

Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

RAW cotton, leather and other goods are sent over from India to the West and are worked up there, put in their presses and given a fine polish, in which state they are returned to India neatly packed. The people in India stand with their mouths wide agape at the sight of these things in their metamorphosed condition, and pay fancy prices for them, utterly unconscious that if they only were to take a little trouble with their own articles, they would be able to produce the same things at a far cheaper rate in their own country, and that, if they were to work themselves, it would redound to their own national glory. Similarly, unless our whole block of spiritual knowledge is taken over to the West, translated, and put into their presses of science and recast with the addition of the modern polish, it is almost a certainty that our lethargic Hindûs, to judge from their present attitude, will not think over and work out for themselves their spiritual knowledge in the new mould and thus retrieve their national spiritual glory.

Vasudevamanana is considered by the Pandits in Southern India as the standard compendium on Advaita philosophy. Its age is uncertain, and the people say it is a Prâchîna Grantha, or an archaic work. The author's life, as usual with other Vedântin writers in India, is lost in obscurity, inasmuch as, in writing a work, they were prompted by the altruistic desire of promoting the interests of humanity, and not by the desire of benefiting their own selves. This work, though called the "Meditations of Vasudeva," the Ascetic, is really the meditations *upon* Vasudeva, the Higher Self. The author's name would not have been given out to the world but for the fact that some of his disciples, most probably, inserted two lines in the book to the effect that the work was written by one Vasudeva, the Ascetic.

From a perusal of this work it will be seen that the author mentions only three Avasthâs or states, viz., Jagrat or Waking, Svapna or Dreaming, and Sushupti or Dreamless Sleeping, and not Turiya the Fourth. Was the author, who displays a very vigorous intellect throughout the whole work, ignorant of this fourth state which is mentioned in many *Upanishads*, or did he not think it right to bring that state into this rudimentary work? We certainly incline to the latter opinion.

According to our author's way of handling the subject it is clear that he has been putting all propositions that could possibly be adduced in the three crucibles of perception, logic and testimony, and arguing the pros and cons of the same, through which he has arrived at some conclusions.

This Turiya, or fourth state, cannot be brought under these three tests, for it is an enigma to all except the Illuminati. Hence our author was not, we think, able to bring under the proof of perception or experience this fourth state, and consequently in this elementary treatise does not give out the subtle distinction between Paramâtmâ and Parabrahman as treated of by the late T. Subba Row. These two words are used by our author as synonymous with Spirit *par excellence*. T. Subba Row, in his learned *Bhagavad Gîtâ* lectures, has postulated three eternal principles in the fourth state: viz., Mûlaprakriti; the Logos, or Īshvara, or Nârâyana; and the Light from the Logos, or Daiviprakriti, or Fohat. He also states that Nirvâna, or Moksha, is attained by merging into the Logos, which, as he says, has the veil of Mûlaprakriti between it and Parabrahman.

But the Brâhmans in Southern India are loth to accede to this proposition in the light of this and other authorities, on the ground that there can be no Mâyâ in Nirvâna, whereas, according to T. Subba Row, there is Mûlaprakriti in that state which they consider to be Mâyâ.

To this we reply, Mâyâ is not Mûlaprakriti itself, and is only a Sattvic emanation of it, being called by Sâṅkhya writers Mahat, a stage lower down than Mûlaprakriti. In other words, Mûlaprakriti is the noumenon, Mâyâ or Mahat being the phenomenon. Though in Nirvâna there is the veil of Mûlaprakriti, yet it is, as it were, a stepping-stone to Brahman, the pure Spirit, which is called by the Buddhistic writers, Para-Nirvâna. It is this Mûlaprakriti or Ajñâna, which is defined by our author as indescribable, as being neither Sat nor Asat, nor a commingling of both; as being neither different from Âtmâ (Spirit) nor non-different from it, nor a mixture of both, and so on. The author differentiates it from Brahman by the fact of its extinction or end through one's Jñâna, or Spiritual Wisdom, and not otherwise, though it may exist to others and though it may be beginningless. Again, how are we to bridge over Turiya, or the fourth state, as mentioned in *Mândukya* and other *Upanishads*? We think the fairest interpretation that can be suggested, so far as this work is concerned, is that the author in beginning with Brahman, or Spirit, began with Daiviprakriti, or the Light of the Logos. Moreover, we think the author has also introduced these three principles in this work through the words Sat, Chit and Ananda. They correspond respectively with Mûlaprakriti, Logos and the Light of the Logos. Sat, Chit and Ânanda have each the attributes of the other two, as they are indivisible. Hence Ânanda

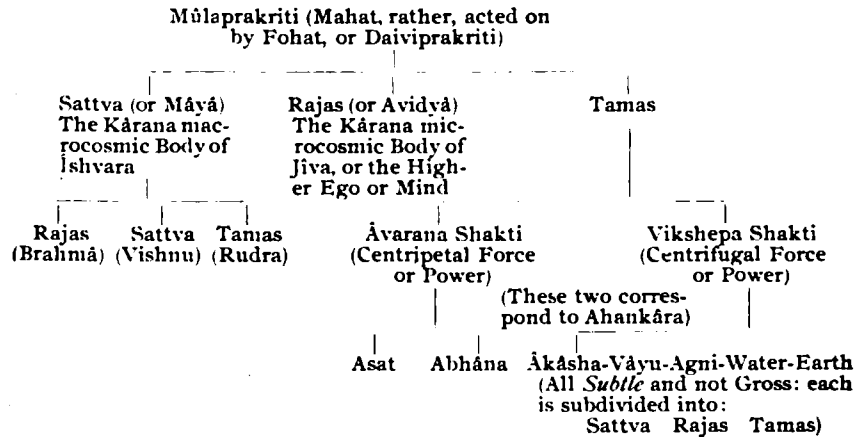
or Daiviprakriti is Sachchidânanda. Hence another argument suggests itself. Brahman is said to be above all attributes, name, form, etc. If so, where is the propriety of calling it Sachchidânanda? As regards Moksha, or Nirvâna, itself, what we mean by the term, according to its derivation, is a release from rebirths. Even if the veil of Mûlaprakriti is attendant on the state of Paramâtmâ, or the fourth state, it relieves one from rebirths or mundane existence. Then, again, why should the one Parabrahman be called by different names in Sanskrit, such as Paramâtmâ, Pratyagâtmâ, Kûtastha, and countless others, unless it is that there are some differences in their meaning? On the contrary, we may quote the authority of the *Sarvasâra Upanishad*, which, though not considered as high an authority as the *Dasha Upanishads* (which, by the way, are not against this view), is nevertheless an authority. In it these different words are defined as conveying different meanings. There are other *Upanishads*, too, confirming this point, and had it not been for the fact that there is a divergence of opinion between T. Subba Row and the Pandits here, we should not have entered on this controversy.

Finally, the translators hope that the public will forgive any errors that may have crept into their version, and believe that they are solely actuated by a desire to benefit humanity through their labours.

CONTENTS.

ADHYÂYA	I.	Evolution from Spirit down to Gross Matter.
"	II.	Qualifications for a Student of Vedânta, or Chelâ.
"	III.	The Distinction between Âtmâ, or Spirit, and Non-Âtmâ, or Matter.
"	IV.	The Genesis of Pain for Jîva, or the Spirit in us; the Tracing of it to its Cause, the Possession of Body, which again is engendered by its Cause, Karma.
"	V.	What is Karma? The different Kinds of Karma.
"	VI.	The Disquisition on Râga and other Desires (which are the Cause of Karma): Abhimâna (the identification of Self with all objects, which is the Cause of the Desires): Aviveka (Non-Discrimination, or Ignorance of Spirit and Non-Spirit): and Ajñâna the Cause of the last.
"	VII.	The Four-fold Aspect of Âtmâ.
"	VIII.	Âtmâ has not the Characteristics of the Three Bodies.
"	IX.	Âtmâ is a Witness to the Three States of Consciousness.
"	X.	Âtmâ is other than the Five Koshas (or Sheaths).
"	XI.	Âtmâ has the Characteristics of Sat (Be-ness), Chit (Consciousness), and Ânanda (Bliss).
"	XII.	Dialogue between the Guru and the Disciple as to the final Mysteries.

TABLE
OF
THE ORDER OF EVOLUTION.



Sattva collectively forms the Antahkarana, or lower mind, which includes under it *four* divisions, viz., Manas, Buddhi, Ahankāra and Chitta; or *two*, as in the text;

separately, forms the ear and the other four organs of sense.

Rajas collectively forms the Prāṇas, which are again divided into five among themselves;

separately, forms the hands and other organs of action.

All these, seventeen in number, form the *Subtle Body*.

[According to one *Upanishad*, however, instead of the collective and separate divisions of Sattva and Rajas, four parts and one part are taken from the two divisions in Sattva and Rajas.]

Tamas of the five Subtle Elements, Ākāsha, Vāyu, Agni, Water, Earth, forms the five Gross Elements. Gross Ākāsha = $\frac{1}{4}$ of Ākāsha + $\frac{1}{4}$ of each of the other four, and so on for the other Elements.

Thus is evolved the World and *Gross Body*.



THE MEDITATIONS OF VASUDEVA;

OR,

VASUDEVAMANANA.

Om! Prostrations to Śrīmat Śaṅkarācārya, the master of all Occult works, the cognizer of the non-duality of Atmā (the Self) which is pure Sattva, and the Guru who has expounded the Vedāntas.

I salute Nārāyaṇa who incarnated in the form of a spiritual Guru (of Vedavyāsa) to gladden the hearts of sages in this world, who is the store-house of mercy, and who removes the sins of his devotees.

I now give out a brief exposition of a work called Manana (Meditations), given out at great length by the reverend sage Vasudeva, for the edification of the ignorant, and for the improvement of my own

spiritual wisdom. May Lord Krishna, the young Gopâla (Shepherd¹), be by me now to bless and help me in this work!

VARUNAKA I.

Om! Of the four objects of human aspiration, viz., Dharma (the fulfilment of duty), Artha (the acquisition of property), Kâma (the gratification of desires) and Moksha (emancipation), the last is the most important, as it is unaffected by the three periods of time. In this connection the Shruti (*Veda*) says, "He is never born again. He is never born again." But the other three are not so, since they are only ephemeral. Says the Shruti: "As the terrestrial things obtained through Karma in this world perish, so also perish the objects in the other (higher) world which are obtained through meritorious actions." It is only through Brahmajñâna (Divine Wisdom) that salvation is attained. Here we may refer to the following passages of the Shrutis: "Whoever knows him thus overcomes death. There is no other road to emancipation." Again: "One who knows Brahman attains the highest object of human aspiration (viz., salvation). That Brahman should be cognized through Adhyâropa (illusory attribution) and Apavâda (withdrawal of such a false conception)."

With reference to this the following are the texts of the Shrutis: "Tattva (being) should be arrived at through a knowledge of Adhyâropa and Apavâda." "Salvation is not obtained through Karma, progeny or wealth; but some have attained it through Sannyâsa (renunciation)." Therefore it is quite necessary that aspirants for spiritual emancipation should clearly understand the true nature of Adhyâropa and Apavâda.

What is meant by Adhyâropa? It is the illusory attribution (or placing) of the universe in Atmâ which has no universe (in it), like the misconception of silver in mother of pearl, or of a snake in a rope, or of a man in a log of wood. This misconception is generated through the ignorance of the true nature of Atmâ. This Ajñâna (non-wisdom or ignorance) goes by several names, such as Avidyâ (nescience), Tamas (darkness), Moha (illusion), Mûlaprakriti, Pradhâna (the chief or first), Gunasâmya (equilibrated state of Gunas), Avyakta (the unmanifested), and Mâyâ. Mûlaprakriti is that which is a compound of Sattva, Rajas and Tamas Gunas (or attributes) like a three-stranded rope of white, red and black colours. This state of equilibrium of the three Gunas is called Pralaya (universal deluge or dissolution) or Mahâ-Sushupti (the great dreamless sleeping state). It is (in Pralaya), before the evolution of this universe, that many myriads of Jîvas (Egos) remain absorbed in Mûlaprakriti with all their Karmic affinities, like particles of gold that stick to a ball of wax. It is called Mahâ-Sushupti inasmuch as this state of all Egos is experienced by indivi-

¹ The previous passage shows that this work has been given out in book form not by Vasudeva, the Ascetic, himself, but by another, perhaps one of his disciples. Krishna is the Higher Self who is in all and tends them, like a shepherd.

dual persons in their everyday Sushupti (dreamless sleeping state). Then Mûlaprakriti, through the ripening of the Karmic affinities of Egos assumes the names of Mâyâ, Avidyâ and Tâmasî. Among these, the first (Mâyâ) is distinguished by an excess of pure Sattva Guna. The Absolute consciousness of Brahman which is before evolution, having reflected itself in Mâyâ, assumes the name of Îshvara (the Lord). He (Îshvara) goes also by the name of Avyâkṛita (the actionless) and Antaryâmin (that which is latent in all). He alone is the cause of the evolution of this universe. Then having commingled himself with Tâmasî through the all-full Absolute Consciousness, he becomes the material cause of this universe as the spider¹ is of the web it weaves. Thus through the influence of his Upâdhi (vehicle), (viz., Tâmasî) he becomes the material cause of the universe; and through the influence of his own Self he becomes its instrumental cause. Then Îshvara created the universe thus. The above-mentioned Avidyâ (the second) is various and multiform; therefore are beyond number the Jivas (Egos) possessing consciousness that are reflected in Avidyâ (like one appearing as many in many glasses). Therefore Avidyâ which is segregate and Mûlaprikriti (or Mâyâ) which is collective, form the Kârana (Causal) Bodies of Jivas (the immortal Egos or Higher Minds) and Îshvara (the Lord) respectively. It is in these Kârana Bodies that Jivas and Îshvara experience the Sushupti (or dreamless sleeping) state. It is this body that forms the Ânandamaya Sheath (of the five sheaths). Thus is the Kârana (Causal) Evolution.

Then we proceed to describe the evolution of the Subtle Universe. Through the influence of Îshvara, Tamoguna (or Tâmasî) became divided into two, viz., Âvarana Shakti (centripetal force) and Vikshepa Shakti (centrifugal force). Vikshepa Shakti evolved into the subtle Âkâsha. Then Âkâsha produced Vâyû (Air); Vâyû, Fire; Fire, Water, and Water, Earth (Prithivî). These five (subtle and not gross as on earth) Elements go by the names of the Subtle, the Indivisibles and Tanmâtras (Rudimentary Substances). From Âjñâna (or Mûlaprakriti) which is the cause of the aforesaid five Subtle Elements, have sprung the three attributes Sattva, Rajas and Tamas (which three divisions are also found in the five Subtle Elements). From the Sattva essence of each of the five Subtle Elements have sprung respectively the five Jñânendriyas (the organs of sense) which are (the subtle) ear, skin, eye, nose and tongue. From the collective² totality of the Sattva essence of the five Subtle Elements have sprung the Antahkaranas (internal organs or the lower mind). The Antahkaranas

¹ Though a spider produces the web from itself, and afterwards manifests itself in it, yet it is distinct from it. So also "by commingling with Tâmasî," it is meant that though Îshvara, like a spider produces Tâmasî (from which the universe springs) from out of itself and commingles with it, nevertheless the former is distinct from the latter.

² There is a different manner of division of this Sattva and Rajas, according to the *Upanishads*, as remarked in the table appended.

are four in number. They are Manas, Buddhi (not the Buddhi of the Seven Principles, as this refers to the *lower* mind), Ahankâra and Chitta. Among them it should be known that Ahankâra should be classed under Buddhi and Chitta under Manas. Similarly out of the Rajas essence of each, of Âkâsha and other Elements, have arisen respectively Karmendriyas (organs of action), viz., Vâk (organ of speech), hands, legs, and the organs of excretion and generation. Then from the collective totality of the Rajas essence of Âkâsha, etc., have arisen Prânas (vital airs). They are five in number, through the differences of Prâna, Apâna, Vyâna, Udâna and Samâna. Thus has arisen a Subtle Body called otherwise Linga Deha, which is composed of the seventeen, viz., the five organs of action, the five organs of sense, the five Prânas and Manas and Buddhi. It is this body which is the medium of enjoyment. In this body there arises the dreaming state for Jivas (Egos) and Îshvara. Vijnânamaya Kosha (sheath), Manomaya sheath and Prânamaya sheath¹ pertain to this body only. Thus is the order of evolution of the Subtle Body.

Now will be described the evolution of the Gross Body.

The indivisible five Subtle Elements, Akâsha and others, which have the preponderance of Tamas (Sattva and Rajas having been given out in the subtle composition) are each divided into two equal parts. With a moiety of one element is combined one-quarter of a moiety of each of the other elements (viz., $\frac{1}{4}$ of the other elements) and thus a fivefold combination takes place in five different ways (constituting the five gross Âkâsha, etc.). Through this process, the quintuplication of the five elements takes place. Out of these five elements have come into existence the Mundane Egg, the fourteen Worlds in it, the four kinds of Gross Bodies and food and other objects of enjoyment. In this Body there arises the waking state for Jivas and Îshvara. This body is called Annamaya Kosha (food-sheath). This is the order of Gross Evolution. The above-mentioned Kârana (Causal), Subtle and Gross Bodies are each macrocosmic (or collective) and microcosmic (segregate). Forest, village, etc., are collective, whilst a tree (in it), a house, etc., (respectively,) are segregate. Similarly all bodies (combined) are macrocosmic whilst each body is microcosmic. He who has the vehicle of the macrocosmic Causal Body (or identifies himself with it) is Îshvara; while he who has the vehicle of the microcosmic Causal Body is Jiva. Through the former he is termed Îshvara, while he is termed Prajña through the latter. Through the macrocosmic Subtle Body he is Hiranyagarbha, while he is Taijasa through the microcosmic Subtle Body. Through the macrocosmic Gross Body he is Vishvânara, while through the microcosmic Gross Body he is termed Vishva. Thus, then, there are manifold differences existing between Jivas and Îshvara. Then this Îshvara, having assumed the forms of

¹ The five sheaths are explained fully later on in the Xth Chapter of this book.

Brahmâ, Vishnu and Rudra, through the medium of Sattva, Rajas and Tamas Gunas, becomes respectively the creator, preserver and destroyer (of the universe). Brahmâ is included in Virât (or Vishvânara), Vishnu in Hiranyagarbha and Rudra in Īshvara. Thus is the origin of the universe. This is the illusory attribution alluded to before. Such are the effects of Vikshepa Shakti.

Now as to the effects of Âvarana Shakti. It is this force which prevents all except Īshvara and Âtmajñânîs (those having wisdom of Âtmâ¹ or "Self") from realizing the differences between Âtmâ and the five sheaths, by enveloping such personages with intense mist. This force is divided into two, Asattva (disbelief in the reality) and Abhâna (agnosticism). The former is the cause of the conception that (Brahman) the reality is not, while the latter is the cause of the conception that the reality is not known. Of the tree of mundane existence it is the effects of Âvarana Shakti that form the root and not those of Vikshepa. And it is this Âvarana Shakti (or individuality) alone that is also the cause of final emancipation. These two kinds of Âvarana Shakti are annihilated by Tattvajñâna (spiritual wisdom derived from the discrimination of Tattvas). Tattvajñâna is of two kinds, the indirect and the direct. Of these, the former is that spiritual wisdom which is obtained through a Guru (spiritual instructor) and Vedântic books. This is what is called Shravana (hearing, or the first stage). Through it Asat-Âvarana, which makes one disbelieve in Brahman the reality, vanishes. Then dawns the belief in the existence of the Real. After the removal of Sanshya (doubt) through Shravana (hearing), of Asambhâvanâ² (impossibility of thought) through Manana (meditation), and Viparitabhâvanâ (false thought) through Nididhyâsana (reflection from all standpoints or Samâdhi), when the firm conception that Brahman is Âtmâ (the Ego) and *vice versa* is as well founded in the hearts of men as the (false) conception that the Body is Âtmâ, then it is called the direct wisdom. This destroys Abhâna-Âvarana, through which the One Reality is not known. Thus through indirect and direct spiritual wisdom, the two Âvarana Powers which make us think that Brahman *is* not and shines not, perish. Then arises the cessation of the pains of the cycle of births and the acquisition of bliss. Thus there are seven stages (viz., Ajñâna, Âvarana, Vikshepa, indirect wisdom, direct wisdom, cessation of pains and unfettered contentment). Therefore Adhyâropa is said to be the illusory attribution of the unreal universe, in that (one) intelligence which is as stainless as Âkâsha.

¹ It may be well to state here once for all that the words Brahman, Âtmâ, Paramâtmâ, Kûtastha, Self, etc., are used in this work as synonyms and mean Spirit. But Īshvara is the reflection of Spirit in Mâyâ, and is the Evolver or Cause of the Universe or Macrocosm, etc. It is Sûtrâtmâ according to T. Subba Row's classification, and not Paramâtmâ.

² These three are explained at length further on in the Vth Chapter of this book. They are the three stages of doubt, 1st, about the non-duality of Brahman; 2nd, about the possibility of the identity of the Egos and the Universe with Brahman; 3rd, about the self-cognition of such an identity though convinced of its possibility.

Now what is Abhavâda? It is the giving up of the conception that the universe is not (really) in Brahman, like the misconception of silver in mother of pearl or of a snake in a rope, and the being firmly convinced of the reality of the cause and not of the effects. From the meaning of the Vedic passages, "That which is not is Mâyâ," and "That which makes (us) know it itself (but is not) is Avidyâ," it is certain that Mâyâ is merely illusory. It is the dictum of Vedânta that whoever after due enquiry becomes conscious of the fact that there is no other reality in the universe than Brahman and that "I" (the Ego) is only that Brahman, he is freed from the trammels of birth.

(To be continued.)

Re-incarnation.

(Continued from page 483, Vol. IX.)

WHAT IT IS THAT REÏNCARNATES. *(Concluded.)*

LET the beginner, then, get firm grip of the idea that the Thinker is the Man, the Individual, the Reïncarnating Ego, and that this Ego seeks to become united to the Divine Monad, while training and purifying the Animal Self to which it is joined during earth-life. United to that Divine Monad, a spark of the Universal Life and inseparable from it, the Thinker becomes the Spiritual Ego, the Divine Man.¹ The Thinker is spoken of sometimes as the vehicle of the Monad, the ethereal encasement, as it were, through which the Monad may act on all planes; hence, we often find Theosophical writers saying that the Triad, or Trinity, in Man, is that which reïncarnates, and the expression, though loose, may pass, if the student remembers that the Monad is Universal, not particular, and that it is only our ignorance which deludes us into separating ourselves from our brothers, and seeing any difference between the Light in one and the Light in another.² The Monad being Universal, and not differing in different persons or individuals, it is really only the Thinker that can in strictness be said to reïncarnate, and it is with this Thinker, as the Individual, that we are concerned.

Now in this Thinker reside all the powers that we class as Mind. In it are Memory, Intuition, Will. It gathers up all the experiences of the earth-lives through which it passes, and stores these accumulated treasures of knowledge, to be transmuted within itself, by its own

¹ *The Seven Principles of Man*, by Annie Besant, p. 60.

² *Ibid.*, p. 68. The relation between the three Higher Principles is clearly explained in this little book, which appeared originally in *Lucifer* as a series of articles, and is supposed to have been studied by the readers of the present series.

Vasudebamānana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 55.)

VARUNAKA II.

OM! In this second chapter are described the four moving considerations of Vedānta. Now what are the four moving considerations? They are the subject, the object, the relationship and the qualified person. What is the subject of Vedānta? It is Brahman. What is its object? Emancipation. What is the relationship? It is that which exists between the described and the describer, or the known and the knower. Who is the qualified person? He is a fit person who is possessed of the undermentioned four qualifications. Just as Brāhmans alone are competent to perform the sacrifice called Brihaspati Savana (Jupiter Sacrifice), and Kshatriyas (or warrior class) alone the sacrifice called Rāja Sūya,¹ so also those alone are competent to study Vedānta who are possessed of the undermentioned four means of salvation. Now what are these four means? They are (1) the discrimination of the real from the non-real; (2) indifference to the fruits of one's actions, both in this world and hereafter; (3) the six, beginning with Sama (mental restraint); (4) an intense longing after emancipation. The first is the knowledge that Brahman alone is real and the universe unreal—which knowledge one derives intuitively after a careful study of the Shrutis (*Vedas*), Smritis, *Purānas* and others. The second is that (practical) indifference generated in one—towards flowers, sandal, women and other objects of enjoyment of this world, as well as celestial nymphs and other objects of enjoyment of the higher world, such as Svarga (Devachan) etc.—who considers them in the same light as the food vomited by a dog, or as human offal or voiding, on account of the ephemeral character of both the above pleasures. The third is the six qualities Sama, Dama, Uparati, Titikshā, Samādhāna and Shraddhā.

(1) What is Sama? It is the not allowing the mind to engage in any act other than Shravana, etc. (listening to or reading the discourse of spirit, etc.), and the concentration of it on Ātmā (the Self), the object of Shravana, etc.

(2) What is Dama? It is the (bodily) subjugation (of the functions) of the organs of sense and action.

(3) What is Uparati? It is Sannyāsa (renunciation), or the doing

¹ This is celebrated by kings to denote their undisputed sovereignty over all others.

of Karmas without any desire for the fruits thereof, or abstention from such Karmas.

(4) What is Titikshâ? It is the patient endurance of, or the bearing with indifference, heat and cold, and such other opposites, which are brought about by the past Karma now undergone in this life.

(5) What is Samâdhâna? It is the (serene) concentration of the mind on such acts as conduce to Shravana and the rest (without letting them wander to objects of desire).

(6) What is Shraddhâ? It is the strong faith in the words of one's Guru and of the Vedântas.

The fourth (or mumukshâ) is that intense desire of one who wishes to give up all objects of desire, in order to liberate himself from the pains of mundane existence, similar to that desire of a person who, being in the midst of his house in conflagration, endeavours to escape from the fire and thus save his body from being burnt, leaving his wife, children, etc., to shift for themselves.

Though some persons in this world possess the first qualification, viz., the discrimination of the real from the non-real, yet for the practical following of it, the second, viz., indifference to the fruits of one's actions, both here and hereafter, is said to be necessary to them. Even with the possession of these two, as some Rishis have anger, etc. (the third, viz.), Sama and other qualities are prescribed. As even with the possession of these three qualifications, Jñâna (divine intuitive wisdom) is not found in those persons who contemplate with devotion on Īshvara, therefore the last, viz., intense desire for salvation, should be developed. A person thus qualified having taken the sacred fuel in his hand in proof of his allegiance (to a Guru) should prostrate himself before a good spiritual teacher, and with reverence and modesty should address him thus: "O Lord! O holy one! O Guru! who is Jiva (the Ego)? Who is Īshvara (the Lord)? Of what nature is the Universe? Whence do these three arise? And how can we get rid of this worldly existence?" In this context the following passages of the Shrutis (*Vedas*) might be quoted. The Brâhman having examined one after another the worlds that are acquired through Karma, becomes disgusted with them. He says: "One cannot be freed from Karma through Karma. To understand it rightly he should approach with the sacred fuel in his hand a Guru, who is well-versed in the *Vedas* and who is a contemplator of Brahman." Also the following lines from the *Bagavad Gîtâ* might be quoted in this connection: "Learn it by prostrations to the Guru, by questioning him and by serving him."

The good Guru, on being interrogated thus by his disciple, should be pleased to explain to him the differences between Jiva, Īshvara and the Universe, differentiated through Sattva, Rajas and Tamas qualities, and should initiate him into the mysteries of the nature of Atmâ as plainly as the fruit Piluluka Euphorbia in the palm of the hand. It

should be borne in mind that these four means of salvation accrue to a person who qualifies himself thus only, after many births, through the ripening of the virtuous actions committed by him during those lives and through the grace of Īshvara. A Guru who thus imparts to his disciple the knowledge of the Spiritual Truths should be considered as Īshvara (the Lord) himself. There is no doubt whatever that he who from the teachings of such a Guru cognizes, after full enquiry, the identity of Jiva (the Ego) and Īshvara (the Lord) is an emancipated person.

VARUNAKA III.

What is this Universe composed of? *Ātmā* (Spirit or Self) and Non-*Ātmā* (Matter). No doubt need be entertained as to *Ātmā* being *in* the universe, when, in fact, it is *above*¹ it. As the Universe is composed of (objects of) consciousness and non-consciousness (mixed together), as *Ātmā* is consciousness itself, and as without *Ātmā* the Universe does not exist, therefore existence must be predicated of *Ātmā* as being *in* the Universe.

Then what is meant by (objects of) consciousness and non-consciousness? All these objects that have locomotion are of the former class, while those that are fixed are of the latter class. While these two are several and many, how can the universe be said to be twofold (only)? Because Non-*Ātmā* is one only; but then it manifests itself as many through its effects. So also *Ātmā* is one; but it manifests itself as many *Jivas* (Egos), and many *Īshvaras* (Lords) through the vehicle of the effects of Non-*Ātmā*. Then comes the question: how is it that the one *Īshvara* appears as many like *Jivas*? This conception of *Īshvara* as many, arose only through the several images of *Shiva*, *Vishnu*, etc. (that were worshipped), in sacred places and houses. Can *Īshvara*-ship be predicated of idols made of earth, stone, etc.? Yes. Else why should people expend large sums of money on account of such idols and do *pūjā* (worship) by anointing and giving offerings to them. The fact that non-Hindūs do not worship such idols is no argument relevant to the present question. It is only those cases of persons that have faith in these that should be taken (into account) as an example. To those persons that entertain the conception that *Ātmā* is this body alone, which is the receptacle of the foulest offal, voiding, etc., there is nothing sinful or wrong in considering as *Īshvara* the images which are very pure (physically as well as magnetically). Thus Non-*Ātmā* through its effects appears as many, as also does *Ātmā* through the vehicle of the effects of Non-*Ātmā*. They may be exemplified thus. This earth through the modification of its effects appears in different forms, such as mountain, tree, tower, wall, granary, house, monastery, pot, and other earthen vessels. The one *Ākāsha*, on entering the

¹ "Above" is not with reference to locality, but with reference to state.

vehicles formed by the modifications of the earth (such as pot, house, etc.), is known as pot Akâsha, house Âkâsha, etc. Similarly Non-Âtmâ, which is no other than Mûlaprakriti (Primordial Matter), seems to be many through the several modifications of its effects. So also does Âtmâ, though one, seem to enter the many bodies, its vehicles, and go by the many names of Deva, Man, Râma, Krishna, Brâhman, Kshatriya, Vaishya, Shûdra, cow, birds, worm, insects and others. These are illustrations from the standpoint of Avachchhinna (or discontinuity).¹

Now as to the standpoint of Prativimba (reflection). Just as the one water appears manifold as ocean, rivers, ponds, well, vessel and others, so also Non-Âtmâ manifests itself as many. In the ocean, etc., the one sun is reflected as many. So also Âtmâ manifests itself as many, having reflected itself in the internal organ (or the lower mind) of the bodies of all beings. What we can infer from these two illustrations is this: Just as coldness, mobility and other properties of water, do not affect the sun that is reflected in it, so also the modifications of the internal organ, viz., agency and enjoyment, affect not Âtmâ, the reflector, but only the reflected consciousness in the internal organ. Therefore it is only Jivâtâmâ (the Ego, or the lower self) that is Paramâtâmâ (the Higher Self), and *vice versa*. Paramâtâmâ is Jivâtâmâ, just as the Akâsha in the pot is no other than the all-pervading Âkâsha and *vice versa*.

As Jivâtâmâ is illusory, and as illusion implies something false, how can Paramâtâmâ which is real and Jivâtâmâ (which is unreal) be said to be identical? There are three kinds of Jivas, Paramârthika (the real), Vyavakârika (the worldly or the phenomenal), and Pratibhâsika (the reflected). These Jivas preside respectively over (Sushupti) the dreamless sleeping, (Jagrata) the waking and (Svapna) the dreaming states. Like the ephemeral appearance of waves in water and foam in waves, so the Vyavakârika Jiva manifests itself (arising) from Paramârthika Jiva and the Pratibhâsika Jiva from Vyavakârika Jiva. Taste, fluidity and cold, which are the properties of water, manifest themselves as waves, and through waves as foam. Similarly the characteristics of Sat (Be-ness), Chit (Consciousness) and Ânanda (Bliss) of the undifferentiated Paramârthika manifest themselves in Vyavakârika, and through Vyavakârika in Pratibhâsika. Just as foam does not exist in the absence of waves, and waves do not exist in the absence of water, and as (of them) water alone is real, so also Pratibhâsika does not exist in the absence of Vyavakârika, and Vyavakârika does not exist in the absence of Paramârthika (which is real). Therefore like the Akâsha in the pot, that is no other than the all-pervading

¹ In logic this means: "Separated or excluded from all other things by the properties predicated of a thing as peculiar to itself" (Apte's Dictionary).

Akâsha, it is the final conclusion of the Vedânta that the undifferentiated Paramârthika is no other than Paramâtmâ (the Higher Self).

Thus, one who having separated—through the sacred sentences (of the *Vedas*), “It is not this, it is not this”—the undifferentiated Paramârthika from the body composed of the five sheaths, and having identified that Paramârthika with “I,” cognizes through direct intuitive perception the fact, “I am no other than that undifferentiated Brahman,” after a thorough study of the Shrutis (*Vedas*) and Smritis, and through logic and firm conviction, he is beyond doubt the all-full Brahman. All the *Upanishads* proclaim with one voice that virtuous and sinful Karmas (actions) do not cling to such a person.

VARUNAKA IV.

Among pains (or misery), birth in body, Karma, Râga and other desires, Abhimâna¹ (the reference of all actions to self or self-identification), Aviveka (the non-discrimination of Âtma and Non-Âtma) and Ajñâna (non-wisdom or ignorance), which are attendant upon men, the one that follows is the cause of the one preceding it. The first four of these will be discussed in this chapter.

Are pains natural or accidental to men?

They should be known as accidental only; otherwise a contrary admission would involve us in many absurdities. Were pains inherent in men, then there will be no possibility of humanity freeing itself from them and acquiring happiness. Then it will become unnecessary on the part of men to perform any Karmas for liberation from pains or for the acquisition of happiness. None will take any efforts to cultivate virtuous actions, Yoga, Dhyâna (meditation) and devout adoration to deities, etc. Besides, *Vedas*, *Purânas* and other sacred books will become useless. But then it may be argued—let the miseries of human existence be natural to men, and let them make attempts to free themselves from them. (Then we have to understand the meaning of the word “natural.”) By “natural” is meant that which belongs to one’s own reality (or individuality). Who then will endeavour to annihilate his own reality? And if one’s own reality is destroyed how can he expect to attain his desired end of life (namely, salvation). That what is natural to an object is its own reality may be illustrated thus. The property of sweetness is natural to sugar. If we wish to detach the quality of sweetness from sugar then we shall have to destroy sugar itself. Likewise, as pains are natural to Egos, there will ensue annihilation to Âtmâ were pains separated from them. But the Shrutis (*Vedas*) say that Âtmâ is indestructible and eternal, (as will be evident) from passages such as:

“Âtmâ is indestructible. It pervades everything like Akâsha and

¹ Abhimâna is not Egoism, which is Ahankâra. Râga and other desires are explained later on in the sixth chapter.

is eternal. It is not born nor does it die. It came from nowhere, and it does not become anything. It is unborn, eternal, permanent and ancient, and it does not perish with the body."

Therefore the miseries of Ātmâ (here the Ego or person) should be known as accidental and not natural to it.

Then comes another objection. May not the reality of an object survive the annihilation of that which is natural to it? Take for instance fire. Heat is natural to (or the property of) it. The heat may be made to vanish from fire through magical stones, mantras¹ or herbs. Even after the removal (of heat from the body of the person exposed to it), the reality of Agni is not destroyed, but the property of cold, its opposite, is induced. Similarly let pains be natural to Ātmâ, and let Ātmâ be freed from them, and (durable) happiness result to it through transcendently virtuous actions, Yogic powers and so on. (To this we reply) No. The removal of heat from fire through magical stones, etc., and of pains from Ātmâ through transcendently virtuous actions, etc., will only be temporary and not permanent. Everything generated by actions (such as herbs, etc.), will vanish with the cessation of those actions. In the above mentioned simile, the fire and the Ego will lose their heat and pains through magical stones, etc., and virtuous actions, etc., respectively, but with the cessation of those appliances, the cold and happiness caused by them will vanish, and the inherent heat and pains will at last prevail. Therefore it is evident that the Egos (or persons) will have to attain only a temporary salvation, and not one that will put an end to rebirths. Were such (temporary) salvation a fact, then impermanency will have to be postulated of Moksha (salvation). This will only clash with the passages of the *Vedas* which lay down that Moksha (salvation) is eternal, in such as: "He (the Ego) never returns" (or is born again); and "It (the Ego) is undivided, blissful, formless and wonderful." Moreover, were pains inherent in the Ego, then in Sushupti (dreamless sleeping state) or in the state of the vow of taciturnity (observed by the Yogis)² or in the Samādhi state, pains alone would have to manifest themselves. But such is not the case, as happiness (only) is enjoyed by these three; for these persons on returning to their natural state exclaim, "I was enjoying happiness till now." Therefore it should be known that pains are not natural but only adventitious to Ātmâ (the Self).

How did pains accrue to the Ego which has bliss as its reality (or nature)? It is only through the connection of Ātmâ (the Self) with a body. So long as Ātmâ is in body, so long will miseries be attendant on it. Then are we to infer that even kings and such like in this world undergo miseries through possessing bodies? Most certainly. They

¹ Even now a Yogī may be seen near Mannargudi, Tanjore District (Madras Presidency), who keeps his body in the flames of a fire for more than five or six hours daily.

² Such instances of Yogis are to be found in Kumbakonam.

have their own miseries in the shape of hostility with their enemies, cares attendant on the government of their kingdoms, the loss of their wealth and grain, the death of their dear wife and children, and their own dotage, etc., and death. It is simply a delusion to think that some, at least, enjoy happiness in this world. How then do pains appear through delusion as happiness? Carriers of goods running at fast speed with their loads on their heads, professional cultivators and other such menials follow through delusion their avocations, laughing and singing as they pass through whatever pains such acts are productive of. Therefore it should be known that all our miseries appear in the guise of happiness through delusion only. Then do even (spiritually) wise men suffer from miseries on account of their connection with body? Yes. They have their own miseries in the shape of hunger and thirst, cold and heat, disease, snakes, scorpions, tigers and others. Then what is the difference between a true discriminator (of Âtmâ) and one who is not? A special difference exists in the internal acts of these two though not in their external acts. The former, a great soul—having through perception, inference and the testimony of the *Uedas* clearly cognized, after full enquiry, the fact that all miseries do pertain to the internal organs (the lower Ego or mind) and not to the higher Ego, which is of the nature of Sachchidânanda (Be-ness, Consciousness and Bliss), and that the higher Ego is not in the least connected with the attributes of the internal organ which is unreal, inert and replete with pains—is free from all miseries. Through the *Uedas* (we learn that): “Purusha (the Self) is unconnected (with anything).” Through logic we know Him as Truth and without parts. And through experience of the states of dreamless sleeping state, the state of habitual silence and Samâdhi, (we know him to be such). That ignorant and depraved individual who does not enquire into the reality of Âtmâ, identifies Âtmâ with the body and ascribes to Âtmâ all acts that do not legitimately pertain to it, and to Non-Âtmâ the attributes of Sachchidânanda which pertain to Âtmâ. Through such a false attribution he foolishly loves to indulge in the distinction of caste, sect, orders of life, etc., with such egoistic expressions as: “I am a Deva, I am a man, I am a Telugu, I am a Drâvida (a native of the Tamil country), I am a Brâhman, I am a Kshatriya, I am a Vaishya, I am a Shûdra, I am a celibate, I am a householder, I am a dweller in the forest, I am an ascetic, and such like. Thus there are manifold differences between (the thoughts of) a discriminator of Âtmâ and one who is not so. Again on a closer examination we find that these two differ even in their external acts. The wise, being convinced of the unreality of the Universe, look upon their Prârabdha¹ enjoyment as unreal, as the happiness enjoyed during dreams, while the ignorant

¹ That enjoyment which is the result of past Karma.

consider the Universe, as well as the happiness and the pains of *Ātmā*, as real. Thus it is clear that the possession of the body generates miseries even to the wise. There are miseries to the *Devas* (Angels) even; as through the epithets *Vajrādharma*, *Parandhara*,¹ etc., which are applied to them, (we find) that they have bodies. They have their pains to suffer from, internecine wars between themselves, through anger and curses, through the disturbance of *Asuras* and *Rākshasas* (Demons), and through the fear of their being cast down (to be reborn) after their good *Karmas* are exhausted. If *Devas* are subject to miseries, how is it possible for them to relieve from misery one who concentrates on (or worships) them?

This can be illustrated by a king. A king, though himself subject to misery, is able to relieve his dependents (from pains) by protecting them, etc. The meaning of the passage in the *Vedas*, "The *Devas* (Angels) in the *Deva* (Celestial) worlds are of the form of bliss," is this: the *Devas* having known that all miseries are merely the effects of the internal organs, enjoy *Ātmā* (their Self), that is always of the form of bliss. The passage of the *Shrutis* that relates to the *Devas* being subject to miseries is this: "The created *Devas* fell into the vast ocean of the cycle of births and deaths." This shows beyond doubt that *Devas* are also subject to miseries through their possessing (subtle) bodies. Therefore, all efforts should be made (by men) towards the attainment of emancipation without the trammels of body (*Videha-Mukti*).

If disembodied salvation (*Videha-Mukti*) is a really existent one, how is it that some *Devas* that are seen with bodies in the sky, as stars are said by people to be the emancipated ones?

Salvation is of four kinds, *Salokatā* (being in the same world as the supreme), *Samīpya* (being near it), *Sārūpya* (being of the same form), and *Sayujyatā* (being merged in it). Now the means of obtaining them are (respectively) *Charyā*, *Kriyā*, *Yoga* and *Jñāna*. Unceasing devotion to the Lord through the idea of being oneself His servant is *Charyā*. Acts of worship of *Shiva*, *Vishnu* and other Gods are *Kriyā*. The eight parts beginning with *Yama* is *Yoga*. The personal (spiritual) perception (or cognition) of the identity of *Jivātmā* (lower self) and *Paramātmā* (higher Self) is *Jñāna*. Inasmuch as the first three of these entail reïncarnation to persons in this world they are not very important. But as *Jñāna* (the last) leads one to attain *Sayujyatā* (or to become merged in the All), whence there is no rebirth, it is the most important one. But the sacred books that postulate the attainment of *Sayujyatā* through *Yoga* are with reference to *Nirguna* (gunaless or formless) *Brahma*. Here it may be remarked that because persons

¹ These two are the titles of *Indra*. The first means the bearer of the thunderbolt weapon formed out of the bones of *Rishi Dadhicha*, and the second means the destroyer of the city. As regards the rebirth of *Devas* many may not agree with the author.

who have attained emancipation in a disembodied state have not been met with by any person at any time or place in the same manner as are persons emancipated while in bodies, it does not follow that salvation in a disembodied state means annihilation (or is a myth). To disembodied emancipated persons there is only annihilation of the body and not of the bliss of (Self or) the Reality. As the bliss of Reality is without body it should be experienced like the bliss of (dreamless sleep) Sushupti, through self-experience and not by any other means. If the bliss of emancipation and Sushupti be of the same nature, then may not Sushupti be said to be emancipation itself? Surely not. Though they both resemble one another in the enjoyment of supreme felicity, yet there is in the latter *Ajñāna* (ignorance of the Reality) and a subsequent waking up from sleep; but in salvation these two are not to be found. Therefore Sushupti is not salvation, nor can *Pralaya* (rest during reabsorption, *manvantaric* or otherwise) (for the same reasons) be salvation. Thus as the bliss of emancipation like that of Sushupti can be cognized only through Self-enjoyment, therefore it (salvation) is not a mere void but an actuality.

If actuality can be predicated of salvation with body and of that without body, what is the difference between them? It should be known that they differ in the complete liberation from *Ajñāna* and re-incarnation. Thus then we have proved through logic and the sacred books that emancipation without body is a state of supreme felicity, while possession of the body entails on all manifold miseries. Now we shall prove both the above doctrines through experience. We daily find humanity experiencing happiness in Sushupti on account of there being no body then, and miseries in the waking and dreaming states through the existence of body. It is certain, therefore, that wherever there is body, there are pains incidental to it. So to *Ātmā* that is of the nature of bliss, miseries are brought on by virtue of its connection with body, but they are not natural to it (*Ātmā*).

Now what is the cause of the existence of the body? It is no other than the (outcome of the) elements quintuplicated through the previous *Karmas*, but is not the result of the five elements alone. As the five elements pervade everywhere, the body cannot be said to be the product of them alone. Then cannot the elements, transformed through *Shukla* (sperm of the male) and *Shonita* (that of the female), be said to be the cause of this body? No; since *Shukla* and *Shonita* comingling together in vain do not generate bodies, therefore they cannot by themselves be the cause of the body. Therefore the elements associated with *Karma* (law) do bring about the body. Now as the five elements, space and time are the same (or universal) everywhere, the varieties of bodies that we see everywhere must necessarily be the outcome of the various differences in *Karmas*. Though the earth is the same everywhere, it is only the artistic workmanship of the potter that

is the cause of all the varied effects he produces, such as pots and other earthen vessels. In the above illustration the earth forms the material cause and the potter forms the instrumental cause; so also in the illustrated, the quintuplicated elements form the material cause of the body, and the Karmas form the instrumental cause of it. Therefore, should there be any residue of Karma left which brings about an enjoyment in the next life, as in the waking and dreaming states, the existence of body is an inevitable necessity; but inasmuch as there is no Karma (enjoyed) in Sushupti, there is no body which results as a matter of course. Again, even though there is earth existing yet there is no generation of pot without the instrumentality of the potter. Likewise though there may exist the five elements evolved by Īshvara (the Lord), yet with the cessation of Karmas through the spiritual wisdom of Ātmā such a person (Ātmajñānī) never obtains any body (to be reborn in).

With reference to this there are passages in the Karma-Shāstras (books which treat of Karmas only) thus:

“The pleasant and painful Karmas committed before must necessarily be enjoyed.”

“Without being enjoyed Karmas are not exhausted, even after the lapse of myriads of Kalpas.”

Then it is said in the Jñāna-Shāstras (books treating of spiritual wisdom) thus:

“So the fire of Jñāna (spiritual wisdom) burns to ashes all Karmas.”

How are these apparently conflicting passages to be reconciled? In the Shāstras there are two kinds of texts, the strong and the weak. The former is what is called (in logic) Siddhānta (demonstrated conclusion), while the latter goes by the name of Pūrvapaksha (the *primā facie* argument). (Wherever these two occur) the stronger overrides the latter. Take, for instance, the passage in the Shrutis: “Non-injury (to sentient beings) is the supreme virtue.” This passage is supported by strong texts, and yet it is overridden by a still stronger passage in the *Vedas*, which runs thus: “In Yajus (sacrifice) injury is permissible.” Similarly the text: “(The Karmas) must necessarily be enjoyed” is rendered weak and is overridden by the still stronger text: “All sins are destroyed by Tapas (religious austerities or divine wisdom).” Therefore, though the Sanchita Karmas (the past Karmas to be enjoyed hereafter) are manifold (in store for us), they are destroyed through the spiritual wisdom of Ātmā. (To summarize,) without Karma there is no rebirth; without rebirth there are no miseries; without miseries there arises unalloyed bliss. Such is the final conclusion (of Vedānta).

(To be continued.)

anti-Christian, and in disgust will inform their friends that Theosophy is an enemy of Christ and a child of that interesting creation of the human brain which is called the Devil. And perhaps they are partially right from their own point of view, for it certainly is destructive of *their* dogmas and superstitions; but whether such dogmas and superstitions were taught by the Christ is another question. The Theosophist thinks that no Christ ever promulgated such un-Christlike dogmas, and so claims that he is not anti-Christian. Let the future judge between us!

But equally so is Theosophy destructive of dogmas and superstitions in Brâhmanism, or Buddhism, or Taoism, or Mohammedanism, and so to the bigoted externalist of each of these religions it must be anti-Brâhmanical, anti-Buddhistic, and so on. Whereas the Theosophist claims that he is not really an enemy of any religion, but, on the contrary, as true a believer as any of such religionists.

In such a pitiable state of affairs, our task should be to bring once more to the sight of men the old ideals of Humanity, trusting that the memory of the past may come back once more, and that all men, without distinction of race, caste, creed or sex, may recognize a common possession in them. And may they weld us together in those bonds of harmony and brotherhood which have only been loosed by licence, and which freedom will once more place on our willing hands!

G. R. S. MEAD, F.T.S.

Basudebamanana; or, the Meditation of Basudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 117.)

VARUNAKA V.

IN the preceding chapter it was stated that the miseries of Atmâ are merely the results of its association with body and that the body arose through Karmas. Please explain what Karma is. How many kinds of Karma are there? (This question is put by the disciple to the Guru.)

Karma is of three sorts, the virtuous, the sinful and the mixed. The (subtle) bodies of Devas (Celestials) and others are due to virtuous Karmas; the bodies of beasts, etc., are due to sinful Karmas, while the bodies of men, etc., are due to mixed Karmas (viz., virtuous and sinful). The above-mentioned three Karmas have each the three subdivisions of the transcendent, the middling and the lowest. Thus through these manifold varieties of Karmas have arisen multiform differences of births. Thus the bodies of Hiranyagarbha (Brahmâ in the subtle body) and

others are the products of transcendently good Karmas, those of Indra, etc., are of middling good Karmas, and those of¹ Yakshas, Rākshasas, Pishâchas, etc. (all evil spirits), of the lowest good Karmas. All objects which cause injury to others, such as thorny or poisonous trees, etc., and tigers, scorpions, owls, etc., are the results of transcendently sinful Karmas. The trees and plants that are serviceable to humanity, for the flowers, leaves and fruits they yield—such as jack-trees, mango-trees, cocoa-trees, etc., as also domestic country pigs, buffaloes, asses, camels, etc., are the results of middling sinful Karmas. (The tree) *ficus religiosa*, holy basil, etc., as also cows, horses, etc., are the results of ordinary sinful Karmas. In this world the bodies of men, which are the mediums of emancipation embodied or disembodied to Jivas (Egos) through the following (six stages) in their gradual order, (viz.), the performance of Karmas without being actuated by the fruits thereof, the four means of emancipation, the acquisition of a good spiritual preceptor, the hearing of religious discourses, reflection thereon and the spiritual wisdom of Âtmâ, are the products of transcendent mixed Karmas. The bodies of men, which are conducive to the performance of Karmas pertaining to the different orders of life actuated by the fruits of such Karmas, are the results of middling mixed Karmas. The bodies of Chandâla,² Pulkasa, Kirâta, Yavana and others are the results of the lowest mixed Karmas. Therefore it is the firmly settled doctrine of Vedânta that a true discriminator (of Âtmâ) should endeavour to attain emancipation alone, through proper enquiry into the comparative merits of the results of Karma, and through the performance of the functions of the order of life and caste to which he belongs, ascribing all acts of his to Īshvara without desiring the fruits thereof, in order that he may secure for himself in the human birth the result (viz., body) of a transcendently mixed Karma.

Then by what are these Karmas performed? It should be known that they are performed by the three organs (viz., mind, speech, and body). We see clearly from the experience of men in this world, from such sentences as, "I do, I am the actor," that Âtmâ (the Ego), which identifies itself with the body is denoted by the term "I." Therefore agency should be attributed to Âtmâ (the Ego); while so, how is it that agency is attributed to the three organs? Âtmâ is (according to the Shrutis) changeless, actionless and differenceless in itself. Therefore agency cannot be attributed to Âtmâ. But then Âtmâ appears to be the agent and no other agent than Âtmâ is found. It should be known that the agency which is found in Âtmâ arises only through illusion but is not natural to it. But if it is natural to it, all efforts made by men—(who do so, believing in the words of the sacred books which

¹ These and other statements of this author as regards birth, etc., may not be acquiesced in by some.

² Chandâla—low caste men arising from a Brâhman mother and Shûdra father. Pulkasa is also a low caste man. Kirâta—a low caste mountaineer. Yavana is a foreigner, such as Europeans, etc.

say): "The false notion of agency in me (Âtmâ) should be expunged through Vedântic study. If not freed from it the trammels of the cycle of birth and death will never cease"—(all such efforts) will prove abortive. Granted that agency is natural to Âtmâ, why does not that (agency) perish through one's ardent efforts? As that which is natural implies one's own reality, no one will endeavour to annihilate his own reality. And where there is annihilation who will attain the desired end of human life? But if we deny embodied emancipation devoid of all agency then all the established practices of Vedânta, such as master and disciple, etc., will have to be knocked down. Moreover, there will arise a conflict with the Shrutis which say that "It (Âtmâ) is partless, actionless, quiescent, faultless, stainless, witness, knower, absolute and gunaless." In Sushupti (dreamless sleeping state) though Âtmâ exists there is no agency found in it. If agency were natural to Âtmâ it should be found also in Sushupti, like the heat in fire. But such is not the case. Therefore agency is not natural to Âtmâ. There is another view which can be taken with reference to this, and that is this: carpenters and other artisans are the agents (of the works turned out by them); yet in the absence of their implements they do not appear as such. So in Sushupti Âtmâ may be really an agent and yet may not manifest itself as an agent on account of the absence of the organs (viz., the implements). But it is not so, for in the state of habitual silence (observed by Yogis),¹ Âtmâ does not manifest itself as an agent even though it is associated with the internal organs. Therefore agency is not natural to Âtmâ.

Then what? It is only Adhyâsika (superimposition, or illusory attribution). What is Adhyâsika? It is the attribution of the properties of one to another. To a person moving in a boat in the river, the trees on its bank appear to move, then the mobility of the boat is ascribed to the trees and the immobility of the trees is ascribed to the boat; so all the actions of the three organs are attributed to Âtmâ, and the non-action of Âtmâ is attributed to the three organs. This is only due to Ajñâna (non-wisdom or ignorance). Therefore it should be known that the attribute of agency to Âtmâ is merely the result of delusion.

(Then comes the question) how do you postulate agency to the three organs, while the three organs themselves are only inert? If the three organs are themselves agents, then will they not require other organs to make them act? Just as the non-sentient Vâyu (air) and water act as agents without the aid of any others in rooting up trees and carrying them to a distance, so these organs may act as agents without the aid of other organs.

Now to the Karmas (actions) performed by these three organs (viz., mind, vâk and body). Thought tending to the good of another,

¹ We have instances of such Yogis in this very town of Kumbakonam, Madras Presidency.

thought tending to no good or evil, or neutral thought of the higher world, and thought of indifference to sensual objects, devotion and spiritual wisdom—all these thoughts of the mind are Karmas of the virtuous class. Thought of attachment towards material objects, thought of injury to others, the ascription of fallibility to the *Vedas*, and the denial of the existence of virtue or non-virtue—all these thoughts of the mind are Karmas of the sinful class. Thoughts tending to the good (of all), thoughts neutral, and thoughts of virtuous actions practised by a man along with the thoughts of sensual objects, etc., constitute Karmas of a mixed character. The daily recitation of the *Vedas*, the study of holy books, the recitation of (*Bhagavad*) *Gītā* and *Sahasranāman* (the book of the thousand names of Vishnu), the uttering of mantras such as *Panchākshara* (the five lettered “Om Sidaya Nāmah”) and others, the singing aloud of the names (and stories) of the Lord, words of counsel and assistance to others, words of truth, mild words and being willing to speak first (or polite words)—all these actions of speech pertain to Karmas of the virtuous class. Scoffing at *Vedas* and *Devatās* (Deities), untrue words, tale-bearing, harsh words and light words—all these actions of speech pertain to Karmas of the sinful class. The virtuous words used during the recitation of the *Vedas* and the worship of the Deities, etc., of the first class along with defamatory, untrue, light and vulgar words of the second class, pertain to Karmas of the mixed class of speech. Bathing in sacred places, prostrations to Guru and Gods, worship of Devas (celestial beings), circumambulation (of sacred places), the visiting of the virtuous, gifts, going about for the benefit of the world, and such like acts, pertain to the body and are of the virtuous class. Causing injury to others, sexual cohabitation with the wives of others, theft, association with the wicked and other like acts of the body belong to the sinful class. Causing injury to any, not to feed Brāhmans (or others), easing persons of their property to meet the cost of building a temple, refraining from paying the wages of servants employed in a watershed, and such like bodily acts of virtue and vice blended together, belong to the mixed class. Thus all these three classes of Karmas should be thoroughly enquired into.

What are the fruits of such an enquiry?

They are (two, viz.), primary and secondary. As stated above, the three kinds of Karmas are performed by the three organs alone. As *Ātmā* is, like *Ākāsha*, unattached (to any thing), impartite and of the nature of the all-full Absolute Consciousness it cannot be (and is not) the author of any Karmas. The term *Ātmā* is applied to it through (its attributes of) “pervading everywhere, cognizing all, enjoying all objects in the universe and existing eternally.” As such a signification has been attached to the term *Ātmā*, no Karma will affect “me (*Ātmā*) who am of the nature of *Chidākāsha* (one *Ākāsha* or ocean of consciousness).’

Having known thus and abandoning all doubts one should hold firmly to the self-cognition (of Âtmâ). This is the primary fruit. Even after the attainment of Brahmajñâna (spiritual wisdom of Brahma) one should make his three organs to be fixed firmly on virtuous Karmas. Should that not be feasible for him, he should at least concentrate his three organs upon mixed Karmas; but on no account should he concentrate them on the sinful ones. Such a person who concentrates thus (on mixed Karmas) reaps the secondary fruits. To the rearer of a plantain-tree, its fruits are the primary results, while its leaves and flowers are only secondary. Thus it should be understood that the above mentioned two are the results which flow from a discrimination of the Karmas performed by the three organs.

But then it may be said that whereas it is conclusively laid down (in books) that a spiritually wise man is, like water on a lotus leaf, unaffected by Karmas, that there are no mandatory or prohibitory rules dictated in his case, that he is not an actor but is only a witness to such actions, and that he had done all that should be done, it is wrong to dictate to such a person the performance of virtuous actions like an Ajñânî (a worldly man). True, no doubt, he is one that has done what ought to be done by a spiritually wise man. Moreover, too, he is not an actor. There is no doubt about it. But then there are four classes of such men (called) Brahmavida,¹ Brahmavidvara, Brahmavidvariya, and Brahmavidvarishta. Of these it is only the last that attains a disembodied salvation. It is he alone that is devoid of all Karmas. To him there are no rules mandatory or prohibitory. While so, though in the case of the other three classes of persons, no ordinances prohibitory or otherwise need be laid down by virtue of their excessive spiritual wisdom, yet it is stated that they should follow virtuous Karmas for the benefit of the world, as they have to live in the world, and are not devoid of Karmas. But then it cannot be really said to be compulsory in their case. Therefore these discriminators of Tattvas, living in the midst of performers of Karma, should perform Karmas like them. These persons should be in the midst of searchers after Divine Wisdom, and should inculcate, after abandoning (worldly) Karmas, that Brahma alone is real and all others are unreal. Returning to the subject on hand, we find it is evident from the foregoing that agency should be attributed to the three organs, and not to Âtmâ.

(Then we come to the question) do the three organs act of their own accord, or are they made to act through other things? On enquiry we find that they are actors only through the influence of Râga and other desires, but not of their own accord; because the influence of Râga, etc., upon the three organs can be established through the

¹ Brahmavida is a knower of Brahma. Varishta is the best, and Variya the better, while Vara is good.

processes of Anvaya (co-existence) and Vytreka (disjoined existence) (that is)—where Rāga and other desires are present, there the actions of Karmas are present (Anvaya process), and where the former are absent then the latter also are absent (Vytreka process). Therefore we see clearly through experience, that it is only Rāga, etc., that animate the three organs to action. But may not Âtmâ be the agent, as is evident from the usage by men of such sentences as, “I caused the pagoda to be built,” and “I caused the tank to be dug”? No, for Âtmâ being actionless can never become the influencer of the Kāranas. Therefore it cannot be said that Âtmâ causes the three organs to act. But then do we not find such act in Âtmâ? (To this the reply is) as the red colour of Athasi flower is reflected in a crystal, so the actions caused by Rāga, etc., are attributed by delusion to Âtmâ. Moreover, if the act of causation be inherent in Âtmâ, none will endeavour to annihilate his own reality. As that which is natural implies one's own reality, with the destruction of that which is natural there will ensue the destruction of the reality itself. Should an Âtmājñânî (knower of Âtmâ) be the influencer of the organs, then he will only be rendering nugatory the rules of the *Vedas* that: “Âtmâ is associationless, actionless, and causationless.” Were that causation generated (in the case of Âtmâ) then emancipation, which is but the result of it, should also be generated. Were that so, causation should manifest itself in Sushupti also. But such is not the case. Therefore, causation is not natural to Âtmâ but only accidental to it. Then another objection presents itself. It is not right to say that because causation does not manifest itself into Âtmâ in Sushupti, therefore Âtmâ has it not at all. For instance, a teacher's power to instruct his pupils in the recitation of the *Vedas*, etc., is not exhibited in the absence of the pupils. Likewise in Sushupti, causation may not be found in Âtmâ through the absence of intercommunication between Âtmâ and the three organs, though such organs may exist then; but in the waking and the dreaming states, inasmuch as there is the connection subsisting between them, causation may be manifested. This view is not of any weight, as then causation should also manifest itself in the waking state of a (Yogi) person observing a vow of habitual silence and disconnecting himself with all Karmas, even when the connection of the organs with Âtmâ subsists. But such is not the case. Therefore it (causation) should be known as only accidental (to Âtmâ). Just as through superimposition (or mutual illusory attribution) the length or shortness of a heated iron is seen in fire, and the heat and light of fire in the iron, so also through ignorance the causation of Rāga and other desires is found manifested in Âtmâ and the non-causation of Âtmâ in Rāga and others. Then how can we say that causation is due to Rāga and other desires which are inert? Is it not absurd to say that one pot causes another pot to act? True (but we find that inert substances

display action in combination with others). Though fire by itself is actionless, yet the moment it comes in contact with inert gunpowder which is but a compound of powdered charcoal and sulphur, it is able to discharge heavy shots from guns, and to speed at such a velocity as to destroy the fourfold armies stationed at a great distance. A dead body though inert causes its relatives to perform its obsequies. Similarly Râga and other desires though inert manifest themselves as the causer. Then what is the meaning of the passage in the *Vedas* which says that Âtmâ is latent in all and the lord of the senses? Âtmâ is like the sun which by its presence conduces to the commission of good and bad Karmas by men in this world. Now, as the sun by its presence is the cause of the Karmas of all creatures, so also Âtmâ may be connected with the fruits of good and bad Karmas. (In the former instance) though the sun is conducive to the commission of Karmas yet it is never affected by them. So also is Âtmâ. As a magnet, though it conduces by its very presence (to the attraction of iron to itself) yet is not itself affected by the action of the iron, so also Âtmâ is not affected by the Karmas of creatures. Therefore there is nothing to mar the attributes of the changelessness and the stainlessness of Âtmâ (as said in the books).

Now even to persons who have had the benefit of initiation by a Guru into the all-important reality of Âtmâ, no firmness of conviction takes place through the three obstacles (of thought). They are Samshya-bavana (doubt), Asambavana (impossibility of thought) and Viparîtha-bavana (false thought). The first is the doubt arising in the mind whether Âtmâ as taught by the *Rig Vedas* is one or many, like the holy thread, marriage and other religious ceremonies ordained in the *Rig Vedas* to be performed in different ways. Such a doubt is cleared through Shrâvana (the hearing) of the real meaning of all *Vedântas*. The second is that state of mind in which a person—though he is convinced through Shrâvana (hearing, etc., the first stage) that the Vedic authorities (amidst their many statements) say conclusively that—“All *Vedântas* point to the one non-dual Brahma”—still entertains a doubt as to the impossibility of the non-dual state inasmuch as the Egos, Îshvara and the universe do plainly appear to be separate. This is rooted up through Manana (reflection of the second mind) upon the phenomena of dreams and such like. The third is that state of mind in which a person even after undergoing through the above first and second processes of Shrâvana and Manana, yet fancies as real the whole universe which has been generated only through the affinities of the beginningless Avidyâ. The third kind of thought is removed by Nidhityâsana—an uninterrupted current of deep Samâdhi (trance) wherein the mind is *en rapport* with the one Brahma. Thus, if these three impediments be not removed, all the fire of (spiritual) wisdom in us will not be able to burn even in the slightest degree the

Ajñāna (or Avidyā), and its effects (in us), just as fire when its functions are arrested by such obstacles as magical stones, incantations, etc., is not able to burn even a straw. But, as stated above, if these impediments are removed, then there arises at once (in the fire of wisdom) the power to burn Avidyā (or Ajñāna), and its effects like the fire which burns the straw.

Again there is a passage which runs thus¹: "In the determination of the real import (or aim and object) there should be the six signs (or characteristics that should be observed)—Upakrama-Upasamhāra, Abhyāsa, Apûrvatâ, Phala, Arthavâda and Upapatti." According to this, these six characteristics should be strictly observed in the determination of the real import (of Brahma).

i. Upakrama-Upasamhāra (as is the beginning so the end). The sixth Adhyâya (chapter) of *Chhândogya-Upanishad* begins (with Brahma) thus: "At first the universe was Sat (Be-ness) only. It was one without a second," and ends with the same partless and absolute essence (viz., Brahma) thus: "All this universe has this (Brahma) only as its Âtmâ (self). This only is Truth." This is the sign of Upakrama-Upasamhāra (viz., that it should end in the same principle from which it began).

ii. The holy sentence, "Tattvamasi" (that art thou) recurs nine times (in the same *Upanishad*). Such a recurrence when repeated over and over is Abhyāsa (exercise).

iii. That the one partless and absolute essence (Brahma) is not subject to the evidence of perception, etc. (viz., inference and Vedic books), is Apûrvatâ (one having none before it).

iv. In accordance with the Vedic passage, which says: "It (salvation) recedes (from him) so long as he is not released (from body), then (viz., if released) he gets it," the disembodied emancipation which accrues to one who has attained the one partless and absolute essence-wisdom after the destruction of the Prârabdha Karma (or past Karma now enjoyed) is Phala (the fruits).

v. The fifth is Arthavâda (the speaking or giving out the substance or meaning). It is of seven kinds—Shrishti (creation), Sthiti (preservation), Pralaya (deluge or destruction), Pravesha (entry), Samyamana (drawing in or union), Tattvam-pathartha-parichothanai (discrimination of the properties of tattvas) and Phala (fruits).

The passage in the *Vedas*: "From the above-mentioned Âtmâ arose Âkâsha," and such like are instances of the first kind referring to creation.

Such passages as: "Since Akâsha and others arise from Brahma, exist in Brahma, and are dissolved in Brahma," support the doctrine of the secondless nature of Brahma as stated in the sacred sentences, and clearly demonstrate the fact that Brahma alone is the cause of creation,

¹ The science considered as a part of the *Vedas* treating of six subjects.

existence and dissolution, as the pot which arises from, exists in, and is dissolved into earth, is identical with the earth itself.

"It (Brahmâ) alone having perforated at the top of the head (of the Egg) at its extreme end entered within"; "Having evolved it (or matter) (the spirit) entered within"; and "I the Âtmâ having entered within as of the form of Jivas (the Egos) cause names and forms to shine (or manifest themselves)."

These passages of the Shrutis clearly prove the fact that it is only Brahmâ that entered within as of the form of the Egos, and that Brahmâ and Jivas (the Egos) are identical like a Devadatta (the name of a person) who enters a house from without, and is the self-same personage both within and without. Thus these are the passages of the Shrutis which refer to the Pravesha (entry) of Arthavâdha.

"He who is on the earth, he who is (latent) within the earth, he who cannot be cognized by the earth, he whose body is this earth and he who being within the earth causes it to act—he only is your Âtmâ, he only is the latent one, he only is the nectar." These leading passages, which clear away all doubts, inasmuch as they lay down no difference between the causer and the caused, on account of their intimate identity, support the identity of the two (Jiva and Brahmâ). Thus much with reference to the fifth.

"This Purusha is of the form of the essence of food"; "He who is the redness of Agni;" such passages, which enable one to discriminate between the properties of the several substances in this world, postulate the identity of Jivas and Ishvara (or Brahma) having eliminated all differences between them. Thus are the Shrutis that bear upon the discrimination of substances.

"A Brahmâvida (a knower of Brahmâ) reaches Brahmâ"; "He becomes nectar"; these passages, inasmuch as they indicate the especial fruits of spiritual wisdom (arising in the identical Jiva and Ishvara, or Brahmâ) prove clearly their identity. These are the Shrutis that bear upon the fruits of Arthavâda. Thus these passages of the *Vedas*, along with other minor ones, prove that that partless and absolute essence is no other than the identity of Jiva and Brahmâ, which position is fortified through the above-mentioned seven means. Hence the Mahâvâkyas (sacred sentences) should be interpreted as pointing only to that partless and absolute essence.

vi. "O thou of patience sweet, in the same way as with the same earth," and other such passages in the Shrutis, illustrate Upapatti (birth or cause).

Thus through the above six means the understanding of the true object and aim of the *Vedas* is Shrâvana.

From the foregoing investigation it is clear that the three organs perform their functions in the manner stated before, being prompted thereto by Râga and other desires. A king exults in triumph, "I

have won the day," appropriating to himself all share in the victory achieved, while, in fact, it was achieved only by his army under the orders of his commander-in-chief; so also Âtmâ falsely appropriates to itself, through ignorance, the authorship of all Karmas done by Râga and other desires. Thus there is no doubt that he who comes to the undoubted conclusion that Âtmâ does not act, nor causes others to act, is an emancipated person.

(To be continued.)



Vasudebamanana; or, the Meditation of VasuDeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 225.)

VARUNAKA VI.

OM! Of the seven things previously stated we have expatiated upon the first four, one being the cause of another. In this sixth chapter will be described the different functions of *Râga* and other desires, as also *Abhimâna* (reference of all actions to self), *Aviveka* (non-discrimination of *Âtmâ* from Non-*Âtmâ*) and *Ajnâna* (non-spiritual wisdom).

Râga and others are sixteen in number. They are *Râga*, *Dvesha*, *Kâma*, *Krodha*, *Lobha*, *Moha*, *Mada*, *Mâtsarya*, *Îrshyâ*, *Asûya*, *Dambha*, *Darbha*, *Ahankâra*, *Ichchha*, *Bhakti*, and *Shraddhâ*.

(1) The inclination of the mind towards women is *Râga* (passion for women).

(2) The inclination of the mind to return evil for evil is *Dvesha* (hatred).

(3) The desire of the acquisition of lands, houses, etc., is Kâma (passion for objects).

(4) The anger which arises in one when he is thwarted by another in the accomplishment of such above-mentioned desires is Krodha (anger).

(5) The thought of one that he should not spend even a particle of his wealth on good purposes is Lobha (avarice).

(6) The indifference in one who through the infatuation of his wealth does not care to know what actions ought to be done and what not is Moha (ignorance or delusion).

(7) The thought of one who through the enormousness of his wealth thinks that nothing is impossible for him is Mada (arrogance).

(8) The ill-feeling shown by one towards another of equal wealth is Mâtsarya (envy).

(9) The action of the mind which feels miserable at the grief (of another) leaving him and oppressing itself is Îrshyâ.

(10) The action of the mind which feels miserable at another being happy like itself is Asûya.

(11) The thought of one who thinks that he would become famous through the performance of certain actions of his is Dambha.

(12) The thought of one that there is no one equal to himself is Darbha.

(13) The thought of one that he is able to perform everything is Ahankâra (egoism).

(14) The desire of performing such acts as eating, excretion, and such like acts which cannot be abstained from, is Ichchha.

(15) The excessive love shown by one towards his Guru, the virtuous and the Gods is Bhakti (devotion).

(16) Belief in the efficacy of Yajus (sacrifices) and other rites, Vedas and other spiritual books is Shraddhâ (faith).

Thus Râga and others are sixteen in number. Now in an enquiry on Âtmâ, of what avail is the purification of the mind? Bondage or emancipation arises to men in this world only through their mind and nothing else. The mind which is originally pure becomes liable to bondage through its contact with impurities. Reverting to the true state of its pristine purity is emancipation from the fourteen actions of the mind, viz., Râga and those following it as enumerated above of the impure class, while the last two, viz., Bhakti and Shraddhâ, belong to the pure one. Râga and the other thirteen actions arise often in men without any effort of theirs. They lead them into sinful acts. Such wallowers in impure desires are doomed persons, and will never gain a higher state. Therefore a person after having thoroughly searched his own mind and cleared it of Râga and the other desires which are the source of all impurities, should plant it firmly in (Karmas of) Bhakti and Shraddhâ which tend to produce purity. But as

regards Ichchha (the fourteenth in the above order), it is impossible (now) to control it. Through such subjugation, grief only would ensue. Such an action does not enable one to attain heaven or hell. Therefore, it is quite necessary to perform such acts as taking food or answering the calls of nature, which come under the head of Ichchha.

In the waking and the dreaming states, inasmuch as Râga and other desires exist, Karmas also exist; but in Sushupti, Swoon, Samâdhi and the state of habitual silence (of Yogis), as Râga and other desires do not exist, Karmas also do not exist. Hence it is certain from the processes of Anvaya (coëxistence) and Vitreka (disjoined existence) that Râga and others are the cause of Karmas.

Then whence are the Râgas, etc.? They arise from Abhimâna (reference of all actions to self). (For instance) so long as a woman has the Abhimâna that she belongs to the class of women, so long is she engaged in the duties of serving her husband, keeping watch over the house, cooking and the rest. A husband so long as he has the Abhimâna of a male does the duties of a husband, agriculture, trade, etc., through Râga and other desires. Similarly all persons through Abhimâna for caste, orders of life, calling, etc., follow their respective avocations prompted thereto by Râga and other desires. Therefore the cause of all these desires is only Abhimâna. Then what is the result of this enquiry? It is this: that an aspirant for salvation should abandon all Abhimânas of caste, orders of life, stage or period of life, and such others. If freed from Abhimâna, one is also freed from bondage. Therefore with the existence of Abhimâna there is also the existence of Râga and other desires, but with the cessation of Abhimâna there is also the cessation of Râga and other desires. In the waking and the dreaming states, as there is the Abhimâna of caste and orders of life, etc., persons are prompted to action through Râga and other desires; but in Sushupti and other states as there is no Abhimâna of caste and orders of life there is no action done through Râga and other desires.

Then whence does this Abhimâna arise? It arises through Aviveka (non-discrimination of Âtmâ and Non-Âtmâ). Though all persons are different from their bodies, yet as they have no such discrimination, there is the Abhimâna in them through which they say: "I am a Brâhman, I am a Kshattriya (warrior), I am a Vaishya (merchant class), I am a Shûdra (the lowest class), I am a celibate, I am a householder, I am an ascetic, I am a male, I am a female," and so on. Thus Aviveka is the cause of Abhimâna. On the other hand, it may be argued that the body and not Aviveka is the cause of Abhimâna. Were that so, there should arise (through the changes of body) in a Kshattriya (warrior) the Abhimâna of being a Brâhman, in a female the Abhimâna of being a male, in a celibate the Abhimâna of being a householder, and so on. But such is not the case. Therefore Abhimâna is not

generated by the body. Then may not Abhimāna arise in a Brāhman by virtue of the tuft of hair and sacred thread which he wears, and (the same arise) in an ascetic by virtue of the red cloth, staff and bowl which he carries? No, since the tuft of hair and sacred thread are found also in Kshattriyas (warrior class) and Vaishyas (merchant class) and the red cloth, bowl, etc., are found also among Shûdra devotees. To these persons, too, the Abhimāna, "I am a Brāhman, I am an ascetic," should arise (by virtue of wearing them). But it is not so. It may be said that the Abhimāna of being a Brāhman may arise on account of the differentiation of organs as in a male and female. As all are found to be of the same form it is not the difference of organs that is the cause. But if it is again urged that Abhimāna arises through the special parts of the body which one inherits from his father of higher powers, then such special parts of the body, such as hair, nails, teeth, as also excretions, etc., should have the name Brāhman applied to them. But this is not the fact. Therefore Brahmā himself cannot gainsay the fact that the cause of this Abhimāna is nothing else than Aviveka.

Let us again sift thoroughly the cause of Abhimāna. On a scrutinizing enquiry we find that just as in this world, words such as festivals, marriage, army, society, etc., have arisen on account of the collective aggregates they denote, so also the collective aggregates of the body and organs, which are composed of Mâyâ, that is beyond the power of speech, have in worldly parlance come to be denoted by such terms as Brāhman, Kshattriya, Vaishya, Shûdra, male, female, eunuch; Gujerâti, Maharashtra, Telugu, Karnata, Dravida, Pandit, Dhikshita, Astrologer, writer of Purânas, one well versed in Vedângas, a follower of Shiva, Bhâgavata (worshipper of the Lord), peon, commander-in-chief, king, minister, guru, disciple and other names. But Âtmâ is one that has no name or form (at any time) during the three periods (past, present and future). Non-discrimination of the reality of Âtmâ as stated above is Aviveka. Thus through Aviveka there arises in men the Abhimāna of caste, orders of life, etc., in Âtmâ.

What is the cause of this Aviveka? It is the beginningless Ajñâna (non-wisdom) which envelops from the beginningless time one's own (Âtmâ) reality of spiritual self-wisdom, and which can be removed only by the spiritual intuitive wisdom of Âtmâ. It is through Ajñâna alone that persons in this world say, "I do not know myself." But here it might be stated that all persons (except the deluded or idiots) know themselves. To this the reply is that all men (in this world) are only idiots since they identify themselves with their bodies, which are illusion, through such expressions as: "I am a Brāhman, I am a Kshattriya, I am a Vaishya, I am a Shûdra, I am a celibate, I am a householder," etc. Therefore, as none (in this world) know that

Âtmâ is other than body they are only idiots. Some men in this world, well versed in the Shâstras and Purânas, have known that the body is Non-Âtmâ and that Âtmâ is different from the body, which is like a pot, wall, etc. How can it be said that these, too, do not know Âtmâ? They cannot be said to be the knowers of the nature of the real Âtmâ, since they have known as Âtmâ (only) Jivâtmâ (the lower), which is the agent, the enjoyer and the dual one, and which is subject to the fluctuation of the worlds, is merely the reflected consciousness (of Âtmâ) and is associated with mundane affairs. But they have not known that Âtmâ (the higher), which is the non-doer, the non-enjoyer, the non-dual, the immobile, the pure consciousness and the one disconnected with worldly affairs.

Whence is this Ajñâna (non-wisdom)? As the Vedas say, it has no beginning, hence it is impossible to divine its cause. Then as Ajñâna has no beginning, it may be inferred that it has no end, the result would be that there would be no emancipation to men (as Ajñâna would ever be enveloping their minds).

It is not so. Ajñâna, though it has no beginning, has an end. In this world some substances, though having no beginning, have yet an end. Some, though having no end, have yet a beginning. For instance (in Sanskrit logic), Prâk-abhâva¹ has no beginning, but an end. Pratvamsa-abhâva has a beginning, but no end. Again, though we are not able to divine the real cause of a disease which is due to (a change in the equilibrium of) Vâyu (air), bile and Shleshmâ (phlegm) in the body, yet it is seen daily that we are able to cure the disease by the administering of medicines as stated in the medical books. Likewise, though we may not be able to trace Ajñâna (non-wisdom) to its source, yet it is laid down that Jñâna (spiritual wisdom) obtained through the holy sentences of Vedântas roots up Ajñâna.

Now what are the characteristics of this Ajñâna? It is impossible for us to describe it, (since) neither is it Sat nor Asat,² nor is it a mixture of both. It is neither with parts nor without parts, nor is it a mixture of both. It is neither different (from Âtmâ) nor non-different (from it), nor is it a mixture of both. It is simply beyond Vâch (the power of speech or indescribable). Why is Ajñâna not Sat, etc.? It

¹ In Sanskrit logic Abhâva (negative predicament) is considered as existent as Bhâva (positive predicament), just as it is contended that light and darkness are different entities, and not that darkness is merely the absence of light. All nameable things are divided into Bhâva (positive predicament) and Abhâva (negative predicament). Abhâva is of two principal kinds, Samsarga and Anyonya (or mutual). The former is divided into three, called Prâk (prior), Atyanta (incidental), and Pratvamsa (subsequent). The first and the third are referred to in the text. The former may be illustrated thus. Suppose a pot is created now. Before its creation the pot was in a state of Abhâva or non-existence. This Abhâva had no beginning, but has an end when the pot is created. This is Prâkabhâva. Similarly when a pot is destroyed, its Abhâva or non-existence has a beginning from the time of the destruction of the pot, but has no end thereafter.

² This definition of Ajñâna or Mûlaprakriti shows that a late attempt at the solution of the origin of Mûlaprakriti from the bosom of Parabrahman is impossible.

is not Sat since it is affected (or put an end to) by Tattva-jñāna (the spiritual wisdom of the discrimination of Tattvas), and does not last all the three periods of time. It is not Asat (unreal) like the horns of a hare, or of a person, or like a lotus in the sky (above), as there is in all persons the self-experience of "I am an Ajñāni" (not a spiritually wise person). Nor is it a mixture of both, as these cannot coëxist (like light and darkness). This gross Akāsha is itself very subtle. Still more subtle is the subtle non-quintuplicated Ākāsha (called the rudimental properties), as stated in Chapter I. Still more subtle are the Gunas (Sattva, Rajas and Tamas of Mūlaprakriti). The subtlest of all is Ajñāna. Therefore as Ajñāna is the primeval cause of all subtle things, it is without parts. At the same time it cannot be said to be without parts since it manifests itself as this universe of gross matter. Nor can it be a mixture of both, as opposites cannot coëxist. Then it may be said that Ajñāna is different from Ātmā. It would be wrong to say so, as that would be against the Vedas, which enunciate non-duality, and as there is no other Sat than the Sat of Ātmā. Nor is it non-different from Ātmā, as then it would be equivalent to saying that Ātmā has no powers. Moreover, it would conflict with the Shrutis which say: "Its (Ātmā's) supreme powers are variously described." Therefore it cannot be said to be non-different (from Ātmā). Besides, we shall have to make (on this supposition) Ātmā inert and Mâyā intelligent. Then Ātmā will have the names Avidyā, etc., applied to it, and all the attributes of Avidyā, such as non-reality, inertness, and pains will have to be ascribed to Ātmā, which has (only) the attributes of Sachchidānanda (Be-ness, Consciousness, and Bliss). Nor can it be a mixture of both as they are opposed to one another. Therefore it is that Ajñāna is beyond (Vāc) the power of speech. Therefore it should be clearly known that the beginningless Ajñāna is the cause of Aviveka, Aviveka of Abhimāna, Abhimāna of Rāga and other desires, Rāga and other desires of Karma, Karma of the body, and the body of all the manifold pains of existence; and that Ātmā undergoes pains through Ajñāna and others in the above order.

And when will one be liberated from the pains of this mundane existence? With the annihilation of the body there is the annihilation of pains; with the annihilation of Karma there is that of the body; with the annihilation of Rāga and other desires there is that of Karma; with the annihilation of Abhimāna there is that of Rāga and other desires; with the annihilation of Aviveka there is that of Abhimāna; with the annihilation of Ajñāna there is that of Aviveka. And then Ajñāna also perishes in one who through the firm conviction in the spiritual wisdom derivable from the sacred passages of the Vedas, such as: "Brahma alone is I," and "I alone am Brahma," becomes clearly cognizant of himself as Ātmā, the non-dual Brahma. It should be known also that there is no other path by which Ajñāna can be removed.

It may be contended that while heinous sins like causing the death of a Brâhman, etc., can be atoned for by such good actions as penances, it is quite feasible to suppose that such an unreal and trifling thing as Ajñâna can be removed by the same Karmas (of penances). But such a contention is not well founded, inasmuch as Karma and Ajñâna are not opposed to one another. As on a new-moon day, the clouds mantling the sky serve to enhance the darkness, so Karma only serves to enhance (the mist of) Ajñâna, but does not tend to destroy it. Again, just as the sun dispels that gloom, so it is only Jñâna (spiritual wisdom) and not Karma that removes Ajñâna.

But (it has been stated already that) Karma is the action arising out of the three organs (mind, speech and body); Jñâna (spiritual wisdom) is also the action that arises out of the internal organs (one of the three or the mind). Therefore Jñâna is Karma alone. While so how can it (Jñâna) annihilate Ajñâna? True it is that the action of the mind is also Karma. Like the eye which enables one (to dispel no form in darkness) and to perceive form, it (the action of the mind) serves as the means by which Jñâna can dispel Ajñâna (and know itself); but Jñâna by itself is not able to remove Ajñâna. Jñâna is eternal. It is of two kinds—Svarûpa-Jñâna¹ (spiritual wisdom of the reality or Atmic ray being actionless), and Vritti-Jñâna (mental action wisdom). Of these that Jñâna which illuminates Ajñâna in (Sushupti) the dreamless sleeping state is the former, while the latter is that which illuminates objects in the waking and the dreaming states. Some conception can be formed of the light of Vritti-Jñâna in the waking and dreaming states, and of Svarûpa-Jñâna in the dreamless sleeping state, by comparing them respectively to the reflected light of several glasses falling on a wall, and the light of the sun itself falling on the same wall and being visible in the interspaces of the reflected light. But, then, are we to infer that there is no Svarûpa wisdom in the waking and the dreaming states? It exists always and in all states. But Vritti knowledge is not found in the dreamless sleeping state. All mental actions (or Vrittis) pertain to (or proceed from) the internal organs alone (the lower Ego), while Jñâna (wisdom) is the reality of Atmâ itself. This reality of Jñâna having entered the Vrittis (or actions of the internal organs) annihilates Ajñâna (non-wisdom). The actions of the mere intellect (in the lower mind) are not able to remove Ajñâna. Therefore Ajñâna of Atmâ perishes only through the Svarûpa wisdom of Atmâ, and not through the development of mere intelligence, or through the performance of many myriads of actions. Just as virtuous Karmas alone make vicious Karmas perish, so it is only Svarûpa wisdom that causes Ajñâna to perish. Though rubies are only stones

¹ According to the context which follows, Svarûpa-Jñâna may be translated as the unalloyed spiritual wisdom, while Vritti-Jñâna is the alloyed one.

yet they are called red lights by virtue of their lustre. Similarly Vritti wisdom though belonging to the internal organ is called wisdom on account of its commingling with Svarûpa wisdom. Hence the application of the term wisdom (to Vritti-Jñâna) is only secondary. Therefore Jñâna is no Karma at all.

(To be continued.)



Vasudebamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumlakanam T.S.

(Continued from p. 315.)

VARUNAKA VI.—(Continued.)

NOW we find that in Sushupti (the dreamless sleeping state) Jñâna and Ajñâna both coëxist without any conflict between themselves. How then can wisdom remove non-wisdom? Though there is no opposition between Jñâna and Ajñâna by themselves, yet there is opposition between them when the former is coupled with Vritti-jñâna. As the wisdom that enters Vritti-wisdom is Svarûpa-wisdom itself, how can there be a conflict between it and Ajñâna (non-wisdom)? As the rays of the sun do not burn cotton, dried grass, etc., though exposed to them, and yet do burn them when such rays are transmitted to them through a lens, so Svarûpa-wisdom, though not by itself antagonistic to Ajñâna (non-wisdom), becomes its enemy the moment the former commingles with Vritti-wisdom.

Here occurs a difficulty: If through Vritti-wisdom Ajñâna (non-wisdom) and its effects are destroyed, then there remain Vritti-wisdom and Jñâna (pure spiritual wisdom), which entered the former. How then, in the face of these (two) can non-duality (of Atmâ) be predicated? Like (the analogy of) clearing nuts (which being rubbed in water in a vessel precipitate the sediment to the bottom and then vanish along with them), Vritti-wisdom having annihilated non-wisdom and its effects, itself perishes. If Vrittis (mental actions) cease, then

the wisdom (Jñāna) which reflected itself in the Vrittis attains its real state—Svarūpa-wisdom. Then there remains the non-dual reality of Ātmā alone. Thus is Ajñāna destroyed through Jñāna.

Such a kind of (real) wisdom arises through an enquiry into Ātmā alone, but not through Karmas, religious austerities or the practice of Yoga. Jñāna (spiritual wisdom) is of (or proceeds from) Ātmā. Therefore it is impossible to add to or take from it, or change it into another. Yoga, invocation, and worship of deities and others are of (or originate from) men. Therefore it is possible to add to or take from them or change them into another. Through these a man is able to keep in the same state (or at one spot) his Chitta (or fluctuating thought), and to acquire the eight-fold psychical powers, such as Animā (making oneself small), etc., but he is not able to acquire Jñāna through them. As Yoga, etc., are merely the actions of the lower mind (internal organ), they are of the form of Karmas and do not therefore pertain to Ātmā. Therefore Jñāna (wisdom) which flows from Ātmā does not arise through Karmas, but only through the spiritual intuitive enquiry (into Ātmā). The excellence of Shālāgrāma¹ stones, rubies, gold, etc., can be tested only by an examination of their qualities and by a touchstone, and not by ablutions, performance of daily rites or Prānāyāma (control of breath), etc. Likewise the Jñāna (wisdom) of Ātmā can be obtained only through the discrimination of Ātmā and Non-Ātmā, and not through Yoga and other Karmas. Therefore an aspirant after salvation, having relinquished all other duties, should always devote himself to the discrimination of Ātmā and Non-Ātmā through the three methods of Shrāvana (hearing the Vedas), etc. Whoever pursues this line of enquiry alone, is released even in this life from all bonds of mundane existence, and becomes emancipated in an embodied state, and (then) in a disembodied one. Thus do all the Vedāntas proclaim with one unanimous voice. Having heard and clearly understood all these with a willing mind he should be Absolute Consciousness itself. He should never arrogate to himself the functions of agent (or doer).

VARUNAKA VII.

OM. In this seventh chapter will be treated the true discrimination of Ātmā and Non-Ātmā, the spiritual wisdom of Ātmā which flows from it and the Kaivalya (isolation or emancipation) of Brahma which results from the latter.

Now it has been stated that the spiritual wisdom of Ātmā results from the discrimination of Ātmā and Non-Ātmā. What is the Ātmā (mentioned herein)?

¹ These are spherical stones found in the river Gandaki and imparting a very pure magnetic influence. They are used by the Hindūs in their Pūjā or worship. These stones have a small hole through which may be seen two spiral convolutions overlapping one another within and meeting at their centre.

Âtmâ has not the characteristics of the three bodies. It is witness to the three Avasthâs (states). It is other than the five Koshas (or sheaths). It has the characteristic of Sachchidânanda. Non-Âtmâ, on the contrary, is only the three bodies. Its characteristics are unreality, inertness and pain. It is differentiated by (the two divisions of) the macrocosmic (or collective) and the microcosmic (or segregate). Though these two divisions were exposed in the first chapter, they are again exposed here (for a better understanding of the text). A forest is collective while a tree in it is segregate. All together are collective while each separately is segregate. Similarly the three bodies are collective and segregate (or macrocosmic and microcosmic). There are six kinds of bodies (in all); the macrocosmic Gross, Subtle and Kâraṇa (Causal) Bodies, also the microcosmic Gross, Subtle and Kâraṇa Bodies. The state of Âtmâ as Īshvara through the vehicle of the macrocosm, and as Jīva through the vehicle of the microcosm, is not real, inasmuch as Âtmâ is one only. It is only through the vehicle of Mâyâ (matter) that Âtmâ manifests itself as Īshvara, and through the vehicle of Avidyâ that Âtmâ manifests itself as Jīva (Ego). So long as one labours under the delusion that such manifestations are real, he is not liberated from the bondage (of worldly existence). The Shrutis, the mother of all men, inculcate as follows: "Himself (Âtmâ), becoming Mâyâ and Avidyâ, causes himself to be made Jīvas (Egos) and Īshvara." There is no Abhimâna (the identification of self with all objects) for Īshvara in his macrocosmic Causal Body, inasmuch as in Mahâ-Sushupti (the Great "Deluge") the notion of "I" perishes. This Īshvara who presides over the macrocosmic Causal Body goes also by the names of Avyakṛita (the actionless) and Antaryanû (the latent). He is worshipped by the best of devotees among men. Those who are unable to devote themselves to contemplation upon Īshvara in this state are enjoined by the Vedas to worship him in his macrocosmic Subtle Body. Then he is called Hiranyagarbha, Sûtrâtmâ and Mahâ-Prâṇa. Then has Īshvara (now called Hiranyagarbha) any Abhimâna in this macrocosmic Subtle Body? No. Though the notion of "I" which generates Abhimâna is then present, Īshvara has no Abhimâna in this Subtle Body, as it is then a Svapna (dreaming) state, and the Gross Body which is the seat of Abhimâna is then not existent. On those that are unable to concentrate their mind on Īshvara in this Subtle Body the Shrutis enjoin that they should worship him in his macrocosmic Gross Body. Īshvara in this Gross Body goes by the several appellations of Virât, Virâja and Vishvânara. Now if we enquire into the question as to whether he has Abhimâna in this macrocosmic Gross Body there will be no reply, as he is the sole embodiment of the bodies of all men and as there is no compeer of him in the field.

Further, it is enjoined by the Shrutis that those who are unable to devote themselves to contemplation upon Īshvara in the macrocosmic

bodies referred to before, should devote themselves to worshipping Īshvara in his incarnation in the physical forms of (Matsya) Fish, (Kūrma) Tortoise,¹ etc., for the purpose of extirpating the vicious and preserving the virtuous—which incarnations took place through the three Gunas, Rajas, Sattva and Tamas, as Brahmâ, Vishnu and Rudra (the three aspects of Īshvara), who are respectively the creators, preservers and destroyers (or regenerators) of the Universe. Now Īshvara that assumes to itself the several bodies of Brahmâ, etc., has Abhimâna in the respective bodies it takes. Should he have no Abhimâna in those bodies, he would not be able to perform the functions of creation etc., in them. Hence Abhimâna does exist in them (the three bodies, Causal, etc.) for Īshvara.

Then how are we to distinguish between the Abhimâna of Jīvas (Egos) and Īshvara if it is to be found in both of them? The difference is as follows. In the case of men the conception of "I" and "mine" is always existent in their bodies, but in the case of Īshvara, he assumes Abhimâna through his own will whenever it is necessary for the preservation of the world, like as an opera dancer the dress he puts on. Thus there is a great difference between the Abhimâna of Īshvara and of Jīvas (Egos).

Then again those that are unable to concentrate thus are asked to worship him in his embodied form of idols made of copper and other metals. Therefore, all who worship idols, do so thinking them to be Īshvara himself. That sole and supreme Lord (Īshvara), who is latent in all forms and in all idols, bestows fruits on all devotees (according to their deserts). But some ignorant persons not knowing the power of Īshvara to manifest himself under all forms, make all sorts of wrangling disputations,² as if there were many Īshvaras in different places. Īshvara that is latent in all is only one.

If Īshvara is one and the same, how are we to account for the differences of form and worship of Īshvara as ordained by the Shâstras (and obtaining in the world)? The distinctions are made simply for the purpose of training the minds of people by slow degrees from external sight (on idols, etc.) to introvision (of Âtmâ), whereby they may be led on at last to cognize the identity of Jīvâtmâ and Paramâtmâ (the lower self and the higher self). Therefore it is that the Hindû religious books, admitting (at first) the differences of form existing in the minds of men from a very remote period, enjoin upon them the different forms of worship, according to their capabilities, and not on the ground that they should conform for ever to such a course.

¹ This refers to the ten incarnations of Mahâ Vishnu, or the Logos, as a Fish, Tortoise, Boar, Man-lion, Vâmana (Dwarf), Parashurâma, Râma, Krishna, Buddha and Kalki, of which the first nine have already taken place.

² The arguments in this chapter on idol worship by the author will dispel all the wrong notions entertained by persons of the Hindûs being idolaters.

Thus has been described the ways by which Īshvara,¹ the Paramātmā, attained the three states through the vehicles of the three bodies.

Now we shall describe how the one Paramātmā attains the state of Jīva (the Ego) through the three microcosmic bodies. Paramātmā associated with the microcosmic Kāraṇa (Causal) Body goes by the names of Prajña, Paramārthika (the real), Avidyā and Avachchhinna (lit., the cut off). When he (Paramātmā) is associated with the microcosmic Subtle Body he goes by the names of Taijasa, Svapna-Kalpita (dream-maker), and Pratibhāsika (the reflected, or the unreal). When he is associated with the microcosmic Gross Body, he goes by the names of Visva, Vyavakāraṇa (the worldly) and Chidabhāsa (reflected consciousness).

Then of what avail are these three bodies to Jīva (the Ego)? They avail it much. That which is reflected in Antalikarana (the internal organs or the lower mind) is Jīva only. Therefore it is quite necessary that Jīva should at first possess a Subtle Body. Then (physical) actions have to be performed to gratify the desires emanating from the Subtle Body. Hence the necessity for a Gross Body wherewith to act. And as these two bodies which produce effects should have their cause, the Kāraṇa (or Causal Body) is inevitable. Thus it is necessary that Jīva should possess these three bodies.

Then comes the question. Does the Jīva possess any Abhimāna in these three microcosmic bodies? On enquiry we find it does. (As has been proved before), if Jīva has no Abhimāna for body in the performance of actions, no agency can arise to it; if no actions and agency are generated, then there can be no formation of body; and without body the state of Jīva is impossible. Hence Jīva has Abhimāna. Thus we find that the one Paramātmā manifests itself as Jīvas (Egos or men) and Īshvara through the vehicles of the microcosm and macrocosm respectively.

For instance, the same person going by the name of Devadatta is called father and grandfather through the vehicle of (his begetting) children and grandchildren; so also Ātmā through the vehicles of Māyā and Avidyā attains the state of Īshvara and Jīva. This example only illustrates the fact that one may pass through many forms.

Now we shall give an illustration exemplifying the universal wisdom (of Īshvara) and the limited wisdom (of Jīva). The large expanse of water in a lake possesses the power of preserving the inhabitants of a whole village, whereas the same water, though less in quantity, in a vessel, possesses the lesser power of preserving a family. Again the light of a large torch is able to illuminate a vast area, whereas the light from the small wick of a lamp is able to illuminate only a house. In the same way the universal wisdom of Īshvara arose

¹ It is not Īshvara in the fourth or Turiya state (spoken of by T. Subba Row), for the author does not take that state into consideration in this book.

through the vehicle of Mâyâ, the grand cause, and the limited wisdom of Jîva through the vehicle of Avidyâ, the lesser effect. But it must not be supposed that there are really two Atmâs, one of universal wisdom and another of limited wisdom. Therefore it is that Vedântic books affirm the partless nature (or identity) of the terms "Tat" (That or Îshvara) and "Tvam" (Thou or Jîva) through the three kinds of relationship. The three kinds of relationship (as stated in Sanskrit logic) are the relationship of identity (or equality) of two (words or objects) in a sentence, the relationship of the existence of the qualifier and the qualified of two substances, and the relationship of Lakshya (that aimed at) and Lakshana (the characteristics) of Brahma to two words or two substances. Thus there are three kinds of relationship.

Take for example "Soyam Devadattah." Analyzing the sentence we get as its meaning "That (is) this Devadatta." Here the identical object conveyed by the two terms "that" and "this" is the body of Devadatta (a certain personage). Therefore there is in this sentence the state of relationship (of identity pointing) to the same object between the two words. Likewise (in the sacred sentence, "Tattvamasi," or "That art thou"), as the one consciousness is common to the terms "That" (Tat) and "thou" (Tvam), therefore there is here the state of relationship (of identity) between the two words. Coming to the second kind of relationship we find from the same sentence—"That (is) this Devadatta"—that there is a contrast brought out between the meaning of the word "that," which stands for the Devadatta that was seen at one time and place and the meaning of the word "this," which stands for the Devadatta seen at another time and place. Therefore there is here the relationship of the existence of the qualifier and the qualified. Likewise (in "Tattvamasi"), when the difference in meaning between "That," which signifies the consciousness having universal wisdom and direct cognition, and "thou," which signifies the consciousness having limited wisdom and indirect cognition, is shown in relief, there is, then, here the relationship of the existence of the reciprocity of the qualifier and the qualified. Coming to the third kind of relationship, we find we have to take into consideration the whole mass of Devadatta alone which represents the two words "that" and "this" in the sentence or the meaning of those words, and to reject all dissimilars (or contraries) in the same sentence. This process of aiming at Devadatta alone, which is the one object aimed at, is the third kind. So also (in "Tattvamasi") the third kind of relationship exists. As in taking into consideration the one partless Sachchidânanda (of Brahma) which represents the two words "That" and "thou," or the signification of these two words, the one consciousness alone is considered without the dissimilars (or contraries) ("That" and "thou") in the (above) sacred sentence. This third kind of relation-

ship goes also by the names of Bhâga-tyâga-Lakshanâ¹ or Jaha-ajaha-Lakshanâ.

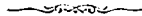
(Now we shall dwell upon this more fully.) In Sanskrit logic, in order to truly understand the meaning of a sentence, there are three ways (Vrittis)—the Primary, the Guna (quality) and Lakshana (characteristics). In illustration of the first we may cite the sentence—"The King goes." Here when elephants, soldiers, flags, etc., are passing along, one man asks another—"What is all this?" The other replies—"The King goes." As the King is the chief of all these and represents them all, therefore the King is the primary or important Vritti (in this sentence.) As regards the second we may cite as example "Nilotpala" (blue lotus) and "Agni-mânavaka" (shining lad). Here Nilotpala is compounded of the two words "Nila" and "utpala" which mean blue flower. Instead of this general signification this term should be taken to mean only a particular kind of flower which is blue, viz., the blue lotus, taking into consideration the Guna. So also in Agni-mânavaka, it merely means—the lad (who is) fire itself. Instead of that we should take the Guna (or quality) of fire and mean by that word a lad who is shining like fire. The third kind is again subdivided into three, Jaha (giving up), Ajaha (not giving up) and Jaha-ajaha (a mixture of both). In illustration of these three may be cited the following three sentences respectively—"There is a hamlet on the Ganges"; "The red runs"; and "That is this Devadatta." In the first case the hamlet cannot be on the current Ganges itself, but only on the bank near which the current flows. Hence there is the first Lakshana (characteristic) in the sentence which gives up the current when referring to the real position of the hamlet. In the second case—when a question is asked by one as to whether a red cow or a black horse runs, another replies by saying, "The red runs." Here "the red" meaning only the red cow, the Lakshana is not given up. In the third case there is both the giving up and the not giving up. We first do not give up the difference in thought between "that" person whom we saw at one time and place, and "this" person whom we see now at another time and place, and then as it is impossible to identify those two as the one Devadatta alone without giving up the conception of that difference, we arrive through such giving up at the identical one only. Applying these tests (to the sentence before us), as there will ensue a contradiction by taking only the primary meaning (viz., the first means) we shall have to take up the last means only (viz., Lakshana).

Now what are the expressed meaning (Vâchyartha), and the indicated meaning (Lakshyartha) of the words "That" and "thou" in the above sacred sentence? Mâyâ, that which is reflected in it (or Īshvara), and Brahma the seat of Mâyâ, are all the expressed meaning of the

¹ A kind of Lakshana or secondary use of a word by which it partly loses and partly retains its primary meaning (*vide* Apte's Dictionary).

word "That," while Brahma alone is its indicated meaning. Avidyâ, that which is reflected in it (or Jîva), and the witness intelligence (Âtmâ) that is the seat of Avidyâ, is the expressed meaning of the word "thou," while the witness intelligence (Sâkshi) Âtmâ alone is its indicated meaning. Therefore in the true understanding of the meaning of the words "That" and "thou," the sacred sentence ("Tatvamasi") inculcates the identity of Brahma and Kûtastha¹ (Âtînâ in man and others), through the indicated meaning of the oneness of the consciousness of them both, leaving aside all conception of dissimilarity between them which arises through their expressed meaning. Just as a person when he is freed from the vehicle of (or his connection with) son and grandson ceases to be called father or grandfather and remains the pure Devadatta (the personage he was born); just as water when it is freed from its vehicle (or environment) of a large lake or pot, remains the pure water having the qualities of cold, taste and volatility; just as fire when it is freed from the vehicle of a large torch or small wick, remains that pure fire, being red, hot and bright, so also when one is freed from the vehicle Mâyâ or Avidyâ, he becomes that pure Âtmâ which is Sachchidânanda. That exalted person in whom dawns the self-cognition that the "All-full Pratyagâtma (Higher Self) is of my (viz., his) nature; I alone am Brahma; Brahma alone is myself"—he is an emancipated person. He alone has performed what ought to be done. He only is a Brâhman. Thus do all the Vedas proclaim as with a trumpet.

(To be continued.)



¹ Kûtastha (lit., that which remains fixed) is defined in *Sarvasaropaniṣad* thus—"Kûtastha is he who is found animating without exception the mind of all creatures from Brahma to ants, who is the Âtmâ which is the seat of the Sâkshi (witness) of all (creatures), mind and who is (self) shining."

Basudebamānana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 401.)

VARUNAKA VIII.

OM. The four attributes of Paramātmā, as mentioned in the preceding chapter, (viz.,) that it has not characteristics of the three bodies, that it is a witness (simply) to the three Avasthās (states), that it is other than the five Koshas (sheaths), and that it has the attribute of Sachchidānanda will be expatiated upon in (the) four chapters (beginning with this one). Of these (four) the first and the third come under the characteristics called Atadhvya Vritti (the process of knowing the truth through a thing opposed to it). The second comes under the characteristic called Tatastha (the process of knowing the truth through a thing different from it and through which alone the truth should be known). The fourth comes under the characteristic called Svarûpa (the process of arriving at truth through itself). The first characteristic is (that process of) arriving at a knowledge of Âtmā after discarding all things from Âkâsha down to body through the holy sentences, "This is not it (Âtmā); this is not it," and so on. The second is (the process of) arriving at a knowledge of Âtmā that it is the seat of the universe. The third is (the process of) arriving at a knowledge of Âtmā as Sachchidānanda (Be-ness, Consciousness and Bliss), the all-full and unconditioned.

In this eighth chapter, we shall show that Âtmā has not the characteristics of the three bodies. We shall first describe the three bodies (themselves), since without a knowledge of them the sentence, "Âtmā has not their characteristics," will not be understood. Now there are three bodies, Gross, Subtle, and Kârana (Causal). Of course people need not be told about the Gross Body, which they perceptibly see as being with hands, legs, etc., and as visible as a pillar. The Subtle Body is composed of seventeen organs. Ajñāna (or Avidyā) alone constitutes the Kârana Sharīra (Body). The term Sharīra is applied to the body as it comes from (the word) "Shiryathe" (meaning) "perishes." This Gross Body perishes without food. Even with food it dies also of disease or old age. The Subtle Body grows and dies like a tender leaf. With the growth of desires and the actions of the internal organs (the lower mind) this body also grows; and with their contraction (or lessening) this body also ceases to live. For the Kârana

Body, its growth is through the thought, "I am Jiva (Ego)"; but when the "I" is identified with Brahma then this body contracts and perishes. The (ever-increasing) growth of the actions as described herein of the Subtle and Kârana Bodies, is found only in the ignorant, but the spiritually wise have them not. As thus the three bodies described above are subject to dissolution, hence the word Sharîra is applied to them.

The (Sanskrit) word "Deha" is also applied to body as it comes from the root "Deh," to burn. Now we find that the Gross Bodies are (generally) burnt by fire. But can we apply that word to the other two bodies which cannot be burnt by fire? Because they are burnt by the three kinds¹ of heart-burnings (pains) which are far more destructive than fire. Thus all the three bodies are really burnt. Hence the word Deha is applicable to them. The Gross Body, as it is like a pillar and composed of the five elements, is gross. The Subtle Body, as it is the result of the composition of the subtle elements and is not gross like the Gross Body, is subtle. It is also called Linga Body (Sharîra),² as it enables one to hear the (subtle) sounds, words, etc., which become (hence) absorbed (with reference to the gross ear). That which is the cause of the Gross and Subtle Bodies is said to be the Kârana (Causal) Body.

It was stated before that the Gross and Subtle Bodies arose out of the five elements. Now it is stated that these two bodies have as their cause the Kârana (Causal) Body. How are these statements to be reconciled? There are two standpoints from which Âtmâ can be viewed: (1) from the standpoint of Adhyâropa evolution, where matter is evolved to different successive stages and is yet declared to be Mâyâ or illusionary; (2) from that of Ugapat evolution, where Âtmâ is looked upon as subject to the limitations of matter (or bodies). According to the Adhyâropa evolution theory (otherwise called regular evolution) it was stated that the Gross and Subtle Bodies were made out of the five elements. This is true (from this standpoint). According to the Ugapat³ (lit., conjoint) evolution theory all the bodies and the universe are said to have arisen out of Ajñâna. Hence (according to this standpoint) it must be understood that Ajñâna (or Avidyâ which forms the covering for the Causal Body) is the cause of the two bodies (Gross and Subtle). The first or the regular evolution is thus—Mûlaprakriti, Mâyâ, Avidyâ, Âvarana (centripetal force), Vikshepa (centrifugal force), Âkâsha, Vâyu, Agni (Fire), Water and

¹ The three kinds of pains are Adhyâtmika, Adidaivika and Adibautika, i.e., from body, devas and animals, or from (1) disease, etc., incidental to the Gross Body; (2) passions, etc., pertaining to the Subtle Body; (3) Avidyâ, etc., pertaining to the Causal Body.

² This Linga Sharîra should not be confounded with the second principle of the septenary classification, as it (the second principle) is not dealt with here. This Linga Body here stands only for the Subtle Body, viz., the fourth principle and the lower portion of the fifth.

³ It is called Ugapat (conjoint), since Âtmâ or spirit becomes veiled by matter by conjoining with it.

Earth. According to the other theory the whole universe arose only through (our) not knowing Âtmâ (or through the limitation of matter).

(Now coming to the bodies) there is no doubt about the Gross Body as it is perceptibly enjoyed by us. But the Subtle Body is not so perceptible. How then can we postulate its existence? Its existence should be known (or inferred) from the effects produced by the seventeen organs.¹ But those effects are not produced by the Gross Body, inasmuch as in dreamless sleep, trance and death, the effects (or functions) of the seventeen organs are not found (or manifested) through the Gross Body, though then existent, and inasmuch as those effects are found in the waking and dreaming states only. Therefore it should be known that a Subtle Body having the seventeen organs does exist irrespective of the Gross Body.

May it not be argued that as the Gross and Subtle Bodies are not seen acting separately they both perform conjointly the functions of hearing, seeing, etc.? On a careful enquiry we find it is not so. It is only the Subtle Body that performs then the functions and not both together. Take for example fire. It is only with the aid of fuel that it boils food and does other actions; without fuel it is not able to do any action itself. And yet such operations of boiling, etc., are due to the fire and not to the fuel. Similarly the functions of seeing, hearing, etc., performed by the Subtle Body, which depends upon the Gross Body (for its manifestation), are due to the Subtle Body and not to the Gross. Hence it must be presumed that a body called the Subtle Body exists having the seventeen organs. The seventeen organs are the five organs of sense, the five organs of action, the five Prânas (vital airs), and Manas and Buddhi. That which is composed of these is the Subtle Body. Ear, skin, eye, tongue, and nose are the five organs of sense. Their objects are sound, touch, form, taste, and odour. They are called Jñânendriyas, since they are the means of producing Jñâna (spiritual wisdom) (through their control). Since they are the effects of Sattvaguna, they are stated to be the means of producing spiritual wisdom. Mouth, hands, legs, anus, and the genital organ are the five organs of action. Their functions are talking, lifting, walking, excreting and secreting, and enjoying. As these are serviceable to the performance of (bodily) actions, they are called Karmendriyas. As Rajoguna produces perturbation and impurity, the organs of action which are composed of them subserve the purpose of the performance of Karmas. Prânas are five: Prâna, Apâna, Vyâna, Udâna, and Samâna. They are called Prânas as they support and strengthen the body through such acts as inspiration and expiration. They are able to perform these functions only through the Rajas Guna (quality), of which they are composed. That action of the

¹ The seventeen organs, as stated hereafter—the five organs of sense, the five organs of action, the five Prânas and Manas and Buddhi. We find the functions of these organs going on in dreams.

internal organ (or lower mind) which is engaged in enquiring (into things) is *Manas*, while that which determines is *Buddhi*. Thus the Subtle Body has seventeen organs.

In order to understand an object (thoroughly) in this world, there are three tests (or means): (*viz.*,) by approximation, by its characteristics, and by an enquiry into its characteristics. By the first means we know the name only of the object sought to be known; by the second, we understand its real nature; and by the third, we enquire into (such) characteristics. Now (with reference to the Subtle Body) the first means, *viz.*, the names of the several organs of the Subtle Body, has already been dwelt upon. We shall apply the other two tests (to the Subtle Body). According to the second test, the characteristics of an object should not be subject to the faults of *Avyâpti* (non-inclusion or exclusion of part of a thing defined), *Adhivyâpti* (redundancy) and *Asambhâva* (impossibility), and should thus not be found in another.

Avyâpti arises when the characteristics are found in one part of an object only and not in the rest. Illustration: the cow is of a tawny colour. (Here the object cow is subject to the fault of *Avyâpti*, as the tawny colour is an attribute of one class of cows only and not of the whole class. Hence cow cannot be properly known through this description of it alone.)

Adhivyâpti arises when the characteristics pointed out are found in (or are common to) other objects also. For instance: the four-legged cows. (Here not only cows but also other animals have four legs. Hence redundancy.)

Asambhâva is where the characteristics given out are not (at all) found in the object (stated). For instance: one-hoofed cow. (All cows have two hoofs and not one. Hence impossibility.)

That which is not subject to these stains has not the properties that are found in (or are common to) another. For instance: a cow having the characteristics of neck, dewlap, back and hump. (Here these characteristics are found in the bovine genus only.)

Applying these tests to the Subtle Body, the characteristics of the Subtle Body will be described in regular order.

The organ of sound is that which, being localized in the *Âkâsha* that is in the orifice of the ear, and acting under the directions of the *Devatâs* (Gods) that preside over the *Dikhs* (quarters), hears the eighteen languages and sounds. On enquiry into the characteristics of this organ, we have to conclude that such a perception does not take place through the *Akâsha* in the orifice of the ear, but through another only, inasmuch as we find that in dreamless slumber, swoon and other states, there does not arise the perception of sound even with the presence (of such an *Âkâsha* in the orifice of the ear).

The organ of touch is that which, pervading the skin all over the

body, and acting under the directions of the Devatās that preside over Vāyu, feels heat or cold, smoothness or roughness, and so on. On enquiry into its characteristics we have to conclude that such a perception does not take place through the skin, as in dreamless sleep, etc., there is no perception of touch even in the presence of the skin.

The organ of sight is that, which being localized in the pupil of the eye, and acting under the directions of its presiding deity, the sun, is able to perceive forms, as long, broad, gross, subtle, etc., and colours, as blue, white, red, yellow, green, etc. But it is not through the pupil of the eye that such a perception takes place, for even with its existence there is no such perception in dreamless sleep, etc.

The organ of taste is that which, acting under the directions of its presiding deity, Varuna, and being localized in the tip of the tongue, perceives the six kinds of taste—sweetness, bitterness, astringency, saltishness, acidity and pungency. But it is not the tongue that performs the perception of taste, as the tongue, though present in dreamless sleep and other states, is not able to feel the sensation of taste.

The organ of smell is that which, acting under the directions of its presiding deity, called the Ashvins, and centring itself at the tip of the nose, is able to sense good and bad odours. But it is not the nose that feels such a sensation, as the nose, though present in dreamless slumber and other states, does not perform such function.

Thus should be known the characteristics of the organs of sense. Now we shall proceed to those of the organs of action.

The organ of Vāch (speech) is that which, acting under the directions of Agni (fire), its presiding deity, and centring itself at the base of the palate, the upper and lower lips, teeth, neck, heart, navel and other places, causes the articulation of different sounds. But it is not the base of the palate, etc., that cause the pronunciation of words, as, though present in dreamless sleep, etc., they do not produce articulation.

The organ of taking is that which, acting under the directions of Indra, its presiding deity, and centring itself in the hand, performs the functions of lifting, etc., but these functions cannot be performed by the hand itself, as, though present in dreamless sleep and other states, it does not perform its functions.

The organ of walking is that which, having Upendra for its presiding deity and centring itself in the legs, performs the function of walking; but this function cannot be performed by the leg itself, as, though present in dreamless sleep and other states, it is not able to do so.

The organ of excretion is that which, having Mrityu (the God of death) as its presiding deity, and centring itself in the anus, performs the functions of excretion, etc.; but such actions cannot be performed

by the anus itself, as, though present in dreamless sleep and other states, it is not able so to do.

The organ of generation is that which, acting under the directions of Prajâpati, its presiding deity, and localizing itself in the male or female sexual organs, performs the functions of secreting Shukla (male sperm) or Shonita (female sperm) and urine; but such functions cannot be performed by the sexual organs themselves, as, though present in dreamless sleep and other states, they are not able to discharge such functions.

Such are the characteristics of the organs of action. Now we shall proceed to those of the five Prânas (vital airs).

Prâna is he who, acting under the directions of Vishishtha, the presiding deity, and localizing himself in the heart, performs the function of inhalation.

Apâna is he who, acting under the directions of Vishvashtishta, the presiding deity, and localizing himself in the anus, performs the function of exhalation.

Vyâna is he who, acting under the directions of Vishvayoni, and being within and without the body, imparts strength (or vitality) to the body.

Udâna is he who, acting under the directions of Aja, the presiding deity, and localizing himself in the throat, causes the organs to be merged in their respective (original) seats during dreamless sleep, and to again manifest themselves in their external seats, and conveys these organs after death to higher worlds.

Samâna is he who, acting under the direction of Jaya, the presiding deity, and localizing himself in the navel, digests in the gastric fire the four kinds of food, bitten, swallowed, sucked and licked, and thus nourishes the body.

Thus should the five Prânas be known.

Besides these there are said to be five Sub-prânas called Nâga, Kûrma, Krikara, Devadatta and Dhananjaya. These five Sub-prânas are (no doubt) included under the above-mentioned five Prânas.

The function of Nâga is vomiting, that of Kûrma is opening and closing the eyelids and lips; that of Krikara is coughing; that of Devadatta is yawning; and that of Dhananjaya is causing the body to swell.

Now will be described the (Antahkarana) Internal Organs (the lower mind), which are divided into four—Manas, Buddhi, Chitta and Ahankâra.

Of these, Manas,¹ having the moon as its presiding deity, and localizing itself in the throat, performs the functions of thought and fancy.

¹ The Seats of Manas and Buddhi are, according to the Upanishads, the very reverse of what the author here states them to be. Buddhi here belongs to the lower mind and should not be confounded with the sixth principle of the septenary classification.

Buddhi, having for its presiding deity the four-faced Brahmâ, and localizing itself in the face, produces certainty of knowledge.

Ahankâra, having Rudra for its presiding deity, and localizing itself in the heart, produces Egoism.

Chitta, having for its presiding deity Vishnu, the lord of body (Kshetra-yajna), and localizing itself in the navel, generates memory.

Some Vedic texts maintain that the Subtle Body, described above, is composed of sixteen organs, while others say seventeen. In the former case the Internal Organs should be counted as one, whereas in the latter case it should be counted as (two) Manas and Buddhi, under which should be included Chitta and Ahankâra. Wherever the Subtle Body is stated to be composed of nineteen organs, the Internal Organs should be taken as four.

Thus should be known the characteristics of the Subtle Body. Now to the Kârana (Causal) Body.

Ajñâna (or Avidyâ) itself is the Kârana (Causal) Body. As this Body is the cause of the two Bodies, the Gross and Subtle, therefore it is called the Causal Body. This Causal Body being the first Body taken by Jîvas (Egos) and Îshvara (the Lord) becomes the cause of the other two Bodies. The evidence bearing upon this is as follows:

The Vedas say: "Ajñâna alone is the Causal Body." According to logic, the cause should be inferred from the effects. According to experience we find (men saying): "I (am) a person of Ajñâna (non-wisdom).

In order to prove that Âtmâ has not the characteristics of the three Bodies, the characteristics of the three Bodies have till now been dwelt upon. Now we shall proceed to give out the (positive) characteristics of Âtmâ itself.

All the Upanishads lay down that Brahma is all-full and pervading everywhere, and that each individualized Âtmâ (in man) is no other than Brahma itself. Therefore Âtmâ should be known to have the characteristics of Sachchidânanda (Sat, Chit, and Ânanda).

Then what are Sat, Chit, and Ânanda? That which is unaffected (during the three periods of time by anything) is Sat (Beness). Self-light (or illumination) is Chit (or consciousness). Self-enjoyment (or bliss) is Ananda. Thus Âtmâ is of the nature of Sachchidânanda.

Non-Âtmâ is of the nature of non-reality, inertness and pains. The manner in which the characteristics of Âtmâ and Non-Âtmâ may be contrasted is thus.

Just as the characteristics of a male are not found in a female, and *vice versâ*, so also the characteristics of Sat are not found in Asat (un-reality, and *vice versâ*). Just as the characteristics of light are not found in darkness and *vice versâ*, so also the characteristics of Chit are not found in Jada (inertness), and *vice versâ*. Just as the characteristics

of moonlight are not found in heat (or sun's light), and *vice versâ*, so also the characteristics of bliss are not found in pains, and *vice versâ*.

We shall (next) proceed to expatiate upon the characteristics of Sat, Chit, and Ânanda, and their antitheses, non-reality, inertness and pains.

Sat is that (reality) which is unaffected by anything during the three periods of time, while Asat is that which appears as real though unreal during the three periods of time, and which on due enquiry by us becomes affected.

(It can be illustrated thus.) In the midst of a faint gloom a person mistakes a rope lying on the ground for a serpent, garland, low ground or a drain; or so on. The rope maintains its real state during (the three periods of) the time of delusion (even), after it and before it. The mistaken idea (or delusion) of serpent, etc., appears (then) as real to the person seeing the rope, however false and unreal such an idea may be. But the moment the discrimination of the true state, viz., the rope, is brought home to his mind, the false idea is affected (or vanishes). The attributes of a serpent, etc., are not to be found in rope and *vice versâ*. Just as objects (in this world) are dissimilar to one another in their sound, meaning, qualities, appearance and worldly actions, so also the characteristics of Sat are totally dissimilar to those of the Body and the Universe, and the characteristics of Asat are not found in the individual Âtmâ (which is no other than Sat, viz., Brahma). With these differences of characteristics, Sat and Asat should be differentiated.

Next we shall proceed to contrast the differences between Chit (consciousness) and inertness. Chit (consciousness) shines through its inherent light without the aid of the sun or other lights, and illuminates all inert matter which is falsely ascribed to it. Therefore Chit is that light (of consciousness) which illuminates the sun and other resplendent objects, as also earth and other non-resplendent objects. Inertness is that which has neither light of its own, nor is able to illuminate other objects.

To illustrate both these. The sun (as we now see with our physical eyes) without needing any other light illuminates itself, as also the pot and other objects on which it falls. Similarly should be known the light (of consciousness) of Chit. Pot and other objects are not able to illuminate themselves or other objects; so inertness should be known. Therefore as the sun and pot differ from one another in the five ways mentioned before, viz., sound, etc., so should be known the difference in characteristics between Chit and inertness. The result of these investigations will convince any person that all the changes arising in objects illuminated in this world do not at any of the three periods affect the one substratum (viz., Spirit) which illuminates all. No loss or gain occurs to the sun through its rays penetrating into a pot's

mouth or shining on the pot itself. Neither is he defiled nor rendered pure by coming in contact with foul or pure objects. Neither is he pleased or pained through the beauty or deformity of a thing. Neither is he surprised nor not surprised at the peculiarity or non-peculiarity of an object. All changes in objects do not affect the sun at all.

Similarly names, form, caste, orders of life, entrance into or freedom from worldly bondage, prohibitory or mandatory rules, the six kinds of change (growth, etc.), the six infirmities (hunger, thirst, etc.), the six sheaths, blindness, deafness, idiocy, activity and others—all these changes in the body and the organs illuminated by *Âtmâ* do not in the least affect *Âtmâ* at any of the three periods of time. It should be known that this spiritual wisdom would be (soon and) easily acquired if persisted in.

Thus is the difference between *Chit* (consciousness) and inertness. Then as to bliss and pains.

Bliss (*Ânanda*, spiritual) is that happiness which is vehicleless, surpriseless and eternal. Pains should be known as the opposite of happiness.

Pains are of three kinds: *Adhiâtmika* (arising in the body), *Adhibautika* (from the elements, etc.) and *Adhidaivika* (arising from the Devas, etc.).

The first kind includes diseases and other bodily pains generated in men, through the variation of *Vâyu*, bile and phlegm in the Gross Body, brought about by the gratification of the senses.

Adhibautika are those pains which arise in men from the elements, and from serpents, tigers, etc., composed of the elements.

Adhidaivika are those pains brought about by floods, drought, the falling down of thunderbolts, and such like, caused by the Gods. Now we shall illustrate bliss and pains.

Nectar, being always in its inherent state of bliss, imparts bliss to those that absorb it; but deadly poison, being always in its natural state of burning (or painsgiving), produces burning sensation in those that absorb it. Just as nectar and poison are found to vary in their characteristics in the five ways mentioned above, beginning with sound, etc., so the characteristics of bliss should be known as not found in the three kinds of pains and *vice versa*, through the five ways mentioned above, viz., sound, etc.

The conclusion we arrive at from all these (investigations) is this. The nature of *Sat* is like the rope (the real one); the nature of *Chit* is like the (self-shining) sun; the nature of Bliss is like nectar.

The true significance of the word "I" is only *Âtmâ*. Whoever cognizes through his spiritual instructor, *Âtmâ*, as not having the attributes of the body, organs and other objects in this universe

which are as illusory as a rope, as inert as a pot, and as pain-producing as poison—he is a person that has separated himself from all worldly ties; he is one that has done all that should be done. It is the settled conclusion of Vedânta that he alone is an emancipated person.

(To be continued.)



Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbhakṣam T.S.

(Continued from p. 488.)

VARUNAKA IX.

THE preceding Chapter was devoted to the exposition of the doctrine that among the four attributes of Âtmâ, Atmâ has not the characteristics of the three Bodies. In this Chapter will be expounded the doctrine that Âtmâ is a witness to the three Avasthâs (states of consciousness). Manas (the lower mind or ego) has a predominance of Sattva Guna (quality), though composed of Sattva, Rajas, and Tamas (Gunas). It is only through pure Sattva Guna that it (the mind) can cognize Âtmâ, but not through Rajo or Tamo Gunas. Of these Sattva is (very) subtle, Rajas is ever in a perturbed state, and Tamas is very gross. Therefore just as it is impossible for a large pillar to enter a small chink (or hole) through which smoke only can pass, just as it is impossible for one to decipher small characters with the aid of a light constantly flickering in the wind, so it is impossible for a mind of gross Tamo Guna, or of perturbed Rajo Guna, to cognize the real nature of Âtmâ; but it is only the pure subtle Sattvic mind that can cognize it. Having premised thus much of the composition of the mind and the means by which it can cognize Âtmâ, we proceed to the subject in hand, viz., that Âtmâ is a witness to the three states of consciousness.

There are three states of consciousness, Jāgrata (waking), Svapna (dreaming), and Suṣhupti (dreamless sleeping). The waking state is that in which there is a perception of all the external worldly affairs through the medium of the (gross) organs. The dreaming state is that in which through the affinities of the waking state the Antahkarana (internal organ) manifests itself in the form of the enjoyer and the enjoyed. The dreamless sleeping state is that in which after the gross and subtle worlds have merged in their cause Ajñāna (non-wisdom), there remains Ajñāna alone to be discerned by the witness (Âtmā, the Higher Self in us). To these three states Âtmā is a witness. A witness is one who observes another person, or his states, or his doings in those states, without himself being affected thereby. A witness may be likened to an ascetic who, having abandoned all worldly concerns and being in the state of habitual silence, looks unconcernedly on a person visiting him, or on his states, or his actions in those states. So also Âtmā though observing all the three states of men, or their actions in those states, or those enjoying these three states, is not affected by them.

We shall exemplify this state of being a witness thus. The waking state may be likened to a large town; the dreaming state may be likened to the rampart walls of the said town; and the dreamless sleeping state to the central palace within. The Jiva that presides over the three states may be likened to the king who presides over these three places. The king having stepped out from his palace within, to the town beyond the walls of the fort and enjoyed all things to his taste or distaste in that town, feels happy or miserable. Then crossing the ramparts of the fort he returns to his (central) palace, where having abandoned all actions (of royalty) he passes his time in quiet diversion along with his queen. Likewise is the case with Jīvâtma (the Ego). Presiding over the Gross Body in the waking state and performing the functions therein through the three organs, it goes by the name of Vishva; then this same Ego presiding over the Subtle Body and playing with the affinities of the waking state of the three (subtle) organs, with the lower mind, etc., in the dreaming state, goes by the name of Taijasa; then again this same Ego, presiding over the Causal Body, in the dreamless sleeping state, and suppressing all the manifestations of the three organs, is called by the name of Prajña and is enjoying unconditioned bliss. Thus this Âtmā should be known through experience, inference and testimony as Kûtastha (the Brahman), as one that is unaffected like Akāsha, and as the one individualized consciousness that is a witness to the three states. The *Vedas* say: "It (Âtmā) is witness, Absolute Consciousness and the Guna-less One." Illustrations as regards the proof (for the existence of the three states) through inference, are town, Âkasha, etc., as mentioned above.

Now, as regards the proof (for the existence of the three states) through experience. We remember daily the three states we have passed through the previous day. It is an actual fact (as stated by the *Vedas*) that without experience there can be no remembrance of it. Moreover it is sure we experience every day the three states. Thus as the Ego experiences regularly the past and the future states, eternity must be predicated of (Âtmâ) the Ego which enjoys it. Thus have we explained that Âtmâ (the Ego) is a witness to the three states.

In this world we find that a person who is a witness to the states is also an experiencer of them. While so, how can the witness (the Higher Self, or Brahma) to the three states be quite different from the experiencer of them? He who manifests himself in these states is only the consciousness that is reflected in the internal organs. He is unreal. He goes by the name of Jîva. As in the dreamless sleeping state he disappears owing to the absorption of the internal organs (which should reflect him), how can he be a witness to that state? As it is the rule (laid down by the *Vedas*) that there is only one witness to all the three states, Âtmâ, which reflects itself in the internal organs, should alone be known as witness to the dreamless sleeping state. But it is quite evident that Âtmâ is a witness to the waking and dreaming states. As the Ego (Jîva) is subject to changes he cannot be termed a witness, whereas the term witness is quite applicable to Âtmâ, which is immutable. That Jîva (the Ego) is subject to changes is clear from such conceptions, as "I am happy, I am miserable," since he (Jîva) assumes to himself the functions that are not legitimately his own but pertain to the internal organs. As Jîva (the Ego) is subject to changes who is that witness the Âtmâ that is different from the Ego? What are its characteristics? What is the evidence for its existence? What are the means of knowing it?

That changeless indivisible one alone is the witness. He only is Âtmâ. He is all-pervading like Âkâsha. He is of the nature of Sachchidânanda. He only having entered the internal organs in the form of a Jîva becomes subject to mundane existence. All the *Vedas* testify to the fact (of the real existence) of such a Paramârthika (real) Âtmâ. The reflected consciousness of the Ego that presides over the (different) states (of consciousness) is now awake; now dreams; and is now lured by Ajñâna into the dreamless sleeping state; now feels happy or miserable, and then indifferent. An intelligent person who cognizes (as a witness) these differences of states (of consciousness) of the Ego—he alone is Âtmâ. He alone should be known as a witness to the three states.

Then how does Âtmâ know itself to be changeless? Though one is unable to see for himself the beauty of his face yet he is able to see it through a mirror. So Âtmâ can know its changeless state through the mirror of the internal organs. As neither the mirror nor the

reflected image (in the glass) is able to discern the original (figure), so neither the internal organs nor the image reflected in it (Jīva) is able to cognize (Âtmā) that is reflected. Then by whom is Âtmā cognized? Not by any, since Âtmā is self-light alone, all the things in the universe being of the form of the seen and Âtmā being the seer. He is not one that can be known by another (than himself). To illustrate: a pot that is seen (in this earth) is not able to know the person that sees it, whereas the person that sees it knows himself (too) since he is self-light (or intelligence). After nine persons have died, the tenth person who is supposed to be dead (but who is really alive) knows himself but is not known by the nine persons (previously dead).¹ So Âtmā (supposed to be non-existent) should be known by one to be the enjoyer and not the enjoyed through the (four) kinds of evidence. These are Pratyaksha (perception), Anumāna (inference), Upamāna (similitude), and Shabda (word or authority). There are four other evidences, Arthāpatti (a kind of inference), Sambhāva (equivalence), Idhikya (Purāna-proof), and Anupalabdhi (knowledge of the existence of the non-existent or negative), but it has been held that these four are generally included under the four above mentioned. But some Vedāntins hold that the evidences are six in number.

It would take a great deal of space were we to dwell upon them in full here. Therefore we shall explain so much as is necessary for our present purpose. (In Pratyaksha), Aksha means the organs. Therefore Pratyaksha evidence is that which is derivable from the organs. The inference derivable from smoke (which indicates fire) and other instances comes under the evidence of inference. That which arises through comparison is the evidence of similitude. The sacred Scriptures alone constitute the evidence of Shabda. As Âtmā cannot be perceived through the organs, it is not subject to the evidence of perception. Nor is it subject to the evidence of inference, as Âtmā is partless. Nor is it subject to the evidence of similitude, as Âtmā is secondless. Therefore, in the case of Âtmā, Shabda (Word or authority) is the only evidence. The Word (or authority) only is the Âpta Vākya (the sacred Scriptures); since he who speaks the Truth is an Âpta. As Īshvara (the Lord) only is the speaker of Truth, the *Vedas* which are alone his utterances are the Word. Therefore, it is the sacred Scriptures alone that constitute the evidence in the case of Âtmā.

In the example stated before of an ascetic (in his state of habitual silence), just as he, being merely a witness, is not affected by any person he sees, or his states, actions or stains, so Âtmā that is only a witness is not affected by Ahankāra (Egoism) or its states, actions or stains. Whatever fortunate person cognizes through the *Vedas* Âtmā as a witness, as unaffected by Egoism and as Absolute Con-

¹ [The copy is perfectly clear!—Ebs.]

sciousness itself, is an emancipated person. So say the Vedic texts. O wise men, in the case of Âtmâ it is the sacred Scriptures that constitute the (true) evidence. Placing faith on it, one should know that Âtmâ is the witness to the three states as mentioned therein.

VARUNAKA X.

Now in this Chapter will be considered the (third) characteristic of Âtmâ, viz., that it is other than the five Koshas (or Sheaths). There are five Sheaths, Annamaya (Food-full), Prânamaya (Prâna-full), Manomaya (Manas-full), Vijñânâmayâ (Buddhi-full), and Ânandamaya (Bliss-full). The first Sheath is this gross body, which, being generated by the combination of Shukla and Shonita (male and female sperm), so transformed from the food taken in, is nourished by food and is subject to the six changes (of growth, etc.). The second Sheath is (composed of) the Prânas (vital airs), associated with the organs of action. The third Sheath is (composed of) Manas, associated with the organs of sense. The fourth Sheath is (composed of) Buddhi along with them (or the organs of sense). The fifth Sheath is (associated with) divine wisdom, having Priya (anticipatory happiness), Moda (happiness arising from the acquisition of an object), and Pramoda (happiness arising from its enjoyment). Priya is the happiness arising in one from the mere sight of a desired object. Moda is the happiness arising in one through the acquisition of such an object. Pramoda is the happiness arising from the enjoyment of such an object. Thus these are said to be the five Sheaths.

They are called (Koshas) Sheaths, because these five envelop Âtmâ like the sheath or case of a sword, the receptacle of Shiva-linga (or the pentagonal form of Shiva seen in temples) or other idols in it, the outer rind of a mango fruit, or the coat of a person. Hence the word Kosha (Sheath) is applied to them.

(Here comes a difficulty.) But sword and others, as also the sheath and others, are found to exist separately. As the five Sheaths have no existence separate from Âtmâ, and as, therefore, there is difference between the sheath of a sword, etc., and the five Sheaths (of man), how can the five Sheaths have the power to screen Âtmâ? The clouds which arise through the transformation of the rays of the Sun have no real existence separate from (the rays of) the Sun, and yet those very clouds screen the Sun. Smoke which arises from fire has its existence in the fire itself, and yet that smoke screens the fire. Similarly the Sheaths which have their existence in Âtmâ alone, envelop Âtmâ. Now the sword and the sheath, etc., though they appear as one, are in effect different. So Âtmâ and the five Sheaths are different, though they appear as one. Yet as Âtmâ and the five Sheaths are stated to be acting as one, some kind of relationship must be predicated between them. While so, how can the term Niranjana (stainless)

be applied to Âtmâ (by the *Vedas*) as having no sort of relationship to anything?

Relationship is of several kinds. In the department of (Sanskrit) logic there are two kinds of relationship, Samavâya (associated with or inseparable), and Samayoga (dissociated). The first kind of relationship is that which exists as between a person and his limbs, a person and his qualities, the actor and his actions, body and caste, and eternal substances and their distinguishing properties. But such relationship, as between a person and his limbs and others, is not found to exist between Âtmâ and the five Sheaths. Therefore, Âtmâ and the five Sheaths have not the first kind of relationship. The second kind of relationship, like that between kettledrums and the stick (to beat them), cannot exist between Âtmâ and the five Sheaths, as Âtmâ is not a substance (composed of the elements). But the relationship that exists between Âtmâ and the five Sheaths is only the Adhiâsa (illusory or superimposed) relationship that exists between a rope and a snake (for which the rope is mistaken), or between mother-of-pearl and silver, or between a log of wood in darkness and a thief, or between the sky and the colour blue.

Now the question arises—In this illusory relationship, is one within another, or are they both mutually within one another (the meaning being, is the illusion caused by one to another, or is it reciprocal)? The latter only should be the case, as it is clear from the fact that Âtmâ and Ahankâra (Egoism being the attribute of the Sheaths) go hand-in-hand (and are referred one to the other reciprocally in worldly usage).

The mutual illusory relationship that exists between Âtmâ and Annamaya (Food) Sheath may be illustrated thus. (Men say): I am a man, I am a Deva, I am a male, I am a female, I am born, I live, I grow, I change, I decay, and I shall hereafter die. As also, I am a child, I am a Kumâra (one less than five years of age), I am a youth, I am an old man, I am a Brâhman, I am a Kshatriya (of the warrior class), I am a Vaishya (of the merchant class), I am a Shûdra (of the lowest class), I am a celibate, I am a householder, I am a forest-living person, I am an ascetic, I am of the country of Andhra, Drâvida or Karnâta, I am of the Gotra (clan) of Vatsa or Kaushika (Rishi Vishvâmitra), I am Râma, I am Krishna, I am Shankara, I am Mahâdeva, I am a person under a vow, I am a pandit, I am a warrior, and I am a glutton. Here all the properties of the changes of the Annamaya (Food) Sheath are ascribed by delusion to Âtmâ (viz., "I"). (*Vice versâ*), the characteristics of Sachchidânanda of Âtmâ are attributed falsely to the Food Sheath, as we see from such examples as: My body is, my body shines, and my body is dear (or produces happiness to me—which are the attributes of Âtmâ). Thus there exists a mutual illusory relationship between Âtmâ and the Food Sheath.

Next to that between *Âtmâ* and the *Prânamaya* Sheath. (Men in the world say): I am hungry, I am thirsty, I am strong, I am brave, I am the performer of actions, I am the talker, walker, the giver and the gladdener, I am a dumb person, I am without hands or legs, and I am a eunuch. In these examples the functions of the *Prânamaya* Sheath are falsely attributed to *Âtmâ* (the "I"). (Conversely), the characteristics of the *Sachchidânanda* of *Âtmâ* are falsely attributed to the *Prânamaya* Sheath from such examples as: My *Prâna* is, my *Prâna* shines, and my *Prâna* is dear (to me). Thus is the mutual illusory relationship between *Âtmâ* and the *Prânamaya* Sheath.

Then to that between *Âtmâ* and the *Manamaya* (Manas) Sheath. In such (examples) as: I am one that thinks, I am one that fancies, I am one that grieves, I am one that is deluded, I am the desirer, I am a miser, I am the hearer, the toucher, the seer, the taster and the smeller, I am a deaf person, I am a blind person, and so on, the functions of the *Manamaya* Sheath are falsely attributed to *Âtmâ*. Conversely we find the characteristics of the *Sachchidânanda* of *Âtmâ* attributed falsely to the *Manamaya* Sheath from such (examples) as: My *Manas* (mind) is pure, my *Manas* shines, and my *Manas* is dear (to me). Thus there is the mutual illusory relationship between *Âtmâ* and the *Manamaya* Sheath.

Then to that between *Âtmâ* and the *Vijnânamaya* (Buddhi) Sheath. In such (examples) as: I am the agent, I am the intelligent, I am of acute intelligence, I am the remover of doubts, I am one that can understand at once (in one reading), I am one that goes to the higher worlds, I am with *Râga* and other desires, I am the knower of the *Vedas*, I am a learned person, I am indifferent to sensual pleasures, I am a devotee, I am a wise person, and such like—we find that the functions of the *Vijnânamaya* Sheath are falsely attributed to *Âtmâ*. Conversely are the characteristics of the *Sachchidânanda* of *Âtmâ* attributed falsely to the *Vijnânamaya* Sheath, as we find from such (examples) as: My *Buddhi* is, my *Buddhi* shines, and my *Buddhi* is dear (to me). Thus there exists a mutual illusory relationship between *Âtmâ* and the *Vijnânamaya* Sheath.

Then to that between *Âtmâ* and *Ânandamaya* (Bliss) Sheath. Here also we find the same mutual illusory relationship existing between *Âtmâ* and the *Ânandamaya* Sheath from such (examples) as: I am the enjoyer, I am happy, I am content, I am of the nature of *Sattva*, *Rajas* or *Tamas*, I am an idiot, I am an ignorant person, I am a vicious person, I am without any, I have no discrimination, and I am subject to delusion and such-like. Conversely the characteristics of the *Sachchidânanda* of *Âtmâ* are falsely attributed to the *Ânandamaya* Sheath, as we find from such sentences as: My wisdom is, my wisdom shines, and my wisdom is dear (or produces happiness) to me. Thus there is a mutual illusory relationship between *Âtmâ* and *Ânandamaya*.

Sheath. Thus do we find that mutual illusory relationship exists between *Âtmâ* and the five Sheaths.

All this illusion has arisen (in men) through want of divine wisdom, arising from non-discrimination to differentiate between *Âtmâ* and the five Sheaths. True discrimination will arise only when one cognizes clearly the fact that in the sentences: It is my Body, it is my *Prâna*, it is my *Manas*, it is my *Buddhi*, and it is my *Ajñâna*—as the words “it” and “my” in them are but creations of the intellect (*Buddhi*) due to ignorance (*Ajñâna*), the five Sheaths which are in the form of Body, etc., cannot be *Âtmâ*, just as clearly (separate) as are (our) cows, son, friends, wife, house and wealth from ourselves. (Carrying the simile further), just as cows, etc., are non-*Âtmâ* (or different from *Âtmâ*, the “I”), so also we can infer through inference that *Âtmâ* and the five Sheaths are different. The Vedic texts say that *Âtmâ* is *Ashârîka* (*i.e.*, bodiless). Again, just as the changes affecting the cow, such as growth, decay, etc., do not affect their master, the seer, so the changes taking place in the five Sheaths do not affect their seer “*Âtmâ*, the Self.” This is (the proof of) experience (for the above position).

On the other hand it may be argued that in the illustration above mentioned of cows, etc., as they are external objects of perception, they can be known by us easily (to be separate), whereas the illustrated (*viz.*, *Âtmâ* and the five Sheaths), manifesting themselves only internally, cannot be known (properly) by the intelligence. Moreover, unlike the cows, etc., which are seen by us to be really separate, the five Sheaths appear as one with *Âtmâ*, like a red-hot cannon-ball with heat in it. Thus there are a great many differences between the illustrated and the illustration in hand. Therefore how can the five Sheaths be known to be different from *Âtmâ*? The external vision takes place through the eye, whereas the internal vision is through *Buddhi*. Even those objects which cannot be known through external vision, can be known through internal vision. Though we are unable to differentiate through the eye (alone) the visible fiddle-string from the sound (emanating from it), or the visible water from the heat in it, or the flowers from their odours, yet the distinct character of fiddle-string and sound, etc., is easily discernible by an intelligent person through the (other) organs such as ear, etc. A *Hamsa*¹ (swan) can easily separate water from milk, though it is impossible for others to do so. Though it is impossible for men of gross intelligence to know the difference between *Âtmâ* and the five Sheaths, yet it is easy for a person of subtle, spiritual intelligence to differentiate between them.

The conclusion arrived at by the Vedic passages is this: Up to now the existence of the five Sheaths and a right discrimination of

¹ A *Hamsa*, it is believed by Hindûs, is able to separate milk from water. It cannot be the swan which is now found, but must be a species of swan now extinct. [It is the symbolical swan of the Higher *Manas* which separates wisdom from illusion.—Eds.]

them (from *Ātmā*) has been dwelt upon, assuming (as if real) this universe, (existing only) in the minds of those who are the (products of) the affinities of time (viz., of previous *Manvantaras* or births). On an enquiry into the real truth we find that the five Sheaths are not (really) in *Ātmā*. The conception of serpent in a rope, silver in mother-of-pearl, or a thief in a log of wood, is due only to delusive appearance, but has no real existence during the three periods of time in the (one) Reality. Like the serpent and others which are merely illusory attribution, so also are the five Sheaths in *Ātmā*, and therefore not real. In the world it is certain that that which is superimposed on another is unreal. Like two moons (to the earth) and so on (which are unreal), as the five Sheaths are falsely attributed to *Ātmā*, they are only false. Then with the dawning of the true knowledge of the thing being a rope, which was mistaken (before) for a serpent, the misconception of serpent vanishes; so with the knowledge of the reality of *Ātmā*, the misconception of the five Sheaths and the universe disappears.

As even with the dawning of the true wisdom of *Ātmā*, the five Sheaths do not entirely perish, but yet manifest themselves, how can they be said to be illusory? In this world *Sat* is of three kinds, *Prātibhāsika* (the reflected), *Vyavakarika* (worldly) and *Paramārthika* (real). Besides, Creation (or Evolution) is of two kinds, *Jīva* (microcosmic) and *Īshvara* (macrocosmic). Of these all the *Jīva* creation, which is as illusory as the (conception of) silver in mother-of-pearl, come under the head of *Prātibhāsika Sat*. *Ākāsha* and others, the seat of *Jīva* creation, are *Vyavakarika Sat*, and it is under this head that the *Īshvara* creation comes in. That *Brahma*, which is the seat of even *Īshvara*, is called the *Paramārthika* (real) *Sat*. This is the one that is eternal. So long as there are actions (performed) in this world, so long *Vyavakarika Sat* (viz., the universe) will endure; so long as *Prātibhāsika* (Egos) survive, so long *Prātibhāsika Sat* will endure. Though these two, *Prātibhāsika* and *Vyavakarika*, resemble one another, in that they are both illusory, yet they differ from one another in the duration of their existence (the latter outliving the former). If *Vyavakarika*, too, like *Prātibhāsika*, should perish through the wisdom of *Ātmā* (or *Ātmic* wisdom), there will be no such persons as persons of *Ātmic* wisdom and *Jivanmuktas* (emancipated persons). Then the system of initiation (into spiritual wisdom) of a disciple by a Guru and the long line of lineage of master and disciple will cease to exist, inasmuch as it will then be impossible for the wise men who are without actions to initiate the ignorant.

A pot created with its neck, body, etc., though it is nothing but the illusory appearance of the earth, survives as such so long as the neck, etc., fashioned by the potter survives. Similarly the five Sheaths, which are but the illusory appearance of *Ātmā*, though known to be

unreal, appear as real (Sheaths), like a burnt cloth so long as Prârabdha (past Karma now enjoyed) survives. What more need be said here about them? Therefore (I have merely to wind up this subject here by saying that) it is the indubitable final conclusion of the Vedânta, that like the earth which alone truly survives after the name and form of the pot, which is but an illusory appearance of the earth, perish, the Sachchidânanda alone of Âtmâ truly survives after the five Sheaths, which are but illusory attributions of Âtmâ, are annihilated through Âtmic wisdom. Whoever knows thus, he is a knower of Âtmâ, he is a knower of Brahma, he only becomes emancipated in a disembodied state. Thus do all the Upanishads voice out unanimously.

(To be concluded.)



Basudebamanana; or, the Meditation of Basudeva.

Translated by Two Members of the Kumbakonam T.S.

(Concluded from p. 28.)

VARUNAKA XI.

OM! Now the fourth characteristic of *Âtmâ* (viz.) that it has the characteristics of *Sachchidânanda* will be expatiated upon in this, the eleventh Chapter. What is the nature of *Sat* of *Âtmâ*? What is its *Chit*? And what its *Ânanda*?

Being of the same nature, unaffected by anything during the three periods of time, is the characteristic of *Sat*. This is found in *Âtmâ*. The authorities bearing on this point are, "Sat only was prior to the evolution of this universe," "Out of *Âtmâ* arose *Âkâsha*," and such like passages of *Vedânta*. The experience of all men is also evidence. That experience is found thus. All persons whether rich or poor, performers of *Karma*, devotees or aspirants for emancipation, say thus in their experience as will now be here related.¹

The rich man's experience is as follows: "I spent in my former birth some portion at least of my wealth on worthy persons and objects, and

¹ Of course these statements are founded on the belief in the theory of rebirth, a theory which is axiomatic with the *Hindûs*.

that is the reason why I now enjoy much wealth. If I act again in this life similarly I shall enjoy wealth in my future life."

A poor man's experience is: "As I did not spend any portion of my wealth in my former life on deserving objects and persons, I am now suffering from poverty. Therefore, I shall give to the deserving now, so that in my future life I may not so suffer as I do now."

The experience of the performer of (religious) Karmas is: "Because of the due performance of good Karmas (or religious rites), my proclivities are again in this life towards them through their affinities. So by dint of perseverance in the same path I shall be born as a Deva (Celestial Angel) in my next birth."

A devotee's experience is: "Through the affinities generated by me in my former birth, when I was engaged in the worship of God, I am now pursuing the same course; so through the same devotion to God in this life, I shall in my future life enjoy the emancipation of Saloktâ (in the same world with Vishnu, the Lord), in the Vikuntha world and others."

An aspirant after spiritual emancipation in his experience says thus: "In my many former births I was performing actions not actuated by the fruits thereof, and attributing them all to Îshvara, the Lord. Through such a course I have been able in this birth to attain the four means of salvation,¹ a perfect spiritual Guru and Âtmic wisdom through the hearing, etc., of Vedântas. I shall have no more births hereafter. I have done all that should be done."

Thus we find through the experience of men that the "I" (or Ego) exists during all the three periods of time, the body, which is falsely attributed to Âtmâ, being subject to destruction and Non-Âtmâ. Therefore as Âtmâ preserves the same nature unaffected during the three periods of time, it has the characteristic of Sat.

Examining through the evidence of inference (we find) even then that Âtmâ has the nature of Sat. In reply to the question whether men *are* in this world or not, it is said by all men, "I *am* here." Therefore it should be known we are in this world. Then do we who are thus, possess Body or not? As there is Body, we are only with bodies and not bodiless. Whence came the body? On enquiry we find that it certainly arose through Karma. Does that Karma which generates the body belong to us or others? Most assuredly it is only ours, as there is no enjoyment of Svarga (Devachan) for one through the Karma of another. Else through the Karma of another person one will have to reach heaven. (The result will be that) a Shûdra will attain heaven through the performance of sacrifice by a Brâhman. All will have to attain salvation through the Samâdhi (or spiritual trance) of Sukha, a Brahma-rishi (son of Veda-Vyâsa). But such is not the

¹ The four means as stated in the second Chapter of this book, which qualify disciples for journeying on the path.

case. Therefore it should be known that it is only our Karma that gives birth to the body, the Karma which generated this body having been performed in a previous birth through another body; the Karma which generated the body in the previous birth having been performed in a birth anterior to that, and so on. Thus on enquiry, we find it is certain that Karma and Body are without beginning, of the nature of an (unceasing) flood (the source of which is unknown). Therefore it is also certain that Âtmâ, which has Karma and Body, is by virtue of its nature beginningless, like Âkâsha. Thus have we proved through inference that Âtmâ is Sat during the past and present periods.

Now we shall prove through inference the state of Âtmâ (as Sat) in the future also. This birth and the body we have in it now are due to the Karma which we performed through Shrâvana (hearing), etc., in our previous births, in the belief that such Karmas alone were essential. Similarly the Karma we now perform will breed the next birth, and the Karma performed in the next birth will breed still another. Thus by carrying the enquiry further we shall find that the current of Karma as well as that of Body will never have an end in the future. But there is an end to Karma through Tattva-Jñâna.¹ Then there is a cessation of Body. While so, till the attainment of Brahmic wisdom, Âtmâ which is connected with these two (Karma and Body) experiences—the birth and death of the body, as also the pains and happiness of the body—during its existence and is always being deluded in states beginning from Brahma down to fixed objects, but never perishes. Then with the dawning of Tattva-Jñâna, as Karma of the nature of Avidyâ perishes, and as all causes of pains disappear, it (Âtmâ) enjoys the bliss of its own reality and abides in happiness, having attained salvation in a disembodied state. Therefore, it is clear that there is no such thing as negation of Âtmâ even in the future. Therefore through inference we have shown that Âtmâ always is. As Âtmâ exists through the three periods, and as it preserves truly the same nature unaffected by anything, therefore it is certain that it always is. Therefore the conclusion that we have to draw through (the above mentioned processes of) the Scriptures, inference and experience, is this—though the worlds come and go, subject to the deluges (of fire and water), Âtmâ alone remains for ever immutable, and creation, preservation and destruction can only be predicated of the Cosmos, and not of Âtmâ. From the foregoing it has been abundantly demonstrated that Âtmâ is Sat only.

Now we shall explain the second characteristic of Âtmâ (viz.), Chit (consciousness). Chit is that characteristic which shines of itself without needing such objects of light as the sun, etc., and which illuminates

¹ Tattva-Jñâna is the Spiritual Wisdom obtained through the discrimination of Tattvas or primal forces of nature. This takes place only after Âtmic wisdom (Âtmajñâna) is generated and Prârabdha Karma is destroyed.

all inert objects that are only falsely attributed to Âtmâ. It is this characteristic of Chit that is found in Âtmâ, since it shines of itself even in intense darkness without needing the aid of another. Without the aid of another it discerns clearly the three states of Body (viz.), growth, maturity, and old age, and its functions which are wrongly attributed to itself (Âtmâ). Therefore it is certain that Âtmâ has the characteristic of Chit.

(Then the question arises)—As we have not omniscience, how can we be said to have the power to illuminate (or know) all objects? The universe is of two kinds, the internal and the external. Both these are illuminated by us only; but they can never illuminate us. The external universe is the source of the manifold names, forms, qualities, properties and actions of such as (the five Elements) Earth, Water, Fire, Vâyu and Âkâsha; (their properties) Sound, Touch, Form, Taste, and Odour; the quintuplicated Elements, Brahma's Egg, the fourteen Worlds, and the four kinds of gross bodies (such as the egg-born, the sweat-born, the seed-born, and the womb-born). This external universe is we know still more sub-divided in manifold ways according to books; but it never knows us. If we should look through introvision and enquire, we shall find that it is only we that illuminate this (external) universe.

The internal universe embraces all the different states from the Food Sheath up to the Salvation of the Ego. The internal universe is thus with the differences of the five Sheaths—of the Food-Sheath, Prâna-Sheath, Manas-Sheath, Vijñâna-Sheath and Ânanda-Sheath; the three bodies—Gross, Subtle and Causal; the six Changes, the six Sheaths, the six States (of growth, etc.), deafness, dulness, activity, desire, and hatred; the three Organs, the Internal Organs; the three Avasthâs (or States)—the waking, the dreaming, and the dreamless sleeping; the five Organs of Sense, the five Organs of Action, the five Prânas with the five sub-Prânas, Manas, Buddhi, Chitta and Ahankâra, and (their functions) doubt, certainty, flittingness and egoism, Vishva, Taijasa and Prajñâ, having different Avasthâs (states), Pratubhâsika, Vyavakarika and Paramârthika; Sattva, Rajas, and Tamas; happiness and pains, wisdom and non-wisdom, love or non-love, indifference; the four means of salvation, the four beginning with friendship, etc.; Yoga and its eight parts, hearing, etc., contemplation and reflection, Samâdhi, evidence and non-evidence, certainty arising from evidence, the three kinds of pain, mental disease, pleasure, devotion, indifference, muteness, ardour, excessive ardour, contemplation with form and without form; the destruction of the lower mind and its affinities, and salvation in embodied and disembodied states. Having differentiated all these in the internal universe which is the source of the changes in name, form and qualities, one should know them but they cannot know us. After enquiring thus well, we know the internal universe.

Therefore, as *Ātmā* has also the characteristics of *Chit*, therefore it is of the nature of *Chit*.

It was urged before that *Ātmā* is of the nature of *Chit* and cannot be cognized by another. May not *Manas* (lower mind), which knows all, cognize also *Ātmā*? *Manas* is subject to birth and decay, is of the form of *Sankalpa* (thought), is limited, is composed of the five elements like a pot, is subject to fluctuations by the actions of desire, etc., and has memory and oblivion. Therefore the *Manas* being so constituted should be known as inert and as having no light of its own. And this *Manas* too is cognized by *Chit*. Therefore, how can this *Manas* which is thus inert, cognize the self-shining *Ātmā* of consciousness? It should be known that it never can.

Then how are we to reconcile this with the passage of the *Shrutis* which runs thus: "Through *Manas* alone, it (*Ātmā*) should be cognized"? In gold which is cast into the fire in a crucible to be purified, there arises (in it) a (yellow) splendour. Whence is that lustre? Is it inherent to the gold itself or has it been produced by fire? We see clearly it is due to the natural lustre of gold, the fire being only instrumental in clearing the gold of its dross. No new lustre is imparted to it but it shines in its real state. But were the lustre due to the fire, pots exposed to the fire on a hearth would produce lustre; but such is not the case. Similarly the mind having assumed the nature of *Ātmā* and having commingled itself with the reflection of *Ātmā*, frees (*Ātmā*) from the false and beginningless *Ajñāna* which screens it. If *Ajñāna* is dispelled, then one's *Ātmā* shines of itself (in its true state). This is the meaning of the passage of the *Shrutis* above quoted, viz., "Through *Manas* (lower mind) alone, it (*Ātmā*) should be cognized." Therefore it is *Ātmā* that cognizes the Mind and not the Mind that cognizes *Ātmā*.

(The following simile will better illustrate our position.) A room, the darkness of which is dispelled by the light of a lamp cannot be illumined by the lamp itself, or oil, or wick (unless they all join together). Nor is *Agni* (fire) which is latent everywhere (as light), able of itself, without the medium of the above-mentioned (three) materials, to drive away darkness. It is only when fire and the three materials join together there arises the name "the light of the lamp," which light removes darkness. Similarly in this lamp of Body, *Ātmā* of the nature of *Agni* sits, and is one with the *Manas* of the form of wick fed by the oil of *Karma*—which *Karma* has its seat in this lamp of Body. *Ātmā* having thus identified itself with the Mind of all beings dispels the darkness of *Ajñāna* which screens everything, and illuminates all external and internal objects like the lamp which illuminates pots and other objects. Therefore a lamp through its own lustre illuminates not only itself, but also all objects that come within its scope. Likewise *Ātmā* having mounted upon the *Antahkarana* (internal organs or lower mind) not only illuminates itself by virtue of its own conscious-

ness, but also all external and internal objects connected with it. Thus it has been abundantly proved that *Âtmâ* is of the nature of *Chit*.

Now to the characteristic of *Ânanda* (bliss). *Ananda* (bliss) is that happiness which is eternal, *Upâdhi*less (vehicleless) and surpriseless (or degreeless). This is the real nature of *Âtmâ*. But the bliss derived from such objects as flowers, sandal, women and others, as it is temporary and subject to *Upâdhi* (or vehicle) and surprise, cannot be called the bliss of *Âtmâ*. Therefore the bliss as mentioned before pertains to *Âtmâ*. In the bliss of dreamless sleep as there is the characteristic of happiness (to be found), that bliss should be known to be (or pertain to) "I" alone. But then it may be said that there is only freedom from pains and not enjoyment of happiness in that state. On a right enquiry we find that there is bliss in that state, as persons on arising from sleep say, "I slept blissfully till now," thus indicating the fact of the existence of bliss to *Âtmâ* in that state. Therefore it is clear that there is bliss in the experience of men in their dreamless sleeping state. Then if it be asked whether the bliss in the dreamless sleeping state has got the three characteristics of unconditionedness, vehiclelessness and surpriselessness we have to reply in the affirmative.

Now to *Upâdhi*less bliss. Flowers, sandal, women, and other objects, are the *Upâdhis* (or the mediums of enjoyment). Hence the happiness enjoyed through them is called *Aupâdika* (or that enjoyed through a medium). None of these mediums of enjoyment is to be found in the dreamless sleeping state, and yet the bliss is enjoyed by all. Therefore, it should be known that there is in dreamless sleeping state a *Upâdhi*less bliss.

Next as to surpriseless bliss. (According to *Taittiriya Upanishad*) there are eleven degrees of bliss, from that of men to that of *Hiranyagarbha* (*Brahma*). Each of these degrees of bliss is a hundredfold that (which precedes it). Therefore these kinds of bliss (as they vary in their degree of bliss) do surprise us. But that supreme bliss of *Brahm* is surpriseless (or absolute), as it is illimitable, and as there is nothing superior to it. That bliss of *Brahm* is no other than the one enjoyed in the dreamless sleeping state. Therefore it is certain the latter is also surpriseless. All persons in this world thinking that the happiness derived in the dreamless sleeping state is the real one, and not that derived from the objects of senses, enjoy the happiness of that state by lying on soft beds, etc., earned with great effort after giving up even the happiness derived from wife, sons, etc. One who is enjoying thus, on being disturbed in that state even by his delusion-producing and all-fascinating wife, goes even the length of beating her. In that state he does not long for anything. Even a person who is awakened from that state returns to bed again to enjoy the same thinking of it. Therefore it should be known that the bliss in the dreamless sleeping state is surpriseless.

Then as to the bliss being eternal. As different degrees of bliss are being enjoyed in the waking and dreaming states through different objects, these, then, are conditioned through their being separated (by bliss and pains). But the bliss in the dreamless sleeping state is continuous throughout, all-full and never newly created. But if the bliss is eternal then it should also be found in the waking and the dreaming states also. But such is not the case. To this we reply: there is that bliss existing in the waking and dreaming states also. But it is not enjoyed in those states, being veiled by the actions (of the internal organs). How then can the actions of the internal organs which are only the effects, envelope their cause (viz.,) the bliss? Like the clouds which envelop the sun (their cause), or smoke the fire, or serpent the rope, so the actions of the internal organs, though they are the effects, envelop their cause, the bliss of Brahm. Though the ignorant and the young see (from external appearance) only the (smouldering) ash which has fire latent in it, or the frost which veils the sun behind it, yet a true discriminator sees beyond them (viz., ashes and frost) the fire and the sun. Similarly to those having external vision only, the bliss of the dreamless sleeping state, or Brahm, will seem veiled in the waking and dreaming states, but not to those wise men who have developed introvision. Persons of introvision being of the nature of bliss are found to be of the same nature during all the three periods of time. Therefore it is clear that the bliss of Brahm and that of the dreamless sleeping state, which is no other than the former, are eternal.

As thus, these three characteristics of the bliss of Brahm, viz., eternity, vehiclelessness and surpriselessness are also enjoyed by us, we are also of the nature of bliss. As the characteristic of Sachchid-ānanda (Sat, Chit and Ānanda) exists in us also, (as proved) through authority logic and experience, it should be known we have also the Sachchidānanda of Brahm.

How then can we have the self-cognition that we are no other than Sachchidānanda? After having heard for certain from the lips of a Guru the real imports of Vedānta Shāstras through the six methods (as stated at the end of the fifth Chapter), having made it a part of his brain matter and reflected thereupon from different standpoints, and after being in that state for a long time, there arises in one the spiritual wisdom that Sachchidānanda Brahm is himself alone. This is what is called indirect wisdom. Then ceasing to perform even the actions that relate to this indirect wisdom and giving up all Abhimāna, such as "I am the doer, this is *my* Karma; I am of such a caste, order of life," etc., and others, and having abandoned even the (thought of) enjoyment of "I am Brahm," and "Brahm is myself," as also efforts in that direction and (thought of) agency therein, one is in that state of habitual silence without any longing for objects, as in the dreamless sleeping state, when his internal organs become merged in Brahm, like salt mixed

with water; then in that Mahâtma (great soul), in that par-excellent state, there arises of itself that par-excellent Divine Wisdom. This is the self-cognition of direct wisdom. It is only when such self-cognition arises, that one knows his own reality. Then only he is of the nature of bliss (itself). He only and none else can cognize the glory of that bliss. Vedântas which treat of this bliss are not able to cognize or describe it. Even that exalted personage who experiences such a bliss can only enjoy it, but will never be able to describe it to another, or to think of it through his mind, as it is like that happiness experienced in the dreamless sleeping state (the three distinctions of the knower, the known and the knowledge having become one). Then he is able only to enjoy such a bliss. Even Īshvara (the Lord), who comes through his grace in the guise of a teacher to initiate men in the higher path, is *not* able to describe this bliss of Brahm. Such a great personage who has such self-cognition may be roving about the world like an ignorant person.

VARUNAKA XII.

OM! In this twelfth Chapter the Guru initiates through his grace his disciple into the mysteries of that partless One.

The Disciple: O Master, through the drift of the instructions conveyed by you in the foregoing eleven Chapters, the conception of the self-identification of "I" and "mine" with the five Sheaths beginning with (the gross) Body, etc., has vanished. I have also attained the Âtmic knowledge that I am no other than Brahm, that is, of the nature of Sachchidânanda, which illuminates our intelligence. All doubts respecting it have been dispelled. But there is still one more doubt which yet lingers in my mind. It has been stated that Âtmâ is of the nature of Sat, of the nature of Chit, and of the nature of Ânanda (bliss). These three words, which denote three different characteristics, seem to convey three different significations. While so, how can these three words be applied to the partless one?

The Guru: O Son,¹ know that the partless one is that non-divisible one, which is not subject to the limitations of place (or space), time and (one) substance² (viz., is infinite, eternal and absolute). All these three characteristics are necessary to be postulated of that partless one (Brahm). As the element of Âkâsha is all-pervading, it is not subject to the limitation of space. Hence we have to attribute infiniteness to Brahm, in order to remove the stain of (Ativyâpti) redundancy (and differentiate Brahm from Âkâsha). As Âkâsha has its origin and destruction, it is subject to the limitations of time. Therefore, there is no redundancy in it (Âkâsha), by making Brahm not subject to

¹ After initiation the disciple is newly born, and hence the Guru is the father of the disciple.

² Vastu is translated as substance, which should be taken in its literal sense as that one underneath which is the substratum of all.

space and time. If we say that Brahm is not subject to the limitations of space and time alone, then, too, there arises the redundancy in time. Time is not subject to the limitation of space, nor is it subject to the limitation of time (itself), as it is impossible that it can be circumscribed by itself. Therefore it is that Brahm is said not to be subject to the limitation of a substance (equal to it.) As time has things other than itself (existing), it has the limitation of substance (viz., is not absolute). Hence (if the three are attributed to Brahm), there arises no redundancy whatever. Therefore Âtmâ (or Brahm) is not subject to these three limitations. Therefore it is, that all these three characteristics are predicated (of Brahm or Âtmâ). Through these alone Âtmâ should be known.

The Disciple: Please demonstrate to me the existence of these three characteristics (as said before) as partless in Âtmâ, since Âtmâ is the partless one. But they are not found in Âtmâ, (since) we find all persons saying, "I am not in this country; I was not in that country." Through this experience (of men) Âtmâ is not free from the limitations of space. Then through the experience of men who say, "I was born in such and such a year; I shall die ten years hence," and so on, we find that Âtmâ is not free from the limitations of time. Then through the experience of men who say, "I am not a Brâhman, I am not a Kshatriya," etc., we find Âtmâ is not free from the limitations of (one) substance. Therefore how is it that it is said that Âtmâ is not subject to these three limitations?

The Guru: In the eleventh Chapter, when we expatiated to you upon the characteristics of Âtmâ and Non-Âtmâ, did we not tell you that Âtmâ is all-full (or impartite) and Non-Âtmâ is divisible, and that all others (than Âtmâ) are merely illusory? Albeit you now question us about the characteristics of Âtmâ. Therefore, a doubt has arisen in our mind as to whether you are a *bonâ fide* disciple or a mere wrangling disputant. If you are a disciple we shall again explain it to you. If you are our accuser then we have merely to observe silence through patience, or to curse you in anger. Of course since our blessing in the matter of the initiation of our disciple has its effect on him, it follows *à fortiori* that a curse also will take its effect on our accuser. Know also that there is really no difference between a Brahmajñânî (a knower of Brahm) and Īshvara (the Lord) in their powers to bless or curse another in this world.

The Disciple: O most holy Master, who are a God, treat me only as a faithful disciple, worthy of your grace. I put the question to you only through doubt and not through impertinence.

The Guru: Then we shall again explain the matter to you. The three limitations of space, time and substance, apply only to Body, and not to the all-full Âtmâ. We will first illustrate that the limitations of space do not hold in the case of Pratyajâtmâ (the self), the

all-full Brahm. As (from the use of such sentences as): "pot is, wall is, picture is, and granary is; as also, the earth is, water is, Tejas (fire) is, Vāyu is, and Ākāsha is"—this universe composed of the Elements is enjoyed as Sat; therefore, Ātmā (from which the universe originates) is infinite. Thus the all-pervading Ātmā is not subject to the limitations of space. Similarly from the above mentioned illustrations it can also be inferred that Ātmā is beginningless. As it is eternal, it is not subject to the limitations of the future. Thus as Ātmā is the same in the past and the future it is not subject to the limitations of the present, too. As Ātmā is the Ātmā (or Self) of all objects, it is not subject to the limitations of substance (or is absolute).

The Disciple: Then how are substances divided?

The Guru: There are three kinds of differences in substances: difference in the same kind, difference in different kinds, and difference in the self-same (object). One tree (as contra-distinguished) from another tree, illustrates the first. A stone (as contra-distinguished) from a tree illustrates the second; while a tree, as contra-distinguished from its leaves, flowers and fruits, ripe or otherwise, illustrates the third. As Ātmā has not these three kinds of differences it is differenceless. Hence it is absolute.

The Disciple: (So far as I can see), it cannot be said that the above-said three differences do not apply to Ātmā. The one Consciousness appears as that of Brahm, Īshvara (Lord), Kūtastha (Higher Self) and Jīva (the Ego). Therefore, there is a difference in the same kind (in Ātmā). As the real nature of Ātmā is Brahm, and as the real nature of Non-Ātmā is the universe, there is difference in different kinds. There is also difference in the self-same thing. As Brahm has the three (attributes of) Sat, Chit, and Ānanda (bliss), therefore, whilst these three differences exist (in Ātmā), how then can it be said that it has not such differences?

The Guru: There is not difference in the same kind. Though the all-pervading Ākāsha is really one, yet it assumes different names by virtue of its environments, such as the great Ākāsha, the cloud Ākāsha, the pot Ākāsha, the reflected Ākāsha in water, pot, and so on. Likewise though consciousness is one, it manifests itself as Brahm and Īshvara, through the medium of Māyā, and as Kūtastha¹ and Jīva through the medium of Avidyā. On a close investigation we find there is not the difference in the same kind between them (but they are identical). Then to the difference in different kinds. Without rope there cannot arise the misconception of it for a serpent; without Ākāsha there cannot arise the appearance of blueness (in it). So without Ātmā there cannot be Non-Ātmā. Except the primal seat (or cause), all else which is the result of attribution is merely illusory.

¹ Here Kūtastha is applied to Brahm itself from the standpoint of man and not of Cosmos.

That which is illusory is that which does not exist during the three periods of time, like the son of a barren woman, the horns of a hare, and so on. As no reality of existence can be predicated of Non-Âtmâ, therefore Âtmâ has no difference in different kinds. Then to the last difference. Such positive names of Âtmâ as Sâkshi (witness), Kûtastha (Higher Self), Paramârthika, Prajñâ, Brahm, Sachchidânanda, the eternal, the one, and the all-full; and such negative names of Âtmâ as the grossless, atomless, the secondless, the changeless, destructionless, actionless, and cause-to-act-less, all these point only to a right cognition of the one-attributeless Âtmâ, but do not signify a difference of reality, since it (Âtmâ) is the supreme and partless one. Therefore there is no difference in the self-same substance.

The Disciple: As the words Sat, Chit, and Ânanda convey three different meanings, and as they are not synonymous, like the words Hastha, Pâni, and Kara (which all mean hand), there is the third kind of difference in Âtmâ denoted by those words (Sat), like the leaves, fruits, etc., which can be differentiated from the tree in which they have their origin.

The Guru: Just as the redness, heat, and glare of a light cannot be differentiated from the light, so are Sat, Chit, and Ânanda non-different from Âtmâ. Hence there is not the difference of the third kind. But it cannot be said that the third kind of difference does not exist in the case of a tree with reference to its leaves and flowers. The whole tree is not said to be the leaves or flowers; but it is in some of its parts of the form of leaves, in others of the form of flowers, and in some others of many other forms. Therefore there is not in this case difference of the third kind. Where it is said that Âtmâ is of the nature of Sachchidânanda, it is meant that Âtmâ is in all its aspects of the nature of Sachchidânanda, just as in a light which has redness, heat, and glare, it (the light) is in all its aspects of the nature of redness, heat, and glare. Therefore there is in Âtmâ no difference of the third kind.

The Disciple: Then why should the Shrutis teach us again and again that Âtmâ is of the nature of Sat, is of the nature of Chit, and is of the nature of Ânanda? Cannot Âtmâ be cognized through one characteristic alone?

The Guru: Please hear what the rationale of such instructions is in the Shrutis. People in this world commit most monstrous blunders through conceiving this universe itself to be the reality (or Sat) of Âtmâ, this inert (lower) intelligence of ours to be (Chit) consciousness proper, and the pleasures of wife, sons, etc., to be Ânanda (bliss) itself. Conversely, they regard the Sachchidânanda of Âtmâ as no other than the unreality of the universe, the inertness of intelligence, and the pleasures of wife, sons, etc. Consequently all people are deluded in saying, "I am impermanent, I am (merely) inert (or material), I am

full of pains"—being under the false impression that this universe is real, Manas, etc. (which pertain to the lower mind), is consciousness *per se*, and then son, wife, etc., are of the form of bliss. It is only to eradicate this delusion of the people that the Shrutis inculcate upon all saying: "O men of the world, in order to impress upon you that you are no other than Sachchidânanda, I say (in the books) that Âtmâ is Sat (reality) and not unreality, it is Chit (consciousness) and not inertness, and it is Ânanda (bliss) and not pains." Thus it should be known that the Shrutis teach people in this manner in order to dispel their delusion. Again the Shrutis, through the (compound) word Sachchidânanda, indicate the oneness of Âtmâ. But some disputants in this world hold that Sat, Chit, and Ânanda are merely the attributes of Âtmâ, and that Âtmâ is not itself Sachchidânanda. In order to remove this (conception also) the Shrutis say that Âtmâ is Sachchidânanda.

The Disciple: How did you learn that this only is the drift of the Shrutis (with reference to the interpretation of Sachchidânanda)?

The Guru: Know that the real significance of the partless nature (of Brahm) should be determined according to the Shrutis through the six means of Upakrama, etc., (as described in the fifth Chapter of this book).

The Disciple: O God, now that the partless nature (of Sachchidânanda) has been proved through the (authority of) Shrutis, I hope you will be pleased to prove its partless nature through inference.

The Guru: Now Sat should either be self-shining or should be shining through another. If the former, then Sat only is Chit. But should it shine through another, then is that other different from Sat (in nature), or is it another Sat? If it is other than Sat, then it must be Asat (unreality) which is as unreal as the horns of a hare. Therefore that other which is unreal (viz., Asat) cannot have the power to illuminate Sat. But if there is another Sat then the question arises is that (another) Sat self-shining, or is it illuminated by another? In the former case Sat only should be Chit. If the latter, then it will again and again be producing unlimited unrealities. Through this process there will arise the many (faults or)¹ stains such as those clinging to Âtmâ, those mutually interdependent, those recurring, and those arising from absence of finality or conclusion. Therefore Sat is self-shining. It has been already said that that which shines of itself is certainly Chit. Therefore Chit alone is Sat and Sat alone is Chit. Both are one. Moreover it is nowhere stated in the Vedas that there is another Sat. Therefore it is certain that Sat also shines of itself.

Then comes the further question. How comes it that bliss (Ânanda) can be predicated of Sat which is self-shining? As Sat is

¹ The four stains as stated in the original in Sanskrit are Âtmâśraya, Anyonyâśraya, Chakrâpatti and Anavasthâ.

secondless there is (in it) bliss all-full. In a small part there cannot be all-fulness. Therefore this all-fulness is (or does belong) to non-duality and not to duality.

Then how is Sat non-dual? O Son, if the question is raised whether the power of Sat associating with another Sat is due to another Sat, or to one different from it in characteristics (we find both are not possible, and) it is not due to another. As through the evidence of the sacred books, inference and experience, it cannot be proved that there is another Sat, the first position will not hold. Nor will the second position also hold, since a thing different from Sat has no reality, being like the horns of a hare. Besides these two unrealities there can be no other unreality. Therefore as the one Sat is secondless and non-dual it is certain that it is also all-full. Through it, it is also certain that the self-shining Sat alone is Ananda (bliss). Thus, therefore, through inference should be known the partless nature of the words Sat, Chit and Ananda.

Then through experience we shall prove the partless nature of Sachchidānanda. Though this subject was treated of in the eleventh Chapter (of this book), yet we shall dwell upon it again to convince you all the more. There is a happiness enjoyed by all men in their dreamless sleep. That happiness is not manifold, like (or is continuous unlike) the one in the waking and the dreaming states. It is one without a medium for its enjoyment. Therefore this bliss is one only. As the bliss of the dreamless sleeping state shines (or is enjoyed) without the aid of sun or other lights, there is in that state Chit (or the self-shining consciousness). Now the proof that there is the self-shining (Chit) (existent) in the bliss of that state is found in the fact that there arises in man on awaking from sleep the reminiscence that he slept soundly till then. As it is an unerring law that every thought is generated by a previous enjoyment, we have to postulate of the bliss in the dreamless sleeping state a previous enjoyment. But inasmuch as there are no organs of sense, etc., then existent to produce an enjoyment, know that the enjoyment of the bliss of the dreamless sleeping state should emanate only from self-light (or Chit). In the dreamless sleeping state, bliss (Ananda) shines as well as Ajñāna (non-wisdom). Which of these two is the self-shining light? On a proper investigation we shall find it is Ananda (bliss) that is the self-shining light. As Ajñāna has the envelope of Avarana (centripetal force or individuality) it is not self-shining. Therefore it is Ātmā alone that shines as bliss in the dreamless sleeping state and illuminates Ajñāna also, which is falsely attributed to it. Therefore bliss is the self-shining light (or Chit). Therefore through experience also it is certain that the Sachchidānanda (of Ātmā) is of partless nature. Thus through the holy books, inference and experience, it has been proved that Ātmā has no difference in itself.

Therefore it is clear that *Ātmā* is all-full, having not the three differences mentioned before. Therefore it is also clear that *Ātmā* is partless, non-dual and the essence. O Son, to this *Ātmā* that is all-full and blissful, pains are merely the accretions. Having known that pains are merely the result of Body, Body the result of Karma, Karma the result of *Rāga* and other desires, *Rāga*, etc., the result of *Abhimāna* (reference of all objects to self), and *Abhimāna* the result of *Aviveka* (non-discrimination), and non-discrimination the result of *Ajñāna* (non-wisdom); having understood that *Jñāna* only will remove *Ajñāna* through *Vichāra* (spiritual intuitive meditation) and having practically known through right enquiry that *Ātmā* is *Sachchid-ānanda*, that Body and the Universe are only inert and of the form of pains, and that this Universe is merely an illusion, one should cognize that most transcendental Wisdom through its direct cognition generated by the Sacred Sentences such as "I am Brahm." That exalted personage who is in that intuitive spiritual direct Cognition of that Supreme Wisdom is really a Guru, be he a *Chandāla* (low caste personage) or a *Brāhman*. That such is the indubitable opinion of that most holy *Shankarāchārya* is clear from some verses in one of his works. May you—after being convinced of the fact that this personage is no other than a *Paramahamsa*¹ ascetic who should be revered far above *Behuthaka*, *Kutichaka* and *Hamsa* ascetics, and after contemplating and meditating upon *Ātmā* according to my instructions—become that non-dual Brahm that is the unconditioned, immaculate, the intelligent, the emancipator and the true and supreme bliss. Hereafter there is nothing more which I have to teach you.

Thus ends the last Chapter of the meditations of *Vāsudeva*, a *Paramahamsa* ascetic. OM-TAT-SAT.

Gem from the Rig Veda Sanhita.

THOU whose ears hear all things, listen quickly to my invocation; hold in thy heart my praises; keep near to thee this hymn, as it were (the words of) a friend.

Who will give us the great *Aditi* [the Cosmic Mother, *Buddhi*], that I may again behold my father and my mother.

Let us invoke the auspicious name of *Agni* [Higher *Manas*], the first divinity of the immortals, that he may give to us the great *Aditi*, that I may again behold my father and my mother [*Ātmā* and *Buddhi*].

¹ There are six degrees of asceticism, called *Behutaka*, *Kutichaka*, *Hamsa*, *Paramahamsa*, *Turiyātita* and *Avadhūta*.