VEDANTA SANGRAHA
of
BELLAMKONDA RAMARAYA

SRI RAMANAMA KSHETRAM

1998

Price Rs. 40/-
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INTRODUCTION

Bellamkonda Ramaraya a literary prodigy of Andhra Pradesh, was the son of Hanumayamma and Mohanaraya. He was born in December 1875 at Pamidipadu village, Guntur District, and died on 27-10-1914. During his short span of life of 38 years, he produced a total number of 143 works which include independent sastra works, exhaustive commentaries on sastra works, poems, commentaries on poetical works, manuals on Vedanta and many stotras. While more than half of these works remain in the form of manuscripts, some of them were published by his admirers.

1. Samkara bhashyavimarsah: in this work of 371 pages the author criticised the views of Ramanuja and established that Sankara’s sputrabhashya alone should be taken as interpreting the Brahma sutras correctly. It was published in 1953 (2) Bhagavadgita bhashyarka prakasika: this work in two volumes is magnum opus of the author. In this work he upholds samkara’s interpretation of the Gita at every step pointing out how any other interpretation is intenable. It was published in 1955. 3) Saradagama: it is a commentary on Siddhantakaumudi and karakanta portion of the same has been published in 1985 in Telugu script. Besides several works on philosophy he wrote Champus Samudra manthana, Rukmini parinaya and Rama parinaya and poems Garudasandesha, Krishnalila tarangini (published by the dept. of Sanskrit 1982), Samasyaratnakara, Sumanomano ranjanam, Hayagrivasatakam and kavibhushanam, a bhana Kandarpadarpa and commentaries on Bharata champu, Murarinataka, and on verses of Naishadha, in prose Visvarupagadya. Hayagriva dandaka and Hanumaddandaka, and stotras on Janardana, Sarasvati and Viraraghava, etc. The following are some of the manuals, while going through which one is reminded of the works of similar nature by older writers Vidyaranya and Madhusudana sarasvati.
1) *Vedanta muktavali* with commentary 2) *Sairaka chatus sutra vichara* 3) *Vedantakaustubha* 4) *Advaitavijaya* 5) *Dehadehishhava nirmulana* 6) *Vedanta nishchaya* 7) *Moksha prasada* 8) *Lokayat adi yoganta matakhandana* 9) *Advaitamyamata khandana* 10) *Siddhanta sindhu* 11) *Advaitamrita* 12) *Vedanta dipika* 13) *Vedanta dinakara* and 14) *Vedanta Samgraha*. The *Vedanta Samgraha* or primer of *Vedanta* has fifteen sections. These deal with respectively the seen world 2) the embodied soul 3) the means of knowledge 4) the super-imposition 5) the reverse process of super-imposition 6) the method of explaining Brahman by secondary significant 7) the fruit of knowledge of Brahman 8) the ways of means of attaining Brahman 9) the qualifications to study *Vedanta* 10) the functional knowledge 11) the form of habitant 12) the soul’s form of bliss 13) the state of concentration 14) the path of devotion and 15) the attainment of non-dualism.

पितृः श्रीरघुरामस्य
श्रीरामक्षेत्रवासिनः ।
मातृः शकुन्तलादेव्यः
पादयोरिद्मर्यते ॥
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वेदान्तसङ्ग्रहे - प्रथम परिच्छेदः

श्री  हृदयदन  परमह्मे  नमः ॥

वेदान्तसङ्ग्रहोऽस्मात्  क्रियते  बालबुद्धे ॥

दक्षे  हययं  चेति  हौ  पदार्थं ।  हरावेन  चिदंचिदिति  ज्ञाने  जड-मिति  च  व्यवहरति ।  स्मरकाश्तः  सति  स्वेतसर्ववाभासकं  दृश्ये  लक्षणम् ।  ज्ञेयचं  हययस्य  लक्षणम् ।

दक्षपदार्धेशुद्विन्धः ।  प्रजःपालकृतस्य  जीवमेदात् ।  आप्रुशिकों  भेदः ।  अ तत्त्विकः ।  मायोपहिता  दक्ष  अशा  ।  मायावच्छिद्या  लोधरः ।  अनिधोपहिता  दक्ष  कृत्यः ।  अविधावचिद्या  तु  जीवः ।  अविधामेव-न्तःकरणमिति  वुद्धिरिति  च  व्यवहरति ।  तत्र  प्रजाकमेव  ईश्वरस्य  तथा ।  तदुपाध्येम्याया ।  प्रज्ञानान्तिकयाया  एकताः ।  जीववृद्धिस्य  तु  नाना  तदुपाध्यीन्तानन्त्यायः ।  केचित्तृत्समेकमेव  ब्रुवते ।  उपाधिमेवक्षमयोऽक्षात् ।
Having bowed to the Lotus Feet of Lakshmi and Hayagriva, we begin *Vedanta Sangraha* for the benefit of the beginners.

There are two substances: The Seeing (*Drik*) and the Seen (*Drisya*); these are otherwise known as Intelligence (*Chit*) and non-intelligence (*Achit*) and also as knowledge and inert matter. The characteristic feature of the substance known as the seeing is that it illuminates other substances besides being self-luminous. Knowability is the characteristic feature of the substance of "Seen".

The substance known as the "Seeing" has a four-fold division -- *Brahman* (Universal Soul), the Lord (*Iswara*), the Un-changing (*Kutastha*) and the Individual Soul (*Jiva*). This division is based, not on any real difference existing between them, but on their differing limiting adjuncts (*Upadhis*). The "Seeing" when coupled with Illusion (*Maya*) it is *Brahman*; when covered by illusion it is the *Iswara* the Lord; when coupled with Ignorance it is the "un-changing *" (*Kutastha*), when covered with Ignorance it is the "Individual soul (*Jiva*". Illusion (*Avidya* - Non-learning) is otherwise called the Internal organ (*Antah-Karana*). It is also called Intellect (*Buddhi*). *Brahman* is one and so is the Lord; because their limiting adjunct, Viz., Illusion (known also as Nature (*Prakriti*), Ignorance etc., ) is one. On the other hand, the individual soul and the "Unchanging " (*Kutastha*) are several , for their limiting adjuncts are endless. Some people say that the "Unchanging" (*Kutastha*) is also one for the reason that its limiting adjunct is of no consequence (because it cannot bring about a change in the "unchanging").

*Brahman* is the existing (*sat*), the Intelligence, and bliss and it is the basis for the entire world. The Lord (*Iswara*) is all-knowing ,all-powerful ,all-controlling , ever free and is the cause of the creation, sustenance and dissolution of the entire world. The "Unchanging " (*Kutastha*) is the existing, the Intelligence and bliss, and it is sentience (*Chaitanya*) having different bodies as its abode. Little
सत्यदानन्दं सर्वजगदिघिस्वनं च प्रभा। सर्वः: सर्वशचित्तं सर्व-
नियन्त्ता सर्वजगत्सप्यादिनित्ति
ियुक्तं ईश्वरं। सत्यदानन्दं तत्त्वेहाधिचि-
ष्ट्रं चैतन्यं कृत्स्या। किंशिवदहुः: स्वप्नशक्
ितं परस्त्रो बद्वो जीवं। अयमेव कर्ता भोक्ता प्रमाता 
च।

अथ दशं दिविष्यं, कार्यकारणमेवात्। कारणं मायात्मक-
विवध्येव। हृदन्वेनरासनेऽभरं करोतीतिथरोपति। आभासो नाम 
चित्रलक्ष्मीं। कार्यं तावद्विनिधम् मूर्तामूर्तमेवात्। साकारं 
मूर्तं, निराकारमूर्तम्। इन्द्रियांतः करणं भूतविनयमेवमूर्तरं 
चतुर्विधम्।

तत्र इन्द्रियं द्विनिधम्। ज्ञानकारणमेवात्। ज्ञानेन्द्रियणिः पश्चात् 
त्वक्षुरश्वरोवज्जिहायाणानीति। कमेन्द्रियाणिः पश्चात्। वाक्याणिः पाद-
पायुपस्थानीति। अनंतः करणं चतुर्था। मनोबुद्धिचित्राह्न्नरमेवात्।

भूते देव आकाशवायुः। विषयं: पश्चा। शाल्पश्रुश्वरस्बंधं-
भेदात्। तत्र ज्ञानसाधनात् ज्ञानेन्द्रियस्य लक्षणम्। कर्माध्यायत् कमेन्द्रि-
प्रक्षणम्। शाल्पश्रुश्वरस्य श्रो
वः। स्पर्शः ज्ञानकरणं त्वक्। रूपज्ञान-
करणं चक्षुः। रसज्ञानकरणं जिह्वानां गन्धज्ञानकरणं श्रावम्। वचनक्रियाकरणं 
वाक्। आदानक्रियाकरणं पा्णि।। गमनक्रियाकरणं पादः। विसर्जन-
k्रियाकरणं पायुः। मैथुनक्रियाकरणसुपस्यम्। अन्तत्ववहारकरणं
knowing, little powerful, dependent and bound is the individual soul; he is the doer, the enjoyer and the knower.

Next, the seen has a two-fold division: effect (Karya) and cause (Karana). The cause called illusion is of one sort only and as it is this which creates the Lord by means of reflective action (Abhasa) it is the limiting adjunct of the Lord. Abhasa means the reflection of Intelligence. The effect (the world) is of two kinds, the corporeal and incorporeal. That which has form is the corporeal and the formless is the incorporeal. The incorporeal has four divisions: the senses (Indriya); Internal Organ (Antah Karana); elements (Bhuta) and objects (Vishaya).

Senses are of two kinds, senses of knowledge and senses of action. The former are five in number, Skin, eye, ear, tongue and nose. The senses of action are also five in number: Eg. Speech, hands, feet, anus and sex-organ. The Internal organ is of four kinds, the mind (Manas); Intellect (Buddhi); Memory (Chitta) and Ego (Ahamkara).

The elements are two-space (Akasa) and wind. The objects are of five kinds - Eg. Sound, Touch, Form, Taste and Smell. The characteristic feature of the senses of knowledge is that they are instrumental in achieving actions. The ear is the instrument for knowing sound, the skin for knowing touch, the eye for knowing form, the tongue for knowing taste and the nose for knowing smell. Speech is the instrument whereby the action of speaking is achieved, the hands are the instruments for the action of holding (things), the legs for the action of walking, the anus for the action of evacuation and the sex-organ for the action of copulation. The internal organ is the instrument whereby the internal actions are achieved. Mind is characterized by doubt; Intellect by decision, memory by remembrance and Ego by pride.
मनःकरणम्। संशयात्मकं मनः। निद्रषयात्मिका बुद्धः। स्मरणात्मकं चित्तम्। गर्वोत्तमकोःहहा्।

शब्दगुणकमाकाशम्। शब्दपर्वर्शुगुणको वायुः। श्रोत्राह्नोऽगुणजिवः। त्वमाहो गुणःपर्वः। चशुचरीहो गुणो रूपम्। जिन्हाः जो गुणो रसः। नास्राहाः गुणो गत्यः।

मूर्त दिधा। भूतमौलिकमेदात्। भूतानि व्रीणि। प्रथितियसेजसि।
शब्दपर्वर्शुरूपगुणकं तेजः। शब्दपर्वर्शुरूपगुणकं आपः। शब्दपर्वर्शुरूपगुणकं प्रथः। पूर्वोकाव्यामकाश्वायरङ् सह पद्ग भूतानि।
तेषा चाकाशायुजेजजः प्रथितियस्मानां प्रत्येकं शब्दपर्वर्शुरूपगत्या असाधारणगुणः। अन्ये तु कारणगुणः। संक्रमणङ्गः। तथाहि:—
“आकाश आकाशस्वभूतः। आकाशाहाः। वायोरसि। अंगेरोपः। 
अतः प्रथिवीः” ति सुविधावसतुति। तत्राकाशासाधारणगुणस्य शब्दस्य 
वायो संडः। आकाशायुगुणोऽशब्दपर्वर्शुधोर्जेजसि। आकाशायु- 
तेजेगुणान्यां शब्दपर्वर्शुसंडः जले। आकाशायुजेजजलान्य गुणाशब्द 
पर्वर्शुरूपसाः प्रथितियां सहान्तः हृति।

इमानि भूतानि पद्धापि पञ्चीकृतापञ्चीकृतमेदात्। द्विविधानि।
तत्र अपञ्चीकृतान्यन्तःकरणादीनि सत्यपादानानि। पञ्चीकृतानि तु
Space has the quality of sound; wind has the qualities of sound and touch; sound is the quality cognizable by ear, touch by the skin, form by the eye, taste by the tongue and smell by nose.

The corporeal is of two kinds: elements (*Bhuta*) and the element-derived (*Bhautika*). The elements are three in number - earth, water and fire. Fire has the qualities of sound, touch and form; water has the qualities of sound, touch, form and taste; earth has the qualities of sound, touch, form, taste and smell. With the aforesaid two elements, space and wind, there are in all, five elements. Sound, touch, form, taste and smell are respectively, the peculiar qualities of the elements of space, wind, fire, water and earth. The other qualities (contained in each of the elements) are acquired from the causes, i.e., they are brought in by transference from one element to another. The order of creation is given as follows in the *srtti*: "From *Atman* (self) is derived the space, from space the wind, from wind the fire, from fire-the water and from water - the earth ". Here there is a transference of sound which is a peculiar quality of space, to wind; of sound and touch which are the peculiar qualities of space and wind respectively - to fire; of sound, touch and form which are the peculiar qualities of space, wind and fire respectively to water; of sound, touch form and taste which are the peculiar qualities of space, wind, fire and water respectively to earth.

These elements though five in number are classified into the pentads (*Panchkrita*) and the non-pentads. The non-pentads like the Internal organ are the material (*Upadana*) cause of creation. The pentads are those that are now seen to exist and are the causes of the element-derived creation. Those derived from the elements are the element-derived. The element-derived (substances) are of two kinds, the animate and the inanimate, i.e., the living and non-living. Breathing is the characteristic feature of the animate and absence of breathing of the inanimate.
प्रकृतसुपलभ्यमानानि भौतिकसुविदेहूँि। सूतजन्यतं भौतिकलक्षणस्य। भौतिकानि तावधिधा। सचेतनान्यचेतनानाति। सजीवानि निर्जीवानि-चेत्यथा। समानतं सचेतनलक्षणस्य। अभाषाणब्रम्चचेतनलक्षणस्य।

सचेतनं द्विधा। स्थावरजगममेतुत। गमनरहितं स्थाब्रं। तसा-गुल्ममूलादि। जंगमं तत्विथम्। स्थानेत्यं जलियं नामसं चैति। स्थान-चरं स्थानेत्यम्। मनुष्येश्वादि। जलचरं जलियं। मस्त्यकमरादि। नम-श्रां नामसम्। देवपक्षादि। इमानि सचेतनानि भौतिकानि स्थूलशरीर-राणियार्थायुः। आत्मो भोगायतंं शरीरस्य। अति जायेते वर्षते बिपरी-णमते क्षीयते नस्यति। चैति पद्मकारवतं हि शरीरलक्षणस्य। भूर्ता-मूर्तामकसस्वार्यायं समष्टिकार्यभवस्य: बिराहिद्युष्यते। पतावतः इत्य-शब्दार्थप्रणयं वर्षितः।

॥ इति प्रथमपरिच्छेदः ॥
The animate is again of two kinds - the immobile and the mobile; that which cannot walk is the immobile-like trees, shrubs and creepers. The mobile is of three kinds: land-born, water-born and air-born. That which moves by land is land-born, like men, beasts etc.; that which moves by water is water-born, like fishes, tortoises etc.; that which moves by air is air-born, like gods, birds, etc. The animate element-derived (substances) are called the gross (Sthula) bodies. The body is the abode of enjoyment for Atman and it is characterized by six stages of changes - existence, birth, increase, modification, decrease and destruction. All this effect (i.e., world) in aggregate (Samashri) comprising the corporeal and the incorporeal is called Virat. The above is a description of what is meant by the word "Seen".

SECTION-II The "Seen" world is of two kinds - in aggregate (Samashri) and in severality (Vyashri). Each one of these two is again sub-divided into three sorts, the gross (Sthula), the subtle (Sukshma) and the causal (Karana). The gross world in aggregate is called Virat. The subtle world in aggregate is called Linga. The casual world in aggregate is called Ajnana (Ignorance). Similarly, the gross-world in severality is the body of man etc., the subtle world in severalty is Linga, the casual world in severality is Ajnana (Ignorance).

The two "Seeing" substances; Individual Soul (Jiva) and the Lord (Isvara) are each divided into three kinds (1) Visva; (2) Tajasa and (3) prajna; and (1) Vaisvanara, (2) Hiranya Garbha and (3) Mayavi respectively. The individual soul is called visva when he is attached to the gross world in severality (i.e., bodies of men etc.); he is called Tajasa when he is attached to the subtle world in severality (i.e., Linga); he is called "prajna" when attached to the casual world in severality (i.e., Ajnana-Ignorance). The Lord (Isvara) when he is attached to the gross world in aggregate (e.g., Linga) is called Hiranya-garbha; when he is attached to the
वेदान्तसूद्रः - द्वितीय परिच्छेदः

द्रश्यं जगदिविधम्। समपथ्यविद्यिस्मेदात्। पुनः प्रत्येकं त्रिविधम्
स्थूलसूक्ष्मकारणमेदात्। तत्र स्थूलसमपथ्यित्वयं विराट्। सूक्षमसमपथ-
द्रश्यं लिङ्गम्। कारणसमपथ्यित्नमजनानम्। तथा स्थूलविज्ञ्यित्तवयं मनु-
प्यादिशारीरम्। सूक्षमविज्ञ्यित्तवयं लिङ्गम्। कारणविज्ञ्यित्नमजनानम्।

द्विपदार्थां जीवेश्वरी च प्रत्येकं त्रिविधों। विश्वतेजसप्राज्ञेदात्
वेदान्तरहिण्यगभमायाविभेदान। स्थूलविज्ञ्यित्तवयं मनुप्यादिशारीराभिमानी
विभों जीवं। सूक्षमविज्ञ्यित्तवयं लिङ्गमाभिमानी तैससों जीवं। कारणविज्ञ्यि
द्रश्याज्ञानाभिमानी प्राणों जीवं। स्थूलसमपथ्यित्तवयं विरादभिमानी वेदान्तर
ईश्वरं। बृहस्मसमपथ्यित्तवयं लिङ्गमाभिमानी हिरण्यगर्भे ईश्वरं। कारणसमपथि
द्रश्याज्ञानाभिमानी मायावी ईश्वरं। इति। तत्र स्थूलकारणशीर्षे
व्यास्त्याते।

किंग्नाम दृश्यविद्यसूक्ष्मभूत पद्धकमन आत्मसोदशोपाधि-
कदम्भम्। अपदीक्तभूताना सूक्ष्मभूतव्यवहारः। इत्येव स्थूलसूक्ष्म-
कारणानामकं शरीरत्ययं कोशस्पदकं प्राहः।
casual world in aggregate (i.e., Ajnana-Ignorance) is called Mayavi. The gross and
the causal bodies are explained earlier and the Linga is being explained hereafter.

The linga is a combination of sixteen items, i.e., the ten senses, the five subtle
elements and the mind. By the term "subtle elements" it is meant the non-pentad
elements. This three-fold body i.e., the gross, the subtle and the causal is
denominated as the five-sheathed one.

The five sheaths are the food-sheath (Annamaya), breath-sheath (Pranamaya),
mind-sheath (Manomaya), intelligence-sheath (Vijnanamaya) and bliss-sheath
(Anandamaya). These cover up the Atman as the sheath does the sword and
therefore they came to be named sheaths. The food-sheath is comprised of the
gross body of man etc.; the breath sheath, the mind-sheath and the intelligence-
sheath are comprised of the subtle body; the bliss-sheath is the causal body.

It is the convention among philosophers to call the internal organ as intelligence
(Vijnana) when it is functioning with the notion of "I" and to call it the mind
(Manas) when it is functioning with the notion of "this". Breath is of five kinds
(Prana, Apana, Vyana, Udana and Samana). But the breath-sheath is one only, for
breath is but wind and it is said to be of five kinds only by reason of its different
functions like inhalation etc. 2.

The individual soul has three states of (1) Wakefulness; (2) Dream and (3) Deep
sleep (Sushupthi). Wakefulness is the state where knowledge of external things is
obtained with the aid of the senses and in this state the individual soul is called
Visva. Dream is the state in where knowledge of illusory world is obtained
internally and in this stage the individual soul is called Taijasa. Deep-sleep is the
state wherein knowledge of the happiness of ignorance is obtained by reason of
the operation of illusion and in this state the individual soul is called Prapana. The
above three states and the three bodies (i.e., the gross-body and the other two) in
the individual soul are said to have been created by illusion from out of the
तथाहि — अत्तमयप्राणमयमनोमयविज्ञानमयानन्दनामानः पश्च धारा: खड्डुः कोशवदात्मकरूपस्यते आवरका इति कोशल्यवहारं एवं जातः। तत् अत्तमयकोशः स्थूलशरीरिः मनुष्ययादि। प्राणमयमनोमयविज्ञानमयकोशशरीरम् सूक्ष्मशरीरिः। आनन्दमय: कारणशरीरमितिविवेकः।

अहंकृतिमद्यः करणं विज्ञानम्। इदं त्रितिमद्यः करणं मनं इति शास्त्रविवेचनम्। प्राणात्मकारणम्। प्राणमयकोशः एक एवं प्राणः प्राणात्मकेदृश्यते जलद्वीय तत्त्व रहस्यम् प्राणो वायुक्रूपः एव।

अस्य च जीवस्य जान्मुकस्युक्तिनामकममवश्चात्मकारणवश्च धर्मस्य। इदानिः चेयोपपलविधिः जातस्य, यत्र चित्तो भवति जीवः। अत्तरेताः जस्विद्धदिक प्रप्योपलविधिः यत्तते जसोभवति। अविवाहितमितिभ्रमणसुखोपलिधिः स्वृभुतिः, यत प्राणो भवति। इदमवश्चात्मयं शरीरान्तः जीवात्मां च कृपासे मायाकल्पितत्वतिति कृत्त्वो यथेप्रस्राश्रविज्ञानमित्यक्तम्। इति देहीवर्णितः।

॥ इति द्वितीयपरिच्छेदः ॥
unchanging Kutasha and so it is stated that the unchanging (kutasha) is the basis of the world in severally. In this manner the embodied soul is described. Section two is complete.

SECTION III

"The Seeing" substance which is sentience (Chaitanya) is of four kinds: (1) the knower (pramata); (2) the proof of knowledge (Pramana); (3) the knowable (prameya) and (4) knowledge (prametti). Knowledge which is super-imposed with and identified as the internal organ and which is functioning with the notion of 'T and which is called the Ego and which is reflected therein is called the knower (pramata). Sentience (Chaitanya) which is reflected in the internal organ that has been influenced by the shape of the object is the proof of knowledge (pramana). Sentience (Chaitanya) which has the impress of the object is knowability (prameya). Unobstructed knowledge of substances, like pots, is knowledge. Jnana (knowledge) and chaitanya (sentience) are convertible terms. Super-imposition (Adhyasa) is something like remembrance of some object presenting itself when some other object is seen. In short, it is supposition of that which it is not. This is called unreal experience by the logicians.

This super-imposition is of two kinds: super-imposition of substances and super-imposition of knowledge - super-imposition of substances takes place by reason of defective impressions and as a result, one substance is taken for another; for example, nave is taken to be silver by this method of super-imposition. Super-imposition of knowledge takes place when a person, through some defect, imagines a thing to be that which is not - as when a person super-imposes his knowledge of a serpent on a rope which is before him. Super-imposition of substances is of two kinds: the seeming (pratibhasika) and the mundane (vivekasharika). The seeming super-impositions is that which lasts as long as something is seen, as for instance, imagining a rope to be a serpent, appearance of an elephant in a dream. The
वेदान्तसूत्र- तृतीय पारिच्छेदः

दक्षिणात्यचैतन्यं पुनःछत्रविविधम्। प्रमातृप्रमाणप्रमेयप्रमितिमेदात्।
अहंकारनामकाहंवृत्तिमदन्तः करणाताद्वयाध्यायसवत् । तत्प्रतिचितिविद्ध चैतन्यं प्रमात।
विषयाकारपरिणतान: करणप्रतिफलितं चैतन्यं प्रभावम्।
विषयाविचित्रचैतन्यं प्रमेयम्। अन्तर्विदाग्धादिपदार्थविषयवचनंज्ञानं प्रभितः।
ज्ञानं चैतन्यविद्यन्यायं। अध्यासो नाम स्वतिसृद्धः परशः
पूर्वद्धावभासः। अत्तस्मितसृद्धिरिति यावत्। असुमेवायायथार्थानुभवं
वदन्ति तार्किकः।

अथ चार्थासो द्विविधः। अथर्थासो ज्ञानाध्यायासशक्तिः। अर्थाः
ध्यासो नाम दोषंभयोगस्मकारवशादद्वस्तस्तयोदयः। यथा शुक्लायां
रज्जवादिरतिः। ज्ञानाध्यासो नाम दोषादिवशादद्तस्तनुर्दितेते तदनुव्रतः। यथा
रज्ज्वादावादित्वारुपसर्वदृश: सर्वद्विद्विधः। स चार्थाध्यासों द्विविधः। प्रति-
भासिको व्यावहारिकशक्तिः। प्रतिभाससमयनियतस्तताक: प्रातिभासिकः।
रज्ज्वादिकान्तमगजा:। व्यवहारसमयनियतस्तताको व्यवहारिकः।
घटादि: मूष्यासः पुनःद्विविधः। कार्याध्यास: कारणाध्यायासशक्तिः।
कार्याध्यासो देहेन्द्रियादि:। कारणाध्यासो माया।
mundane super-imposition is that which lasts as long as the mundane affairs last - for instance - objects like pots. The mundane super-imposition is, again, of two kinds (1) super-imposition of the effect and (2) super-imposition of the cause. The body, senses, etc., come under the first category and illusion (maya) comes under the second category.

As for the objection that it will not be possible to have knowledge of objects like pots in as much as the entire world is subject to mundane super-imposition, our rejoinder is that by the word" un obstructed" (in the definition of knowledge) absence of obstruction during the course of mundane affairs is desired to be expressed.

Next, the process of the internal organ is of two kinds (1) relating to the objects like pots and (2) relating to the knowledge of pots. We have already stated that knowledge (pramiti) is the process (Vritti) relating to the knowledge of pots. We have also stated that a means of knowledge (Pramana) is that knowledge which is reflected in the process. This definition is given on the basis that the process relating to the object is reflected in knowledge and that it is the peculiar cause of the process of knowledge. Means of knowledge (pramana) is the peculiar cause (karana) of producing real knowledge (pramana). Karana means the non-general cause i.e., the peculiar cause. This real knowledge (pramana) which is another word for knowledge (pramiti) is called "Real experience" by the logicians.

Knowledge (pramiti) is of two kinds: Mundane and extra-mundane. Mundane knowledge is that which relates to objects like pots which are true for so long as the mundane affairs last. - for example: we say that this is a pot and this relates to mundane knowledge. Extra-mundane knowledge is that which relates to the Supreme soul (paramatma) which, in the ultimate analysis, is the real substance - as when we say "This Atman is Brahman". This Extra-mundane knowledge is called "learning" (Vidyā); when this arises (in a person) Ignorance (Avidya),
मन्वेंि सबस्तापि जगतां व्याबहारिकवाचायल्लो यत्वाद्वतादादिविषयक-
प्रमितेवं असंभव हृति चेन्मैवम्। अग्राधिपदेन व्यवहारकालिकबाधाबावस्य
विवक्षितत्वात्।

अथ अन्तःकरणस्य वृद्धिर्दिविधाः। घटादिविषयाकारा घटादि-
ञ्जानाकारा भेदति। तत्र घटादिञ्जानाकारं वृद्धिर्प्रसीमिति मवोचाम। विष-
याकारवृत्तिस्तु सचेतन्यप्रतिफलन ञ्जानाकारायाबृत: करणं भवतीति क्ल्वा
वृद्धिर्प्रतिफलितवैत्यं प्रभाणमित्युक्तम्। प्रमार्क्यं प्रभाण्म। असाधारण-
कारणं करणम्। इमामेव प्रमा परपर्यं प्रमितियथार्थं नभवं वदति
तार्किनः।

सा च प्रमितिद्विधाः। व्याबहारिकी पारमार्थिकी चेति। व्यव-
हारसत्यघटादिविषया व्याबहारिकी। यथा अथे घट्रेत् इत्यादि। परमार्थे-
सत्यपरमात्म विषया पारमार्थिकी। यथा - अयमात्मश्चत: इत्यादि। इस्मेव-
पारमार्थिकी प्रमा विद्यामाहु। यथा जातात्रया समुलमविद्याधिदिसा-
निःशृति। अस्याथि विद्याया: करणं तत्रवस्त्रादिमहावाचार्यार्थविचारारम-
कान्त: करणः तत्रवस्त्रादिचित्रं चैतयं। अप्रतिक्रियमहावाचार्यार्थ विचारजन्यतान्-
दासायांमुक्तज्ञानत्। यहा- विचारितमहावाचार्यायन्येवकरणं, शाश्वतौनिवा-
दिति। सूत्रात्। औपनिषदं पुरुषमिति श्रुतेः।
imposition and the like recede completely. The peculiar cause which produces this learning (vidya) is sentence (Chastamya) which is associated with the process of the internal organ while it is considering the meaning of the great sentences like "Thou art That". We say so because the knowledge of the oneness of atman with Brahma is arrived at after an unobstructed consideration of the meaning of the great sentences. Or, alternatively, we may say that the great sentences which are properly considered are the peculiar causes (in producing that knowledge) because the Vedanta Sutras says "on account of its being the source of the Veda", and because the arthi proclaims "I am asking about the purusha learnt through the Upanishads".

The means of knowledge (Pramana) are of six kinds (1) perception (Pratyaksha); (2) inference (Anumana); (3) analogy (Upamana); (4) word (Sabda); (5) presumption (Arthapatti) and non-perception (Anupalabdhi). The peculiar cause of producing direct knowledge is the proof of perception, for eg., the mind, eye etc. The peculiar cause of producing knowledge by inference is the proof of inference. It consists in the knowledge of invariable concomitance (vyapti). The peculiar cause of producing knowledge by analogy is the means of analogy, i.e., knowledge of similarity between objects. The peculiar cause of producing knowledge by words is the sentence uttered by a credible person. This consists of four items (1) expectancy (Akhrosa); (2) competency (Tayyasa); (3) Juxtaposition (Asati); and (4) meaning (Tatparya).

By reason of having knowledge of what is desired to be stated if one makes a suggestive statement it is called presumption (Arthapatti). The peculiar cause of producing knowledge of the absence of anything is nonperception (Anupalabdhi).

Now, as Brahma is not an object of anything and as it is no-parti, complete in itself and eternal, proofs of perception etc., cannot operate in respect of that. The "word" alone is proof of its knowledge. The word is of two classes, Vedic and
तत्तः प्रमाणः प्रेदिध्मः। प्रत्यक्षानुमानोपमानशाब्दार्थोपपत्यनुपलविधि- भेदात्। प्रत्यक्षप्रमितिकरणः प्रत्यक्षप्रमाणः। तत्तः मन्द्वारादिकः। अनुमितिकरणमनुमानः। ज्यातिज्ञानः। सार्वप्रमाकरणमुपमानः। तत्तः सार्वस्वात्यश्यानमेव। शाब्दप्रमाकरणमानासाध्यः। तत्तः काण्डण्योग्यताः। सततयस्तत्पर्यंतचन्ति। चुतुष्टयात्मकः। उपचारज्ञानोपपादकः। कल्पनसर्वतिपति।।

tतत्र ब्रह्मः। अविषयत्वादद्वितीयत्वात् गूढ़तात्वात्वत्तात्वात्थः। प्रत्यक्षाय-संभवच शब्दः एव। प्रमाणः। ते च शब्दः लौकिकः। वैदिकः। इति। द्विविधः। लौकिकानां नात्रवाकः। वैदिकाश्च विदिकाश्च किद्धिदर्शकानस्य विदि विधः। तत्र विधिनिषेधपराः पूर्ववेदशास्त्रां नात्रोपयोगः।

परिश्रेष्ठशेषवात्यायनामेवहोपयोगः। तानि च वेदान्तवाक्यानि निर्मेक-परमानन्द्वृद्धिस्वरूपः परमात्मानं साक्षाद्वियोग्यतमशक्त्वानानि सति।

अध्यायोपपादन्यायेनकालिणितू। रख्षणायाकानिच्छ वोधयामासु। इति प्रमाणनिर्मृपणानां तृतीय परिच्छेदः।

॥ तृतीय परिच्छेदः ॥

(२)
Secular. The secular word has no application here. The *vedic* words are of three kinds (1) injunctions (*Vidhi*); (2) Prohibitions (*Nishedha*) and (3) words relating to *Brahman*. Words relating to injunctions and prohibitions which are found useful in the prior *Veda* (*Purva-Mimamsa*) have no application here. Therefore, by the process of elimination, the remaining thing—that which relates to *Vedanta* is what is useful here. These *vedanta* passages, being themselves incapable of imparting direct knowledge of that *Brahman* which is without any attributes, and which is of the very form of knowledge, supreme bliss and supreme soul, reveal it to us sometimes by resorting to the doctrine of super-imposition and sometimes by resorting to the indirect method (*Lakshana*).

This Third section relating to the means of knowledge is complete.

**SECTION - IV** In order to understand the method of explanation by doctrine of super-imposition and a reversal of the process of super-imposition it is necessary to demonstrate the super- imposition of the world on *Brahman*; therefore we shall now briefly describe the order of creation.

The individual soul has two states: the mundane and the extra- mundane. In the extra-mundane state there is nothing that is not *Brahman*. Here in this state are included deep sleep, death and swooning. In the mundane state everything exists. Dream and wakefulness form part of this state. In this state *Brahman* by reason of its being in a neutral condition is the cause of the birth, sustenance and dissolution of the world. When *Brahman* by reason of its being the existing substance, knowledge and bliss is the basis for illusion, it is said to be in its natural condition.

*Brahman* which is one (unique) and which is the basis for illusion is alone in existence before this creation took place. We say that this illusion is super- imposed upon *Brahman* because this mundane plane is the effect of super-imposition and this plane is useful only in facilitating mundane affairs. One should not be going
वेदान्तसूत्रेः - चतुर्थ परिच्छेदः

तत्राध्यायोपाध्यायेन वेदनार्कां दृश्यितं नावद्विणिः अयम्
आरोपी दृष्टनीय हठि तद्भवः सृष्टि संक्षेपेण ब्रूमः।

तथाहि: --जीवन्य व्यवहारर्दशः परमाध्यदशः चैतमस्यवन्याद्यथः
तत्र परमाध्यदशायं भ्रात्तिरिक्तं क्रिमपि नासि। सुपुर्खन्त्रिन्
ञायवान्तभावः। व्यवहारदशायं सर्वमसि। खमजागरयोक्षचवान्तभावः।
अस्य दशायं जगजन्मादिहेतुतं भ्रात्तिस्ततस्तल्क्षणं। सचिदानन्दतः
सति मायायश्रयतः स्वप्नलक्षणम्।

सूर्यः पाक मायायश्रयमेकं ब्रह्मवाद्विदतीयभाषान्। मा च माया
भ्रात्तिस्ततः क्षमाविवेकं व्यावहारिकवादव्यवहारस्य चायामकार्थं। केदारं
कथामयमय्यसति नातिश्राक्षनियमानिवचनीयवत्तामायावायास्यानादित्रं।
खमेव मूलस्वस्त। इति। च अनन्तं मायायश्रयति। जगमुन्न्याध्यदिशः
पारान्यथानुपपत्त्या कुमतेन गुण्याविदितबं च। अनवस्याप्रान्ते तत्वानिवेचन
नीलावं मायायः लक्षणां। अनविचनीयत्वं च सद्देहाराजां वक्तमः
शक्यत्वः। माया न सती, जाने न चावाचार्। नाम्यसती। प्रतियथान
माननां। नापि सद्दसती। सदस्यधृद्धित्योयोरेकः समावेशास्मभवान्।
on doubting too much as to when or how or by whom this super-imposition was
effected; for super-imposition of illusion is without a beginning, and therefore not
clearly definable; further it is self-existing. As it is not possible to explain this
business of creation of the world otherwise than by accepting the principle of
colouration of Brahman with Illusion it has been imagined to exist. Not only that, the
sriti proclaims its existence. The characteristic feature of Illusion is that it being
without beginning and being the material (Upadana) cause of the world, it is not
capable of clear definition. It is said to be not clearly definable because it is not
capable of being expressed either by the term "existing" or the term "non-existing".
Illusion is not existing because it is removed by knowledge. It is not non-
existing because it is perceived. It cannot be said to be existing and non-existing
because it it not possible to assemble two contraries like existence and non-existence
in one thing. Therefore, it defies all definition and this quality of defying definition is
called unreality (myth). Everybody says that he does not know what it is like. But it
is accepted as existing by all schools of thought. The sriti proclaims it’s existence.
"The Lord follows Aja (prakriti) which is red, white and black and which brings
forth so many people". Its existence is also inferred from the effect (e.g. the
world) it has produced.

But, the duelistists take Illusion to be true and to be the (creative)
power of the Lord. We (non-duelistists) on the other hand, take it to be unreal. That is
the only difference between us two and there is no dispute regarding its being apart
of the power of the Lord. From this supreme Lord who is space-less is born space
(Akasa) when he is coloured with Illusion. We say when he is coloured with
Illusion" because the birth of space from the space-less would otherwise become
impossible. Akasa (Space) which has the properties of space is super-imposed upon
Brahman by Illusion just as the form of snake is super-imposed upon a rope. This
space has six qualities by reason of the transference of the qualities of the
अतोऽनि नवचनवे येव | इद्मे नवचनवे यतलं मिथ्याल्माहुः | न जानामीत्यनुभवसिद्धा | 'अजतमेका' मिथ्यादिश्रुतिसिद्धा जगदुपकार्यांतुमेया चेचियं भया | सर्वविदिमिरप्रभुयुपकृतेव।

किन्तु द्वैतमयः मायां सत्यमेवेद्वर्शक्षिक्षिमाहुः | वयं तु मिथ्यामितीयानेव मेदः | इश्वरशक्तिवांशे न कोपि विरोधः | अस्मायामानामानीत्यमेवेद्वर्शक्षिक्षिमाहुः | निरकाराः ब्रह्मणवकाशास्मभवत्। अत्कारायानाकाशो ब्रह्मणी मायाध्यस्त एव रजो सर्पवत्। असिश्चाकाशो मायाशानामन्तत्जालचुःकाः ब्रह्माशानां सचिदानन्दानाम च कारणभूतानां संबंधानां फड़कोयमाकाशः। एवं बायधार्योपप्यूतमः। आकाश्सनूः, आकाशो भाति, आकाशः प्रियः। आकाशोतसत्यः, आकाशो जडः। आकाशो प्रियः इत्यनुभवसार्वेजनिनः। अस्मा सहजो गुणः प्रतिपादितः। तत् यथिनी ब्रह्मणायस्तादाकाशायुज्जतः। तस्मात्तच बायधायस्ताद्यस्मिकल्ल जातमुः। तस्मादस्तायस्ताजनल्लात्भूतः जाता। इमानि शब्दादिगुणकान्तपद्वेक्षमुत्कतानि। पद्मभूतानि खोपादामायावाणिधसत्वरजस्तमोप्युपश्चर्गुणत्रयवा शास्त्रवेक्षां शत्वादिं गुणस्वयमवति। तत् आकायस्त सत्वांशात्रौ श्रोत्रमिद्रीयं जातमुः। बायोक्तं त्वक्। अमेश्वरः। जल्यं सत्वांशाद्यस्ननेनिद्रियम्। प्रथित्य-
(Illusion & Brahman) that have produced it, e.g., the three qualities of Illusion e.g., untruth, inertness (jada) and grief and the three qualities of Brahman e.g., existence, knowledge, and bliss. In the same manner can be inferred the qualities of wind and other elements. By reason of the transference of these six qualities everybody experiences that space exists (quality of existence), space shines (knowledge), space is delightful (bliss). Space is untrue (untruth), space is inert (inertness), space is non-delightful (grief). The natural quality of space is echo (sound). From this space which is super-imposed upon Brahman when it is under the influence of Illusion, is born the wind; From this wind which is super-imposed upon space is born the fire; from this fire which is super-imposed upon wind is born the water; From this water which is super-imposed upon fire is born the earth. These five elements having the qualities of sound etc., are the non-pentads. These five elements have each inherited the qualities of Sattva, Rajas and Tamas from the material cause of their birth, e.g., Illusion which has all the three qualities embedded in it. From the Sattva portion of space is born the ear, from that of wind the skin, from that of fire the eye, from that of water the tongue and from that of earth the nose; from the Rajas portion of space is born the organ of speech; from that of wind the hands, from that of fire the feet; from that of water the organs of evacuation and from that of earth the sex organs. From the aggregate of the Sattva portion of all the five elements is born the internal organ and similarly from an aggregate of Rajas portion of these five elements is born breath (life). The qualities of the internal organ are as follows: Happiness, grief, desire, resolution, doubt, faith, non-faith, shame, fear etc. Breath (life) has the qualities of hunger, thirst etc.;

A five-fold division of the five elements took place because the Lord willed it so. The five elements are each divided in the first instance into two parts. Then one of the two is again sub-divided into four parts. Then leaving aside the one big half the four sub-divisions in the other half are mixed up with each of the other
(१२)

अकाशय रजोशार्द्धानिद्रियं जातम्। वायोः पाणि:। अः
पादः। जलस्य पायः। पृथिव्यमुपश्चोः। अकाशायिन्द्रमुन्णेवचकश्य
सत्त्रांशसमिध्वशाद्यं कर्णं जातम्। रजोशामिच्वशाद्यानि जातः। सुसं
दुःख कामः संख्लपो विचिकित्सा श्रद्धा श्रद्धा हीर्षांशरित्याद्व्योऽन्वतः करण-
धर्मम्। सूचिपासाद्यस्तु प्राणधामः।

अथ भूतानां पश्चानामीर्द्धसंकाल्यवशार्द्धीकरणमासीत्। पश्च-
भूताल्याग्येकं द्विधा क्रतः। तर्कोऽभागं पुनः तथा क्रतः। तर्कतः
स्थूलभागं विहायाष्टिष्ठायाद्वितारोऽभागं। पत्येर्कं मूतान्तरे योजितः। तदि-
लथ। अकाशोऽथाशं: वायवाडिनं चतुर्थाशाश्चत्वारश्च मिथिल्वा पश्चीकृत
अकाश आसीत्। वायोर्थाशं: अकाशादिनं चतुर्णं चतुर्थाशचतुष्यं
च मिथिल्वा वायुः पश्चीकृत आसीत्। अःषेर्थाशं: अकाशादिचतुर्णं
चतुर्थाशचतुष्यं च मिथिल्वा पश्चीकृतो उपमः। जलस्याथाशं: अकाशादि-
चतुर्णं चतुर्थाशचतुष्यं च मिथिल्वा जलं पश्चीकृतम्। पृथिव्यं अर्थाशं: अकाशादि-
चतुर्णं चतुर्थाशचतुष्यं च मिथिल्वा पृथिवी पश्चीकृतम्। इति
पश्चीकरणप्रकारः।

पश्चीकर्ष्टपश्चात्त्वेष्वर्जनसत्त्रायांस्यमिदं मनुष्यादिशरीरजातस्वषन-
भित्त प्रागेवावक्रमः। सूत्योऽहद इव ब्रह्मपतिबिभिन्नमः। करणे तं च
elements. This is how it works. The half portion of space which is mixed up with the four 1/4th parts of the other elements (i.e., the half of the elements which is divided into four parts), results in the pentad space (*panchikrita Akasa*); The half portion of wind which is mixed up with the four 1/4th parts of the other elements results in the pentad wind. The half portion of fire which is mixed up with the four 1/4th of the parts of the other elements results in the pentad fire. The half portion of water which is mixed up with the four 1/4th parts of the other elements results in the pentad water. The half portion of earth which is mixed up with the four 1/4th parts of the other elements results in the pentad earth. This is the method of five-fold division.

It is already stated that all this collection of bodies of men etc., is born from the five elements which have undergone this five-fold division. As the sun is reflected in the pond, so *Brahman* in the internal organ and this reflection is known as the individual soul (*jiva*). Some say that the individual soul is the reflection of the Lord (*Iswara*) and that the Lord is the reflection of *Brahman* in illusion. So, now, there are twenty five primary substances (*Tattvas*) consisting of the following: The Lord, Individual-soul, internal organ, Ignorance, Breath (life), the five senses of knowledge (ear, skin, eye, tongue and nose), the five senses of action (speech, hands, feet, the organs of evacuation and the sex organs). The five objects of senses (sound, touch, form, taste and smell) and the five elements (space, wind, fire, water and earth). If we also reckon the sub-divisions in the internal organ (e.g., mind, intellect, remembrance and ego) and those of breath (*Prana, Apana, Vyana, Udana and Samana*), we arrive at thirty two primary substances (*Tattvas*). Those are called, *Tattvas* (realities) because they are real in the mundane plane. The element derived (*Bhautika*) are mere modified forms of the elements (*Bhuta*) and so they are not separately enumerated. Thus fourth section dealing with super-imposition is complete.
(१२)

प्रतिभिन्न जीवं विदुः। ईश्वरं केचित्जीवस्य बिम्नमाहुः। केचितु मायायां
ब्रह्मणः प्रतिभिन्नमाहुः। तदेवं ईश्वरो जीवो इत्यन्तः। करणमद्यां प्राणो ज्ञान-
कर्मेनित्रयदशकं दश्यंतिविशयपश्चकक्रांध्यां शुचिपश्चकेति पद्धविशालस्तत्वानि।
अन्तः करणावान्तरस्मैः। माणवान्तरस्मै देशा परिगणने ह्वात्रिपश्चबन्ति।
व्यायामध्यरससत्यवादेशा स तत्त्रपदववचच्चत्रा। भौतिकांतै भूत-
मयात्मक प्रात्मगणना इत्थ्यारोपः।

॥ इति चतुर्थं परिच्छेदः ॥

वेदान्तसंडुः हेऽ पञ्चम परिच्छेदः

दृश्यसूत्रिकमस्वविषययेन लयप्रतिपादनमपवादः। तथाहि कार्यस्य
धनंश्च: लक्षारणसुदादौ लयदर्शनातू। भूतकायों भौतिकानां पञ्चवीक्षत-
भूतेषु लयः। कार्यस्वतिरंक्षेत कार्य नास्तीमुच्यतं लयलेख-
विविधश्रयः। मूळस्वतिरंक्षेत घटस्ये, तन्त्रवित्तिरंक्षेत पद्यस्ये, भूतत्वति-
रंक्षेत भौतिकजातस्या उपस्तवात्।
SECTION V  *Apavada* (Reversal) means the description of dissolution in a process which is reverse to the already stated process of creation. This is how it operates. Similar to the process of the effect (i.e. the pot) dissolving in clay (i.e., the cause) the element derived (*bhautika*) which are the effects of the elements (*Bhuta*) are dissolved in the pentad elements. When we speak of dissolution we have in mind the principle that there is no effect which is different from the cause. There is no pot (effect) without clay (cause) and no cloth (effect) without thread (cause) and no element derived substance (effect) without the elements (cause). (Hence is the dissolution in the reverse order).

The pentads are dissolved in the non-pentads. The non-pentads are, among themselves, dissolved in the following order: Earth is dissolved in water, water in fire, fire in wind, wind in space and space in illusion. When there is thus a dissolution of all these things beginning with space and ending with the element derived substances illusion disappears of its own accord. We say that it disappears in the aforesaid manner because (1) its existence is known only through its effect e.g., the world (and when the world ceases to exist it also ceased to exist) and (2) because the revered teacher *Vidyaranya Svami* in his *Vedanta Panchadasi* has stated "illusion which has no separate existence of its own is the power (*Sakti*) of *Brahman*. Its existence is known only by the effect (world) it has produced. It is something similar to the power of fire. Nobody knows the power of fire except through its effect."

Or, we may say, in the alternative, that illusion is dissolved in *Brahman*. We arrive at this conclusion when we think as follows: Illusion has its existence dependent on *Brahman*. Apart from *Brahman* there is no Illusion. The feeling that "I am not *Brahman* or that I do not know *Brahman*" is engendered by illusion and when that disappears *Brahman*, which is self-luminous knowledge, alone remains and that *Brahman* is one's own *Atman* (self) because the internal organ
पञ्चीकुतां च तेषामपत्तेऽवलितेऽवस्त्रेऽरुपं लयः। अपलचिकृतानां च तेषां मध्ये तावस्तुथित्याः जले लयः। जलस्य चामो, तेजस्विः वायू, वायोधाकारो, तथा चाकाश्यां च मायायां लयः। एवामाकाशादिभूतिस्तव्रेपेक्षाविलये माया स्वयमेव निर्देहति। प्रपञ्चश्रुपपर्यंगम्यत्वत्तस्य लयः।

"नित्तवा कार्यमयाध्य शक्तिमाय तमिशातिनि" दियुक्तवावद्रिविधायणगुरुभि:। यद्वा मायाया: ब्रह्मणि लयः। ब्रह्मसत्वाधीनसत्ताक्षेण मायाया: ब्रह्मयतिरितकेण उससत्वानुचितनेत्रमेव मायायां लयः।

'एवं नाहं ब्रह्मेति।' क्रमे न जानामी'ति च प्रतीत्येऽहतुभूतां मायायां नमनां स्वपकाश-चैतन्यं ब्रह्मवावशिष्यते। तत्र ब्रह्म स्वामेव। जीवज्ञानमेशाकोपाधेशर्तंकरण्यं समूलम् नमस्त्वात्।

न च दृष्यमंगात् प्रतिविम्बनााइ इवानन्त:करणनाशाजीवनाश इति वाच्यं। दृष्यमंगात्विम्बनाशायाध्यायसामाखमनिश्वत्त्वं। कि तु दृष्यमंगेनन्ते सति प्रतिविम्बं बिम्बेनेक्यं प्रामोत्तत्येव। यद्वा घटकाश्यं घटनाशान्महाकाशलमेव। अन्तःकरणाविच्छिन्नचैतन्यं तत्राशाच्छुद्रचैतन्यमिति न दोषः। तदेवं त्यवहारं एव जीवं जीवलम। वस्तुतस्तु ब्रह्मलमेव। इतिसत्रेज्ञातिरस्ते ब्रह्मसत्तपज्ञानरोपापवद्यायेन ब्रह्मज्ञानसरस्यस्य। अन्त्र च नेति नेतीति श्रुतयः प्रमाणं। इत्यपवाद-चरणेनां नाम।

॥ पञ्चमपरिच्छेदेऽ॥
which was standing as a barrier between Brahman and the Individual soul is destroyed completely.

It should not be stated that with the loss of the internal organ the individual soul is also lost on the analogy that the reflection is lost when the mirror is broken. We do not agree that the reflection is destroyed when the mirror is broken. When the mirror is broken the reflection goes back to its original and is united with it. Or to take another example: when a pot is broken the space in pot (ghatakasa) is united with the universal space; knowledge which is covered (and influenced by) the internal organ becomes pure knowledge when the internal organ is destroyed. Therefore, the appellation (Jiva) Individual soul is good only in relation to mundane affairs. In reality he is Brahman. Thus by cutting out the entire world one comes to know the form of Brahman and it is said that knowledge of Brahman is arrived at by a reversal of the process of super-imposition. The authority for this statement is the Srti: "Brahman is not this, not this etc." 13. This Fifth section dealing with the reverse process of super-imposition is complete.

SECTION VI Now, adopting the method of secondary signification (Lakshana) of explaining Brahman, we say as follows: words have three kinds of Significations: 1. Primary; 2. Secondary and 3. Suggestive. Where the meaning of a word is determined by the Lord as being this or that it is known as the method of primary. It is the principal meaning that is conveyed by this method. This is also called the desired meaning (i.e., the meaning desired to be conveyed by the speaker).

When the principal meaning does not fit in with the sense the method of secondary signification is adopted and it gives a meaning which is allied to the principal meaning. This is what is known as the secondary meaning. The third method is that of suggestive signification. The meaning conveyed by this is the one suggested or insinuated. Secondary signification is of three kinds: (1) that which leaves its principal meaning (Yahallakshana); (2) that which does not leave its
वेदान्तसंहिताः - पाषः परिच्छेदः

अथ रक्षणाय ब्रह्मपरिपादनपकार उच्चते। तथा हि:-तितः
शाबड्वृत्तयः। अभिधा रक्षणा व्यञ्जनाचेति। असात्यदार्यामर्थे बोधव्य
इतीश्चरसोक्तरूपा शब्दशक्तिरमिधा। अनया यो रथस्स सुख्यार्धः

असुमेव वाच्यार्थमिभंडेरियमिति चतुर्व्यः। सुख्यः श्रेयः बाधे सति
तत्सम्बन्ध्यार्थपरिपादिका लक्षणा। अनया यो रथस्स रक्षार्थः गौणार्थमोप-
चारिकमिति चाहुः। तात्पर्यवृत्तकिर्यजना। अनया योक्तेत व्यञ्जार्थः
तात्पर्यार्थमिति च युक्ति। रक्षणा त्रिविधा। जहल्स्वार्थी अजहल्स्वार्थी
जहल्स्वार्थी अजहल्स्वार्थी जहल्स्वार्थी चेति; वार्त्यार्थागणपूर्वकं तत्सम्बन्ध्यार्थ्यार्थपरिपादिका
जहल्स्वार्थी। यथा गंगायं घोषः। अत्र सुख्यार्थस्त्रवाहस्स घोषाैधि-
करणातनुपपत्तौ प्रवाहस्मृतिनि तीरी रक्षणा स्वार्थः उपरित्यागपूर्वकं तत्सं-
बंध्यार्थ्यार्थपरिपादिका अजहल्स्वार्थी। यथा छत्रिणो गच्छनि। अत्र
छत्तपं लघुक्षणभ्यार्थार्थवोक्तं। स्वार्थकेदवेशपरित्यागो यत्र सा जहल-
जहल्स्वार्थी – यथा सोयं देवदत्तः। अत तच्छेद्येषा तदेषात्तत्काल
विशिष्ट्ये शक्तिः। इदम्बद्वाय पूज्येवात्तकालविशिष्टे शक्तिः। उभयगौर्यो
रैस्यास्मभवान्तदेश्तत्तत्कालोत्यात्तकालविशिष्टेः। इत्यादि।
अथ सचिवादानं ब्रह्म। सत्यं ज्ञानमन्तं ब्रह्म, आनन्दो ब्रह्म, इत्यादि
principal meaning (Ajahallakshana) and (3) that which leaves and retains its principal meaning (Jehadajahallakshana). In the first case the principal meaning does not fit in (with the sense) and so some other meaning allied to it is resorted to; "there is a village in Ganga." In this sentence as it is not possible for the stream Ganga to be the basis of the village, the principal meaning of stream is rejected and another meaning e.g., the banks of Ganga, which is related to the principal meaning is resorted to. The illustration for the 2nd variety is the sentence "The umbrella bearers are going". Here the word "umbrella bearers (Chatri)" without losing its principal meaning, indicates persons walking with as well as without umbrellas. The illustration for the 3rd variety is the sentence "that is this Devadatta". (this Devadatta whom we see now is the same person we saw some where else some time ago). Here the word loses only a part of its principal meaning. The word "that" signifies the person seen at another point of time at another place. The word "This" signifies the person seen at this place at this point of time. There cannot be unity between the two meanings and so leaving aside the meanings of that time and that place and this time and this place we arrive at the meaning of mere Devadatta by means of this secondary signification (of the third variety).

Similarly take the sentences - "Brahman is existence, Intelligence, and bliss. Brahman is truth, knowledge and is without end. Brahman is bliss etc.," These srtis propound Brahman by (Jahallakshana) the method of secondary signification which leaves out the principal meaning. As the attributes of truth etc., cannot be said to exist in Brahman, which is without any attribute, the words truth, intelligence (Chit) etc., and the sentences beginning with these words connote pure knowledge by this variety of secondary signification. The words Chit (Intelligence), Jnana (knowledge) and Chattanya (sentience) all mean knowledge and whenever the sriti speaks of these, it means pure and attributes - less knowledge (by adopting this method). The word Brahman which means the great
श्रुतयः जहलक्षणया ब्रह्म प्रतिपाद्यति। निर्धमेके ब्रह्मणि सत्यत्वादि धर्मयोगात् सप्तिदारिपदानां सप्तिदानन्द्रियाक्यानां गुद्रवैसतं रुक्षणा। एवं चैतन्यपदव्यापि गुद्रवैसतं रुक्षणेव, चिन्तनात्मेयात्मन्यपदानां पर्यायतात्; तथा ग्रहणंद्रियापि चैतन्येऽरुक्षणेव, तु आवश्यकमर्थमश्च तत्त्वायोगात्। यथाप्रां ग्रहणंद्रियक्षेत्रमेव निर्धमेके ब्रह्मणयुक्तं; तथापि शाक्तयवहाराय कलितं तदुपि तत्र मायया; परस्मार्थतत्त्व शब्दान्नापान्वाय अवस्थीतः; तथा तत्रामेवात्मपन्महावारायण्यपि रुक्षणया जहलनहल्वायया गुद्रवैसतेऽत्त्वं बोध्यति, तथा हि तत्त्वदद्व सर्वत्रत्व-सर्वात्मात्मक्षिण्यास्मात्मादिगुणाः इत्यादिः शिष्यं; उभिना रैवेऽहं असिपदव शक्तिः, इदंचेनकं न सम्भवति। उभ्योबिल्लं द्विवात्। अतत्त्वदद्व गुद्रवैसतं रुक्षण। गं पद्तथे च तत्रव। आसि पद्तथे च तत्रव। चैतन्यस्व चैतन्यस्व चान्त्रुः इत्यंत्रस्व अयुक्तवात्। न हि चैतन्यद्वयमस्ति। एतं च चैतन्यन्द्रियात्मेन्द्रियस्य त्रिषृत्वयात्मकतो वाक्यस्व चैतन्येऽरुक्षण। पदर्थुपपत्तो पदनामिव वाक्यार्थीनुपपत्तो वाक्यलिखित् रुक्षणाभुजुपपरगमात। असुभावेश्व महावाक्यस्व रुक्ष्याधिकल्लण्डार्थमातुः। एवं अह ब्रह्मासम। अयुक्तसम। मालमा ब्रह्म। परमाणु ब्रह्मस्यादिक्यानामपि गुद्रवैसतं रुक्षणोद्वेशति रुक्षणया ब्रह्मातिपादप्रकारः।

॥ इति पदः परिच्छेदः ॥
one etymologically means knowledge only by this method of secondary signification because the attribute of greatness does not fit in with the meaning here.

The use of the words "Existence, Intelligence" etc., in relation to Brahman is not proper for it is not possible for Brahman which is without attributes to be denoted by (these) words but this device is employed for purposes of the Sutra and even this device is the result of illusion. Truly speaking, there are no words to describe Brahman and when it is so, how can Brahman be said to be the object of signification of words. Therefore, the great sentences like "Thou art That" propound pure knowledge by the method secondary signification which at once leaves and retains the principal meaning (Jahadajahallakshana). The word "That" signifies the lord who is all-knowing and all-pervading. The word "Thou" signifies the little-knowing, limited individual. The word "art" signifies the unity of the two but there can be no unification of these two things, which have opposite characteristics. Therefore, the word "That" signifies pure knowledge and similarly the word "Thou" signifies the same thing and the word "art" then has power to unite the two. It is not proper to infer the existence of two knowledges from the statement that "This knowledge is non-different from that knowledge" 14. From this sentence with three words which have as their object the connotation of knowledge the meaning of knowledge only is arrived at by the method of secondary signification. Just as the method secondary signification is adopted in the case of words when their principal meaning is not suitable, so also in the case of sentences this method is adopted when the principal of the great sentences arrived at by the method of secondary signification is known as the complete meaning.

In the same manner the other Great sentences: "I am Brahman (Aham Brahmasmi); "This Atman is Brahman,(Aham atma Brahma) and "great
बेदान्तसंहारं - सस्तम परिच्छेदः

एवं ब्रह्मपतिपादनस्य फलं धोक्ष्यं एव। धोक्ष्यः नाम ब्रह्मः। तद्रतिरिक्ष्यानित्यप्रेक्षेनाग्राम। न चानन्दावासिस्स्वेदः। खध्वंसो वा मौक्षं
इति वाच्यं। आनंदुःखाभाष्योऽर्थ प्रह्वतरूपत्वादः॥

न चानन्दस्य ब्रह्मलेपि न स मौक्षः। किंतु तद्रतिरिभेत धोक्षं
इति वाच्यं। प्राप्यमापक्याल्पसिरुपतिपुः। सत्वे ब्रह्माणोऽद्वैतवहनेः।
आनन्दावासिनोऽनन्दानुभवः। अनुभवश्रैलत्वं ब्रह्मः। ब्रह्म चानन्दमेवति
कृत्वा आनन्दानुभवयोंने मेदः। तद्रल्यं नित्यसिद्धः द्वानन्दः। विस्मृतकरणं-
चामीकरन्ययेन विधावशाल्यम्य इव प्रतिभातीति फल्वमस्य। इति फल
निरूपणनाम - सस्तम परिच्छेदः॥

(3)
knowledge is *Brahman*" *(Prajnanam Brahman)*" are to be understood as connoting knowledge by the method of secondary signification. This chapter dealing with the method of explaining *Brahman* by secondly signification is complete.

**SECTION - VII** The fruit of propounding *Brahman* in the above manner is *Moksha* (Release). *Moksha* means *Brahman* itself, because what is not *Brahman* is non-eternal and therefore non-existing. It should not be stated that *Moksha* (Release) means the attainment of bliss or the ending of all grief for the very form of *Brahman* is bliss or absence of grief.

Again, it should not be stated that although bliss is *Brahman*, it is not equivalent to *Moksha* (Release) but that the attainment of bliss is *Moksha*. If we admit this statement, it means that we admit the three fold division, i.e., the realizable, the realizing person and the realization and once we admit this triad the non-duality of *Brahman* gets damaged. Attainment of bliss means the experiencing of bliss, experience is knowledge and that is *Brahman*; when we equate *Brahman* with bliss and experience. Thus Bliss which is ever present appears to have been attained by us by means of knowledge in the same way as a necklace worn round the neck, but forgotten by the wearer is discovered to be existing there (in the neck) when some friend points it out to him. It is only this sense that *Moksha* is said to be a fruit. This seventh section dealing with the fruit of knowledge of *Brahman* is complete.

**SECTION - VIII** Just as the knowledge that a person is the tenth man depends on the realization of the meaning of the statement of a credible person who says that the person counting is himself the tenth man 15, so also the knowledge that a person is *Brahman* and that *Brahman* and *Atman* are non-different depends on the realization of the meaning of the Great sentences like "Thou art that*ŚŚ*". By the direct cognition of *Atman* the two conceptions that *Brahman* does not exist and that I am not *Brahman*, are removed. It is only due to ignorance that a person has all
वेदान्तसुधे - अष्टम परिच्छेदः

दशमोहम्मीति दशमापरोक्षः दशमस्वमसीत्वात्वायकार्यार्थज्ञानाधीनं यथा तथा बहुम्मीति सीत्वात्मापरोक्षः तत्त्वसतिमहावायकार्यार्थज्ञानाधीनं। अनेन चात्मापरोक्षेण नास्ति ब्रह्म नान्ह ब्रह्मोति द्विविधमज्ञानं नह्यति। एतद्ध्रापूर्वं एव मनुष्योऽह स्थूलोऽह काणोऽह रुग्नोऽह सुस्थोऽह दुःस्यहमित्वादिविवसंसारः। आत्मानात्मादात्मायाध्यायास्मृतकल्वाहार्षितं संसारस्य तद्ध्यायस्य चात्मानाकार्यं।

तस्माज्ञानादेव संसारनिन्वति। “नान्यंपन्था विधते सयना” येति श्रुतिवाच मान। अविष्कारवृत्तात्ज्ञानादारोप्यसपन्नतिर्वित्वा निदर्शनं। देहनिद्रायादिपंम्पस्य स्त्रृस्तायं रसायनं चात्मन्यह्वस्तवत्त्वोदाधिष्ठानमूर्तवहांत्मज्ञानादारोपित-तत्त्वनिन्वति।

न तवत्ना। न कर्मणां तु सुक्तं। नास्त्यकृतं कुतेनेति श्रुतेन। ब्राह्मणवाचध्यायासुर्वेक्ष्यां च यज्ञादिकर्मणां। परंतु कर्मणां सात्त्विकानां वित्तादुर्ली विनियोगः। अनभित्तितत्रत्कां कर्मणां सात्त्विकां। तात्पर्यं कर्मणि त्रिविधानि। मानसिकवाचिककार्यिकमेदात्। मानसिकानि द्विविधानि - सुगुणनिर्गुणमेदात्। ओभितुपासन - महंब्रह्ममीत्वपासनं च।
this recurrence (samsara) and thinks that he is a human being, that he is stout, blind
of one eye or sick, or happy or unhappy. This is the result of the super-imposition
and identification of what is Atman, with what is not Atman and the aforesaid
recurrence and super-imposition are the works of ignorance.

Therefore the avoidance of recurrence is possible only through
knowledge. The authority for this statement is the sriti "Except this (knowledge)
there is no other way out". We see this illustrated when the super-imposed feeling
of a rope being a snake is removed by the knowledge of the substance being a rope.
As all this world of bodies, senses etc., are super - imposed on Atman this super-
imposition can be removed only when one realizes the identity of Atman with
Brahman.

There is no other way out. Release (Moksha) is not obtained by (religious)
actions, for the sriti says "by means of action you cannot attain that which is not
accomplished by action (i.e., Brahman)". And further, performance of religious
sacrifices presupposes the super-imposition of caste, the Brahmin caste etc., 16.
The good (pure) actions (savitika ) are, of course, useful in that they purify the
mind. actions are said to be good (pure) when they are done without any motive of
getting something in return for them. Actions are of three kinds -- actions of mind,
speech and body. Actions of mind are again of two kinds, worship of form and
worship of the formless. Contemplation of the letters "Om" and contemplation that
"I am Brahman" are worship of the formless. Contemplation on the form of Sri
Narayana adorned with his Conch and Diak is worship with form. Regular
repetition of words like Rama and Krishna is action of speech. Baths, giving of
alms, oblations to fire etc, are actions of the body. Actions of speech are more
important compared to those of body and actions of mind are more important
compared to those of speech. This is so because actions of mind are closer to
knowledge than the others. Among the actions of mind worship of the formless is.
निर्गुणं। शंकचारिकामहारामकुण्डलितार्यमूल्यायुपासनं समुपमः। नियमेन रामकुण्डलिताशब्दोऽवच्चिन्ते। स्मारदनतप्तपरोमादिकं कर्मः कार्यं।
तत्र कार्यापेश्य वाचिकं तदुभयापेश्या मानसिकं च शुल्कं। ज्ञान-प्रति मानसिकस्य सचिनित्त्वः। ततापि समुपापेश्या निर्गुणं शुल्कं
ज्ञानस्थातेष्व सचिनित्त्वः। निर्गुणोपासनात्रहामामेक्यज्ञानं। ततो गुफ्किरिति सिद्धान्ताद्।

प्रतिर्वादिनः निर्गुणोपासनस्य इह जन्मन्यपक्षस्य तत्र। जन्मान्तरे ब्रह्मलोके वा तपस्विनं भवति। पक्षं च तस्य ज्ञानजनकस्य। ब्रह्मलोक-मेव समुपापक्षिश्चेतमाहुः।
यत्र हिरण्यगर्भेऽश्रार्यायणास्यत्रिभिन्दुः परिपालित लोकत्यपति। तत्र गतो न पुनर्वते। आचिरादिमार्गस्त
त्यापक:। अभिज्ञानंतिःहंशुक्रकुण्डलमाैसाउत्तरायणामित्यश्राश्रिलोकत्यपनिपाविस्थिता
ग्याचामिसातुता अत्तति काठिहिक:। समुपापाहोपासकः अपि ब्रह्मलोकं गच्छत्येव। अन्यायं विशेषः।
निर्गुणोपासकाः उपासनस्याक्षरमेव एव ब्रह्मलोकं यान्ति। पक्षः तु साश्रामोक्षमेव।
समुपापाहोपासकाः अवश्यं ब्रह्मलोकं यान्तिति। यदि तु समुपापासकाः अपि इहैव जन्मनि निर्गुणो-
पासनधारा महावाक्योपदेशद्वारा वा ज्ञानं उपचारे। तत्तर् साश्रामोक्षमेव यान्ति। कार्यात्मिकरकमेवः इह
जन्मनि जन्माते वा चिन्तुहितदीर्बेव फलं। चिन्ते शुद्धः सति तत्समुपापाहोपासनात्यस्य क्षमते पुरुषः।
more important than worship of form because worship of the formless is closest to knowledge. By means of this worship of the formless, knowledge of the oneness of Atman with Brahman is attained and then release (Moksha). This is the established principle.

If, by some impediment, a person is not ripe for worship of the formless in this life he becomes ripe in the next one or in Brahma-loka (world of Brahman). By ripeness is meant that which brings about knowledge. Brahma-loka is said to be the place of Moksha (Release) for the worshippers of form. That world is composed of the three worlds ruled by Hiranyakashipu, Sankara and Narayana respectively. Persons who go to the Brahma-loka do not come back. The way to that place is through fire etc. as the Svetasvatara Upanishad says "through fire, light, day etc., in six months of summer solstice" a person is conveyed by the Abhimana devatas (Cherished divinities), the fire-god etc., mentioned in the sastra, to the Brahma-loka. The worshipers of form also go to Brahma-loka, but there is difference between the two. Worshippers of the formless go there only when their worship process is not completely ripe. When it is completely ripe they get Moksha (release) directly. Worshippers of form, on the other hand, must necessarily go to Brahma-loka. But if they obtain knowledge here in this life by resorting to worship of the formless or by an understanding of great sentences, then, they too get Moksha (release) directly. The fruit obtainable by actions of body and speech is purity of mind and this is attained either in this life or in the next. When the mind attains purity a person becomes competent to worship Brahman with form.

Then, there are others who perform religious sacrifices with the desire of reaping some fruit therefrom; they are, as it were, action-stupefied. They go through a path covered with smoke to the moon world and there enjoy the fruit according to the merit of their actions and after such merit is exhausted return to this world as stated in the Gita: "After their merit is exhausted they return to this
वेदान्तसूत्रेः - नवम परिच्छेदः

अथ च मोक्षशाखे इहजनमनि जन्मान्तरे वा फलाभिसन्धिपूर्वेका नुस्तूलित्यज्ञादि कर्मावि: क्षीणपापं: शान्तो दानं: उपरतस्तितिकुशश्रद्धावानुस्थावनेव वेचको गुप्तार्थाय उपरतिविवेचः सन्न्यासिनि केचित्। विवेकः क्षीणतित्वस्वतिवेचः; तद्विज्ञानः स गुरुः।
world”. The authority for the statement that their path lies through smoke is the *sriti* which says "Through smoke, night, dark fort-night and winter solstice they go". There are several other worlds like the world filled with smoke. Then there are those who do forbidden actions like eating forbidden stuff (*kalanja*) and who have for sake, not on account of knowledge, the daily ordained ritual (*Sandhayandunum* etc.) these unbelievers and sinners go by the downward path to hell and undergo several kinds of tortures. For these persons and for that aforesaid persons who are action stupefied this recurrence (*Samsara*) exhibiting itself in a cycle of births and deaths is something that cannot be avoided.

The eighth section relating to the description of the ways and means of attaining *Brahman* is complete.

**SECTION - IX**  
A person who performed religious sacrifice either in this life or in a previous birth, with the object of reaping some fruit, becomes get rid of sin and acquires mental poise, control of senses, spirit of renunciation, fortitude, faith, desire to get release (*Moksha*) and wisdom. Such a good person qualifies himself to know the *Moksha Sastra*. (*Sama*) Mental poise is control of the internal senses. (*Dama*) control of senses is control of the external senses. Renunciation is non-attachment or as some say ‘*Sanyasa*”. Wisdom is ability to distinguish between things eternal and non-eternal. To know this distinction one has to approach the teacher, for the *sriti* says-- "In order to know this a person has to approach the teacher who is learned in the *sriti* and has fixed his mind on *Brahman*." The meaning of the Great sentences has to be learnt by approaching a good teacher.

There are some persons like *Vamadeva* who had an awakening without having to approach the teacher. Well, we do not know what their special good fortune consisted in. We only infer that they must have had approached a teacher in one of their previous births, for *Vidyaranya svami* says "who can know this unfathomable *Brahman* without the aid of a teacher".
मेवाभिन्नमेवः। समित्वाणिह्न्रोतियंग्रहनिष्ठमितिभूते।। सदृशश्रुतनहारा
तेन महाब्रह्माथ्यज् ज्ञानं संपादनीयम्।।

केचिद्रामदेवाद्यस्तु गुरुप्रदेवमो विनेभ प्रबुद्धास्तेषां। भागच्छेः न
विद्वः।। तेष पञ्जन्मातरे गुरुपरां क्षत्रवन्ह इत्युनोक्ते।। " गुरुस्वाहे
विनायकन्तं गम्भीरं ब्रह्म वेदित क।" इति श्रीदीपांचन्यबचनात्।।

शामदिरहिताः अष्टि केचनन्यनामोपभास्मभीयानां दद्यन्ते।। तेषा-
मपि नेत्रमिथ्यं भयमपलं किंतु जनमातरेषु शामदि संपादकसुकुतपदमेव।
वेदाधिशारणिः याचर्ति पठिनानि द्विजोत्पत्तेः।। नावन्ति हरिनामानि कीर्ति-
नानि,।। न संशय इति वेदाधिशारणं ग्रामाग्रास्त् हरिनामोपभास्मसन्तवम्बसेः।।
सकुद्नारुतं येन हरिरीव्याध्रुवम्, भद्ध: परिक्षेत् भूताय गमने
प्रतीति हरिनामो महाप्रवाकसर गांव।। मोक्षश्रवस्त्यात् लग्नादिरस्यः।
ज्ञानादेव हि केवलयमिति षाणासागरात्।। अथवा क्रमेण मोक्षायेत्यतः।।

अथ ये पुराणनिर्भाषांविहाय प्रोजीवयन्द्रायार्द्धारंथपां, कुवेति
तेषि धन्या।। ततो उपि व्रजस्त्रध्वप्य जातुं वाक्यवातः।। प्रविज्ञानाधिना
तद्भनापि तत्तत्त्वकाुरणव्ययुक्तनिवेशवासस्तेः।। दुरस्य्यगतवान्।।
अतंतव अनेकज्ञसंयमिद्वन्तो याविति परागतिमिति गीता।। तस्मादधि
कारिम्यनिद्धिकारिमिग्यि तत्तक्षामात्रे विहाय मोक्षशाले प्रत्यतिर्वद्यं
Now-a-days we come across persons studying the *Moksha-Sastra*, the science of Release, although they do not have the qualities of mental poise etc. their study will not be fruitless, for it may result in their acquiring the good qualities of mental poise etc., in subsequent births as the *sriti* says that the mere utterance of the letters of the *Veda* is equivalent to the utterance of the name of Hari. "There is no doubt that good *Brahmins* in uttering the letters of the *veda* are uttering, as many times, the name of Hari." The great fruit acquired as a result of uttering the name of Hari is described as follows in the *Smriti*. "He who has once uttered the two letters "*Hari*" has girded up his loins for his journey to *Moksha* (Release)." *Moksha* (Release) here means *svarga* (Heaven, the abode of gods) (and not *Brahman*), for, if it were to be taken otherwise it would conflict with the *Sastra* which says that the absolute state (*Kāivalya*) is to be attained only through knowledge. Or we may say that this (*svarga*) would eventually lead to *Moksha* (Release).

There are others who, leaving aside the *Upanishads*, read books like *Prabodha Chandrodaya*, 17. They too are blessed, for it is possible to know them what *Brahman* is like. If, through some impediment, it does not become possible for a person to know *Brahman* through these books, yet, it cannot be denied that he acquires religious merit by reason of such study. That is why it has been stated in the *Gīta* "A person who has been preparing himself for the last so many lives attains the supreme state." Therefore, all persons, whether qualified or not, should proceed to study the science of Release (*Moksha*) only, leaving aside *Sastras* like logic. But there is a difference here-The *Brahmin* is qualified to study the *Vedanta*; women and *Sudras* on the other hand, are qualified to read books like *Prabodha Chandrodaya*. The texts say that women, *Sudras* and *Brahmins* by birth only (not by conduct) are not qualified to hear the three *Vedas*; Out of compassion for them the *puranas* have been compiled.
कर्त्तव्यैव। परस्तु ब्राह्मणान् वेदान्तेषु श्रीशूद्राणान्तु प्रभोभचन्द्रोदया-दिवीनिति विवेकः। श्रीशूद्रनिजवन्यूँन् त्रयी न शृणुतिगृहा, तेषामेवानुकर्मापेष्टे पुराणादेः प्रवर्तनभिति शाश्र्यात्।

इति। प्रकरणान्प्रभोभचन्द्रोदयादिद्विकृतिरिष्टे न दुस्यति। तत्परस्तयथा प्रयुक्तमत्यान्याभावात्। श्रीशूद्रादि वेदान्तेषु प्रत्यक्षितस्तु दुस्यत्येव। प्रत्यवायसन्तानात्। अथ ये पुनः निर्वाततत्त्वास्तेषांन कोपि विचिनिनापि प्रतिष्ठाः। निषेढये वचनां विनितां को विचिनिनापि निषेध इति वचनात्। ब्रह्मविद्वर्तपि भवत्तीति श्रुते। ब्रह्मचर्य विधिनिषेधश्चविषयज्ञात्। खननाजले एव लघुपि कुदालयागवतैं विचारद्वृजाने एव शति शास्त्रत्यागं कर्त्तव्येन। आंब्रह्मापराध्यन्तु न शास्त्रविचारस्त्यागं। आसुसेवामृदेः कांगुर न येद्येदान्ततिचिन्तायेति वचनात्।

सति तु ब्रह्मापराध्यज्ञाने कुक्तक्यों भवत्तीति न तस्य कर्त्तव्यरोपः। कियांपि विचार, एवं क्रांतिसाक्षात्कारा अपि यावत्यार्थभाषायते प्रारथनमुक्तद्वियो लील्या कर्मोणि कुर्मेन्येव श्रीकृष्णवत्। न ताति कर्मोणि तेषां वन्धकारी। ज्ञान भीन कर्मभिन्ननस्तवलंश्रव्यं दग्धत्वात्। न हि भर्तित्रीजानि परोहस्मरमणि, तसाह्येद्वत्सरणादीद्वस्ते न कापि श्रति। परस्तु लोकानुमहाय विहितमेव कर्म तेनापि कर्त्तव्यं वासुदेववत्। इत्यधी कारिनिरूपणानाम - नवमः परिच्छेदः।

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The above statement does not mean that it is wrong on the part of Brahmins to proceed to read books like probodha Chandrodaya, for there is no sinfulness attached to such reading; but in the case of women and sudras there is sinfulness attached to their reading of the Vedanta. But these injunctions or prohibitions do not apply to those that know Brahman. As is stated by Sankaracharya "To them that tread the path which is devoid of the three qualities, neither injunctions nor prohibitions apply". The sriti says that he who knows Brahman becomes Brahman. And Brahman is beyond the scope of either injunction or prohibition. Just as cow bars and spades used in digging a well are discarded when water is struck. So also the sastras are to be discarded after knowledge is obtained. But there should not be an abandonment of the consideration of Sastras until a person has direct realization of Brahman, for it has been stated that a person should spend all his time every day till he retires for sleep and all his life, till he dies, in considering the Vedanta Sastra.

When a person has direct knowledge of Brahman he is in the position of a person who has done all that needs to be done and so, for him, there are no duties to be fulfilled. But persons like Sri Krishna who have direct cognition of Atman will be going on accomplishing, in sport, as it were, some actions following their pre-ordained fate until they cast off their bodies at the appointed time. But these actions of theirs do not give rise to any bonds for in their case the bonds produced by actions are burnt out by the fire of knowledge. Fried seeds do not sprout. Therefore, the learned do not lose anything in doing things they desire to do. In fact, persons like Sri Krishna do their duties only out of compassion for the world (i.e., to serve as a model for others). The ninth section dealing with the qualifications of persons (to study Vedanta) is complete.

SECTION-X Knowledge is of two kinds – eternal knowledge and (Vritti Jnana) functional knowledge. It is this functional knowledge that is called "derived
वेदान्तसूत्रः हे - द्राम परिच्छेदः

ज्ञान द्विविधम् - नित्यज्ञानं वृत्तिज्ञानस्थितिः। वृत्तिज्ञानमेव जन्य-ज्ञानमाहः। नैयायिकास्तु वृत्तिज्ञानातिरिक्तं ज्ञानमविद्वांशः। वृत्तिमेव ज्ञानमाहः। आत्मानं ज्ञानविद्वद्वः। तद्युकं - तन्मते अविद्या-वृत्त्यन्त्यंगीकारात्। सुपुषुस्वान्: करणस्वयः लयेनानं: करणव्रत्त्यभावाः, सुपुषुस्विः-रसाशिक्षा स्याः। वृत्त्यभावद्वयःयामालमः पुष्यित्याविद्वद्वत्त्यत्वेन जड़त्वाः। जड़स्य च धर्मदर्शसाक्षिकवर्धा-दसाक्षिकवर्धा असाक्षिकपदार्थस्त्रीकारस्यायुक्तला-दसाक्षिकरस्य सुपुषुस्विससंभविन्येव स्वाः। तथा महानिध्यम। सुपुषुस्विसमवधेव-सिद्धाः अपरजितमाशक्यत्वाः। अतो नित्यज्ञानमेवाः।

वृत्तिस्वविद्या -- अविद्यावृत्तिरन्तः करणवृत्तिरिष्यितिः। रजुसौधियः। स्मरणाशियः। सौपित्सिकस्मृतः चाविद्यावृत्तिविद्या। घटादयस्वन्तः। करणविषयः इति विवेकः। अन्तः करणवृत्तिशान्तरग्रुपकान्तिविद्या तु तत्तत्तरोपनास्य। इतः वृत्तिज्ञानं विषयविदावदाहुविद्यम। घटानं प्रत्यानं क्रृष्णज्ञानं क्रृष्णज्ञानमित्याविद्याद्वेजेऽपि अष्टत्तत्तत्त्वास्य। ज्ञानत्ममौपवचारिकम्। नित्यज्ञानं वेक्षेऽवेक। तद्विरोधमेव आत्मन्येव कल्यात्वाः। न इस कल्यात्सर्मेय रजुविरोधिनी। अधिनिधिविषयं
-knowledge". The logicians being ignorant of any other knowledge except the functional, called it "the knowledge". They call Atman a substance having knowledge. But their view is not correct.

If their view is accepted there will not be a witness to the state of deep sleep (sushupti) for, as they do not accept the existence of functional knowledge relating to ignorance (Avidya Vritti), the internal organ will have to get dissolved in deep sleep and therefore there will be no function of the internal organ; and in a function-less state Atman will become inert because, according to them, Atman is a substance similar to earth, and things which are inert, like pots, are not known to witness. And as it will not be proper to admit any substance not witnessed, the state of deep sleep will have to become non-existing. Such a result is not desired. It is not possible to deny the existence of deep sleep as it is in every body's experience. Therefore atman is eternal knowledge.

This (vritti) functional knowledge is of two kinds. One relating to illusion and the other relating to the internal organ. The rope-serpent, the dream-chariot and the happiness and bliss enjoyed during sleep are subjects of the functional knowledge, relating to illusion. Substances like pots are subjects of the functional knowledge relating to the internal organ. That is the difference between the two. Functional knowledge of the internal organ is again of two kinds, one relating to the internal matters of happiness etc., and the other relating to external objects. This latter sub-division is of various kinds depending on the difference between various objects - like knowledge of pot, cloth, wall, granary etc although this functional knowledge of substance (Vritti) relating to the internal organ is connected with inert matter yet it is called knowledge in a secondary sense because it is obtained as a reflection in sentient. Eternal knowledge on the other hand is of one kind. It is said to be of one kind because ignorance is created in Atman (which is knowledge) in a manner which is not inimical to (the existence of) knowledge.
(२४)

दृष्टिज्ञानन्तु कालितविरोधि; कालितसम्पर्क अधिष्ठानरजुज्ञानं विरोधि हि - रज्जुज्ञाने सर्पुबद्धनाशानुभववात्।

अदाहकोपि सुर्यालोको यथा दर्पणविशेषं संकान्तसनु दाहको भवति। तथा अज्ञानानाशकोपि आत्मा बृर्तिभूततिफलितसनु अज्ञानानाशको भवत्येव। बृत्ति अज्ञानानासनाक्तवश्र्य धारादिपु प्रत्यक्ष। तथा हि - वृत्त्युद्धयालय न मया घटो ज्ञात इति धाराज्ञानानुभवस्वासार्जनीनः। न च घटज्ञानाभाव एवायमिति निलासः। तथा सति धर्मज्ञानं मे नास्तीत्येवानुभवस्य ज्ञातुमहेत्वात्। वृत्त्युद्धयानन्तरं तु मया घटो ज्ञात इत्युनभवः। अयमानुभवः घटज्ञानस्य नाशं विना नदेयादिति बृत्तिज्ञानासनास्यत्यमज्ञानस्य सुखम्।

या बृत्तिधिष्यता तद्विष्यावरकाज्ञानं तद्वृत्तिनिनाशं। घटविष्याया घटकारिन्तृसर्वसङ्गावरकाज्ञानाशक्त्वदर्शिनानात्।

प्रक्षेते च महावाक्यार्थविचारार्थवाक्यार्थवृत्तिंदेति। तथा च वृत्त्य ब्रह्माकारकमज्ञानं नभास्यति। यद्ज्ञानवशादस्यां नां ब्रह्मन्तिर ब्रह्म न ज्ञानामीति चानुभवः। नष्टे च तद्ज्ञाने ब्रह्मसाक्षातकारो भवति। अध्येयानेव च ब्रह्मन् नरेषों वेदान्तवशास्त्रानां ब्रह्माकारावृत्तिजनने विनियोगः। वृद्धि निरूपणं नाम दशामपरिच्छेदः।
The rope is not imimical to the created serpent (i.e., the imagined serpent does not effect, at all the rope. The rope remains a rope whatever it may be imagined to be). But the functional knowledge based on the object (of knowledge) is imimical to that which is created i.e. the knowledge of the object being a rope is imimical to the created serpent because the idea of the serpent is known to disappear when there is knowledge of its being a rope.19

The rays of the Sun do not by themselves burn things, but when reflected through powerful lenses do so. In the same manner Atman by itself does not destroy Ignorance. The capacity of this functional knowledge in destroying ignorance is perceived by us in things, like pots. Before this functional knowledge arises a person says that he has not known a pot; i.e., a person experience the non-knowledge (ignorance) about a pot. This statement should not be construed to mean that there is no knowledge of pot at all. If it were so construed persons would have only one kind of experience and everybody would be saying "I have no knowledge of pot". But we find that after having functional knowledge a person experiences the knowledge of pot; he says "I have known a pot". This experience does not arise unless there is destruction of ignorance about pot. Therefore, it is clear that this ignorance is destroyed by functional knowledge (\textit{vritti}). 24

It is a well known rule that ignorance which surrounds a particular object is destroyed only by the functional knowledge relating to that particular object, for it is seen that ignorance about a pot is destroyed only by the functional knowledge of the form of that object, the pot.

In the same manner, in the matter before us, the functional knowledge of the form of Brahman arises out of consideration of the meaning of the great sentences. But this functional knowledge is destroyed by the ignorance, which surrounds Brahman. The feeling that "I am not Brahman," I do not know Brahman" etc., is engendered by Ignorance. When that ignorance is destroyed a
वेदान्तसांहु: - एकादश परिच्छेदः

दशर्शितयोद्वीरसयोः पदार्थयोरेव क्षेत्रक्षेत्रज्ञपदाभ्याः व्यवहारः।
क्षेत्रे दशर्शयं क्षेत्रमस्तु दक्ष। अहंकारादिदेहान्तं सर्वं कार्यं कारणमहानन्दक्षेत्रम्।
एततं वेत्ति स आत्मा क्षेत्रः। ज्ञानसर्पप्रणयतान्मा स्वकाष्ठलेन सर्ववभासकल्यात् क्षेत्रः इत्यच्छयते।

अन्तःकरणं चक्षुरादिदिन्द्रियजातं च ज्ञानसाधनानि जज्ञायते। चक्षुशास्त्रं
पश्चायिम् मनसा ध्यायामर्यादानुभवात्। चक्षुरिदं मन इदमित्यनुभवाच।
न चाहं पश्चायिम् नुभवादहंस्कर एवं क्षेत्रं इति वाच्यम्। तत्रांतःपदेना-
हंस्करस्य वाच्यवोपि आलम् एव लक्ष्यवर्ताः।

पद्यम् - सचैतन्यःहंस्करस्य क्षातृक्त्वक्त्वहंसकरस्य जहत्वा-
हंसारगत्तस्थत्यांश एव ज्ञाता। न चाहंहंसएवास्माति वाच्यम्। ममात-
हंसार इति बद्धानुभवात्। सुकुम्भार्कहंसद्राधरशंसनात्। अजो नित्य
इति श्रुत्या नित्यमात्रमो नाशायोगात्। असाक्षिकसत्तनाशहंसाभ्यंगनं
मनुष्यत्वात्। आत्मनायस सत्सिद्धोभावात्। आत्मानं एव सर्वसाक्षि-
त्वात्। तस्मादहंसारे न क्षेत्रः। किंतु कूटसमस्ताक्षी आलमेव।

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person realizes Brahman. Although Brahman is something immeasurable all the Vedanta passages are useful for the purpose of producing functional knowledge of the form Brahman. This Tenth section dealing with functional knowledge is complete.

SECTION - XI The two substances, the seeing and the seen, are known as the kshetrajna (Habitant) and Kshetra, (Habitat) respectively. (Kshetra) Habitat is the seen and Kshetrajna (Habitant) is the seer. Beginning with the Ego and ending with the body all things which are effects and ignorance are called kshetra (Habitant), the Atman. Although Atman is of the very form of knowledge he is called kshetrajna (Habitant) because, he, by reason of his self-luminosity, illuminates all things.

A person says "I am seeing with the eye, thinking with the mind, this is my eye, my mind" etc. from this experience it is known that the internal organ and sense organs like eyes are the instruments of knowledge. From the expression "I am seeing", used by a person, it should not be stated that the ego is the kshetrajna (Habitant), because the "I" in that expression, although it may denote the ego, is meant to indicate Atman.

Or, it may be explained in another way, the Ego coupled with sentience (Chaitanya) is the knower, mere ego is inert and therefore that portion of the Ego which is sentience is the knower. It should not be stated that the ego alone is Atman because we see a person making a distinction between himself and his ego as when he says "my ego." There are some other reasons also why the ego should not be taken to be Atman. In deep sleep etc., the ego is known to disappear. "Atman is not something born he is eternal" says the sruti and Atman which is eternal is incapable of being destroyed. It would not be proper to accept the proposition that Atman is not the witness (Sakshi) and that it is destroyed (in deep sleep etc.); because there is no other witness except Atman, Atman alone is the witness of all things.
अन्तःकरणोपहितं चैतन्यं साक्षीत्वकं प्राकृत। अयमेकोपि क्षेत्रः स्वोपाधिभूतान्तः करणेदारदानेन इव भावत। कार्यान्वयित्वे सति व्यावर्त-कल्लुपाधियोळ्क्षणम्। कार्यान्वयित्वे सति व्यावर्तकत्वन्तु विशोषणत्वमिति मेदः। इदं क्षेत्रज्ञमात्रमनो व्यावहारिकमेव। परमार्थात् क्षेत्रस्थिता-भावात्कत्तुसत्त्वम्। ननु शान्ताश्रयस्ति शान्तुज्वात। क्षेत्रः क्षेत्रुत्ताश्रयो भवितमहत्तीतिः क्षुद्र श्रेणः न शान्तस्थितः। करणं द्वेयवेव। निविवक्षणमिति यदृवृत्तिश्राममति न तदुप्रयास्तयममतः। करणं द्वेयमेव।

चैतन्यं हि सर्वमद्यसं। नाप्यात्मकश्रयः। आत्मनं यं शान्तवात। शान्तवात्सत्त्वभूययमेव आत्मनोप्यात्मं शानं स्थात। तदनिष्ठ सर्वात्मकः श्रवणादात्मः। तदेवं शान्तस्थिरोप्यात्मः सर्वात्मकस्तवात्मः शाता साक्षी-स्थुचते। प्रशानं श्रवणं श्रुतिश्चाल प्रमाणम्। आत्मनो शान्ति भवः। अयमेकोपि क्षेत्रस्थितिभवस्तु भूतात्। श्रुत्वात्मश्रृवंतस्मवात्। क्षेत्रज्ज्ञ्याचविद्ध सर्व-क्षेत्रेऽर्थभावति। गौत्तानो भारतेति सार्वावचाराधिवरी० क्षेत्रः एव। अत: एवः ईश्वरस्वयंभूतानां हृदश्रेष्ठाऽस्मिन् करणं तिष्ठति। क्षेत्रः तिष्ठति हि क्षेत्रः। ईश्वर एव प्रत्यथस्पं तिष्ठतीति तन्दर्शात।
Therefore the ego is not the *kshetrajna* (habitant). The *kshetrajna* (habitant) is the unchanging (*kutastha*), the witness, *Atman* himself.

It is stated in the earlier sections that sentience, when under the cover of the limiting adjunct of the internal organ, is the witness. The *kshetrajna* (habitant) although one, appears to be several by reason of the differences in his limiting adjunct - the internal organ. (There are two things which have to be explained here- *upadhi*-the limiting adjunct and *visheshanā*-the exceptional). The characteristic feature of *Upadhi* the limiting adjunct is that it produces an effect without itself under-going a change. The characteristic feature of (*Visheshanā*) the exceptional is that it produces an effect and undergoes a change along with it. The *kshetrajna* is merely the mundane expression of *Atman*. In the ultimate analysis, as there is no *kshetra* (Habitat) at all, there can be no knower of the habitat.

The objection based on the argument that just as the knower is the basis (receptacle) for knowledge so also the *kshetrajna* (Habitat) is the basis (receptacle) for knowledge of *kshetra* (habitat) and that therefore *kshetrajna* (Habitat) is not knowledge but a substance having knowledge this objection is not valid. This functional knowledge which makes us know that this is a *kshetra* (habitat) has as its basis the internal organ which is a substance. And the internal organ cannot be the basis (receptacle) of that knowledge which is acknowledged to be of a non-determinate (*Nirvikalpaka*) character and formless. The established principle is that knowledge is the basis on which the internal organ is based.

All things are super-imposed upon sentience (*Chaitanya*) and *Atman* cannot be said to be the basis (receptacle) for knowledge, because *Atman* is knowledge itself. If the statement cannot be accepted for the *srti* pronounces *Atman* to be the inner most of all things. Although *Atman* is the very form of knowledge, he is said to be the knower and the witness because he illuminates all things. The Authority for saying so is the *srti* "*Brahman is prajnana* (great knowledge)". If *Atman* is to
प्रत्यगित्यात्मपर्यायः। न च प्रतीचः कृतस्थयं क्षेत्रस्थियं वेद्धरते कथं सर्वन्त्यमिष्ठातितिर्गुणसिद्धिरिति वाच्यम्। अविक्रियात्सकान्तसचित्विवशाचथा सूच्याथ्थलनं तथा कृत्तथसचित्विवशादन्तः करणादीनां व्यापार इत्येन्तावन्मालेण सर्वन्त्यमिष्ठातितिवकथनादीः। अन्यथा त्वमेवं कुरु त्वमेवं माकृत्विति राजवंशेणाध्युगमे ईश्वरवि विकारित्वं स्वातः। तच्छान्धविति विकारित्वे सत्यनित्यवपससज्जादीः। तस्मादीः एव क्षेत्रः इति सुखम्।

ननु यथेवं क्षेत्रः एव ईश्वरः नानाविचिन्तने चैतनयमीः। अन्तः: करणोपि: साक्षी धौथ्मिदेशं: पूवतोऽविरूऽवेते च चेतनवः। नेवस्थः कालपिकालवः। विशेषणां: मेदेश्वते विरुऽप्यायाश्वेदं। यदेव चैतनयवर्तः: करणोपि: तदेव मायाविचिन्तः, न लवनयः। चैतनयवैकल्यादिति सिद्धान्ताः। एतन जीवेभ्यस्कृतस्थिराहनामकं चतुर्विंध्य चैतनयमेकः। मेवेति कल्या न तेषां पररं भेद इति सिद्धम्।

जीवो वस्तु: कृतस्थं एव। ईश्वरो वस्तुऽव्रो श्वेतव। कृतस्थं वस्तुऽव्रो श्वेतव। आकाशः अयोलः घटमतादयः परस्परं भिन्नं अति यथा आकाशः मेदवितं न क्षमते तथा अन्तः: करणमायोभिदिवषेपि न चैतन्यः। तस्मातित्बु: क्षेत्रस्थियं चैतनयस्थियं जीवंत्वमीः: भ्रातात्वः। यः पुनरिदं
be taken to be the basis (receptacle) for knowledge the dualistic distinction between the knower and the knowledge has to be admitted and this admission would be contradictory to *sṛiti* which preaches non-dualism. The Lord (*Isvara*) is the *kṣetrajña* (Habitant) according to the *Bhagavat Gītā* "Oh Arjuna, know me to be the *Kṣetrajña* (habitant) of all the *kṣetras* (habitats). "In another passage the *Gītā* says "*Arjuna, the Lord resides in the heart - region of all beings." Here it is proclaimed that the Lord's abode is the region of the heart. This text should be taken to imply that the Lord resides therein in the form of the (*pratyag*) self-luminous.

*Pratyag* (the self-luminous) is another word for *Atman*. The objection that if the self-luminous or the unchanging (*kutastha*) or *kṣetrajña* (Habitant) is taken to be the Lord the attribute of being the inner self of all beings and the other attributes are not found. This objection is answered by saying that just as the (iron) needle moves in the presence of the unchanging magnet so also in the presence of the unchanging (*kutastha*) the internal organ and other things move into action; and from this (answer) alone it can be stated that the Lord were to be taken to be the instigator, like a king ordering people about "You do this, you do that" etc., the Lord would become changeable and that is a proposition which is totally unacceptable. When once you say that the Lord is changeable he becomes non-eternal. Therefore, the proposition that the *kṣetrajña* (habitant) is the Lord (*Isvara*) is well founded.

If, again, it is objected that our previous statement (in section I) which points out the difference between the Lord and the (*kutastha*) unchanging by saying that sentience (*Chaitanya*) when covered with illusion is the Lord and that it is the witness (*Sakshi*) when coupled with the internal organ is contradictory to the present statement that the *kṣetrajña* (habitant) is the Lord, we deny that there is
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क्षेत्रमहं क्षेत्रज्ञ इति वेदित स ब्रह्मव। ब्रह्मविद्वैः भवतीति श्रुते। । न च कथमेकवैः ब्रह्माण। वेदान्तिनिरूपितं कर्तं कर्मलं वेदिति वाच्यम। मामहं जानामीति वच्चप्रकाशायं तंद्विरोधाय। यद्वा नेत्तं वेदनं क्रिया किंतु अनुभव एव। स चालसरुपमूल एव। अहं ब्रह्माति योऽनुभवः स ब्रह्मवेदिति श्रुतेऽर्थैर्थ इति सर्वस्वनवध्रम् — इति क्षेत्रज्ञनिरूपं नामेकादशा परिच्छेदः

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बेदान्तसब्धेः - ढादशा परिच्छेदः

उ द्रुप आत्मा सपकाल्वत्वथर्योवभासकत्वथा चिद्रूपः। सुरनाशया त्वक्त्रिवस्ववेकपल्पनाधिकाण्तवाच स द्रूपः। परमप्रेमसपदल्यात्वश्रेयं खरहि-तत्त्वाचानन्दरूपः। तत्र सचिद्रूपवेच वर्णिते। अथानन्दरूपः वर्णयामः।

आत्मनि सर्वेद्यं खरहिवं सुपुस्त्यादिषु प्रत्यक्षं। “अन्यस्वमनभो भव” तित्यादि श्रुतिसिद्धं च। आत्मसर्वुपथि दोषिवाल्यरमप्रेमसपदतः। सर्वेश्च तु सगातिनिषिक्षार्थं रोषिवाल्यरमप्रेमसपदतः।
any contradiction, for the aforesaid difference is the attributes but it does not mean that the substance having the attributes has become different.

That which is said to have been coupled with the internal organ is the substance that is said to have been covered by Illusion—e.g., sentience (chaitanya) and not another; because the established principle is that knowledge is one. From this it follows that sentience (chaitanya) with its four-fold division into Jiva (Individual soul), The Lord (Isvara), the unchanging (Kutastha) and Brahman is of one kind only and that no difference can be shown to exist among the four.

The individual soul is, in reality, the unchanging (kutastha). The lord is, in reality, Brahman. Just as in the case of space the differing limiting adjuncts like pots and jars are not capable of creating a division so also in the case of sentience (Chaitanya), the differing limiting adjuncts like the Internal Organ and Illusion are not capable of creating a division. Hence, it is established that sentience (Chaitanya) which is the Kshetrajna (Habitant) is at once the Individual soul, the Lord and Brahman. He who knows that this is the kshetra (Habitaat) and that he is the kshetrajna (Habitant) is, indeed, Brahman; for the srti says, "He who knows Brahman is Brahman." The objection that Brahman who is one only cannot, at once, be the doer, the object of the action and the act of knowing, is not valid; for just as in the case of the expression "I am knowing myself" there is no difference between the three; so also, in the case of the self-luminous Atman there is no difference between the three. Or it may be stated that the act of knowing is not an action, but merely experience and this experience is of the very form of Atman. The srti says that the experience that "I am Brahman" is itself Brahman. Therefore, the aforesaid principle is faultless. This eleventh section dealing with the form of kshetrajna (habitant) is complete.

SECTION - XII Atman, who is of the form of the "Seeing" substance is intelligence (chit) itself by reason of his self-luminosity and all-illumining nature.
तथा हि सुशंब्दा: वेदादय:, सुप्रशा: मल्यानिलादय:, सुरूप: कुण्डलादय:, सुसारचूतफलादय:, सुगन्धिन: कुसुमादय:, बहुधानया: केत्रादय:, बहुश्रीरा गवादय:, बहुविला गुहादय:, बहुधाना: कोशादय:, बहुरुपा भार्यादय:, बहुविचा: पुत्रादय:, बहुवलादशरीरेन्द्रियादयथ आसन उपमोगायैव प्रिया:। उपभुज्यमानेषु तेषु प्रीतिसम्भवातु। अरुष्येषु नष्टेषु व देवादिसम्भवाच।

शरीरालम्बोऽऽ दस्याद्याध्यासान्ननुप्योऽऽ ब्राह्मणोहत्त्विभ-तन्यमानः पुरुषदशरीरेवाह्मां मन्यते - तद्वशशरीरालम्बन उपभोगाय सगादिप्रतान्तस्वेन विषया उपयुक्तं इति सर्वसम्भवम्। अहंकारतादा-त्याध्यासातङ्कुत्वादभिमानिनः पुरुषसं गमनपेक्षामेवः चुनाचुप्योगिवाच्छरी-रेन्द्रियाणि श्रेष्ठायेवात्मनः। अत्राहंकारस्य सचेतनखेवात्मलवः।

स चाहंकारः आत्माताद्याध्यासिद्धानेव प्रियतमः। आत्मानसकाशाः-स्थिरकर्ते न आलेव प्रियतमः सुपुष्ठवालस्वरुपमुखानुभवार्थसम्बन्धारताश-त्याध्यासातङ्कुत्वादभिमानिनः। तस्माददक्षमायोधार्थेवेव प्रियः। पर्यामी-त्याध्यासंवारोपोगिवादेवांकारः। किर्मेऽयात्मा न हान्दरुपस्तहि-पणिद्वित्तमसा धारणयेन सबृंहं सुपुष्ठाकाव्यः न स्वातः। पणिद्वित्तान्नाच समाध्याकाव्यः, सुपुष्टिसमाध्योऽहि स्वतमानन्दस्पृंहितिः। सुपुष्ठावज्ञानेनािः
He is the existing (sat) by reason of his being the limit to which destruction can spread and by reason of his being the basis for all creation. He is of the form of bliss by reason of his being the object of supreme love and by reason of his being devoid of all grief. The forms of the existing and intelligence were described earlier. Now we shall explain the form of bliss. That there is absence of all grief in Atman in the condition of deep sleep is a matter of direct experience. The sriti also speaks about this "A person, although blind, becomes non-blind" (in the state of deep sleep). When every other thing perishes it is Atman that remains and therefore it is the object of supreme love. All other things like garlands, are desired for the sake of Atman and therefore Atman is the object of love.

Good words like the words of the veda, cool winds like the southern breeze, beautiful things like earrings, juicy fruits like mangoes, sweet smelling things like flowers, lands yielding plenty of grain, cows yielding plenty of milk, houses of different varieties, purses full with money, beautiful wives, sons with varied learnings, potent bodies and sense organs, all these and other things are dear to us because they are useful for Atman's enjoyment. Pleasure is derived when these things are enjoyed and when these are not available or are lost grief, hatred etc. arise.

On account of the mutual identification and super-imposition of body and Atman a person has the fanciful idea that he is a human being, a Brahmin etc., and imagines that the body is identical with Atman. It is agreed on all hands that all the above things beginning with garlands and ending with sons are useful for the enjoyment of such body-cum-atman. Since a person has conceit that he is the doer on account of the identification with and super-imposition of the Ego his body and senses which are useful in actions like walking, seeing, sexual union etc., are merely ancillary to Atman (which happens to be the principal substance); because the Ego which is combined with sentience (chaitanya) is Atman itself.
वेदान्तसृष्टि - त्रयोदश परिच्छेद:

अथ समाधिनिरक्षयते।

दरिद्रतं सांस्कर्यं तदविषयं योगोपयायमप्रयुक्तप्रयुक्त एव। तत्कारणं सांस्कर्यं योगामित्रमिति श्रुतेः। एकसाक्ष्यं योगश्च योगश्च यस्य स प्रयत्नं महायात्मकं। साक्ष्ययोगयोगयोगस्वरूपमेदेः प्रतिप्रवदति न पनिदता इत्युक्तं गीतायाम।

योगश्चित्तवृत्तितिरोगः। अस्य च यमनियमसमायमप्रथमस्याहारंज्ञानिः। तत्र यमादीनि समाधिसाधनाः। समाधि - द्विविधा - सबनिर्वकल्पमेदात्। अहं ब्रह्मसीमेवं ब्रह्मविच्छिन्न- प्रत्यक्षात्रुतित्तसनिर्वकल्पसमाधिः। निर्वकल्पसमाधिसिद्धिः। निवासित - दीपवत्। मनसस्तूण्याणितिः। निर्विकल्पसमाधिः। निद्रायामिभिं समाधावत्
This Ego appears to be very dear to us because we fancy it to be identical with Atman (self). If this Ego is separated from Atman then, it is Atman alone that is dear to us. In deep sleep the destruction of the ego is desired by every one so that pleasure of the experience of the form of Atman may be derived. Therefore even this Ego is dear to us for the sake of Atman and the Ego serves as a useful vehicle for mundane expressions like "I am seeing" etc. Further if Atman were not of the very form of bliss every person from the learned to the ignorant would not be having that general desire for deep sleep (wherein a person enjoys bliss); of course, the learned are desirous of obtaining that bliss in the state of concentration (samadhi) although the bills of Atman manifests itself both in the state of concentration (samadhi) and in that of deep sleep (sushupti); for there is a difference between the bliss of two states; In deep sleep bliss is covered with ignorance, because the cover of Ignorance is destroyed by the functional knowledge of the form of Brahman. This twelfth section dealing with Atman’s form of bliss is complete.

SECTION-XIII  The state of concentration (Samadhi) is explained this section. The Yoga system of philosophy like the Sankhya explained above is a means of realising Atman. The sriti points out that Sankhya which is combined with Yoga leads to realization. The passage in the Bhagavadgita which says that he who sees Sankhya and Yoga as one really sees, is not an authority to state that the two are different; for the meaning of the passage is that although there is a difference in the form of the two fruits to be obtained is the same in both the cases. Further there is another passage in the Gita which says "the ignorant say that Sankhya and Yoga are different, the learned do not say so." Therefore the two systems are not different from each other.

Yoga is stoppage of the functions of the mind. This state is to be realized in eight steps. (1) Yama control; (2) Niyama (Regulation); (3) Asana (Posture); (4)
मनसो न लयः। नापि जाप्रत्तमयोरिव विक्षेपः। किंतु परम एव उपरते च मनसि सचि दानन्द आत्मा स्वतस्फुरति। मेघापाये सूर्यवत्। एवं मनसो निवर्यायार्तादश्यामेवात्मस्फूर्त्यस्युपगमात्।

आत्मदर्शने न मनः करणं। अतएव यतो बाचो निवर्तने अभाव्य मनसा सहेति श्रुतिसस्फुटचछते। न च मनसेवानुदार्न्यायमिति श्रुतिविरोधं। संस्कृतमनसेति तदर्थित्। मनसारसंस्कृतत्वच उपरतचमेव। तृतीया तु हेतौ, न तु करणे इत्यदेशात्। यद्य विचारकर्मणे मनसेवालम्बरुपमेव वियस्मिति ज्ञात्यायमिति तत्चुतेऽर्थः।

अन्यथा यत्साक्षादपरोक्षाद्विवोति श्रुतिविरोधं। साक्षात् करणान्तर-नेवेद्योपन्यक्रम वह अपरोक्षादपरोक्षम्। पद्मकी छान्दसीति श्रुत्यथे। स्व-प्रकाशश्चुश्रुतिर्यायात्तथ। किंच यथाला मनसा वेदते, तह्वालापि घटादिवहृदर्चलयेन जड एव लयात्। ततो नित्यवादिदीशप्रस्तकं। तसस-दुपरते मनसि स्वतेवाला स्फुरतीन्द्रत्वचम्। अत चार्थं भागवततं हंसागुह्यस्वराजे पद्मिनं प्रस्माणम्।

श्वो। यदोपरमो मनसो हि नाम रुपस्य हङ्क्षुस्तस्यमोषात्।

य ईयते केवलया तस्संख्यया हंसाय तसै शुचि सहने नमः॥
Pranayama (Breath-control); (5) Pratyahara (Control of the senses); (6) Dhyana (Meditation); (7) Dh (retention); and (8) Samadhi (concentration). Yama (control) and the others are instrumental in attaining the state of concentration. Concentration is of two kinds, the determinate (savikalpaka) and the non-determinante (Nivirkalpaka). The continued and un-impeded knowledge as exhibited in the expression "I am Brahman" is determinate (Savikalpaka) concentration; non-determinante (Nirvikalpaka) concentration is the cause of realization.

When the mind is as still as the flame of lamp not exposed to the wind there is this non-determinate (Nirvikalpa) state of concentration. There is no dissolution of the mind in the state of concentration, as there is in the state of sleep. Nor is there the scattering activity of the mind in this state as there is in the states of wakefulness and dream. Here the mind rests on the supreme and then Atman which is the existing the intelligence and bliss manifests himself just as the sun manifests himself when the cloud is passed. So it is agreed by one and all, that Atman manifests himself when the mind has ceased functioning.

The mind is not the instrument for realizing Atman. This statement accords with what is stated in the sriti, "From when words have retreated in company with mind, unable to find (Brahman)". The passage of the sriti which says "It has to be seen with the mind" should not be taken to be contradictory. To what is stated in the first passage, because, the mind in the second passage has to be understood as the mind which is purified. Purification of the mind means giving the quietus to it. The words "with the mind" (Manasa), which though in the instrumental case, should not be construed to mean that the mind is the instrument in realizing Brahman; the words should be taken to indicate (hetu) only a cause. Or, the sriti may be taken to mean that knowledge that the form of Atman is such is to be obtained by a mind which is capable of considering (the great sentences etc.)
इति। इत्य समाधिच्छ त्वां श्रप्रति पुंसालोऽध्य: ताहि तस्य आत्म-
विषयसंशयतिर्यायां सभानादिनादि भवतीति कृतकृष्ण एव सः।

परन्तु केवल्योगिनिसमाधिः स्वस्वरूपमनुष्यात्पुरोपिपि न तं श्रश्वा-
भिष्मात्मानं बिदु:। अतस्तदर्थं तेषāं गुरुपदनपूर्वकं महावक्षार्थ्ज्ञान-
मात्स्यकमेव। उपदेषामात्रादेव तेषां श्रश्वात्मसाधारारो जायते। योगा-
ग्निनां प्रतिवन्धुत्ततः दृश्यत्वात्। चित्रत्व चाविशिष्टत्वात्।

अतपवानन्तजन्मसत्पित्तपूर्णपरिपक्वलव्यल्लेषसमाधे: प्राहः प्राजाः।
योगिनामितां समाधिः कृत्तच्छुरस्य। “चश्चलं हि मनः क्रपण प्रमाधिः
बल्लवद्भि तस्यां निमित्तें मन्ये वायोरेतिम चुठपकर” मिति गीतावचनात्।
झानिनान्तु सुलभेव। नाहं मनः; नेत्रं मनो ममेतिः मनोगतात्ममाध्यासायो-
स्थ्यायें सति मनुपरितिर्देन्। इति समाधिचिन्ह्रप्यां नाम त्रयोदशा
परिच्छेदः।
If the sriiti is understood as meaning something other than what is stated above, then a contradiction would present itself between the above passage and another passage which says Brahman is directly and indirectly" (Sakshat, Aparokshat Brahma). Brahman is to be realized directly and not through the instrumentality of any other thing. The word "non-indirectly" means (nominative case) non-indirect only (Aproksham). The ablative case (Aparokshat) is a vedic peculiarity. If we do not understand this passage in this manner then another passage which speaks of the self-luminosity of Atman would be contradicted. Further, if Atman were to be known through the instrumentality of the mind, then Atman also like pots and other things, would become an object of knowledge and as a consequence, like them, become inert. If Atman is taken to be inert then he would become subject to non-eternity. Therefore, the proposition is faultless when it is stated that Atman manifests himself when the mind is given the quietus. A verse in the Bhagavata clearly states this point—"when the quietus is given to the mind by the names and forms seen and remembered being lost the Hansa, the Yogin alone remains merely in his own state, in his clean abode, to him I give my salutation." (6-4-26 Hamsaguhya Stava).

If this state of concentration is attained by a person even for a second then all doubts, differences and suppositions about Atman are set at rest and he will thereafter be in the position of a person who has done what all needs to be done.

Those who merely follow the Yoga system do not know that Atman is non-different from Brahman although they experience their own self (Atman) in the state of concentration (samadhi). To realize that these two are non-different, a person has necessarily to approach a teacher and get instruction in the meaning of the great sentences. By mere instruction alone they realize the identity Atman with Brahman; for, by the Yoga-fire the impediments in the form of cotton are burnt out and their mind is not scattered.
वेदान्तस्मृति - चतुर्दश परिच्छेदः

भक्तः पूज्येष्वनुरागः। पूज्याश्च ब्रह्मविष्णुदयो देवता ईश्वरायमः।
एकोपीवरस्योपाधिमायानिश्चत्वादिसिद्धिगुणेदावहविष्णुदाविदेशबिः। भवतीति सिद्धान्तात्।

मायाविच्छलेत्येवेश्वरत्वात् मायायन्सर्वेश्वरत्वादीवरस्य-गतस्वात्मकः। सर्वं खलिवं श्रीहोति सुते। सर्वं विष्णुमयं जगदिति
स्मृतेत्। मायाविन ईश्वरस्य सर्वंजगकल्पनाधिष्ठात्त्वात्सर्वस्य मायामयतं
सर्वात्मकमेवमीश्वरस्य। “तदैव च तदैव च तदैव च सर्वस्य
कार्यादनन्यं घटो मूढं हृदेति लोक्यायावान्। सर्वस्य-
कार्यादीश्वरार्ज गदस्य्यमेवति कृत्वा सर्वात्मकमेवमीश्वरस्य सिद्धम्। तदेवं
सर्वस्य जगत् ईश्वरात्मकल्पेषु पूज्यपूजकं ज्ञाताराराम्यानुपत्त्या केषार्षिकः
पूज्यल्यं केषार्षिकः।
That is why it has been said by the learned that this state of concentration is attained by merit accumulated over a number of births. The yogins attain this state of concentration after undergoing great hardship. For it is said in the Gita: "O! Krishna, the mind is fickle, it gives great trouble; to try to control it forceably appears to me to be as difficult as to try to control the winds." For those who follow the path of knowledge the realization of the state of concentration is easy enough, because they give the quietus to the mind by thing that "I am not mind, this mind is not mine" and by this process cast off the super-imposed notions of I and mine formed in the mind.

This thirteenth section dealing with the state of concentration is complete.

SECTION - XIV Devotion is affection for the venerable beings. The venereal beings are Brahma (personal God), Vishnu and the other Devatas who are of the nature of the Lord (Iswara). It is the established principle that the Lord although one appears as several, as Brahma, Vishnu, etc., by reason of the difference in the qualities of Sattva, Rajas and Tamas which are inherent in Illusion which is the limiting adjunct of the lord.

As sentience (Chaitanya) covered by Illusion is the Lord and as illusion is all-pervading the Lord also is all-pervading and is of the essence of all beings, for sriti says "All this, indeed, is Brahman". The smriti also testifies to this fact-"all the world is Vishnu in another form". As the Lord having the power of Illusion is the basis for the creation of the entire world this world is just illusion in another form and the Lord is of the essence of all beings. This fact is clear from the sriti. "It saw (thought) I shall multiply; be born in different forms; and it became this and that." We know from experience also that an effect is non-different from the cause - as a pot (which is an effect) is non-different from the clay (cause) it is made of, when we find that this world (which is the effect) is non-different from the Lord who is the cause of everything, his being the Atman (self) of everything becomes
विवायछन्दशाक्षरंगपति कुमारस्वाम्याजनेयंगासमुद्रसेवुतिराचलभूषय्यतः
कुदालान्यतममोधर्मेचन्तत्रयर्वति पुरुषः

तत् च ये पुरुषं ब्रह्मादिशरीरोपाधिकमोधर्मेचन्तत्नयमचन्तर्वति, तेः
उत्तमाः। ये तु शरीरेवभ्रमयथवचन्तर्वति ते मन्दा इति विवेकः।

इत्यं भक्तिश्वास्त्रकिचिदं— समुपर्निर्गुणभेदात्। वाजुदेववादिसूर्योनां
बहिदिशालाहौ कौलिपतानं सेव। समुपर्निर्गुणभेदात्। मनसि कौलिपततन्मूर्तिसेवा
निर्गुणभेदात्। समुपर्न त्रिविधा— साविककराजसतामस्तेवादात्। महाभिषेकम
सभिऄरहिता साविकी, तस्यहिता राजसी। दुर्भागयुष्म क्रता तामसी।
निर्गुणभक्तिरेकविधि। उपायादेवतामूर्तिस्वेदाच्छिष्यमपि बहुधा।

इत्यं निर्गुणभक्तियोगार्जुनधानन्धारणोऽपर्यो। पर्यवस्थति। ततं कमेण
परिपक्का आनन्दपवदखं जनयती सति निविल्कल्पसमाधावन्तत्प्रभुत्वतिः
भक्तिमार्गोऽपि कमेण मोक्षपदैति। अपरिपक्का निर्गुणभक्तित्तुद्वेशं
देवतानुमहद्भवां इत्यवज्ञानि जन्मान्तरे वा ज्ञानमार्गश्रवणिप्रदा अभवति
न भक्तिमार्गस्य कममुक्तियत्याद्वनिरोधः।

साविकी समुपर्निर्गुणवत् तत्तदेवतालोकाभिनी। तथा हि साविकी
प्रमादिविषुप्रपातिमार्चकसाविकः। मेयुपर्नतिनिश्चर्क शुभापत्त्यां बिकुंठायाः।
established. And although all the world is no other than the Lord's self some beings only are to be worshipped and some not to be worshipped. If there were no such division, the difference between the worshipped and the worshipper, which is observed in practice, would not have arisen. Now, those things that are to be worshipped, like the Asvattha tree, are of the nature of the Lord. The Worshippers are the individual souls (jivas) and the difference between the two classes is a created one. Therefore people worship one or the other of the following as the Lord: Brahma, Vishnu, Rudra, Indra. Fire, Wind, Sun, Moon, Vinayaka, Kumarasvami, Anjaneya, Ganga, the Ocean, the Setu (at Rameswaram). The Himalayas, the Earth, the Asvattha tree and the spade etc.

Among these worshippers the better sort are those that worship the Lord who is sentience itself and who has assumed the limiting adjunct of the body in the form of Brahma, Vishnu, etc. Those who worship the body in the belief that is the Lord himself are of the inferior type.

Devotional worship is of two kinds—worship of the form and worship of the formless. Worship of the external Images of Krishna etc., carved in stone or other material is worship with form. Worship of such images created in the mind worship without form. Worship with form is of three kinds Sattvika, Rajasa, and Tamasa. Worship without the intention of reaping any fruit thereby is sattvika worship; worship with the intention of reaping some fruit thereby is rajasa worship; and worship with the intention of exhibiting oneself as a devotee is tamasa worship. Worship without form is one variety only, but yet, it is said to be of various kinds, following the difference in the form of the divinity worshipped.

This worship without form approximates to the 6th and 7th stages of yoga (i.e., Dhyana (meditation) and Dharana (Retention). Then forward the devotion becomes gradually ripe and making the devotee forget himself with bliss leads him to something like the non-determinate state of concentration (Nirvikalpa Samadhi)
नातेन हरिणा बैकुण्ठन रमणा: पियकाम्या संकल्पन निर्मितं बैकुण्ठ-
नामक नगरं प्राप्तिः। शिवलिंगाचार्मस्तु कैलासशिंकरसं दिपलोकं
गच्छति। चतुर्मंडलोपसकस्तु मेरस्य ब्रह्मालोकं गच्छति। सूर्योपसक-
स्त्रृर्योलोकं चन्द्रोपसकश्चन्द्रलोकमित्यादिश्चुम्ह। अमीषान्तु पुनःराज्तिरिति
“आज्रहमुनानाहोकाः पुनरावलंकितोनेनति गीतावचनात्। मयादाश्चौक्राहुः
ततो ब्रह्मालोकं समायसम्विस्तरं सत्यानामकं गतानं न पुनराश्रयविः।

यदि तु मेरवेदाश्चायबैकुण्ठपुराणगतानामपि सतस्त्रांविश्वासाश्चिद्व-
लामस्ताहि ते तत शरीरं विधुप्र मुक्ति प्राप्तुपरे। यद सूक्लापि विचार
विना न मुक्ति। ब्रह्मालोकं गतानामपि ब्रह्मक्तमहावाक्योपदेशानय-
ब्रह्मारोपक्ष्यवदेव मुक्ति। “ब्रह्मण सह ते सवेन सम्रासे त्रि संचरे,
परस्यान्ते कृतात्मां: प्रविश्चिति परमपद।” मिति शाल्वात।

अतसूनरपि विचार्य यथाधिकारं यतितिविभ। न तूदसिद्धवन्म।
श्रो।। लक्ष्मा सुदुःखभिमिदं बहुस्मवान्ते मानुष्यंवर्धनमनित्यमपीख घीरः।
तृणं ततेन न पतेलङम्मुक्तु याव चिन्नयसय विषयः खलु सर्वतस्या”
दिति भागवते प्रह्लादवचनात्। इति भक्तिमार्गिनिविह्य नाम
चतुर्दश वरिष्ठे।।

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so the path of devotion also leads a person gradually to Moksha (Release the devotional worship of the formless, even though it is not quite ripe, tends to lead a person, through the grace of the worshipped divinity, to the path of knowledge either in this life or in the next and therefore there is no contradiction in the statement that the path of devotion leads, gradually to Moksha (Release).

The satvika devotional worship of the form leads the devotees to the world inhabited by that particular divinity. The sattvika worshippers of the images of Vishnu like the Salagrama go to the celestial city of Vaikuntha, created by Vishnu (the son of Vikuntha) by mere fancy, on Mt.Meru to satisfy the desire of his consort Lakshmi. Those who worship the four faced God Brahma go to Brahma-loka on Mt.Meru. Worshippers of the Sun go to the Surya Loka and worshippers of the Moon to the Chandra-Loka. Worshippers of other gods go to the worlds of those gods. But all these persons return back to this world as the Gita says "All worlds upto Brahma-loka cause people to return". Here the words "upto" mean all worlds excluding Brahma-loka. Hence, there is no return back to earth for those that go to Brahma-loka also called Satyaloka which is the place of Moksha (Release) for the worshippers of form.

If those persons who have gone to the other celestial cities, like the city of Vaikuntha on Mt.Meru, happen to derive the benefit of knowledge on account of the good company they get there they also attain Moksha (release) casting off their bodies there. Whatever world a person may go to there can be no Moksha (release) without his having knowledge. Even those that have gone to Brahma-loka attain Moksha (release) only on account of the realization of the identity of Atman with Brahman obtained by virtue of the instruction given to them by Brahma about the meaning of the great sentences. The sastra says "Having met Brahma in his place these attain the position of persons who have done what all has to be done and at the end attain the supreme state."
वेदांतस्मृतिः पश्चादश्रापरिच्छेदः

ह्रदयं द्विविधम्—जीवस्मृतिः धर्मार्थस्तु चेति। उपयंक्षमानं घटपटादिः
जगाद्धर्मस्य। अहंमितं ममेदभिमि। शरीरादितिगतालंकमतास्यप्रांशद्वयं
भोग्यस्तु रूपं जीवस्मृतिः। तत्र इत्ययस्तु हृदेते न कन्येतु। सत्यपि तस्मिन्
अहंमायमायासाभावेन सुयषो वन्यायदेशिनात्। जात्य्यपि विक्रयायापूर्वेमिव
विक्रयानन्तरं पथार्दीनां वन्यकल्वादशिनात्।

ह्रदेत्र जीवस्मृति हृदेतम्। नाहमिदं न ममेदभिमि ज्ञानाधीनवते।
न तन्वयथा। दृशितज्ञानं विना दृशितार्यासाविरोधिनो सत्यसाभावात्।
अत प्रोक्तं "ज्ञानाधेय तु वैवल्यमिति।"। ननु नामिदं न ममेदभिमि
ज्ञानाधीकस्मृत्रेति नित्यत् विचारपि नेत्रस्यां हृदें निवर्तते। सुपुर्विधुपुर्विधुदिक्षु
द्वितोपयोपर्यावर्षेपि हृदेत्रस्यात्। न हि विन्याणे प्रुषो तद्हार्दिनं नवयति।
सति चैवमाध्यतमस्तु तथमधृततं नवयां इति चेदकचयते।

द्वितमिदं व्यावहारिकमेव न तु पारमाध्यकमित्रकं प्राक्। यथा
व्यावहारिको घटादिः व्यावहारिकेण घटादिना स्थितिनीयं न तु प्रातिभासिः—
Therefore every one must strive, according to one's qualifications, to acquire this learning (knowledge). One should not be indifferent in this matter - as Prahlada says in Bhagavata "The human form, which is difficult to obtain is obtained after several births and although it is non-eternal it is very useful and therefore a person should be brave and try, with all speed, so long as there is an opportunity, to attain Moksha (release) and he should try not to fall a pray to death." This fourteenth section dealing with the path of devotion is complete.

SECTION - XV The (substance) "Seen" is of two kinds—that created by the Individual soul and that created by the Lord. All this world of pots and clothes which we see is created by the Lord. All that which has to be enjoyed and which assumes the twin forms of I (ness) and mine (ness) as understood from the expressions 'it is I, it is mine' in relation to the body is the creation of the Individual soul. Among these two the Lord-created dualism is not a bond-creating one, because inspite of the dualism no bonds are seen to exist in deep sleep wherein there is absence of the super-imposition of (the ideas of I and mine.) Even in the state of wakefulness a person ceases to feel the bonds of affection for his cattle once they are sold to another man.

Dualism created by the individual soul is corrected only by knowledge (jnana) which makes a person to realize that "I am not this, this is not mine." Excepting the aforesaid knowledge there is no other corrective for this super-imposition. That is why it has been stated in the sriti "The absolute state (kaivalya) is to be attained through knowledge only" Dualism created by the individual soul alone is corrected by having the notion that I am not this, this is not mine and the Lord-created dualism is not put an end to by this notion, for in deep-sleep, death and swooning there is, in fact, dualism, but it is not perceived. When a person is sleeping his body is not destroyed. If it is objected that non-dualism (Advaita) of
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केन मरीचिकोदकर्तृस्पादिना, तथा पारमार्थिकं वस्तु पारमार्थिकेनैव सद्वित्यं भवितमहति। न तु व्यवहारिकेन नापि प्रातिभासिकेन। न हि गगंतं गन्धर्यनगरोऽर्थ भवति, पारमार्थिकक्ष वस्तुवन्तं नास्तेवेति सिद्धमहैतत्त्वं ब्रह्मणः। किंच यत्र यद्व हायस्तं स तत्त्वेन गुणेन दोषेण वाणमालेणापि न रिप्यते। न हि गगने स्थयस्तेन नीलिन्या गगनों रिप्यते रजाव्यस्तस्तर्पेतुणे विषवत्वदोषेण रज्जुने हि रिप्यते। तदह्यश्यस्त-श्रृंगुणप्रदोषाभ्यं ब्रह्मणो न लेप इति न ब्रह्मणो जगता मायया वा सद्वित्यत्वम्। मायया अष्टि ब्रह्मण्यस्तत्वाच।

हैतं में। स तिविधः—सजातीयो विजाति यस्यगतश्वेति।
वृक्षं बृक्षान्तरालसजातीयः, धार्मिकायिः, पतरपप्पादिना खगतः।
तिविधोपयं मेद्रो नामि ब्रह्मणः, चैतन्यंयकत्वेन सजातीयाभावात्।
विजातियस्य जगतो मिश्याल्वात्। निरवच्चं पूर्णत्वेन सदेकुपल्फ्लास्व-गतभेदाभावां सिद्धमहैतत्त्वम् ब्रह्मणः; न च चेतनादीर्धराजीवायावरा सजातीयमेदोशीतीति वाच्यम्। जीवश्रद्धोयोधैतन्यकुपल्फ्त्वेन ब्रह्मानन्यत्वात्।
निर्धरितकर्ममानन्त्रोपक्षस्लुप्पौ हि जीवेश्चरौ। अन्तःकरणान्वितमायं बह्वृंटालो तु जीवेश्चरो: कल्पितस्तृपेत्, व्यवहारिक्वाचायो: न हि
Brahman cannot be deemed to have been established as long as the Lord created dualism is accepted, we reply as follows:

It is already stated (in the earlier portion of the work) that this dualism is good for mundane purposes only and not good for extra-mundane purposes. The mundane pot has a second of its kind in another mundane pot and not in the seemingly existing (illusory) things like rope-serpents, and mirage waters. In the same manner the extra-mundane deserves to have a second of its kind only in the extra-mundane plane and not in the mundane plane nor in the seemingly existing (illusory) plane. Space should not be said to be having a form by comparing it to the Gandharva city (illusory city brought about the conjurer's trick). As there is no other substance except Brahman in the extra mundane place non dualism of Brahman becomes established. Further, the thing superimposed is not effected, even minutely, by the good or bad qualities of the thing super-imposing. Darkness which was superimposed on space does not affect space at all. The rope idea of its being a rope is super-imposed upon it. Similarly Brahman is not at all affected by the good or bad qualities of dualism super-imposed upon Brahman. Therefore, Brahman cannot be said to have a second of its kind either in this world or in the illusory plane. Illusion itself is super-imposed upon Brahman.

Dualism is different and it is of three kinds: Difference between things of the same class; 2) Difference between things of different classes and 3) Internal differences in the same thing. Difference between one tree and another is difference between things of the same class; difference between a tree and a pot is difference between things of different classes; difference between leaves and flowers in a tree is internal difference in the same thing. There is no such three fold differences in the case of Brahman. As sentience (chattanya) is one only (unique), there can be no other thing belonging to the same class. As the world is a myth (illusion) the second variety of difference not possible to exist in the case of
परमार्थित उपाधिरस्तिः, ब्रह्मणो दन्यस्य सर्वेस्वापि परमार्थितो भावात्। व्यवहारस्तो ब्रह्मणः सहितलज्ञानं तु भ्रात्रमेव न तु प्रमेति सप्तमेव। व्यवहारस्यैव आन्तिसिद्धवात्।

आन्तिनामाचायां:। स च दृश्यं तु। तस्मात्काल्यत्येष्यं यथा रज्जुः रज्जुरेव, मर्मरेव, ग्रंगं गगनेव। तथा अहैं ब्रह्मा अनेत्मेव। कालर्त्रं चात्र अत्यतसपविशिष्टिलक्ष्यात्मकमिति ज्ञेयम्। अततं श्रीमचछड्रश्रवगतान्वायेः: गीताभाष्ये सत्सदेव असदसदेव न हि सदसद्रवती, नाप्यसत्सद्रवतीतुल्यम्। कालशास्त्राविद्यायाशक्तिका विशेष एव। न तु दृश्यान्तरं। कल्पनातिष्कित: काल इति सिद्धान्तित्वात्।

अवद्वाय एव परमार्थितो भावे का गति: पुनस्तष्ठितिकिरशेषकालश्च। अवद्वायाशाशक्तिरित्यादयः पयायशवर्यः। सुदर्शनां भगवान माया मलिनसत्त्वमवान अविद्या इति केचिद्वान्तरसेद्वाह। स च भेदों वैपक्षिक एव। तदेवविद्याकालादिदिश्येत्तत्स्य परमार्थितो सद्या-द्र्यावहारिक्षेतस्य परमार्थितष्टमेवद्रुप्तनाशक्तवात् अहैं वर्षः।
Brahman. As Brahman is the existing single substance without limbs, all complete in itself, there can be no difference based on the third variety. Therefore non-dualism of Brahman is established. It should not be said that the difference between knowledge, the Lord and the individual soul amounts to difference between things of the same class. The Individual soul and the Lord are of the form of sentience and so they are non-different from Brahman. The Lord and the Individual soul are both without attributes and they are of the very form of bliss. For mundane purposes it is stated that knowledge when covered with the internal organ is called the Individual soul and the same thing when covered with illusion is called the lord. The difference in the forms of the two is a created one. But in the extra mundane place there is no limiting adjunct at all; for in the ultimate analysis there is nothing that is not Brahman. The dualistic conception of Brahman in the mundane place is mere illusory knowledge and not real knowledge because the mundane place itself owes its existence to illusory knowledge.

Illusory knowledge is super-imposition that it is so is already established in the previous pages. Therefore just as a rope remains a rope, a mirage remains a mirage and space remains space in the past, present and future so also the non-dualistic Brahman remains non-dualistic for all time. The past, present and future referred to above indicate time which is superimposed with the creation, substance and dissolution (of the world). That is why Sri Sankaracharya in his Gita Bhashya has stated that the existing is always existing, the non-existing is always non-existing and that neither the existing becomes the non-existing nor the non-existing becomes the existing. Time is only a special form of illusion and not another kind of substance. It is an accepted doctrine that time is that which has the power of seizing.

It should not be said that in as much as illusion does not, in reality, e.

ter there is no scope for time, which is a special variety of the power of illusion,
अतएव ब्रह्मविदामभयप्रसिद्धयते। अभयं वे जनक प्रासो-उस्वति
"हितीयांह भयं भव" तीति महत्या इत्तर्जानस्य भयेहैलं प्रतिपादितम्।
अतसत्त्वाययमेव। अद्वैतज्ञानमेव सप्ताधमभयाक्ष्यसिद्धिमिरिति सर्वेषवदातम्
इत्यद्वैतसिद्धिनिरूपणं नाम पञ्चदशार्चितेष्ठः।

समासश्चायत्रग्रन्थसमप्रियमथ श्रीमद्यवदनपश्रुणे।

इति बेल्कोन्दोपनामक रामकवित्तिषु
वे दा न्त संड हः।
exist. Avidya, Maya, Sakti are all synonyms meaning illusion. Some say that there is a slight difference: that when there is a predominance of the Sattva quality there is Maya, and that when there is predominance of Sattva quality which is contaminated there is avidya. This difference is something which is dependant on the desire of a person trying to bring out a difference (and there is no difference in substance). When it is so Avidya (illusion) kala (time) and other forms of dualism are non-existing in the ultimate analysis, and dualism of the mundane plane is incapable of bringing about any difference in Brahman in the extra-mundane plane, and therefore Brahman is non-dualistic.

That is why the sruti says that knower of Brahman attain fearlessness "Janaka you have attained fearlessness". There is fear when there is a second. These sritis say that dualistic knowledge is the cause of fear. Therefore dualism is to be abandoned and the doctrine that seekers after fearlessness have to obtain non-dualistic knowledge is flawless.

This fifteenth chapter dealing with the attainment of non-dualism is complete.

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FOOTNOTES

1. Each element is divided into five parts. Take for instance space. It is first divided into two halves. To one half of it is added $1/8$ of every other element i.e., $1/2$ of space plus $1/8$ of earth, plus $1/8$ of fire, plus $1/8$ of wind, plus $1/8$ of water. Similar additions are made to earth etc., i.e. 1., to $1/2$ of earth is added $1/8$ of the other elements. This process of mixing up these elements is known as panchikaranam, i.e., the division into pentads. Internal organ etc. do not undergo this operation.

2. Breath which has its origin in the heart is called Prana. Breath which has its origin in the rectum is apana. Breath which has its origin in the region of the navel is vyana. Breath which has its origin in region of the neck is udana and breath which pervades the entire body is samana.

3. The objection is that when the entire world is itself the result of super-imposition of knowledge of objects (like pots) will not arise. But the objection is answered by saying that objects presenting themselves to perception are real as long as mundane affairs last, i.e., as long as there is an obtrusive knowledge. The objects become unreal when there is obstruction to this knowledge, i.e., when a person knows from the instruction given to him by the teacher that all things are not true and that Brahman alone is existing substance.

4. There are four great sentences each from one of the Vedas: prajnamam Brahman (Great)-knowledge is Brahman (Rigveda): Aham Brahmaasmi- I am Brahman
(Yajurveda); Tatvamasi - Thou art that (Brahman) (Sama Veda); and Ayamatma
Brahma - This Atman is Brahman (Atharva Veda).

5 The great sentences may be taken to be the (peculiar) cause in producing this
learning (Vidya) on the authority of the 3rd sutra (in Brahma Sutras) which says
that Brahman is the source of the Veda.

6 Brihadaranyaka-Upanishad 3-9-16: As it is stated there that the Purusha
(Supreme person) is learnt through the veda the great sentences which are taken
from the Veda may be taken to be the (peculiar) cause in producing Vidya

7 On seeing smoke we infer the existence of fire because we are aware of the
Vyapti - invariable concomittance e.g., that wherever there is smoke there is bound
to be fire.

8 A person who has not seen a Gavaya is told that it is similar to the cow and he
goes and finds out the Gavaya by means of knowledge obtained by analogy.

9 When we say "pot" the sense is not complete and we expect some more words
like "bring a pot" to be uttered to complete the sentence and that is called
expectancy. When we say that 'water burns" we say two incompatible things and so
a sentence requires compatibility. Juxtaposition of words i.e., utterance of
consecutive words one after another without long intervals is necessary to make us
understand what the speaker intends to convey.

10 "He is fast, he does not eat by day" - This statement makes us presume that he
eats by night.

11 The Vedantins say that we are aware of the absence of a thing - say a pot - by
means of this proof of knowledge.

12 Prakriti (nature) is designated by the feminine gender and the Lord by the
masculine and Brahman by the neuter.
13 In this passage *Brahman* is described as being not this, not that nor anything known. This negative method is stated here to be an authority for the proposition of the reversal of super-imposition.

14 The objector says that if both the words "that" and "Thou" are to be treated as meaning knowledge, it would result in the existence of two knowledges and what the *sviti* says is that the two different knowledges are the same. To this objection the reply is that there are no two knowledges.

15 This is a reference to an allegorical story. Ten persons went for a bath and after the bath they wanted to verify if every body was safe, but in counting every one counted nine and got worried over the tenth man. Then a passer-by told them, much to their relief, that the person counting is himself the tenth man. Even so a person looking out for *Brahman* is told that he is himself what he is looking for.

16 When every person (thing etc.) is *Brahma*, to say as the *Veda* does, that a *Brahmin* or *kshatriya* is qualified to perform sacrifices amounts to a super-imposition of caste of what is casteless.

17 It is a philosophical drama by *Krishna Misra*.

18 A person realizes after waking up from sleep that he had a deep sleep because there was a witness to it, e.g., *Atman* which is eternal knowledge. If there were no such witness a person could not have realized that he had deep sleep.

19 A rope is a rope and is of one kind only. The imagination of its being a snake does not make the rope capable of being divided into two kinds. Similarly knowledge (*atman*) is of one kind and Ignorance which surrounds knowledge (*Atman*) is destroyed not directly by *Atman* but by its reflection in the functional knowledge (of the substance).

20 *Kshetra* literally means the habitat-the field etc., Here, it is the sphere of action of the soul and *kshetrajna* means literally the knower of the *kshetra* or habitant i.e., the soul.
A STUDY OF DIFFERENCES BETWEEN BHATTAND PRabhakara SCHOOLS OF MIMAMSA PHILOSOPHY Rs. 52-00

 Deals with the problems regarding differences between Bhatta and Prabhakara Schools of Mimamsa, in the context of epistemology and ontology. In the course of discussions an attempt is made to co-ordinate and evaluate the explanations regarding the differences provided by the schools themselves.