनवलंबनेन चित्तवृत्तेर्निद्रा । अखंडवस्त्वनवलंब-
नेन चित्तवृत्तेरन्यात्रलंबनं विक्षेपः । लयविक्षेपाभावेऽपि चित्तवृत्तेरागादिवसनयास्त-
ब्धीभावादखंडवस्त्वनवलंबनकषायः । अखंडवस्त्वनवलंबनेनाऽपि चित्तवृत्तेः सविक-
ल्पकानंदास्वादनंरसास्वादः । समाध्यात्मसमये सविकल्पकानंदास्वादनंवा । अनेन वि-
प्रचतुष्टयेन विरहितचित्तनिर्वातदीपवदखलं सदखंडचैतन्यमात्रमवातिष्ठते यदातदानि
विकल्पकसमाधिरुच्यते ॥ वेदान्तसार ॥

full of *Brahma*, sees *Brahma* everywhere. One should therefore study to become perfect i.e. full of *Brahma*.

130. Those persons who abandon this holy and sublime mental attitude of *Brahma*, live to no purpose, and are though men equal to brutes.

131. Hail to those, happy and virtuous beings who, on the other hand, know this state and knowing it grow perfect in it by constant practice. Respect is due to them at the hands of all the three worlds.

132. Those who have reached to the perfection of this state of *Brahma*, and have thoroughly mastered it, the ever-existent, are *Brahma* itself; and not those who merely talk glibly about the matter.

133. Those again who are clever at talking about *Brahma*, but are void of any real attempt towards reaching to that state and are fast bound to the ties of transitory pleasures,—have to pass and repass (in various births), in consequence of this their hypocrisy and ignorance.

134. (The enlightened) never remain even for a minute, without uniting their souls with *Brahma*: as did *Brahma*, *Sanakadika*, *Shuka* and other *Mahatmas*.

135. The cause is reflected in the effect but not the effect in the cause. Hence well-directed thought will prove that on account of the relative non-existence of the effect in the cause the cause itself also could hardly be called the cause of that effect; i.e. must vanish as the active instrumental cause of anything—but should ever stand by itself—all existence, all intelligence and all joy.

136. Thus there will remain that effulgent universal essence, which transcends both mind and speech. This should repeatedly be studied from such ordinary illustrations as of earth and the jar made of it &c.

137. Perseverance in this direction brings about, in those whose minds are sufficiently enlightened, the state of constant

knowledge which ultimately leads to its spontaneous and natural unification with *Brahma*.

138. Every student should first contemplate and grasp the cause as existing apart from its effect; he would then constantly see by inseparable relation the cause in the effect.

139. Thus having contemplated the cause as reflected in the effect, the effect must be entirely dismissed (from the mind). When this is done, the cause will cease to be such, and what will remain will be the ever existent, ever conscious, all pervading indescribable *Brahma*.

140. A man becomes that on which he resolutely and persistently thinks. This we infer from the ordinary illustration of the bee and the worm.*

141. All this universe visible or invisible, (implying the triad of the seer, seen and sight) is one eternal consciousness.

142. The enlightened should always look upon the universe as one in and of *Brahma*, by resolving the visible into the invisible;—thus will he, through his mind being ever filled with the bliss of identifying himself with this universal consciousness, easily attain to the condition of eternal happiness.

143. This with the parts set forth above is *Ráj* or mental *yoga* mixed with *Hatha* or physical *Yoga* prescribed for those who have already lost great portion of their taste for the pleasures of the senses.

144. To those whose mind is completely ripe (by विवेक, वैराग्य &c.) this (*Ráj Yoga*) alone (without any *Hatha* or physical *yoga*) is useful;—this *yoga* again being one easily accessible even to those who are devoted to their teachers, or to their favourite gods, &c.

* The bee takes hold of any small worm and even while it is alive puts it into a small hole of clay specially prepared, and blocks up the opening. The worm thinking in its dark prison of the bee and bee alone, remains there till the bee returning at its proper time, removes the clay and with a sting awakens the worm which immediately flies out another bee incarnate.

APPENDIX.

॥ शुद्धिपत्रम् ॥

अशुद्धम्	शुद्धम्	पृष्ठे	पङ्क्तौ
०संदेहो.....ध्वा.	०संदेही.....ध्वे	३	९
दृष्टरि.....दृष्टृता.	दृष्टरि.....दृष्टृता.	५	६
मप्यप्रामाणिकत्व.	०प्रमाणत्व.	"	१३
आवृत्ति. आवृत्ति.	{ ११, १५, २६, { १३, ३-५-७-१०-११, २१, २७, २८, २९, { १, २१-२३, ४.		
गच्छतीति.	गच्छतीति.	१२	१०
दशायामभा०	०यामभा०	१४	२
आवृत्तौ.	आवृत्तौ.	"	७
आवृत्ता.	आवृत्ता.	"	११
०न्यावगतित्वेन.	०गतत्वेन.	"	"
स्तिष्ठति.	स्तिष्ठति.	"	२३
दृश्य.	दृश्य.	१७	८
ध्यायेदृश्या०.	०दृश्या०	"	१२
तेष.	तेषां.	"	१४
वेशादृ०.	०शादृ०.	१८	१२
यस्तब्धी०.	यःस्त०	२१	९
षड्विधः	०धाः	"	१८
षड्विधासमा०.	०धाःस०	२२	७
भोगोदव.	भोगादेव.	२३	२०
०वावीच्छन्ना०.	०वच्छि०.	२४	२२
विद्यावच्छिन्नो.....रावच्छि०	०च्छि०.....च्छि०	२५	१०
अनयोजार्जा०	०जौ०	२७	२१
तएते.	तएते.	२८	३

(२)

तांगच्छत्ये०.	तांगच्छत्ये.	”	५
मापद्यते.	मापद्यते.	”	६
अशुद्धम्	शुद्धम्	पृष्ठे	पङ्क्तौ
स्तगच्छति.	गच्छति.	”	८
०तं ॥	तम् ॥	”	१८
*दृढयतुं.	द्रढयितुं.	२९	२२
प्रतिभासिकं.	प्रातिभासिकम्.	२९	२४
प्रातिभासीका०.	प्रातिभासिका०.	३०	१
जलस्थोपरि.	स्योप०.	३१	१६
धिष्ठानानान०.	ष्ठानान०.	”	२१
तद्वारेण.	तद्वारेण.	”	२४
सेक.	सिक.	३२	८
०त्वनीरज....त्वनी...नरि...नरि० ॥ त्वाञ्जी..त्वाञ्जी..ञ्जीर..नीर०		”	२१
द्वयात्मकानिद्रा.	त्मकानिद्रा.	३३	१२
०वच्छिन्नस्य.	वच्छिन्नस्य.	”	१९
प्रतिष्ठेव.	प्रविष्टइव.	”	२३
मवच्छिन्नत्वं.	मवच्छिन्नत्वं.	३४	१०

* ग्रंथे स्थानान्तरेऽपि दृढयतीत्यादिकस्य स्थाने द्रढयतीत्यादिकं यथायोग्यं शिष्टैरुक्तम्.

॥गुरुस्तुतिः ॥



किंवाणूनभिवादयेऽथ पुरुषं किं सप्रधानं भज
आत्मानन्दविलीनचित्तरचितोपाधौ समाधौ शये ।
प्राधीये श्रुतिमेवं वोति विविधैस्तर्कैर्मुधा ताम्यताम्
सर्वेषामपि मोदमात्रविभवस्त्वेकः शरण्यो भवान् ॥ १ ॥
कान्ताश्लेषविशेषवीतवयसां याःप्रेममिष्टा मुदो
यावा पुत्रकलत्रधान्यकवलासक्तात्मनां प्रीतयः ।
यास्तत्त्वार्थविचारपेशलधियां शास्त्रे स्वकर्मण्यपि
ज्ञानोद्रेकविलीनमोहकालिले ताः पर्यवस्यन्ति नः ॥ २ ॥
मोहान्धकारकमलाहतजीवजन्तु
ज्ञाताकथं स्वकमले विमलैकभावम् ।
त्वत्पादपांशुघृणिभीरविभावभाग्भिः
पूज्यैर्विनाप्रविततैःशुचिभिःप्रशान्तैः ॥ ३ ॥
देहिज्ञानमिति प्रकामाविरसं कर्त्तव्यतारूपिणे
प्राप्त्ये तत् स्वयमेव वोति विकलं दीनत्वहीनंवचः ।
स्तुत्यर्थोऽपि कथं विधास्यति फलं त्वद्भावमन्दार्थधीः
सर्वज्ञप्रतिबोधनाय वितता वाणी विमूढायते ॥ ४ ॥
पुण्यश्रेणिप्रचयविततिन्यस्तलीलावधाने
दुष्टाचारप्रगुणिततमोनोद खेलप्रखिन्ने ।
भक्तानां वा भवजलतरीभावमाप्ते प्रशान्ते
ध्यानच्छेदे प्रणयनतय श्रिन्तनीया विभो नः ॥ ५ ॥

(नवीनम्)

ॐ

दृग्दृश्यविवेकद्वयपरपर्यायः

श्रीवाक्यसुधाग्रन्थः

॥ प्रारभ्यते ॥

॥ श्रीगणेशायनमः ॥ ॐ नमो भगवते वासुदेवाय ॥ यस्मात्सर्वं
समुत्पन्नं चराचरमिदं जगत् ॥ इदं न मोनटे शायतस्मै कारूप्यरूपिणे ॥ १ ॥
कारणं खादिजगतामरणार्थं मनागसम् ॥ वारणाननमात्मानमद्वयं समुपास्म
हे ॥ २ ॥ परापश्यंत्यादिदेहाप्रणताभीष्टदायिनीम् ॥ सत्यज्ञानानंदरूपा
ध्यायेद्वाचां सरस्वतीम् ॥ ३ ॥ नत्वा श्रीभारतीतीर्थविद्यारण्यमुनीश्वरौ ॥ मया वा
क्यसुधाटीकायथामतिविरच्यते ॥ ४ ॥ न ख्यातिर्लाभपूजे च टीकाकरणकारणम्
न विद्वत्ताबलं वा त्रमुक्तिरेवात्र कारणम् ॥ ५ ॥ प्रारिप्सितस्य ग्रंथस्याविघ्नेन परि
समाप्तिप्रचयगमनाय शिष्टाचारपरिपालनाय च केवलकूटस्थप्रत्यग्बोधरूपपर
मात्मस्वरूपानुस्मरणलक्षणमंगलमाचरन्सच्चिदानंदखंडैकरसस्वरूपाऽवस्था
मलक्षणस्य मोक्षस्य तत्त्वमस्यादिमहावाक्यार्थापरोक्षज्ञानफलकत्वात् । वाक्यार्थ
ज्ञानस्य चान्वयव्यातिरेकाभ्यां पदार्थपरिशोधनपूर्वकत्वात् । पदार्थपरिशो
धनस्य प्रसिद्धानुवादेनाप्रसिद्धं निरूपणीयमिति न्यायेन प्रतिशरीरमहमहमिति
प्रसिद्धजीववाचकत्वं पदार्थपरिशोधनपूर्वकत्वात् । श्रीमच्छारीरकमहाशा
स्त्रे श्रीमद्वाक्यकारैः प्रतिपादितमर्थहृदिनिधाय प्राप्यनुजिघृक्षया दृग्दृश्यवि
वेकद्वारा प्राधान्येन त्वंपदार्थपरिशोधनपरमिदं प्रकरणमारभमाणः परमरूपा
निधिः श्रीभारतीतीर्थगुरुः प्रकरणप्रतिपाद्यमानमर्थसंक्षिप्यप्रथमश्लोकेन ता
वद्वर्शयति रूपमिति ॥

रूपं दृश्यं लोचनं दृग्दृश्यं दृक्तुमानसम् ॥

दृश्याधीवृत्तयः साक्षीदृगे वनतु दृश्यते ॥ १ ॥

लोकेचक्षुरिन्द्रियग्राह्यं यद्रूपमास्ति तत्सर्वदृश्यं भवति । तद्वाहकं चक्षुरिन्द्रियं स्वग्राह्यापेक्षया दृग्भवति । तथा । तत्पुनश्चक्षुरिन्द्रियं स्वस्मादप्यांतरस्य मनसो दृश्यं भवति । स्वभास्य चक्षुरिन्द्रियापेक्षया मानसमपि दृग्भवति । मनसः सर्वेन्द्रियावभासकत्वसामर्थ्यद्व्योतयति तु शब्दः । धीवृत्तयः अंतःकरणस्य वक्ष्यमाणवृत्तयस्तदविद्याकार्यत्वेन जडरूपत्वात् दृश्या भवंति ॥ साक्षीशरीरत्रयविलक्षणः प्रत्यगात्मा दृगेव भवति द्रष्टृव भवति ॥ एवकारेणार्थादृश्यत्वेन विद्वेपिकंठतोपि दृश्यत्वं निषेधयन् प्रत्यगात्मनो द्रष्टृत्वमेव दृढयति न तु दृश्यत इति ॥ साक्षिणिवर्त्तमानस्य दृक्कस्य सर्वांतरत्वे सापेक्षितत्वाभावात् तत्तत्तस्य लोचनमानसयोर्वर्त्तमानदृक्कवैलक्षण्यं द्योतयति द्वितीयस्तु शब्दः ॥ साक्षिणः दृश्यत्वमप्रामाणिकमिति यस्मात्तस्मात्कालत्रयेपि दृक्कमेवास्य स्वरूपमिति भावः ॥ १ ॥ एवं प्रकरणप्रतिपाद्यमानमर्थं संक्षिप्य प्रथमश्लोकेन दर्शयित्वेदानीं प्रथमश्लोकस्य प्रथमपादेन दर्शितमर्थं द्वितीयश्लोकेन दर्शयति नीलपीतेति ॥

नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादिभेदतः ॥

नानाविधानिरूपाणि पश्येच्छोचनमेकधा ॥ २ ॥

दृश्यत्वदृक्कयोर्नानात्वैकत्वे हेतुकत्वात् नीलपीताद्यनेकभेदभिन्नत्वेन दृश्यत्वं प्राप्तानिरूपाणि चक्षुरिन्द्रियं स्वयं स्वग्राह्यरूपभेदानुक्कूलस्वरूपभेदमगृहीत्वैक रूपेणैव पश्येत् गृह्णीयात् अतएवास्य दृक्कस्यादिति भावः ॥ ॥ एवं प्रथमश्लोकस्य द्वितीयपादोक्तमर्थं स्पष्टीकुर्वन् चक्षुरिन्द्रिये प्रदर्शितं न्यायं श्रोत्रादीं विषेष्वप्यातिदिशति आध्यमिति ॥

आध्यमाद्यपदुत्वेषु नेत्रधर्मेषु चैकधा ॥

संकल्पयेन्मनः श्रोत्रत्वगादौ योज्यतामिदम् ॥ ३ ॥

आध्यं नाम सामान्याकारेणापि स्वाविषयग्रहणासामर्थ्यं विषयसामान्याकारग्राहकत्वं माद्यं स्वविषयसूक्ष्मविशेषाकारग्रहणसामर्थ्यं पदुत्वमेव मत्र नेत्रधर्मेष्वाध्यमाद्यादिभेदभिन्नेष्वपि नानात्वेनैव हेतुना भास्यमानानेत्रधर्मान्

भास्यभेदानुरूपस्वरूपभेदमगृहीत्वैकरूपेणैवमनः संकल्पयेत् । मम
चक्षुरंधं ममचक्षुर्ममचक्षुः पटिति । अतएवास्य मनसोदृक्कंभवतीत्यर्थः ॥ श्रो
त्रत्वगादावित्यत्रचशब्दः संबध्यते श्रोत्रत्वगिज्ज्वाघ्राणेष्वपीदंस्वविषयापेक्षया
दृक्कंस्वभासकमानसापेक्षयादृश्यत्वमिदं यथोचितं बाधिर्यादिकंचयोज्यतामुह्यतामि
त्यर्थः ॥ एकस्मिन्निद्रियेदृग्दृश्यविवेकं दर्शयित्वा श्रोत्रादीन्द्रियांतरेष्वप्येवंयोज्य
तामित्यतिदिशति ॥ आचार्यस्य स्वशिष्यैः स्वबुद्ध्या कियमाणोदृग्दृश्यविवेकएव
पुरुषार्थोपायोभवतीत्यभिप्रायः ॥ ३ ॥ प्रथमश्लोकस्योत्तरार्द्धे साक्षीहृगेवे
त्यन्तेन ग्रन्थेन प्रदर्शितमर्थं विशदयति काम इति ॥

कामः संकल्पसंदेहोऽश्रद्धाऽश्रद्धाधृतीतरे ॥

ह्रीर्धीर्भीरित्येवमादीन्भासयत्येकधाचितिः ॥४॥

रज्ज्वज्ञानाद्रज्ज्वारोपिताः सर्पादयोरज्जुरिवस्वाज्ञानात्स्मिन्नारोपिताः
कामः संकल्पो विचिकित्साऽश्रद्धाधृतिरधृतिः ह्रीर्धीर्भीरित्येते सर्वे मन एवेति ।
बृहदारण्यकश्रुत्युक्तानां देशद्वेन संगृहीतानां तरेयोपनिषदुक्तानां संज्ञादींश्च स्वरू
पज्ञानापनोद्यानेतान्सर्वानप्यंतःकरणवृत्तिविशेषान्स्वगतादिभेदरहितसच्चि
दानंदलक्षणब्रह्माभिन्नकूटस्थप्रत्यग्रूपासर्वसंक्षणीचित्तिरेकधाभासयति ।
विकारकारणाभावात्स्वभास्यावस्तुभूतविकारानुरूपं स्वगतविकारमंतरेणाप्ये
करूपेणैव प्रकाशयतीति यावत् ॥ ४ ॥ इन्द्रियमनसोरुक्तन्यायेनोक्तलक्षणा
याश्चित्तेरपि दृश्यत्वं स्यादित्याशंकायां दृश्यत्वस्य द्रष्टृपूर्वकत्वाच्चित्तेर्द्रष्टृत्वेन चि
त्यन्तरांगीकरणानवस्थाख्योदोषः स्यात् ॥ चित्तेऽश्वित्तिरेव द्रष्टृत्वमस्मिन्पक्षे
पिकर्मकर्तृविरोधः स्यात् ॥ तस्मात्प्रकाशांतरनिरपेक्षतया स्वयंप्रकाशमाना
याश्चित्तेर्दृश्यत्वं स्यादित्यर्थतो दर्शयन्मुखतः स्वव्यतिरिक्तातः करणादियुष्मद
र्थेभ्यश्चित्तेर्वैलक्षण्यं न तु दृश्यत इत्यंशविवरणेनानेन श्लोकेन दर्शयति नोदेतीति ॥

॥ नोदेति नास्तमेत्येषानवृद्धिं याति न क्षयं ॥

॥ स्वयं विभात्यथोन्यानि भासयेत्साधनं विना ॥५॥

यत्साक्षादपरोक्षादपरोक्षाद्ब्रह्मेति श्रुत्युक्तप्रकारेणविद्वदपरोक्षतांचितेरथा
 त्सूचयन्नुक्तलक्षणंचित्तिपरामृशत्येषेति ॥ सर्वसाक्षिण्येषांचित्तिरहमादियु
 ष्मदर्थवत्प्रागभावाभावान्नोदेति । नोत्पद्यते ॥ प्रध्वंसाभावाभावान्नास्तेमे
 ति । अंतंविनाशनामोति । वृद्धिक्षयौताभ्यामुपलक्षितौ । अस्तित्वपरि
 णामीचनप्राप्नोति । सर्वथाप्येकरूपत्वात् ॥ उत्पत्त्यनंतरंभाविन्यावहारी
 कास्तित्वमेवविकारांतःपातित्वेननिषिध्यते । नतुस्वरूपास्तित्वं । तस्यावि
 कारित्वेननिषेधुमशक्यत्वात् ॥ चित्तेःषड्भावविकाररहितत्वेहेतुंदर्शयति
 स्वयंविभातीति ॥ एषांचित्तिःस्वस्यप्रकाशांतरनिरपेक्षतयास्वयंप्रकाशमानां
 सतीसच्चिदानंदात्मकस्वरूपप्रकाशानंतरमेवस्वव्यतिरिक्तान्यखिलान्यारोपि
 तवस्तुनिभासयेत्प्रकाशयेत् । तमेवभातमनुभातिसर्वतस्यभासासर्वमिदंवि
 भातीतिश्रुतेः । सविकल्पस्यज्ञानस्यनिर्विकल्पकज्ञानपूर्वकत्वाच्च ॥ अत्रानु
 मानद्वयंसूचितं । अस्मत्प्रत्ययविषया एषांचित्तिःषड्भावविकाररहिताप्र
 काशांतरनैरपेक्षेणस्वयंप्रकाशमानत्वात् । यत्षड्भावविकाररहितंनभवतित
 त्प्रकाशांतरनैरपेक्षेणस्वयंप्रकाशमानमपिनभवति । यथायुष्मत्प्रत्ययविषयो
 हमादिः ॥ उक्तलक्षणैषांचित्तिःषड्भावविकाररहिता । प्रकाशांतरनैरपेक्षेण
 स्वव्यतिरिक्तवस्त्ववभासकत्वात् । यन्नैवंतन्नैवं । यथाहमादिरिति ॥ एवमुक्त
 प्रकारेणस्वयंप्रकाशमानत्वात्षड्भावविकाररहितत्वाच्च युष्मदर्थवैलक्ष्येस
 मर्थितेसतिचित्तेः कालत्रयेपिदृक्कमेवस्वरूपं नतुदृश्यत्वमित्यर्थात्सम
 र्थितंभवति ॥ अदृष्टंद्रष्टृश्रुतंश्रोत्रमतंमंत्रविज्ञातंविज्ञातूनदृष्टंष्टारंपश्येन्नश्रुतेः
 श्रोतारंशृणुयान्नमतेर्मतारंमन्वीथाः नविज्ञातेर्विज्ञातारंविजानीयाइत्यादिश्रुति
 सहस्रेणाप्ययमेवार्थस्तात्पर्येणप्रातिपाद्यतइति ॥ अतोयुष्मत्प्रत्ययविषयांतः
 करणादिरूपंदृश्यमेव । अस्मत्प्रत्ययावलंबनभूतायाःप्रत्यक्चित्तेःस्वरूपंद
 द्रक्मेवातःप्रत्यक्चित्तिरेवपरंब्रह्मेत्ययमेवाभिप्रेतार्थः ॥ १ ॥ ननु
 युष्मदर्थवभासकत्वंप्रथमश्लोकेसाक्षिणइत्युक्तं । अत्रतुचित्तिरित्युक्तं ।
 अतःपूर्वापरविरोधइतिचेत्तन्नैषदोषः ॥ प्रथमश्लोकोक्तसाक्षिणए

वात्रचितिशब्देनपरामृष्टत्वात् । तस्यैवपुनःप्रथमश्लोकार्थविवरणेनप्रकरण
परिसमाप्तिपर्यन्तेनोत्तरंग्रथसंदर्भेणापितत्रतत्रसाक्षिशब्देनपरामृष्टत्वात् । सा
क्षी । चितिः । चित् । चैत्यन्यं । ज्ञानं । बोधः । प्रत्यगात्मा । कूट
स्थ इत्यादिशब्दानामेकार्थपर्यवसायित्वाच्च ॥ ननुतर्हिद्युष्मदर्थस्यांतः
करणस्यासपेक्षकं दृक्कमपिनसंभवतिभौतिकत्वेनजडात्मकत्वाद्धटादिवत् ।
दृष्टरिनास्तिदृश्यत्वंदृश्यस्यदृष्टृतानाहि । दृश्यरूपस्यकुड्यादेर्दृष्टृतानाहिदृश्य
तइतिपुराणवचनाच्च ॥ तथासतितस्यसंसारो नोपपद्यते ॥ अथवापूर्वोक्तप्रका
रेणाहमादिविलक्षणस्यकूटस्थस्यस्वयंप्रकाशप्रत्यग्बोधरूपस्यसाक्षिणश्चजा
ग्रदादिविमोक्षांतःसंसारो नोपपद्यते । तस्यासंगोदासीनत्वात् । योसंसा
रीनभवतिसोऽसंगोदासीनोपिनभवति । यथाहमादिः । असंगोद्य
यंपुरुषःइत्यादिश्रुतिसद्भावात् ॥ एवंउक्तप्रकारेणांतःकरणतत्साक्षिणो
रुभयोप्यसंसारित्वेसमर्थतेसतिसंसाराभवात्तन्निवर्तकज्ञानस्यापिनै रर्थक्यं
स्यात् ॥ ततस्तत् ज्ञानप्रतिपादकवेदांतवाक्यानामप्यप्रामाणिकत्वं
प्रसंगःस्यात् ॥ पुनरुक्तलक्षणस्याशेषविशेषशून्यस्यसाक्षिणः शब्दप्रवृ
त्तिनिमित्तषष्ठ्यादिराहित्वेनवेदांतवाक्यैर्विधिमुखेनप्रतिपाद्यमानत्वासंभवात्
अतश्चिरसनमात्रेणतद्रूपाप्रसिद्धेश्चशास्त्रस्याप्रामाण्यंप्रसज्येत ॥ एवंपरं
पर्यानेकदोषसंभवात्साक्षिणः कूटस्थत्वंस्वयंप्रकाशमानत्वादिकमप्यप्रा
माणिकंस्यादित्यनेकदोषमाशंक्यांतःकरणप्रतिफलितानिर्वचनीयचिच्छायां
गीकारेसतिसर्वोपिदोषः परिहृतः स्यादित्यभिप्रेत्यचिच्छायांतावदंगीकरो
ति चिच्छायेति ॥

चिच्छायावेशतोबुद्धौभानंधीस्तुद्विधास्थिता ॥

एकाहंकृतिरन्यास्यादंतःकरणरूपिणी ॥६॥

चिच्छायावेशतोबुद्धौभानं । रजतसुवर्णादिवद्बहुविधपरिणामार्हमंतःकर
णारूपंद्रव्यमत्रबुधिशब्देनधीशब्देनचोच्यते । तस्यांतःकरणस्यकर्तृस्वरूपवृ
त्तिमानंशोहंकृतिशब्देनोच्यते ॥ करणस्वरूपोतः शब्दवाच्याहमिदमात्मक

वृत्त्यंशोऽतः करणशब्देनोच्यते ॥ तत्र श्रोत्रादिकरणापेक्षयातः करण
त्वाद् अतः करणं ॥ बुध्यते ऽनया स्वरूपमिति बुद्धिः । तस्यां चिच्छाया
वेशतः चिच्छायाचित्पतिविवेकस्तस्माद्वेशस्ततोभावं स्यात् । स्वभावतो
जडरूपाप्यनुप्रविष्टचैतन्यमलाद्बुद्धिः स्वयंप्रकाशमानेव भवतीति श्र-
मत् ॥ धीस्तु द्विधा स्थिता तु शब्दो वधारणे । भ्रामकसन्धिधौ लोहवत्साक्षिसन्धिधौ
बहुविधचेष्टां कुर्वती सा धौ द्विधैव स्थिता । तयोर्मध्ये एका धी र हं कति शब्दवाच्या
कर्तृरूपा स्यात् । अस्या धीर्मनः शब्दवाच्यातः करणरूपिणी स्यात् ॥ कामादी-
नां संज्ञादीनां च सर्वेषामप्यंतः करणपरिणामविशेषाणां मनोबुद्ध्यहंकारचित्ता-
ख्येतः करणचतुष्टयेष्वंतर्भूतत्वात् । बुद्धिचित्तयोरपि बन्धकमहंकारमनसोरे-
ष्वंतर्भूतत्वात् ॥ वृत्तिमद्वृत्तिलक्षणं कारद्वयव्यतिरिक्ततः करणाकारांतरस्य
निरूपितुमशक्यत्वाच्चित्कर्मभूतत्वाद्बुद्धिः स्वविकारानुकारिणानुप्रविष्ट-
चैतन्येन सहिता हंकारमनः शब्दवाच्यकर्तृकरणरूपवृत्तिमद्वृत्तिलक्षणका-
रद्वयेनैकावस्थितेति भावः ॥ ६ ॥ उक्तलक्षणयोरहंकारमनसोर्मध्ये हंकार-
स्य चिच्छायाया सह तस्याः पिंडवत्तादात्म्यात्तेन सच्चिदाभासाहंकारेण तादात्म्या-
ज्जडरूपोपि देहश्चेतनत्वं प्राप्नुयादित्याह छायेति ॥

छायाहंकारयोरैक्यं तस्यायः पिंडवन्मतं ॥

तदहंकारतादात्म्याद्देहश्चेतनतामगात् ॥ ७ ॥

छायाहंकारयोरैक्यं तस्यायः पिंडवद्वन्निर्बन्धेन तद्रूपं तस्यायः पिंडवन्मतम्
भिप्रेतं यथा दृष्टं इति प्ययमग्नि र्दिमय इति पृथक्करणं शक्यं तथा दाष्टांति के
प्ययमहंकार इयं चिच्छाया इत्यहंकारस्वरूपस्य तत्रानुप्रविष्टचिच्छायास्वरूप-
स्य च पृथक्करणं शक्यमिति भावः ॥ तदहंकारतादात्म्यात् तेन चिच्छायास-
हितेनाहंकारेण तादात्म्यात् सोहंकारात्मानामस्वरूपं यस्य देहस्य स तदा-
त्मा तस्य भावस्तादात्म्यसंबन्ध इत्यर्थः ॥ तस्मात्तदेहः स्थूलशरीरं स्वयंजडरूपमपि
चेतनताचितनं ज्ञानं तस्य भावश्चेतनताज्ञानस्वरूपतामगात् प्राप्नुयादित्यर्थः ॥
यथापयसि परीक्षणार्थं प्रक्षिप्तो मरकतमणिः पयोऽशेषमात्मच्छायं कुर्वति या

स्वभावतएवसवार्तर : कूटस्थोसंगबोधरूप : साक्ष्यप्यहंकारादिस्थूलदेहप
र्यंतमशेषयुष्मदर्थमात्मच्छायंकुस्तइतिभावः ॥७॥ नन्वेवमहंकारस्यचिच्छा
यादेहाभ्यांतादात्म्येसलहंप्रयाम्यहंशृणोमीत्यादेरनुभवसिद्धत्वात् । इन्द्रियैरपि
तादात्म्यमस्तीत्याशंक्य इन्द्रियाणांस्वस्वगोलकस्थानमंतरेणस्वस्वविषयग्रहण
सामर्थ्याभावात् । गोलकानांचस्थूलशरीरावयवत्वात् । अवयवावयविनोर्भेदा
भावान्मनुष्योहंब्राह्मणोहंगृहस्थोहंकृष्णकेशोहमित्यादिवदहंचक्षुरहंश्रोत्रमि
त्याद्यनुभवाभावात् । कस्वमितिपृष्ठेअहमितिबदतादेहस्यैवस्थइत्यमानत्वाच्चैत्रि
यतादात्म्यस्यापिदेहतादात्म्येतर्भूतत्वात् पृथक्ननिरूपणीयमित्यहंकारस्य
संबंध्युद्देशद्वारेणतादात्म्यस्येयत्तद्वर्ज्यमिति अहंकारस्येति ॥

अहंकारस्यतादात्म्यंचिच्छायादेहसाक्षिभिः ॥

सहजंकर्मजंभ्रांतिजन्यंचत्रिविधंक्रमात् ॥ ८ ॥

अहंकारस्येत्युक्तलक्षणस्यकर्तुंश्चिच्छायादेहसाक्षिभिःचिच्छायायादेहेन
साक्षिणाचसहकमात् संबध्युद्देशक्रमेणत्रिविधांत्रिप्रकारंतादात्म्यं संबधस्ते
षांतादात्म्यानांसमर्थानिनामानिकल्पयति । सहजंचिच्छायाहंकारयोर्यत्तादा
त्म्यंतत्संबंधिनोरुभयोरप्युत्पत्तिकालेसहैवजायतेइतिसहजमित्युच्यते । कर्म
जमुक्तलक्षणाहंकारस्यचयत्तादात्म्यतदन्वयव्यतिरेकाभ्यां जाग्रद्भोगप्रदकर्म
णैवजायतेइतिकर्मजमित्युच्यते । भ्रांतिजन्यमधिष्ठानायाथात्म्यज्ञानभ्रांति
शब्देनोच्यते । अहंकारसाक्षिणोर्यत्तादात्म्यंतदनाद्यनिर्वचनीयभ्रांत्यैवजायत
इतिभ्रांतिजन्यमित्युच्यते ॥ तादात्म्यत्रयसमुच्चयार्थश्चशब्दः । अत्रायंप्रयो
गः । अहंकारसाक्षिणोस्तादात्म्यंअधिष्ठानयाथात्म्याज्ञानजन्यं अधिष्ठान
याथात्म्यज्ञानापनोद्यत्वात् यद्यदधिष्ठानयाथात्म्यज्ञानापनोद्यं तत्तदधिष्ठान
याथात्म्याज्ञानजन्यं यथारज्जुसर्पादिनांतादात्म्यंतथाचेदमधिष्ठानयाथा
त्म्यज्ञानापनोद्यं तस्मादधिष्ठानयाथात्म्याज्ञानजन्यमेवेति । एवमहंका
रस्यचिच्छायादेहसाक्षिभिः संबध्युद्देश्यक्रमेणोक्तलक्षणांत्रिविधंतादात्म्य
मस्तीतिशेषः ॥ ९ ॥ ननुतर्हिचर्म्ममूलमधःस्मत्समश्चत्यंप्रादुरव्ययमिति

एवमनादिरन्तोनैसर्गिकोयामिति च श्रीभगवद्भाष्यकाराभ्यामुक्तत्वादहंकारसाक्षिणोस्तादात्म्यस्य निवृत्तिर्नास्ति । अतएव निःशेषदुःखोच्छित्तिनिरतिशयानंदावाप्तिलक्षणभोक्षोप्याशामात्रमिति न शङ्क्यं ॥ ब्रह्मात्मज्ञानपर्यन्तमेव भ्रातिजन्यतादात्म्यस्याविनाशित्वेन ताभ्यां विवक्षितत्वादन्यथास्ववाक्यविरोधात् सर्वेषां भोक्षशास्त्राणामप्रामाण्यप्रसंगाच्च मुमुक्षूणामपि सर्वेषां भोक्षविषयश्रवणादिप्रवृत्त्यभावाच्च कर्मजन्यतादात्म्यानिवृत्तेश्च प्रातिदिनं सुषुप्तावनुभूतत्वाच्च ॥ सहजतादात्म्यातिरिक्तयोरपितादात्म्ययोः स्वस्वकारणनाशद्वारानिवृत्तिरस्येव सहजतादात्म्यस्य तु सहजत्वादेव निवृत्तिर्नास्तीत्याह संबंधीति ॥

संबन्धिनः सतोर्नास्ति निवृत्तिः सहजस्य तु ॥

कर्मक्षयात्प्रबोधाच्च निवर्तते ते क्रमादुभे ॥ १९ ॥

संबन्धिनोः सतोः परस्परसंबन्धित्वेनैवोत्पद्यमानयोरोत्पत्तिकाल एव संबन्धिनोरित्यर्थः । तु शब्दोवधारणे । सहजतादात्म्यस्येतरतादात्म्यवैलक्षण्यद्योतनार्थोवा । उक्तलक्षणयोश्चिच्छायाहंकारयोः सहजाख्यस्य तादात्म्यस्य निवृत्तिर्नास्त्येव परस्परं पृथग्भावो न संभवत्येव । सुषुप्तिमूर्छामरणादौ जाग्रद्भोगप्रदकर्मक्षयात् जाग्रत्काले श्रुत्याचार्यानुग्रहबलेनाहं ब्रह्मास्मीति ब्रह्मात्मैक्यसाक्षात्काराच्च कर्मजन्यभ्रातिजन्याख्ये उभे अपितादात्म्यो निमित्ताभावान्नैमित्तिकस्याप्यभाव इति न्यायेन क्रमाच्च निवर्तते । कर्मक्षयात् कर्मजं तादात्म्यं निवर्तते । अहंकारदेहाख्याबुभावपि संबन्धिनौ परस्परसंबन्धत्यजत इत्यर्थः । प्रबोधात् । अप्रबोधक्षये सति भ्रातिजन्यमपितादात्म्यं निवर्तते बोधानंतरं साक्षिसंबन्धराहित्येनाप्यहंकारप्रतीतिरन्यदृष्ट्यैव स्वदृष्ट्या निवर्तते यथाशुक्तिकासमूहस्वरूपा ज्ञानेन दृष्टे सति तत्रैव जतं लीयते तथा स्वरूपपरिज्ञानात् स्वरूपा परिज्ञानेन दृष्टे सति स्वस्मिन्नेवाहं करोलीयत एव ॥ १९ ॥ संक्षेपेणावस्थात्रयस्वरूपमन्वयव्यतिरेकाभ्यां देहस्याचेतनत्वं च दर्शयति अहंकारलय इति ॥

अहंकारलये सुप्तौ भवेद्देहोप्यचेतनः ॥

अहंकारविकासोर्धः स्वप्नः सर्वस्तु जागरः ॥ १० ॥

स्थूलसूक्ष्मभोगद्वयप्रदकर्मक्षयात्स्वकारणाज्ञानेऽहंकारेऽनेनेसत्तितदहंकार-
 लयावस्था सुषुप्तिरित्युच्यते ॥ तस्यामवस्थायां पूर्वमहंकारसंबन्धाच्चेतनत्वेनभा-
 सेदेहोप्यचेतनोभवेत् । अंधःसन्ननंधोभवतिविद्धःसन्नाविद्धोभवतिउपतापी
 सन्ननुपतापीभवतीत्यादिश्रुतेः । अहंकृतिविकासार्द्धःस्वप्नः । सूक्ष्मभोगप्रदक-
 र्मण्युबुद्धेसति तद्वशात्स्वकारणाज्ञानादुत्पन्नस्याहंकारस्य स्वव्यतिरिक्तवस्त्वं-
 तराभावपि जाग्रज्जनितसंस्कारमात्रस्वरूपभोगार्थस्थूलशरीरमंतरेणापि शरी-
 रस्यांतःसूक्ष्मनाडीप्रचरोयःसएवतस्याहंकारस्यार्द्धविकासः । सएवस्वप्नइ-
 त्युच्यते । तत्राहंकारव्यतिरिक्तवस्त्वंतराभावेऽश्रुतिः । नतत्ररथानरथयोगानपं-
 थानोभवतीत्यादिः । सर्वस्तुजागरः । स्थूलभोगप्रदकर्मण्युबुद्धेसतितद्वशादापा-
 दमस्तकं स्थूलदेहेभिव्याप्तस्याहंकारस्यसर्वेन्द्रियैः सर्वविषयज्ञानं यत्सएवतस्या-
 हंकारस्यपूर्णविकासस्तदेवजागरणमित्युच्यते । अस्यामवस्थायांपुनरहंकारसं-
 बन्धादेहःपूर्ववच्चेतनत्वेनावभासते । उभयंत्राहंकारेसमीमेस्वप्नाज्जागरितस्यै-
 त्रियसद्भावात्मकवैलक्षण्यद्व्योतनार्थस्तुशब्दः । अत्रंदर्शितेअवस्थात्रयलक्षणे
 मांडूक्यतापनीयाद्युपनिषदःप्रमाणयति दक्षिणाक्षिमुखोविश्वोमनस्यंतस्तुतैज-
 सः आकाशोचहृदिप्रज्ञस्त्रिधादेहेप्रतिष्ठितइति । इन्द्रियैर्योऽपलब्धिर्जागरि-
 तं । करणेषूपसंभूतेषु जागरितसंस्कारप्रत्ययविषयः स्वप्नः । सर्वप्रकारकज्ञानोप-
 संहारोबुद्धेः कारणात्मनावस्थानं सुषुप्तिरित्यादीनिश्रीमद्रौडपादाचार्यभगव-
 त्पादाचार्यादिपूर्वाचार्यवचनानिच ॥ १० ॥ एवंकर्तुंव्यापारं निरूप्य करणस्या-
 पिक्रियाव्याप्यत्वंतात्क्रियांदर्शयति । अंतःकरणेति ।

अंतःकरणवृत्तिश्चचितिच्छायैक्यमागता ।

वासनाःकल्पयेत्स्वप्नेबोधेक्षैर्विषयान्बहिः ॥ ११ ॥

अंतःकरणंचासौवृत्तिश्चेत्यंतःकरणवृत्तिः । सच्चिदाभासकर्तृरूपवृत्तिम-
 दपेक्षया करणभूतमनःशब्दवाच्याहमिदमात्मिकावृत्तिरितियावत् । वृत्तिश्चे-
 ति । चकारेणछायाहंकारैक्यविषयेप्रदर्शितोदृष्टांतादिरवस्थात्रयोप्यहंकार-
 वत्संकोचविकासादिश्चात्रापिसमानइतिद्व्योत्यते । उक्तलक्षणासावृत्तिश्चसुषुप्ती

लीयते । सा पुनः सूक्ष्मभोगप्रदकर्मवशादुत्पत्तिसमये चिच्छायायातप्तायः पिण्डवदेक्यप्राप्तासती स्वप्नावस्थायां माडीमध्ये कर्तृकरणक्रियात्मकव्यवहारवासनाः कल्पयेत् । सैव पुनः स्थूलभोगप्रदकर्मवशात्स्थूलशरीरेणैक्यप्राप्तासती जाग्रदवस्थायां श्रोत्रादीन्द्रियैः शब्दादिविषयानुवाहिः कल्पयेत् । ननु बाह्यविषयाणामीश्वरस्त्वनृत्वेनातः करणकल्पितत्वमयुक्तमिति चेत् नैष दोषः । स्वरूपमात्रस्यैव रस्त्वनृत्वेऽपि भोग्यत्वाकारस्यातः करणकरणकल्पितत्वात् । करणं कर्मकर्ता च क्रियास्वप्ने फलचधीः जाग्रत्येव यतो दृष्टेत्याचार्यवचनाच्च ॥११॥ एवमेवातः करणं व्यवहारसौकर्यार्थमहंकारमनोभेदेनावयवशो विभज्य दर्शयित्वा इदानीमहंकारस्यापि मनोपेक्षया कर्तृरूपत्वेऽपि चिच्छायावशातो बुद्धीमानमिदं त्रयबुद्धिशब्देन निर्दिष्टातः करणाख्यद्रव्यापेक्षया करणत्वात् तस्यैव सर्वसंसारनिर्वाहकत्वेन मुख्यकर्तृत्वान्मुख्याहंकारत्वाच्च अहंकारमनोविभागपूर्वाविस्थालक्षणस्य तस्यातः करणाख्यद्रव्यस्य स्वरूपदर्शयति । मनोहंकृतीति ।

मनोहंकृत्युपादानं लिङ्गमेकं जडात्मकं ।

अवस्थात्रयमन्वेति जायते म्रियते तथा ॥१२॥

मनोहंकृत्योरुपादानं कारणं यत्तन्मनोहंकृत्युपादानं । कित्वा लिङ्गं लिङ्ग्यते गम्यते ऽनेनेति लिङ्गमन्तःकरणं आख्यं द्रव्यमित्यर्थः । तस्यैवाहं ब्रह्मास्मीत्यखंडाकारवृत्तिद्वारेण सच्चिदानंदाद्वितीयब्रह्मात्मगमकत्वात् । ननु तत्त्वविवेकाख्ये ग्रंथे बुद्धिकर्मैन्द्रियप्राणपंचकैर्मनसाधियाशरीरसप्तदशभिः सूक्ष्मं तं लिङ्गमुच्यते इति सप्तदशावयवात्मकस्य सूक्ष्मशरीरस्यैव लिङ्गत्वमुक्तं नातः करणस्य लिङ्गत्वमुपपद्यते इत्याशंक्य बुद्धिकर्मैन्द्रियप्राणपंचकानां वेदांतेषु भौतिकत्वेन श्रुतत्वेऽपि अन्यत्र मना अभूवनादशमन्यत्र मना अभूवना श्रौषमित्यादि श्रुतिष्वन्तः करणाधीनत्वश्रवणात् । अत एव अहंकारमनःसहितानां तेषां ज्ञानक्रियाशक्तिद्वयात्मकातः करणवृत्तित्वात् । वृत्तिवृत्तिमतो व्यावहारिकभेदविवेक्षया तत्रोक्तत्वात् । तयोः पारमार्थिकाभेदविवेक्षयैवात्रोक्तत्वात् । तद्विवेक्षाभेदेन पक्षाभेदेन पक्षद्वयस्याप्यनुपपन्नत्वात् । उक्तलक्षणस्यातः करणस्य सूक्ष्मशरीरत्वं लिङ्गत्वं चोपपद्यते एवे

अभिप्रायेणाह एकमिति । एवमुक्तलक्षणमतःकरणं स्वभावतो जडस्य नू-
प्रमिष्टचिच्छायात्रलेनैवस्थूलशरीरमपि आत्मत्वेनैव गृहीत्वा पूर्वोक्तसंकोच-
विकासप्रकारेणानुदिनमवस्थानत्रयं प्राप्नोति ॥ यथा कर्मवशादवस्थानत्रयं प्राप्नो-
ति तथा जननमरणादिकं च कर्मवशात्प्राप्नोतीत्यर्थः ॥ जायते म्रियते तद्वत्पुन-
रारं तथा शब्दप्रयोक्तुर्धर्मधर्मवशात् घटीयं त्रवत्पौनः पुन्येन जन्ममरणे प्राप्नोती-
त्यभिप्रायः । शोकहर्षभयक्रोधलोभमोहद्वेषादयः अहंकारस्य दृश्यंते जन्ममृत्यु-
श्रमात्मनः । एवं दुःखाद्यनुभवन्संसारेऽस्मिन्पुमान्मुने । घटीयं त्रवत्पुन-
तो म्रियते च सः इत्यादि पुराणवचनाच्च ॥ १२ ॥ एवं निखिलसंसारिणीह कलिग-
रीरस्वरूपानिरूप्येदानीमस्य लिङ्गस्य विराडंत समस्तप्रपञ्चस्य मूलकारणभूता-
याः सच्चिदानंदब्रह्माश्रयायाः अविद्याऽज्ञानतमो मोहादिशब्दवाच्यायाः सर्वा-
नर्थबीजभूतायाः अनिर्वचनीयायाः मायायाः स्वरूपं तच्छक्तिद्वारेण विभज्य दर्शयि-
तुं तच्छक्तेरियत्तां तावद्दर्शयति । शक्तिद्वयमिति ॥

शक्तिद्वयं हि मायायाः विक्षेपावृत्तिरूपकं ।

विक्षेपशक्तिर्लिङ्गादिब्रह्मांशं जगत्सृजेत् ॥ १३ ॥

उक्तलक्षणाया मायायाः आचरणशक्तिर्विक्षेपशक्तिरिति द्वयमस्तीति शेषः । जीवे
शास्त्राभासेन करोति माया । च विविदा च स्वयमेव भवतीत्यादिवेदांतवाक्येषु मायायाः
शक्तिद्वयात्मत्वं प्रसिद्धमिति शास्त्रप्रसिद्धिद्वयोतयति हि शब्दः । अधिष्ठानमनाच्छा-
द्य विक्षेपयितुमशक्यत्वेन विक्षेपशक्तेरावरणशक्तिपूर्वकत्वादावरणशक्तेरग्रत्वे
पिच्छंदोभंगभयाद्विक्षेपशब्दपूर्वनिपातः कृतः । एवं शक्तेरियत्तामुक्त्वेदानीं
सच्चिदानंदलक्षणब्रह्मात्मस्वरूपमात्राच्छादिकायाः विक्षेपशक्त्याभिव्यक्तेः पू-
र्वावस्थालक्षणाया आवरणशक्तेः सर्वानर्थबीजत्वेनाग्रत्वेपि विक्षेपशक्तैर्न रूपेक्षेण
ब्रह्मानंदा मुभवांतरस्कृत्य सांसारिकसुखदुःखादिभोगप्रदत्वसामर्थ्याभावात् प्रति-
दिनसुषुप्तावनुभूतत्वेन अस्मिन्नर्थे न कस्यापि विप्रतिपत्तिसंभवात् विक्षेपशक्त्य-
भिप्रेत्यनंतरतया सृष्टस्याहंकारादिदेहांतस्य युष्मदर्थस्य शरीरत्रयविलक्षण

स्य कूटस्थासंगबोधरूपस्य साक्षिणश्च स्वभावसिद्धं भेदं सैवावरणशक्तिर्येनांशे
 नावृणोति तस्यैवांशस्य सुखित्वदुःखित्वाद्यनेकविधसंसारकारणत्वात् तादृशा
 वरणशक्त्यंशस्योक्तरीत्या विक्षेपशक्त्यनंतरभावित्वात् तदपेक्षया विक्षेपशक्तेर
 ग्रत्वादनेनैवाभिप्रायेणावरणशक्तिस्वरूपं पञ्चाभिरूपयिष्यन् विक्षेपशक्तिस्व
 रूपं तावन्निरूपयति । विविधं करणं विक्षेपः विविधं भवनं वा साक्षात् सौशक्ति
 श्चेति विक्षेपशक्तिः । अध्यात्मविश्वतैजसप्राज्ञादिभेदेनाधिदैवतं विराट् हिरण्य
 गर्भांतरात्म्यादिभेदेन च स्वगतादिभेदरहितं चिन्मात्रं विक्षेपयतीति विक्षेपश
 क्तिः । उक्तलक्षणं चिन्मात्रमनया विक्षिप्यत इति वा गिरि नदी समुद्राद्यनेकनाम
 रूपाकारेण स्वयमेव विक्षिपति नामरूपाद्याकारेण परिणमते विवर्त्तत इत्यर्थः । एव
 मिति वा विक्षेपशक्तिर्जायते पुनर्लयं गच्छतीति जगदुक्तलक्षणा साक्षात्कृतलक्ष
 णं समष्टिव्यष्ट्यात्मकं लिङ्गशरीरादिब्रह्मांडांतं जगत्सृजेदुत्पादयेदित्यर्थः ॥
 ॥ १३ ॥ एवं विक्षेपशक्तिस्वरूपं निरूप्य तद्व्यक्त्यात्मकसृष्टिस्वरूपद्वारेणापितद्वे
 रं विशदयति । सृष्टिर्नामेति ।

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानंदवस्तुनि ।

अब्धौ फेनादिवत् सर्वनामरूपप्रसारणम् ॥ १४ ॥

ब्रह्मस्वरूपे सच्चिदानंदवस्तुन्यारोपितनामरूपयोरवस्तुत्वादधिष्ठानस्य तद्वत्तद्वै
 लक्षण्यं द्योतयति च तु शब्दः । सच्चिदानंदश्च तद्वस्तुचेति सच्चिदानंदवस्तु तस्मि
 न्परमार्थसच्चिदानंदलक्षणे ब्रह्मणीत्यर्थः नामचरूपं च नामरूपे सर्वे च ते नामरूपे
 च तयोः प्रसारणं विस्तारः विततिः सृष्टिरित्युच्यते । एतदुक्तं भवति ब्रह्मण्यवस्थि
 तायाः विक्षेपाऽत्मिकाया मायायास्तस्मिन्नेव ब्रह्मणि समस्तनामरूपाकारेण
 विवर्त्तनं यत्सैव सृष्टिरित्युच्यत इति । अत्र दृष्टांतमाह अब्धौ फेनादिवदिति । अ
 ब्धाववस्थिताया विक्षेपात्मिकाया मायायास्तत्रैव फेनतरंगं बुद्बुदाद्याकारेण
 विवर्त्तनं यथा सृष्टिशब्देनोच्यते तथात्रापीति भावः ॥ १४ ॥ एवं विक्षेपश
 क्तिद्वारा मायास्वरूपं दर्शयित्वा वरणशक्तिद्वारेणापितदेव दर्शयति । अंतरिति ।

अंतर्दृश्ययोर्भेदं बहिःश्रवणसर्गयोः ।

आवृणोत्यपराशक्तिः सा संसारस्य कारणं ॥ १५ ॥

अंतःस्थूलशरीरस्यांतर्देशे दृश्ययोर्भेदं अहमन्नादोहमन्नादइत्यादिश्रुत्यनुसारेण शरीरत्रयतादात्म्यवशात् भोक्तृत्वमापन्नस्य परमार्थतस्तद्ग्राहितस्य केवलदृष्टमात्रस्वरूपस्यास्मदर्थस्य साक्षिणः अविद्याकार्यत्वेन जडरूपस्याहंकारादिदेहांतस्य युष्मदर्थस्य च भेदं अन्योन्यवैलक्षण्यं अन्योन्यपृथग्भावं । बहिःशरीरस्य बाह्यदेशे ब्रह्मसर्गयोर्भेदं सच्चत्यच्चाभवत् अहमन्नमहमन्नमित्यादिश्रुत्यनुसारेण नामरूपतादात्म्यवशात् भोग्यत्वमापन्नस्य परमार्थतस्तद्ग्राहितस्य परब्रह्मणस्तस्मिच्छ्रुति कार्या रजतवदध्यस्तनामरूपात्मकस्य सर्गस्य च भेदः । एवमंतर्दृक्कलक्षणयोर्दृश्ययोर्भेदं बहिर्ब्रह्मसर्गयोर्भेदं चापराशक्तिः पूर्वोक्तरीत्या विक्षेपशक्त्यनंतरभावि त्वेपि स्वरूपतो विक्षेपशक्तिप्रवर्तकत्वेन तत्कारणभूता वरणशब्दवाच्यामाषाशक्तिरावृणोति आच्छादयति । सा संसारस्य कारणं । अंतर्दृक्स्वरूपस्य साक्षिणः कर्तृत्वभोक्तृत्वादिलक्षणस्य संसारस्य सैव कारणं तस्या एवाप्यन्याध्यासहेतुत्वेन सर्वानर्थकारित्वादिति भावः । बहिःसच्चिदानंदलक्षणस्य ब्रह्मणो भोग्यत्वादि विकारस्यापि सैव कारणमित्यर्थाल्लभ्यते भोक्तृत्वस्य भोग्यापेक्षत्वात् ॥ १५ ॥ एवं शक्तिद्वयात्मकं मायास्वरूपं प्रदर्शयन् दार्ढ्यं प्रकृतानुसारेण मनोहंकृत्युपादानमित्यस्मिन् श्लोके सामान्यतो दाशितं लिंगस्वरूपं विशेषतः प्रदर्शयति । साक्षिण इति ।

साक्षिणः पुरतो भातं लिंगं देहेन संयुतम् ।

चित्तिच्छायासमावेशाज्जीवः स्याद्व्यावहारिकः ॥ १६ ॥

चित्तिच्छायासमावेशात् अनुप्रविष्टचैतन्यबलात् साक्षिणः प्रत्यगात्मनः पुरतः अग्रतः कर्मत्वेनेति यावत् भातं भासमानं देहेन संयुतं स्थूलशरीरेणैक्यप्राप्तं लिंगं पूर्वोक्तलक्षणं । लिंगशरीरं जीवः स्याद्व्यावहारिकः । लोकद्वयेपि प्रमात्रादिसंस्तव्यवहारनिर्वाहकत्वाद्व्यावहारिकाख्यो जीवः स्यात् । अस्यानिर्वचनीयमा

याकार्यत्वेनप्रकृतिलक्षणविकारित्वात्सकलसंसारानिर्वाहकत्वात्सञ्चिदानं ब्रह्मात्मैक्यस्वरूपावस्थानलक्षणमोक्षदक्षायाप्रभावाच्चव्यावहारिकजीवइत्युक्तं ।
॥ १६ ॥ ननुव्यावहारिकजीवस्यसकलसंसारानिर्वाहकत्वेपि मिथ्याभूतत्वात् मिथ्यमुक्तस्यसाक्षिणःसंसाराभावाच्च उभयोरपिमोक्षानधिकारादन्यस्याचिदधिका-
रिणोऽभावाच्चमोक्षशास्त्रवैयर्थ्यस्यादित्यतआह । अस्येति ।

अस्यजीवत्वमारोपात्साक्षिण्यप्यवभासते ।

आवृत्तौतुविनष्टायांभेदेभातेपयातितत् ॥ १७ ॥

अस्यव्यावहारिकजीवस्य जीवत्वं जीवभानःआरोपात् आवरणकशक्तिकृतादन्योन्याध्यासात् साक्षिण्यपि दृग्गुणैप्रत्यगात्मन्यपि जीवत्वं साक्षिणिप्रत्यगात्मनिपरमार्थतोजीवत्वासंभवंद्योतयत्यपिशब्दः अवभासतेप्रकाशते । स्वरूपचैतन्यावगतित्वेन भासतेइतिभाषः । तुशब्दोवधारणे । आवृत्तावसत्वावृत्तिरूपेणाभानावृत्तिरूपेण चद्विप्रकारमामावरणशक्तौ अहंब्रह्मास्मीत्यसंख्यैकरसब्रह्मात्मसाक्षात्कारेण विनष्टायां विशेषेणनष्टायांसत्यां पुनर्भासमुदयोनाशस्यविशेषःआसंशितकनाशांप्राप्तायामित्यर्थः । भेदेभाते व्यावहारिकजीवस्वरूपस्यलिंगशरिरस्यघटादिबद्धइत्यत्वं । प्रत्यग्बोधस्वरूपस्यसाक्षात्त्वस्यस्वस्यइष्टत्वं च भेदस्तस्मिन्सम्यक्प्रकाशितेसति साक्षिण्यारोपिततंज्जिवित्वमपयात्यपगच्छत्येवेत्यत्रतुशब्दःसंबध्यतेयस्मादेवंतस्माच्छास्त्रवैयर्थ्यनस्यादित्यभिप्रायः
॥ १७ ॥ यथाव्यावहारिकजीवगतंजीवत्वमारोपात्साक्षिण्यप्यवभासते तथानामरूपात्मकःसर्वगतोविकारः आरोपाद्ब्रह्मण्यप्यवभासतइत्याह । तत्रेति ।

तथासर्गब्रह्मणोर्भेदमावृत्त्यतिष्ठति ।

याशक्तिस्तद्वशाद्ब्रह्मविकृतत्वेनभासते ॥ १८ ॥

यथाअंतःहृद्दृश्यभेदमाच्छादयति तथासर्गब्रह्मणोर्भेदंचावृत्त्यावरणशक्तिरितिष्ठति तद्वशात् तदावरणशक्तिरुतादन्योन्याध्यासवशात् ब्रह्मसाक्षिब्रह्ममंदलक्षणः परमात्मा विकृतत्वेनभासते स्वयंकूटस्थमपिषट्भावनविकारशून्य

मपितद्वत्वेन भासत इत्यर्थः ॥ १८ ॥ बाह्येऽप्यावृत्तिनाशेन सर्गब्रह्मभेदस्फुरणात्
ब्रह्मण्यारोपितो विकारो निवर्तत इत्याह । अत्रापीति

अत्राप्यावृत्तिनाशेन विभाति ब्रह्मसर्गयोः ।

भेदस्तयोर्विकारः स्यात्सर्गेन ब्रह्मणिकचित् ॥ १९ ॥

अत्रापि यथा तथा बाह्येऽप्यावृत्तिनाशेनान्वयव्यतिरेकाभ्यामंतर्बहिःश्वपदार्थद्वयपरिशोधनपूर्वकेणाहं ब्रह्मास्मीत्यभिव्यक्तेन सच्चिदानंदलक्षणब्रह्मात्मबोधेमज्जलक्षणाया मावरणशक्तौ वासनया सह विनष्टायां सत्यां तेनावृत्तिनाशेन ब्रह्मसर्गयोर्भेदो विभाति घटपटयोरिव भेदः सम्यक्प्रकाशतोऽयं भेदेभाते सति तयोः ब्रह्मसर्गयोर्मध्येनामरूपात्मके सर्गेऽवजन्मादिविकारः स्यात्तन् ब्रह्मणिकचित् । आनंदलक्षणे ब्रह्मण्येकदेशेऽपि विकारो न स्यादित्यर्थः ॥ १९ ॥ एवमंतर्बहिःश्वपदार्थद्वयकार्यतादात्म्यवशात्साक्षिब्रह्मणोर्भोक्तृत्वभोग्यत्वादिरूपाविकारतदावृत्तिनाशेन तत्कृतविकारनिवृत्तिश्च दर्शयित्वा इदानीं ब्रह्मणः सर्वात्मकत्वदर्शनद्वारेण त्वंपदार्थमप्यर्थाद्विवेचयन्मुखतस्तत्पदार्थविविनाक्ति । अस्तिभातीति ।

अस्तिभातिप्रियं रूपं नाम चेत्यंशपंचकं ।

आद्यं त्रयं ब्रह्म रूपं जगद्रूपं ततो द्वयं ॥ २० ॥

अस्ति विद्यते भाति प्रकाशते प्रियं प्रेमास्पदं रूपं जगद्रूपं पृथुबुधोदरोतप्रोतादिकं नाम घटः पट इत्यादिकं एतत्सर्वमिति त्वांशपंचकमिदमेकं वस्तु अस्तीदं भातीदं प्रियमिदमस्य रूपमिदमस्य नामेति एतदंशपंचकव्यातिरेकेण व्यवहारासंभवाद्भोक्तृत्वव्यवहारगोचरभूतभौतिकतात्मकं समस्तं वस्त्वपि सच्चिदानंदरूपनामलक्षणांशपंचात्मकमेव भवतीति यावत् । अंशपंचकसमुच्चयार्थश्च शब्दः । एतेष्वंशेषु मध्ये आद्यत्रयं सच्चिदानंदात्मकं त्रयं ब्रह्म रूपं ब्रह्मस्वरूपं ततो द्वयं तस्मात्सच्चिदानंदात्मकांशत्रयादुपरितनं नामरूपात्मकं त्रयं जगद्रूपमित्यर्थः ॥ २० ॥ उक्तमेवार्थमन्वयव्यतिरेकाभ्यां स्पष्टयति । खवाधिति ।

सवाप्यभिजलोर्वोषुदेवतिर्यङ्गरादिषु ।

अभिन्नाः सच्चिदानंदा भिद्येते रूपनामनी ॥ २१ ॥

आकाशवायुतेजोऽम्बुआख्येषुपञ्चभूतेषुदेवतिर्यङ्गरादिभेदभिन्नेषुशरीरलक्ष
णेषु भौतिकेषु वर्तमानाः सच्चिदानंदाः त्रयोप्यंशाभिन्नानिर्विशेषाः स्युः
घटोस्ति पटोस्ति घटाभाति पटोभाति घटःप्रियः पठःप्रियः इतिसर्वत्रा
नुवृत्तस्वभावत्वात् रूपनामनी भूतेषुभौतिकेषुचवर्तमानौरूपनामात्मकावुभाव
प्यंशौ भिद्येते ॥ ईदृग्रूपस्तादृग्रूपोघटः पठइत्यादिभेदाभिन्नत्वेमवर्तेते ॥ अनि
र्वचनीयमायाकार्यत्वेनव्यावृत्तस्वभावत्वात् ॥ २१ ॥ एवंप्राक्तनग्रंथसंदर्भेणाम्ब
व्यतिरेकाभ्यापदार्थद्वयं परिशोध्येदानीनामरूपौपेक्षापुरःसरंसच्चिदानंदेत
त्परोभूत्वा वाक्यश्रवणांगत्वेनवाक्यार्थज्ञानसाधनभूतं वक्ष्यमाणभेदभिन्नस
माधिहृदयेवाबाह्यवानिरंतरंकुर्यादित्याह । उपेक्षयेति ॥

उपेक्ष्यनामरूपेद्वेसच्चिदानंदतत्परः

समाधिसर्वदाकुर्याद्ध्रदयेचाथवाबाहिः ॥ २२ ॥

जगद्रूपेनामरूपेद्वेउपेक्ष्यावज्ञायोदासीनीकृत्य सच्चिदानंदतत्परःसच्चिदानं
दरूपब्रह्मात्मन्येवतात्पर्यवान् तदेकचित्तइत्यर्थः तादृशोभूत्वा समाधिवक्ष्यमाणं
चित्तसमाधानं सर्वेद्रियाण्यपिहृदयकमलेनिरुध्यतत्रतत्रवागादींद्रियाणांस्वस्व
गोलकावस्थानेपितेषांवृत्तिमात्रं निरुध्य शरीरादंतर्बाह्यदेशेचवक्ष्यमाणप्रकारे
णनिरंतरंकुर्यादित्यर्थः । विधिमुखतः समाधिविवायानेनश्लोकेनप्रतिपादितपदं
प्रतिपरमहंसस्यैवब्रह्मज्ञाभाधिकारोऽन्यस्योतेसूचयति ॥ २२ ॥ एवंब्रह्मजिज्ञासु
मुमुक्षुप्रतिनिदिध्यासितव्यइत्येतद्वाक्यानुसारेणावश्यकर्तव्यत्वेनसमाधिविधा
येदानींतस्यसमाधेरवांतरभेददर्शयन्नेतान्समाधीन्हृदयेकुर्यादित्याह सविक्त
व्यपइति ।

सविकल्पोन्निर्विकल्पः सव्यभिर्द्विविधो हृदि ।

दृश्यशब्दानुविध्वेनसविकल्पः पुनर्द्विधा ॥ २३ ॥

सविकल्पसमाधिर्निर्विकल्पसमाधिरितिसमाधिर्द्विविधो द्विप्रकारो भवेत् । दृश्यानुविद्धः सविकल्पकः शब्दानुविद्धः सविकल्पइति । सविकल्पसमाधिरपि द्विप्रकारो भवेत् । एवमुक्तप्रकारेण दृश्यानुविद्धः सविकल्पसमाधिः शब्दानुविद्धः सविकल्पसमाधिर्निर्विकल्पकश्चेति त्रिप्रकारं समाधिं क्रमेण हृदये कुर्यादिति शेषः । दृश्यामिश्रोदृश्यानुविद्धः शब्दमिश्रः शब्दानुविद्धः ॥ २३ ॥ सविकल्पोन्निर्विकल्पश्चेतिसविकल्पस्य प्रथमेष्टित्वात् तत्रापि दृश्यशब्दानुविद्धश्चेति दृश्यानुविद्धस्यैव प्रथमोष्टित्वात् अंतर्दृग्दृश्यविवेकं दृगेऽपि निष्ठदृश्यानुविद्धसविकल्पसमाधिं तावदशयति । कामाद्या इति ।

कामाद्याश्चित्तगा दृश्यास्तत्साक्षित्वेन चेतनं ।

ध्यायेदृश्यानुविद्धोऽयं समाधिः सविकल्पकः ॥ २४ ॥

कामाद्याः कामसंकल्पादयः पूर्वोक्ताश्चित्तगाः अंतःकरणवृत्तित्वेनांतःकरणनिष्ठा दृश्याः कार्यभूताः युष्मत्प्रत्ययविषया भवन्तीति शेषः । तत्साक्षित्वेन तेषां कामसाक्षित्वेन तदृश्यमात्रं प्रकाशकत्वेन चेतनमात्मानं प्रत्यक्षचैतन्यं ध्यायेत् । एतदुक्तं भवति तेषां कामादीनां मध्ये एकमेकं प्रति योगिनं कृत्वा स्य कामस्य प्रसाक्षिभूतं चैतन्यं तदेव मम याथात्म्यं स्वरूपमेवं निरंतरं प्रत्यग्रूपं चिन्मात्रं भवति । एवमुक्तप्रकारेण चिन्मात्रे भाविते सति अयं दृश्यानुविद्धः सविकल्पकसमाधिरित्युच्यते इति शेषः । न मे स्याद्विक्रियादुःखं साक्षिताकाविकारिणः ध्याविक्रियासहस्राणां साक्षितो ह्यमविक्रियः इति नैष्कर्म्यसिद्धिकारैरुक्तवाच्यः ॥ २४ ॥ एवं दृश्यप्रतियोगिकं सविकल्पसंज्ञकं समाधिदृशयित्वा इदानीं क्रमशः संक्रामादौ शेषदृश्यविलापकं साक्षिनिष्ठं शब्दानुविध्वंसविकल्पसमाधिदं दर्शयति । असंगतिः ।

असंयः सच्चिदानंदः स्वप्नभो द्वैतवर्जितः ।

अस्मीति शब्दविद्धोऽयं समाधिः सविकल्पकः ॥ २५ ॥

असंगःसंगरहितः असंगोह्ययंपुरुषः । स्वप्रभःस्वयंप्रकाशः अदृष्टं दृष्टं
श्रुतं श्रोतृनदृष्टेर्दृष्टारंपश्येदित्यादिश्रुतेः । द्वैतवर्जितः प्रकाश्यस्यप्रकाशाभि-
न्वत्वेनकामाद्यशेषरहितःस्वगतादिभेदरहितइत्यर्थः एकमेवाद्वितीयमितिश्रुतेः ।
एवमुक्तलक्षणः प्रत्यग्रूपोयः साक्षी सोऽयमहमस्मीतिनिरंतरंभावयेत् । एवंमुक्त
प्रकारेणकामाद्यशेषवृत्तिविलापको ऽ संग्गादिशब्दमात्रमिश्रितोविजातीयप्र-
त्ययशून्यसजातीयप्रवाहलक्षणप्रत्यक्चिन्मात्रनिष्ठोयानुभवः सोऽयंश्च
ब्दानुविद्धः स्रविकल्पसमाधिरित्युच्यतइतिशेषः । निरीहोस्मिनिरंशोस्मि
स्वस्थोस्मिन्मिच्छनिस्पृहः शांतोहमर्थरूपोस्मिचिरायाहमलंस्थितइतिवशि-
ष्टवचनात् ॥ २९ ॥ एवंद्विप्रकारंसविकल्पसमाधिदर्शयित्वा इदानीं
कामादिदृश्यानामसंगादिशब्दानां विलापकंनिवातस्थितर्दापवञ्चित्तनैश्च
व्यात्मकंनिविकल्पसमाधिदर्शयति । स्वानुभूतिरिति ।

स्वानुभूतिरसावेशादृश्यशब्दानुपेक्षितुः ।

निर्विकल्पःसमाधिःस्याच्चिवात्स्थितर्दापवत् ॥ २६ ॥

अनुभूतिर्ज्ञानंप्रत्यक्चैतन्यं यानुभूतिरजाभेयास्वनंतानंदविग्रहा महदा-
दिजगन्मायाचित्रमिच्छिनमप्रमितां इतिदृष्टिसिद्धिकारैरुक्तत्वात् । रसआनंद
स्वरूपः परमात्मा रसोवैस्रः रसं ह्येवायंलब्ध्वानंदोभवतीतिश्रुतेः । प्रत्यगा-
त्मापिरसाभिन्वत्वेनपरप्रेमास्पदत्वात्तस्रः स्वरूपभूताऽनुभूतिरेवरसस्तस्यावेशः
स्वानुभूतिरसावेशः । पूर्वोक्तसमाधिद्वयाभ्यासपाटवादंतःकरणेस्वरूपभूतज्ञाना-
नंदोविर्भावः स्वानुभूतिरसावेशइत्युच्यते । यद्वा आवेशोभिनिवेशः ममत्वंस्वा-
नुभूतिरसावेशः । यद्वा आसमंतात्प्रेवेशः आवेशः स्वरूपज्ञानानंदपूर्णत्वं । यद्वा
देवताद्यविवेशवत्स्वानुभूतिरसावेशस्तस्मात्स्वानुभूतिरसावेशात् । स्वानुभूतिरसा-
स्वादादितिपाठेसच्चिदानंदस्वरूपोहमितिस्वानुभूतिरसस्यात्मत्वेनस्वीकरणंस्वा-
नुभूतिरसास्मादस्तस्मात् । दृश्यशब्दानुपेक्षितुः पूर्वोक्तान्कामादिदृश्यानांसंगादि-
शब्दांश्चोपेक्षितुरुदासीनकर्तृरुभयत्रतात्पर्यराहित्येन तुष्णींस्थितस्य देवता-
द्याविष्टवत्स्वानुभूतिरसाख्यमहाग्रहग्रस्तत्वेनस्वातंत्र्याभावात्परतंत्रतयास्थितः

स्येतितात्पर्यार्थोनिर्विकल्पः समाधिः स्यात् । प्रज्ञातवृत्तिकंचित्तपरमानन्ददीपकं असंप्रज्ञातनामायंसमाधिर्योगिनांप्रियइति । उक्तलक्षणोनिर्विकल्पः समाधिः रुक्लक्षणस्याऽधिकारिणः स्वयमेव स्यात् । लयविक्षेपकषायादिप्रतिबंधाभावादसंप्रज्ञाताख्योनिर्विकल्पसमाधिः स्वयमेव भवतीत्यर्थः । तस्मिन्समाधौ चित्तनैश्चल्येदृष्टांतमाह निवातस्थितदीपवदिति । निवातस्थलेऽस्यापि तोदीपो यथानिश्चलो भवति तथा समप्राप्तंचित्तमपि निश्चलं भवतीत्यर्थः । तत्परंपुरुषस्थ्यातेर्गुणवैतृष्ण्यं तीव्रसंवेगानामासन्नः समाधिलाभः व्युत्थाननिरोधसंस्कारयोरभिभवग्रादुर्भावो निरोधक्षणचित्तान्वयो निरोधपरिणाम इति पतञ्जलिना सूत्रितत्वात् । यथा दीपो निवातस्थो नैगतेऽप्योपमा स्मृता योगिनो यतचित्तस्य युञ्जतो योगमात्मन इत्यादि भगवद्ब्रह्मणात् । अंतःशून्यो बहिःशून्यः शून्यकुंभ इवांबरे अंतःपूर्णो बहिःपूर्णः पूर्णकुंभ इवार्णवे मा भव ग्राह्यभावात्मा ग्राहकात्मा च मा भव भावनाखिलांत्यक्त्यायदिष्टं तन्मयो भव द्रष्टृदर्शनदृश्यानेत्यक्त्वा वासनाया सह दर्शनं प्रथमाभ्यासमात्मानं केवलं भज प्रज्ञात सर्वसंकल्पाया शिलावदवस्थितिः जाग्रद्भिद्राविनिर्मुक्ता सा स्वरूपस्थितिः परा इति वशिष्ठवचनाच्च । अस्य समाधेर्वाक्यश्रवणांगत्वे च तत्त्वविवेकाख्ये ग्रंथे श्रीमाद्वैद्यारण्यगुरुभिर्निरूपितं अमुना वासनाजालेन शेषप्रविलापिते समुलोन्मूलिते पुण्यपापाख्ये कर्मसंचये बाक्यमप्रतिबद्धं सत्प्राक्परोक्षावभासिते करामलकवद्बोधमपरोक्षं प्रसूयत इति ॥ २६ ॥ एवं हृदयसंबधित्वेन दाक्षिंत्यप्रकारमिमं समाधिं बाह्यसंबधित्वेनापि दर्शयिषुः बहिःब्रह्मसर्गविवेकं सच्चिदानंदलक्षणब्रह्मनिष्ठं दृश्यानुविद्धं समाधितावदर्शयति । इदीधेति ।

हृदीव बाह्यदेशेऽपि यस्मिन्कीर्त्तिश्च वस्तुनि ।

समाधिराद्यः सन्मात्राणामरूपपृथक्कृतिः ॥ २७ ॥

यथा हृदये साक्षिणः सकाशात्कामादीनां पृथक्करणमाद्यः समाधिः । एतदुक्तं भवति यथा हृदिकामादीनां मध्ये एकमेकं प्रति योगिनं कृत्वा स्वात्मनः सकाशात्त्रयरूपयोः पृथक्करणमस्य साक्षिभूतं यच्चैतन्न्यंतदेवाहमस्मि अस्य संकल्पस्य

साक्षिभूतं यच्चैतन्मयं तदेवाहमस्मि इत्यमुचितं न दृश्यानुविद्धसमाधिरित्युच्यते तथा बाह्येऽपि स्वाभीष्टमेकं वस्त्वब्रह्मणोऽप्येकं तस्मिन् न वस्तुनिवर्त्तमानां सच्चिदानंदलक्षणब्रह्मणः सकाशात् नामरूपेऽप्युक्तं नान्योऽप्युक्तयोः नामरूपयोराधिष्ठानभूतसच्चिदानंदलक्षणं यद्वस्तु तदेव तत्पदलक्षणं ब्रह्मेत्यनुचितं न दृश्यानुविद्धसमाधिरित्युच्यते इति यत्र स्थितेऽप्येवं विश्वश्रोः प्रतिभामात्ररूपिणी रज्ज्वाभुजंगवद्भातिसोऽयमात्मा स दौ दित इति बहिष्प्रवचनाच्च ॥ १७ ॥ एवं दृश्यानुविद्धसमाधि निरूप्येदानीं समष्टिव्यष्ट्यात्मकसमस्तदृश्यप्रपञ्चबिलोपकं शब्दानुविध्यसमाधि निरूपयति । अखंडैकरसमिति ।

अखंडैकरसं वस्तु सच्चिदानंदलक्षणं ।

इत्यविच्छिन्नचितेर्यसमाधिर्मध्यमो भवेत् ॥ १८ ॥

अखंडदेशकालाद्यपरिच्छिन्नस्वगतादिभेदरहितमितियावत् एकमेवाद्वितीयमिति श्रुतेः नव्यापित्वाद्देशतोऽतीत्यत्वान्नापिकालतः न वस्तुतोऽपि सावित्यादानंत्यं ब्रह्मणि त्रिधा इति तैरेव पञ्चकोशविवेकाख्ये ग्रंथे उपपत्तिभिरखंडत्वस्य समर्थितत्वाच्च । एकरसं कालत्रयेऽप्येकरूपं कूटस्थमित्यर्थः अव्यक्तोऽयमचित्योऽयमधिकारोऽयमुच्यते इति भगवद्वचनात् । अखंडं च तदेकरसं चैत्य खंडैकरसं । सच्चिदानंदलक्षणं स्पष्टार्थः । एवमुक्तलक्षणं यद्वस्तु तदेव ब्रह्मेत्यविच्छिन्नचित्ताविजातीयप्रत्ययानंतरितसंजातीयप्रत्ययप्रवाहरूपा या चित्तासायं मध्यमः समाधिर्भवेत् शब्दानुविद्धसविकल्पसमाधिर्भवेदित्यर्थः । एवं ब्रह्मसिद्धिदाकांशं सर्वोत्कमखंडितं नीरं भ्रूरीवांशेषमिति भावयराधव नार्हन्वान्यद्वा स्तीति ब्रह्मेवास्मिन्नंतरं आनंदपूर्णः सर्वत्राप्यनुद्धेगादुपास्यतामिति विशिष्टवचनात् ॥ १९ ॥ एवं ब्रह्मविषयं द्विभेदकारं सविकल्पसमाधि निरूप्येदानीं पूर्वोक्तसमस्तदृश्यशब्दविकल्पकनिर्विकल्पसमाधिप्रदर्शनपूर्वकमुक्तलक्षणैरेतैः षड्भिः समाधिभिर्निरंतरं कालं नयेदित्याह । स्तब्धीभाव इति ।

स्तब्धीभावादेरसास्वादास्तृतीयः पूर्ववन्मतः ।

एतैः समाधिभिः षड्भिर्नयेत्कालं निरंतरं ॥ २० ॥

रसशब्दोव्याख्यातः । अतस्त्वन्निप्रकारस्यसमाधेर्विषयभूतस्यसाक्षिणः
 साक्षिसिद्धिर्ब्रह्माभिन्नत्वंब्रह्मदंगीकर्तव्यं अन्यथासमाध्वक्लंवाभावात् ।
 बाह्यत्रिप्रकारस्यसमाधेर्विषयभूतस्यब्रह्मणोपि सर्वात्मकात्सिद्धिर्ब्रह्ममाभि
 न्नत्वंब्रह्मदंगीकर्तव्यं । एवं ब्रह्मणः सर्वात्मकत्वेसिद्धे सति स्वस्यापिरसरूपेऽस्मिन्प
 रे ब्रह्मण्योतः पतित्वेन स्वस्यापिरसरूपस्वीकारो रसास्वाद इत्युच्यते । तस्माद्रसा
 स्वादात् । पूर्वोक्ततर्निर्विकल्पसमाधिवदत्रापि द्विप्रकारसविकल्पसमाध्यभ्या
 सपाठ्येन भूमानंदास्वादाद्व्यष्टिसमष्ट्यात्मकसमस्तदृश्यप्रपञ्चमखंडैकरसादि
 शब्दजातयोपेक्ष्यास्वादितभूमानंदपरतंब्रत्वेनावस्थितस्य चित्तस्य निवात
 स्थलेस्थापितदीपस्येवयस्तब्धीभावो निश्चलत्वं स एव तृतीयोमतो निर्विकल्पस
 माधिरित्यभिप्रेतो विद्वद्विरिति शेषः । निर्विकल्पसमाधेरंतरा बाह्यमात्रविशिष्ट
 विशेषभावात्पूर्वोक्तवचनान्येवापि प्रमाणान्येषमुक्तलक्षणैरतैः षड्विधैः समाधि
 भिरिवमुत्तुर्निरंतरं कालं गयेत् । कालमित्यनेन समाधीनां दीर्घकालकर्तव्यत्वं
 बोध्यते तत्रापि निरंतर्येण कर्तव्यत्वं निरंतरशब्देनोच्यते कालनिरंतरशब्दोस
 त्कारस्याप्युपलक्षकौ दीर्घकालनैरंतर्यसत्कारसेवितोद्बभूविरिति पतंजलिना
 सूत्रितत्वात् ॥ २९ ॥ एवमंतर्बहिश्च मिलित्वा षड्विधान् समाधीन् दीर्घकालनैरंतर्य
 सत्कारपूर्वकं मुमुक्षोरवश्यं कर्तव्यत्वेन विधाप्य इदानीं पूर्वोक्तप्रकारेणान्वयव्य
 तिरेकाभ्यामंतर्बहिश्च पदार्थद्वयपरिशोधनेन देहाभिमाने गलिते परमात्मनि च
 विज्ञाते सति उक्तलक्षणाः षड्विधः समाधयश्चांतरर्बहिर्वायत्र मनो गच्छति तत्र
 तत्र स्वयमेव प्रवर्तत इत्याह । देहाभिमान इति ।

देहाभिमाने गलिते विज्ञाते परमात्मानि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ ३० ॥

खण्डस्वमित्यारम्भास्पृजोत्पत्तिरारोपादित्यं तेन ग्रंथेन प्रदर्शितं न्यायमनुसू
 त्यसंभ्रुकृतेनांतर्दृश्यविवेकेनास्मदर्थे साक्ष्यात्मत्वाभिमानात् अहं
 कारादिदेहांतेयुष्मदर्थेऽहं कर्ता हिंमनुष्य इत्याद्यात्मत्वाभिमाने गलिते शिथिली
 भूते । अस्ति भातिप्रियं रूपं नामेत्यत्र दर्शितप्रकारेण संभ्रुकृते बहि

ब्रह्मसर्गविवेकेन नामरूपात्मकं समस्तमिदं जगन्मिथ्या तदधिष्ठानभूतं सच्चिदानंदलक्षणं ब्रह्मैव सत्यमिमेवं परमात्मानि चाविज्ञाते सति । एवमुक्तप्रकारेण गलितदेहाभिमानस्य विज्ञातपरमात्मतत्त्वस्य मुमुक्षोरंतर्बहिर्वायत्रयत्रमनोगच्छतितत्रतत्रोक्तलक्षणाः षड्विधाः समाधयः स्वयमेव भवन्तीति शेषः । तीव्रवैराग्यबलात्परमहंसाश्रमस्वीकारपूर्वकं ब्रह्मसाक्षात्कारपर्यंतं सद्गुरुसन्निधौ श्रीमच्छारीरकशास्त्रमवलंब्य निरंतरं पौनः पुन्येन क्रियमाणेन तत्त्वपदार्थविवेकेन गलितदेहाभिमानस्य विज्ञातपरमात्मतत्त्वस्य मुमुक्षोरुक्तलक्षणाः षड्विधा समाधयः स्वयमेवानायासेन प्रवर्तन्ते इत्ययमेव तात्पर्यार्थः । आवृत्तिरसकृदुपदेशादिति वैष्णवसिक्तसूत्रानुसारेणाहं ब्रह्मेति वाक्यार्थबोधो यावद्दीर्घा भवेत्तन्मादि सहितस्तावदभ्यसेच्छ्रवणादिकमित्याचार्यैरुक्तत्वात् ॥ ३० ॥ वैराग्यसंन्यासादिश्रवणसाधने दीर्घकालनैरंतर्यसत्कारसहकृतश्रवणादिज्ञानसाधने च प्रयासं दृष्ट्वा ब्रह्मात्मैक्यलक्षणस्य ज्ञानफलस्याभिहोत्रकार्यवत्संबन्धः प्राप्यभावं च स्वबुद्ध्या कल्पयित्वा साधनानुष्ठानादुपरतं शिष्यं प्रतिफलप्रदर्शनद्वारेण साधनानुष्ठाने प्रवर्त्तयितुं तस्य विश्वासार्थं परावरदर्शनफलप्रदर्शनां श्रुतिमेव पठति । भिद्यत इति ।

भिद्यते हृदयग्रंथिश्छिद्यंते सर्वसंशयाः ।

क्षीयंते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ३१ ॥

देहाद्वाहिः सकलनामरूपात्मकेषु वस्तुषु सर्पाधारज्जुरिव व्याप्तः सच्चिदानंदलक्षणोऽयः परमात्मा स एव परशब्देनोच्यते । अंतरहमादिदृश्यविलक्षणोऽस्मत्प्रत्ययालंबनभूतः प्रत्यक्चिन्मात्ररूपः साक्ष्याख्यो यो जीवात्मा स एवावरशब्देनोच्यते परश्चासाऽवरश्चेति परावरः प्रत्यगाभिन्नः परमात्मा तस्मिन् परावरस्यैव स्वयंप्रकाशकत्वेनावाङ्मनसगोचरत्वमुच्यते तच्छब्देन अवाङ्मनसगोचरे ब्रह्मात्मनीत्यर्थः । यद्वा परावरविभागाधिष्ठानभूतं शुद्धचैतन्यं तच्छब्देनोच्यते । तस्मिन्पक्षे पररूपेण वा वररूपेण वा वस्थिते परमार्थः । परावरविभागरहिते स्वगतादिभेदरहिते कूटस्थे शुद्धचैतन्य इत्यर्थः । तस्मिन् परावरे तास्मान्नितीप्रक्षद्वयेऽप्येक

एवफलितोर्थः। परावरस्यैव शुद्धचैतन्यत्वात् शुद्धचैतन्यस्यैव बाहुमनसगोचरत्वाच्च। तस्मादुक्तलक्षणे तस्मिन् परावरे दृष्टे सति। त्वं वा अहमस्मि भगवो देवते अहं वा त्वमसीति तु भ्यंमह्यमनंताय मह्यं तु भ्यं शिवात्मने नमो देवाधिदेवाय पराय परमात्मन इत्यादि श्रुतिस्मृत्यनुसारेणाहं ब्रह्मास्मि ब्रह्मैवाहमस्मीति व्यतिहारेणाखंडैकरसत्वेन करतलमलकवत्साक्षात्कृते सति। अस्यैव साक्षात्कृतवतो धिकारिणो हृदयग्रंथिर्भिद्यते। इदिति अहंकारः अयमिति अपरोक्षरूपः साक्षी अन्योन्यतादात्म्येन तयोर्बभूवोरपि स्वरूपं मिलित्वा हृदयग्रंथिरित्युच्यते। अहंकारस्य कर्तृत्वं चिदध्यस्य तथा चितेः स्फूर्तिर्चाहंकृतौ ग्रंथिकुर्यान्माया तयोर्ध्रुवमिति वचनात्। हृदयशब्दवाच्यं तादात्म्यमेव ग्रंथिरिव ग्रंथिः। यद्वा इदिति अहंकारः अयमिति साक्षी तयोस्तादात्म्यं हृदयग्रंथिरुच्यते। एवमुक्तलक्षण आवृत्तिरूपमाया कार्योयं हृदयग्रंथिर्भिद्यते मुच्यते। चशब्दे दंशब्दौ सर्वत्रानुवर्तते। एवं हृदयग्रंथौ भिजे सति अस्य सर्वसंशयाश्छिद्यंते च। परमार्थतो ममैव ब्रह्मत्वमस्ति वानवा ब्रह्मत्वेऽपि तादृश्रूपत्वं मम साक्षात्कृतं वानवा साक्षात्कृतेऽपीतः परं ममापि कर्त्तव्यमस्ति वानवा कर्त्तव्याभावेऽपीदानीममजीवन्मुक्तत्वमस्ति वानवा जीवन्मुक्तत्वेऽपि वर्त्तमानदेहपातानंतरं भाविनी विदेहमुक्तिर्भविष्यति वानवा विदेहमुक्तिप्राप्तावपि कालांतरे पुनर्जन्म भविष्यति वानवा इत्यादि संशयाश्छिद्यंते च। संशयरूपाः याशाश्च परावरदर्शनशस्त्रेण खंड्यं तद्व्यर्थः। एवं सर्वसंशयेषु भिजेषु अस्य कर्माणि क्षीयंते। परावरदर्शनस्य देहारंभनिरोधकत्वेऽपि वर्त्तमानदेहारंभसमये तस्या विद्यमानत्वेन तन्निरोधकत्वासंभवात्। तस्य तावदेवाचिरं यावन्नाविमोक्षये भूयश्चाते विश्वमायानिवृत्तिरित्यादि श्रुतेश्च प्रारब्धकर्मणां भोगोदवक्ष्य आगामिकर्मणां च परावरसाक्षात्समयेऽविद्यमानत्वात्पश्चात्सर्वेषामपि तेषां असंश्लेषाच्च जन्मकोटि स ह्रस्वोपादानभूतानि संचितानि प्रारब्धशब्दवाच्यानि पुण्यापुण्यमिश्ररूपाणि कर्माण्येवात्र कर्मशब्देन विवक्ष्यंते तानि सर्वाणि च क्षीयंते परावरदर्शनाभिनादग्धानि भवन्तीत्यर्थः। अन्यदृष्टिमाश्रित्यैवं कर्मशब्दो व्याख्यातः। अशरीरं वा वसंतं न प्रिया प्रिये स्मृशत इत्यादि श्रुति सहस्रेणास्या शरीरस्य परावरदर्श

नानंतरमध्यागाधिकर्मण एवासंभवात्प्रारब्धकर्मफलभोगिनेऽप्यस्याशरीरस्वा
भिमानाभावादारब्धानारब्धरूपाणिसर्वकर्माणिक्षीमंत इतिस्वदृष्ट्यानुसाह्ये
यमर्थः । भिद्यतइत्यभिदर्शमानप्रयोगेनज्ञानसमकालमुक्तत्वंप्रोच्यते । अत्रप्रमा
णं । तद्वैततत्पश्यन्मृषिर्वामदेवःप्रतिषेदेऽहंमनुरभंसूर्यश्चेति ब्रह्मविद्ब्रह्मभव
ति ब्रह्मविदामोतिपरं तरतिशोकमात्मवित् अभव्यैन्ननकप्रामोसिएतावद्
रेखस्वमृतत्वमिततमेवीवीदत्वातिमृत्युमेति तमेवंविद्वानमृतइहभक्तान् यत्रक्ष
न्यत्यश्यति यत्रनान्यच्छृणोति यत्रत्वस्यसर्वमात्मैवाभूदित्यादिश्रुतयः । तीर्थेऽथ
पचगृहेवानष्टस्मृतिरपिपरित्यज्यन्देहं ज्ञानसमकालमुक्तःकैवल्यंयातिइतशो
कइतिशेषवचनं दर्शनादर्शनेहिवास्वयंकैवल्यरूपतः यस्तिष्ठतिसतुब्रह्म
ह्यनब्रह्मवित्स्वयंइतिवशिष्टवचनं यस्मिन्कालेस्वमात्मानंयोगीजानातिकैवल्यं
तस्मात्कालात्समारभ्यजीवन्मुक्तोभवेत्सदेतिपुराणवचनं ॥ ३१ ॥ एवमव
रशब्दवाच्यस्यजीवस्यब्रह्मत्वेदर्शितेसतिरूपंदृश्यमित्यारभ्यास्यजीवत्वमारोपा
दित्येतत्श्लोकपर्यन्तेनग्रन्थेनदर्शितमर्थविस्मृत्यास्यसाक्षिणः ब्रह्मत्वमेवस्वरू
पंचेत्तर्हिजीवत्वनोपपद्यते जीवत्वमेवस्वरूपचेत्तदाब्रह्मत्वंनैवोपपद्यते उभ
यथापिशास्त्रनैरर्थक्यस्यात्इत्याशंकमानं शिष्यंप्रत्यस्यसाक्षिणएवोपा
धिवशाज्जीवत्वंस्वभावतोब्रह्मत्वंचोपपद्यते तस्माच्छास्त्रनैरर्थक्यमपिनस्या
दिति प्रकरणपरिसमाप्तिपर्यन्तेनग्रन्थसंदर्भेणरूपयापुनर्विविच्यप्रदर्शयिष्यन्व
रशब्दवाच्यस्यजीवस्यावांतरभेदंतावद्दर्शयति । अवच्छिन्नइति ॥

अवच्छिन्नविदाभासस्तृतीयःस्वप्नकल्पितः ।

विज्ञेयस्त्रिविधोजीवस्तत्राद्यःपारमार्थिकः ॥ ३२ ॥

अवच्छिन्नःपरिच्छिन्नःपरिपूर्णपरब्रह्मण्यविदाहंकाराभ्यामवच्छेद्यतसाक्षिचै
तन्यं सएवावीच्छन्नाख्यः प्रथमोजीवःस्यात् । चिदाभासःचिल्लक्षणारहितस्तद्
दवभासमानीश्वदाभासः अंतःकरणाख्येहंकारादिशब्दवाच्येलिंगशरीरेप्राप्ति
त्रिव्रितंतयच्चैतन्यंसएवचिदाभासाख्योद्वितीयोजीवःस्यात् । स्वभावस्थायानरपशु
पक्ष्याद्यनेकशरीरलक्षणंपरिगृह्यसर्वादिशोयः परिभ्रमातेसएवस्वप्नकल्पितस्तु

तीयोजीवः स्यात् । एवं जीवस्त्रिप्रकारो ज्ञातव्यः । तेषु जीवेषु मध्ये भाष्यो ऽवच्छिन्ना
ख्यः साक्षी पारमार्थिकः परमार्थभूतो ब्रह्मभूत इत्यर्थः ॥ ३२ ॥ नन्ववच्छिन्नजीव
स्यानवच्छिन्नब्रह्मभूतत्वं कथं संभवतीत्याशंक्य तस्य स्वरूपनिरूपणद्वारेणारोप
वशाज्जीवत्वं स्वभावतो ब्रह्मत्वं च तस्मिन् संभवतीत्याह । अवच्छेद इति ।

अवच्छेदः कल्पितः स्यादवच्छेद्यं तु वास्तवम् ।

तस्मिन् जीवत्वमारोपाद्ब्रह्मत्वं तु स्वभावतः ॥ ३३ ॥

अवच्छेदावच्छेद्ययोर्जीवत्वब्रह्मत्वयोश्च परस्परवैलक्षण्यद्योतकावुभावापितुं श
ब्दावधारणवाचकौ । ब्रह्मभूते साक्षिण्यविद्याहंकारकृतो यो ऽवच्छेदः परिच्छेदः
आकाशो तलमलिनताद्यध्यासवदहंकारेणाध्यस्त एव स्यात् । सुषुप्तावहं
कारलये सत्यविद्यावच्छिन्नोऽहमहंकारावच्छिन्नोऽहमित्युभयविधस्यावच्छिन्नत्वस्या
प्यभिमानाभावादविद्याहंकाराभ्यां परिच्छेद्यं यत्साक्षिचित्तन्यंतत्कालत्रयै
प्येकरूपत्वाद्वास्तवमेव सत्यमेव स्यात् । एवं यस्मात्तस्मादुक्तलक्षणे तस्मिन् साक्षिणि
चिदाभासद्वारेणाहंकारसाक्षिणोरन्योन्याध्यासादेव जीवत्वस्यात् । कर्तृत्वादीन्
बुद्धिधर्मान् स्फूर्त्याख्यामात्मरूपतां दधद्विभातिपुरत आभासो तो भ्रमो भवेदिति
वचनात् । प्रकृते साक्षिणि ब्रह्मत्वं स्वभावत एव स्वतः सिद्धमेव स्यान्न तु चतुर (उत्पत्ति
राप्तिः संस्कारोगुणांतरमिति चतुर्विधं फलं) विधिक्रियासाध्यमित्यर्थः ॥ ३३ ॥ एव
मस्य साक्षिणश्चिदाभासाहंकाराख्योपाधिवशाज्जीवत्वं स्वभावतो ब्रह्मत्वं चोपप
त्तितो दर्शयित्वा इदानीमस्य साक्षिण एव ब्रह्मणा सह ऐक्यं वाक्यानि बोधयंतीति ने
तरयोश्चिदाभासस्वप्नकल्पितयोरित्याह । अवच्छिन्नस्येति ।

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकतां ॥

तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

अविद्याहंकाराभ्यामवच्छिन्नस्यात एव सद्वितीयकप्रतीयमानस्य पारमार्थिक
जीवस्यैव विद्याश्रयभूतत्वेन देशकालवस्तुभिरनभिप्लुतेन परमात्मना तत्त्वम
सि अहं ब्रह्मास्मि अयमात्मा ब्रह्म प्रज्ञानं ब्रह्म इत्येवमादिवाक्यान् यैक्यजगुः । आ
रोपितसृष्ट्यादिकबलं व्यलक्षणावृत्त्या तात्त्विकेणैक्यं बोधयंतीत्यर्थः । चिदाभा

सत्त्वप्रकल्पितयोर्ब्रह्मणा सहैक्यं वाक्यानि न बोधयंति तयोर्मायाकार्यत्वेनात्र
स्तुभूतत्वादित्यभिप्रायः । मनुप्रमाणफलस्य प्रमातृगामित्वादहं ब्रह्मास्मि इति
चिदाभासेनैव प्रतिपन्नत्वेन तस्यैव प्रमातृत्वात् कूटस्थस्य साक्षिणः प्रमान्तृत्वात्
संभवेन प्रमाणफलाश्रयत्वानुपपत्तेः काकस्य काष्ण्यधवलप्रसादे इति वदन्यस्य
फलमन्यस्य स्यात् इत्याचार्यैरसंबद्धमेवोच्यते इति चैष दोषः । चिदाभासस्य सा-
क्षिप्रतिबिम्बत्वेन तदर्थत्वात् । अविर्वचनीयमायाकल्पितत्वेनावस्तुत्वाच्च अस्य प्र-
माणफलाश्रयत्वानुपपत्तेः । साक्षिणश्चिदाभासाधिष्ठानत्वेन तदात्मत्वात्परमा-
र्थरूपत्वाच्च प्रमाणफलाश्रयोपपत्तेः । प्रत्ययीप्रत्ययश्चैव यदाभासीतदर्थता त-
योरचित्वित्वाच्च चैतन्येकस्य ते फलं कूटस्थेऽपि फलं योग्यं राजनीवजयादिकं
तदनात्मत्वे हेतुभ्यां क्रियायाः प्रत्ययस्य च इत्याचार्यैः कूटस्थस्य साक्षिणोऽपि
प्रमाणफलाश्रयत्वमस्तीति समर्थितत्वाच्च । ज्ञानिताज्ञानितत्वात्माभासस्यैव न-
चात्मनः तस्याचकथमाभासः कूटस्थोऽस्मीति बुध्यतां नायं दोषश्चिदाभासः
कूटस्थैकस्वभावनान् भासस्पृक्षमिथ्यात्वात् कूटस्थत्वाद्ब्रह्मणोऽपि इति तु
सिद्धिपारव्येयं ये तैरेवाचार्यैराज्ञाप्य परिहृतत्वाच्च ॥ ३४ ॥ एवं पारमार्थिक-
जीवस्य साक्षिण एव परिपूर्णानंदपरमात्मनः ऐक्येऽसिद्धे सति अंतर्बहिर्व्यष्टिसम-
ष्टिभावेन जीवपररूपस्याविद्याबच्छिन्नस्य तत्त्वतोऽनवच्छिन्नब्रह्मरूपस्यास्य सा-
क्षिण एव भोक्तृभोग्यात्वकस्य सत्प्रपञ्चाधिष्ठानत्वं अंतर्बहिःश्रोपाधिभूतयोश्चि-
दाभासजगतोर्मायाकार्यत्वेन मिथ्यात्वे साक्ष्यनन्यत्वं तन्मात्रावशेषत्वं च उच्चर्यं
यसंदर्भेण दर्शयितुं साक्षिणो जीवजगदधिष्ठानत्वं जीवजगतोर्मायाकार्यत्वं च द-
र्शयति । ब्रह्मण्यवस्थितिरेति ।

ब्रह्मण्यवस्थितामायाविक्षेपावृत्तिरूपिणी ।

आवृत्त्या खंडतां तस्मिन् जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

अत्राधिच्छंदोभंगभयादेव पूर्वापरनिपातव्यवसासः कृतः । शब्दतत्त्वा-
त्तत्त्वनपीनरुक्त्या ख्योऽज्ञां कनीयः । ब्रह्मात्मस्वरूपस्यालीकिकस्यातिसूक्ष्म-
त्वेन क्षणिकत्वात्तु मशक्यत्वात् अभ्यासेनैव प्रतिपन्नत्वात् श्रुत्येव न वक्तव्यं

पदेक्षत्वाच्च । सत्यादिलक्षणेन ब्रह्मण्यवस्थितावुचिर्वैश्वर्यलक्षणव्यक्तद्वयात्मकं
 निर्विकल्पाभावात्सवाश्रयभूतस्वप्नहृणोऽखण्डतामऽच्छास्यतास्मिन्नवच्छेदसाक्षित्व
 नेन ब्रह्मणि जमज्जीवौ प्रकल्पयेत् पूर्वोक्तप्रकारेण सृजेदित्यर्थः ॥ ३५ ॥ सोऽहं
 भोग्ययोर्मध्ये भो कृत्स्नस्य जीवस्यैव ब्रह्मण्येऽपि पदमनुसारेण जमज्जीवावित्युक्तं
 मर्त्यकमानुसारेण इदानीं तयोर्जीवजगतोः स्वरूपं त्रिविध्यं दर्शयति । ॥ जीवोऽभी-
 स्थशते ।

जीवोऽभीस्थचिदाभासो भवेद्भोक्ता हि कर्मकुतः ।

भोग्यरूपमिदं सर्वजगत्स्याद्भूतभौतिकं ॥ ३६ ॥

कृष्यादिकं यज्ञादिकं श्रवणादिकं च कर्म करोतीति कर्मकुतः । स्वार्जितमैहिकामु-
 ष्मिकफललक्षणं भोगं भुनक्तिति भोक्ता । एवमुक्तलक्षणो यो धीस्थचिदाभासः स
 एव ब्रह्मश्रितमायाकल्पितोऽविद्येत्युच्यते । हिशब्दो यस्य सदर्थः । धीस्थचिदा-
 भासः कर्मकुद्भोक्ता च यस्मात्तस्माज्जीवो भवेदित्यक्षरयोजना । भूतं पृथिव्यादि-
 भौतिकं देवतिर्यगादिशरीरजातं भूतं च भौतिकं च भूतभौतिकं भोक्तृणां भो-
 ग्याधिष्ठानभूतं तत्तच्छरीरानुरूपेण भोग्यरूपमिदं परिदृश्यमानं सर्वभूतभौतिकं
 जगत् स्याज्जगदित्युच्यते ॥ ३६ ॥ एवं जीवजगतोः स्वरूपं दर्शयित्वा
 इदानीमनयोरनिर्वचनीयमायाकार्यत्वेन मोक्षदशायामभावात् व्यवहारमात्रे
 स्थितत्वाच्च एतदुभयं व्यावहारिकमित्याह । अनादिकालमिति ।

अनादिकालमारभ्य मोक्षात्पूर्वमिदं द्वयम् ।

व्यवहारे स्थितं तस्मादुभयं व्यावहारिकं ॥ ३७ ॥

अस्मिन्काले आरब्धे एते जीवजगतीति विचार्य केनापि निर्णेतुमशक्यत्वात्
 तत्प्रकृतिपुरुषवैविध्यनादौ उभावपीति भगवद्वचनाच्च अनयोर्ज-
 वजगतोरादिर्नास्त्येव । यताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदे-
 वतासु कर्माणि विज्ञानमयश्च आत्मा परेऽप्येते सर्वे एकीभवन्ती । देवाश्चेहाश्रयाश्च
 भूरादिकरणस्याः सर्वे प्रतिदेवतास्वादिसादिषु गता इत्यर्थः । वानिचमुमुक्षुणाह

तन्निर्माणप्रकृतकलाप्रकृतकलामितेषामुपभोगेनैवक्षीणत्वादिज्ञानमय
 आत्माविद्याकृतनुद्धानुपाधिनात्वेनमत्वाजलमदीयुसूर्यादिप्रतिबिम्बवदितं
 तिष्ठोदेहभेदेषुकर्मणांतत्फलार्थत्वाच्चेतोर्विज्ञानमयः विज्ञानप्रायस्तेरेतेकर्मा
 निविज्ञानमय आत्मोपाध्यपत्रयेसतिपरेव्ययेऽन्तेक्षयेऽक्षय्यकाशकल्पेऽभेदे
 ऽभयेऽभयेऽपूर्वेऽनपरेऽबाधेऽहयेक्षिवेशातिसर्वैकीभवंत्यविशेषतांगच्छेकत्व
 मापद्यते । किंचमोक्षकालेयादेहारंभिकाः कलाः प्राणादयस्ताः स्व
 स्वप्रतिष्ठाः प्रतिष्ठांगताःस्वस्वकारणंगतामवतीत्यर्थः । यथावद्वः स्पंदमा
 नाः समुद्रेस्तंगच्छन्ति । तस्यतावदेवचिरं । भूयश्चातेविश्वमायानिवृत्तिरित्यादि
 श्रुतेः । ततःस्तनतिगंभीरंनतेजोनतमस्ततं अनाख्यमनभिव्यक्तंसत्किंचिदव
 शिष्यते इतिवशिष्टवचनाच्च । अनयोर्जीवजगतोर्वर्त्तमानदेहराहित्यलक्ष
 णविदेहकैवल्यदशायामभावादंतोस्त्येवयस्मादेवंतस्मादनादिकालमारभ्यवर्त्त
 मानदेहराहित्यलक्षणविदेहकैवल्यप्राप्ते : पूर्वप्रमातृप्रमाणप्रमेयाद्यनेकावां
 तरभेदभिन्नविपुल्यात्मकेव्यवहारेजीवजगदाख्यमिदंवस्तुद्वयस्थितं उक्तलक्ष
 णंव्यवहारमाश्रित्यवर्त्तते तस्मादेतदुभयंव्यावहारिकं नतुपारमार्थिकंप्रातिभा
 सिकंच । एवंजीवजगतोर्मायिकत्वंसाक्षिणोर्जीवजगदधिष्ठानत्वंमुखतएवब्रह्म
 ण्यवस्थितामायेत्यस्मिन्श्लोकेदर्शितं अस्मिन्श्लोकेतयोर्मुखतोव्यावहारिकत्व
 कथनद्वारामिथ्यात्वंदर्शितं अधिष्ठानानन्यत्वमधिष्ठानावशेषत्वंचार्थात्सूचि
 तं ॥ ३७ ॥ एवंब्रह्मण्यवस्थितेत्यादिभिस्त्रिभिः श्लोकैः प्रदर्शितमर्थस्वमंजी
 वजगदवलंबनेनदृढीकरिष्यामीत्यभिप्रायेणस्वमंजीवजगतोर्निद्राकार्यत्वंदर्शय
 ति । चिदाभासीत्येतेति ।

चिदाभासस्थितानिद्राविशेषावृत्तिरूपिणी ।

आवृत्त्वजीवजगतीपूर्वमूत्तेनतु कल्पयेत् ॥ ३८ ॥

व्यावहारिकजीवाख्यचिदाभासाश्रयावृत्तिविक्षेपात्मिकातमोरूपाप्राप्तिद्वारा
 निद्रावरणशक्त्याकरणपूर्वव्यावहारिकजीवजगती आवृत्त्यततोनिद्राश्रयत्वे
 नमिद्रावृत्तिश्चिदाभासस्वरूपेजाग्रत्प्रपंचसंस्कारसहितेदेहस्थान्तर्नाडीमध्ये

स्थितेस्मिन्निद्रावच्छिन्नविदाभासाकारेविक्षेपशक्त्याकारेण नूत्नेनूतनेजीवज
गतीकल्पयेत् । पूर्वनूतनजीवजगतोर्व्याहारिकप्रातिभासिकत्ववैलक्षण्यक्षे
तनार्थस्तुशब्दः । यथानिद्राविदाभासाश्रयातथाभासापिब्रह्माश्रयायथानिद्रा
वृत्तिविक्षेपाख्याशीकृष्टयात्मिका तथाभासापिप्राप्तिद्वयात्मिका । यथास्वप्न
जीवजगतोर्निद्राकार्यत्वं तथाव्यावहारिकजीवजगतोरपिप्रायाकार्यत्वं । यथानि
द्रावच्छिन्नविदाभासाकारस्यस्वप्नजीवजगदधिष्ठानत्वं तथाभासावच्छिन्नस्य
क्षयाख्यब्रह्माकारस्यापिव्यावहारिकजीवजगदधिष्ठानत्वंस्यात् तस्माद्ब्रह्म
ण्यवस्थितामायेत्यनेन श्लोकेन प्रदर्शितेर्षेविप्रतिपत्तिहेतुः कोपिनस्तीत्यभिप्रा
यः ॥ ३८ ॥ तुशब्देनद्योतितंवैलक्षण्यं स्पष्टयति । प्रतीतिकालश्चति ।

प्रतीतिकालएवैतेस्थितत्वात्प्रातिभासिके ॥

नहिस्वप्नप्रबुद्धस्यपुनःस्वप्नेस्थितिस्तयोः ॥ ३९ ॥

प्रतीत्यनंतरंकालस्थितिनिषेधयत्येवकारः । प्रतीतिकालएववर्तमानत्वादे
तेस्वप्नजीवजगतीप्रातिभासिकइत्युच्यते । इममेवार्थव्यतिरेकमुल्लेखदृष्टयन्नि
महीति । एकस्मिन्दिनेस्वप्नं दृष्ट्वा तस्मात्प्रबुद्धस्यदिनांतरदृश्यमानेस्वप्नेपूर्वदिन
स्वप्नसंबन्धिर्जीवजगतोरवस्थितिर्नास्ति यस्मात्तस्मात्तेप्रातिभासिकएव न तु
व्यावहारिके । पारमार्थिकत्वशंकैवनास्ति । अनयो रनेन प्रातिभासिकत्व
कथनेनस्वप्नजीवजगतोः प्रतीतिकालएवस्थितत्वात् पुनः स्वप्नेस्थित्यभावाच्च
मिथ्यात्वं तथाव्यावहारिकजीवजगतोरपिअनादिकालमारभ्यमोक्षात्पूर्वस्थि
तत्वात् ततः परमभावाच्चमिथ्यात्वं तस्मादनादिकालमारभ्येति अनेन श्लोके
न प्रदर्शितेर्षेविप्रतिपत्त्यवकाशोनास्तीत्यभिप्रायः ॥ ३९ ॥ एवंस्वप्नजीव
जगत्दृष्टान्तनसंक्षेपेण प्रदर्शितं व्यावहारिकजीवजगतीमिथ्यात्वं पुनः स्वप्न
दृष्टान्तमवलंब्य श्लोकत्रयेण दृढयतुं दृष्टान्तभूतयोः स्वप्नजीवजगतोर्निमित्तात्वं
तावददर्शयति । प्रातिभासिकजीवजगतीति ।

प्रातिभासिकजीवीयस्तज्जगत्प्रातिभासिकं ।

वास्तवंमन्यतेन्यस्तुमिथ्येतिव्यावहारिकः ॥ ४० ॥

स्वप्नकल्पितप्रातिभासीकाख्योयोजीवः सः स्वप्नकल्पितप्रातिभासिकाख्यं
सज्जगद्वास्तवंमन्यतेसत्यमित्यवगच्छति नतुमिथ्येति । स्वस्ययावदवस्थानंता
वत्तस्याप्यवस्थितत्वात् । अन्योन्यपक्षव्यावृत्त्यर्थस्तुशब्दः । प्रातिभासिकादन्यो
व्यावहारिकाख्योजीवस्तत्प्रातिभासिकंजगच्चतद्दृष्टारं प्रातिभासिकंजीवंचमि
थ्येतिमन्यते नतुवास्तवमिति । स्वप्नात्पूर्वस्वप्नानंतरंप्रबोधेचतयोद्यमयोरप्यव
स्थानाभावादितिभावः ॥ ४० ॥ दृष्टतिनप्रदर्शितंन्यायंदाष्टांतिकेयोज
यति । व्यावहारिकेति ।

व्यावहारिकजीवोयस्तज्जगद्वावहारिकं ।

संप्रत्येतिमिथ्येतिमन्यतेपारमार्थिकः ॥ ४१ ॥

उक्तलक्षणोयव्यावहारिकजीवः समायाकल्पितंतद्व्यावहारिकंजगत्स
मंप्रत्येति वास्तवमित्यवगच्छति नतुमिथ्येति । स्वस्ययावदवस्थानंतावत्तस्या
प्यवस्थितत्वात् । तस्मादन्यः पारमार्थिकजीवः तद्व्यावहारिकंजगच्चतद्दृष्टा
रंचिदाभासंचमिथ्येतिमन्यते तदुभयमसत्यमित्यवगच्छति नतुसत्यमिति । नि
त्यप्रलयाख्यसुषुप्तीतयोरनवस्थानस्यानुभवसिद्धत्वात् । नाप्तदासीनोसदासी
दित्यादिश्रुत्यनुसारेणानादित्वेपिगताः कलाइत्यादिश्रुत्यनुसारेणवर्तमानदे
हेराह्यलक्षणविदेहकैवल्यदशायांतयोः प्रतीतेरप्यासंतिकनाशस्यनिश्चि
तत्वात् । श्रुत्याचार्यानुभववशात् स्वभावसिद्धेर्ब्रह्मात्मत्वेसाक्षात्कृतेसतिभावि
देहेराह्यलक्षणजीवन्मुक्तिदशायांतयोर्व्यावहारिकजीवजगतोः कादाचित्क
प्रतिसद्भावेपितयोः सत्तासंतिकनाशस्यश्रुतियुक्तबनुभवसिद्धत्वाच्च । तस्मा
त्प्रातिभासिक जीवजगतीययामिथ्याभूते तथाव्यावहारिकजीवजगतीयचमि
थ्यस्वरूपेइतिभावः ॥ ४१ ॥ मिथ्येतिमन्यतेपारमार्थिकइत्येतावताग्रथेन
प्रतिपादितमर्थपुनर्दृढयति । पारमार्थिकेति ।

पारमार्थिकजीवस्तुब्रह्मैक्यंपारमार्थिकं ।

प्रत्येतिवीक्षतेनान्यद्दीक्षतेत्वनृतात्मना ॥ ४२ ॥

अवधारणवाचकौतुशब्दौ । पारमार्थिकोजीवः साक्षात्परमात्मस्वरूपे

वर्त्तमानदेहराहिलक्षणविदेहकैवल्यप्राप्तिपर्यंतब्रह्मचिच्छब्दलक्ष्यं साक्षि
स्वगतादिभेदरहितबंधमोक्षादिव्यवहारार्तोतं साक्षिदानंदलक्षणं स्वस्वरूपब्रह्म
न्यमनेपारमार्थिकमित्यवगच्छति। नान्वद्दीक्षते यन्नान्यत्पश्याति यत्रत्वस्यसर्व
मात्मैवाभूदिसादिश्रुतेः। वीक्षतेत्वनृतात्मनाप्रबलप्रारब्धवशात्स्वरूपावस्थाना
न्निदाभासाकारेणव्युत्थितः सनूकदाचिज्जीवजगदादिकंयद्यपिवीक्षतेतथापि
मिथ्यात्वेनैवपश्यति नतुसत्यत्वेनेत्यमवेतात्पर्यार्थः ॥ ४२ ॥ एवंप्रातिभासि
कजीवजगदृष्टान्तेनव्यावहारिकजीवजगतोर्मार्थाकार्यत्वं भवतएवचमिथ्यात्वंच
दृढीकृत्येदानींदृष्टान्तभूतयोर्जीवजगतोरधिष्ठानविदाभासानन्यत्वंतन्मात्रेणाव
शेषत्वंचप्रसिद्धमपिपुनरपिबाह्यदृष्टान्तेनदृढीकृत्येतेनबाह्याभ्यंतरदृष्टान्तद्वयेना
पिव्यावहारिकजीवजगतोरधिष्ठानभूतसाक्ष्यनन्यत्वंतन्मात्रेणावशेषत्वंचदृढ
यितुमारोपिताकारस्याधिष्ठानानन्यत्वेबाह्यदृष्टान्तं तावददर्शयति । माधुर्यं
मिति ।

माधुर्यद्रवशैत्यादिनीरधर्मास्तरंगके ।

अनुगम्याथतन्निष्ठेफेनेप्यनुगतायथा ॥ ४३ ॥

यथादृष्टान्तेमाधुर्यं च द्रवत्वंचशैल्यं च माधुर्यद्रवशैत्यादिनीरधर्माः जल
गुणाः जलस्योपरिवातवशात्तरंगेउत्पन्नेसतिजलविवर्त्तत्वेनजलनिष्ठेतस्मिन्त
रंगे अनुगम्याथ तरंगोप्तत्वनंतरंतरंगविवर्त्तत्वेनतरंगनिष्ठेफेनेप्यनुगताः। जलं
तरंगः केनहति भेदव्यवहारे विद्यमानेपिजलादीनामाधुर्यद्रवशैल्यव्यतिरेकेण
स्वरूपाभावतयात्वेषांमाधुर्यद्रवशैल्यात्मकत्वात् पूर्वपूर्वाधिष्ठानस्यैवउत्तरीत्तर
व्यावृत्ताकारेणविवर्त्तमानत्वात् उत्तरोत्तरकार्यस्यपूर्वाधिष्ठानानन्यत्वंप्रद
क्षितमनेनश्लोकेन ॥ ४३ ॥ एवमारोपिताकारस्याधिष्ठानानन्यत्वंबाह्यदृ
ष्टान्तेनदर्शयित्वातमेवन्यायंदाष्टान्तिकेयोजयति । साक्षिस्थाइति ।

साक्षिस्थाःसाक्षिदानंदाःसंबंधाव्यावहारिके ।

तद्वारेणानुगच्छंतितथैवप्रातिभासिके ॥ ४४ ॥

यथादृष्टान्ते तथादाष्टान्तिकेपि ब्रह्मस्वरूपेसाक्षिणिस्थिताःस्वरूपलक्षणश

द्रवाध्याः सत्यज्ञानानंदाः साक्षिणः तर्गजलगुणानांसंबंधवत् व्यावहारिकजीवजगतोः संबधात् व्यावहारिकजीवजगद्व्यवधानेन प्रातिभासिकजीवजगतोऽप्यनुवृत्ता भवति । व्यावहारिकः प्रातिभासिक इत्येतौ व्यावहारिकजीवजगतोरप्युपलक्षणौ । जीवयोस्तत्तज्जगदंतः प्रातिवेन तत्तज्जगद्व्यतिरेकेणामावात् । साक्षिस्था इत्याधाराधेयभावो गुणगुणिभावश्चराहोः शिर इति षडौषचारिकः । प्रातिभासिकजीवजगतोऽधिदामासविवर्तकत्वेऽस्वभावतः प्रसिद्धे पितरंगस्थानीयचिदाभासस्थाः साक्षिदानंदा एव फेनस्थानीयप्रातिभासेकजीवजगतोरप्यनुगता इति । पुनरप्येवं निश्चिते साति यथा तयोः प्रातिभासिकजीवजगतोऽधिदामासानन्यत्वं यथा बाजलस्थमाधुर्यादीनामेवतरंगेऽप्यनुगतत्वेन तरंगस्थजलानन्यत्वं तथा जलस्थानीये साक्षिणि स्थितानां माधुर्यादिस्थानीयानां साक्षिदानंदानामेवतरंगस्थानीययोऽधिदामासजगतोरप्यनुगतत्वेन तयोः ब्रह्मभूतसाक्ष्यनन्यत्वं सिद्धमिति भावः । एकमेवात्मानं तज्जगद्व्यजाग्रत्स्वप्नसुषुप्तिषु स्थानत्रयव्यतीतस्य पुनर्जन्मन विद्यते इत्यादि श्रुतेः ॥ ४४ ॥ एवं व्यावहारिकजीवजगतोरधिष्ठानभूतसाक्ष्यनन्यत्वं दृष्टान्तमुखेन दर्शयित्वा तदेव पुनरधिष्ठानावशेषत्वेन दृढयितुं पूर्वोक्तमेव दृष्टान्तं दर्शयति । लय इति ।

लये फेनस्य तद्धर्माद्रवाद्याः स्युस्तरंगके ।

तस्यापि विलयेन निरोतिष्ठते ते यथा पुरा ॥ ४५ ॥

तरंगविवर्तस्य फेनस्य नाशो सति तत्फेनधर्माः द्रवमाधुर्यशैत्याख्याः फेनाधिष्ठाने तरंगे भवति जलविवर्तस्य तरंगस्यापि नाशे सत्येते द्रवाद्यास्तरंगफेनाद्युत्पत्तेः पूर्ववथा सर्वाधिष्ठानेन निरोतिष्ठति तथा प्रतिष्ठंते एवं कालत्रयेऽपि नीरस्य विद्यमानत्वात् तरंगफेनयोरविद्यमानत्वानीरजत्वनीरस्थत्वानीरलयत्वाच्च नीरव्यतिरेकेण तरंगफेनौ नस्त इत्यर्थः ॥ ४५ ॥ दृष्टान्तसिद्धमर्थं दार्ष्टान्तिके योजयति । प्रातिभासिकोति ।

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके ।

तल्लये साक्षिदानंदाः पर्यवस्यन्ति साक्षिणि ॥ ४६ ॥

अत्रापि प्रातिभासिकजीवजगतोर्ल्येसतितत्रस्थिताः सच्चिदानंदाः जाग्रत्प्र-
 मंचसंस्कारसाहितेचिदाभासेभवन्ति। अत्रापितल्लयेतज्जगतोप्युपलक्षणं। नित्यनै-
 मिक्तिकप्राकृतायांतिकाख्येषुप्रलयेषुव्यावहारिकजीवजमतोर्ल्येसति तत्र
 स्थिताः सच्चिदानंदाः सर्वाधिष्ठानभूतेसाक्षिण्येवपर्यवस्यांतीनेष्टांप्राप्नुवन्ति ।
 तस्याप्यधिष्ठानभूतस्यकस्यचिद्वस्तुनोभावात् । एवंसाक्षिणः कालत्रयेपिसह-
 षत्वाब्दावहारिकजीवजगदादेःसृष्टेःपूर्वप्रलयानंतरंचाविद्यमानत्वात्तज्जत्वात्
 तत्रस्थितत्वात्तल्लयत्वाच्च तल्लक्ष्यब्रह्माभिन्नसाक्षिव्यतिरेकेणव्यावहारिकजी-
 वजगदादिर्नास्त्येवेत्यर्थः। चोरव्याघ्रादीनामभिमुखागमनेनप्रातिभासिकजीव-
 कर्त्तृकेनतद्दर्शनेननिद्रावच्छिन्नचिदाभासस्यैवनिद्राश्रयभूतेनचिदाभासेनैक-
 विषयेजागरणाख्येप्रबोधेजातेसतिदिनांतरेविद्यमानप्रातिभासिकजीवसृष्ट्या
 स्वरूपभूतचिदाभासाज्ञानपूर्वकसमस्तसंसारेविद्यमानेपिवर्त्तमानदिनेचोरव्या-
 घ्रादिदर्शनेनप्रबुद्धः प्रातिभासिकजीवस्वरूपदृष्ट्याशक्तिद्वयात्मकानिद्रायांतै-
 कनाशान्निद्राभयावच्छिन्नादिविभागरहितेएकरूपेचिदाभासेमृगुपतनादिकं
 तैवस्वनाशेनचिदाभाससंपदंप्राप्नुमिच्छयाप्रातिभासिकभोग्यरूपसमस्तप्रपंचे-
 नसहस्रान्तिकनाशंयथाप्राप्नोतितथाव्यावहारिकजीवेपिव्यावहारिकांतरदृष्ट्या
 स्वरूपभूतप्रत्यगभिन्नसच्चिदानंदलक्षणब्रह्मज्ञानमूलसमस्तसंसारेविद्यमाने
 षिचोरव्याघ्राद्याभिमुख्यागमनस्थानीयेनश्रुत्याचार्यानुग्रहेणप्रातिभासिकजी-
 वकर्त्तृकतद्दर्शनस्थानीयेनस्वकर्त्तृकश्रवणाद्यनुष्ठानेननिद्रावच्छिन्नचिदाभास-
 स्थानीयस्यमायावच्छिन्नस्यस्वभावतो नविच्छिनस्यब्रह्मरूपस्यसाक्षिणएकनिद्राश्र-
 यभूतचिदाभासस्थानीयेनपूर्णेनब्रह्मणैक्यविषयेब्रह्मविद्याख्येप्रबोधेजातेसति
 स्वदृष्ट्याशक्तिद्वयात्मकमायायांतिकनाशान्मायाश्रयावच्छिन्नादिविभागरहि-
 तेअतएवस्वगतादिभेदविविजितसच्चिदानंदलक्षणेब्रह्मात्मनि देवत्वकामनया
 मिप्रतिष्ठेवसाक्षित्वमात्रप्रवेशेप्रांश्याब्रह्मसाक्षात्कारकालमारभ्य वर्त्तमानदेह-
 राहित्यलक्षणविदेहकैत्रम्यप्राप्तिपर्यंतंव्यावहारिकभोग्यरूपसमस्तप्रपंचेनसह-
 शनैःशनैनंशियाति आस्यंतिकलयंप्राप्नोति । देवत्वकामाभोग्यादौप्रविशंति

मथातथा साक्षित्वेनावशेषावस्वविनाशसंवाञ्छति यावत्स्वदेहदाहः स्यान्
 रत्वेनैवमुंचति यावदारब्धदेहः स्यान्नाभासत्वविमोचनं इति तैरेव लुप्तिदोषाख्ये
 ग्रंथे उपपत्त्या सह प्रदर्शितत्वात् । तस्मादस्य चिदाभासस्य भ्रांतिविवेकौ नित्यमुक्ते
 साक्षिण्यस्य स्तौनवास्तवावित्येतच्चैरेव भारती तीर्थगुह्यभिरूपानिषत्संक्षेपवार्तिके
 सम्यक्निरूपितं । बोधात्पुरातुचिद्भ्रांत्यामग्नोभोक्तृरिशोचति साभ्रांतिभोक्तृनिष्ठै
 वतद्विवेकोपि भोक्तृगः भोगावांतरभेदो हि भ्रांतिद्वयोधकाबुभौ इतरारोपित
 त्वाच्च चिदस्य स्तौनवास्तवाविति । अस्य साक्षिणः साक्षित्वं साक्ष्यपेक्षं न तु वास्तवमि
 येतदपि अद्वैतमकरंदकरिर्निरूपितं चैत्योपरागरूपमेषाक्षितापि न तात्त्विको
 उपलक्षणमेवेत्यंति स्तरंगचिदंबुधेरिति । चैत्यजडपदार्थः । यस्मादेवं तस्मात्स्वा
 बहारिकदृष्ट्यनुसारेण मायाश्रयत्वं मायाहंकाराभ्यामवच्छिन्नत्वं अंतःकरणे प्रति
 विंबितचिदाभासाकारेण कर्तृत्वभोक्तृत्वादिरूपसंसारित्वं ब्रह्मैवेदमग्र आसीत् त
 दात्मानमेव वेदाहं ब्रह्मास्मीति श्रुत्यनुसारेण ब्रह्मसाक्षात्कर्तृत्वजीवन्मुक्तत्वं च
 विदेहमुक्तत्वं च निरोधो न चोत्पत्तिर्न वद्धो न च साधकः न मुमुक्षुर्न वैमुक्त इत्येषा
 परमार्थतेत्यादि श्रुतिप्रामाण्यात् । परमार्थदृष्ट्यनुसारेण मायाश्रयत्वादि विदे
 हमुक्तिपर्यंतसमस्तव्यवहारातीतत्वं च प्रत्यगभिन्नस्य सच्चिदानंदलक्षणस्या
 द्वितीयस्यावाङ्मनसगोचरस्य ब्रह्मण एवोपपद्यते अतएव मोक्षशास्त्रस्यापि
 साफल्यदितीत्ययमेवास्य प्रकरणस्य समस्तवेदांतशास्त्रस्य महातात्पर्यत्वेनापि
 ण्डीकृतोर्थः तस्मात्सर्वमनवद्यामिति ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमदानंदभारतीतीर्थमुनि
 वर्यशिष्यब्रह्मानंदभारतीतीर्थप्रकृतावाक्यसुधाटीकासंपूर्णा ॥



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