

Vedanta Vandanam-II

ब्रह्मसूत्रशाङ्करभाष्यसंग्रहः

Brahmasutrasankarabhashyasangrahaah

(Adisankara with his four disciples)

श्रुतिस्मृतिपुराणानामालयं करुणालयम् । नमामि भगवत्पादं शङ्करं लोकशङ्करम् ।

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Brahmasutrasankarabhashyasamgrahah

Compiled by

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and published on the occasion of
the shastiabhdapurti celebrations of

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भूमिका

श्रीमान् (डॉ.) मणिद्राविडः

धर्मार्थकाममोक्षरूपेषु पुरुषार्थेषु नित्यः पुरुषार्थः मोक्ष एव । मोक्षस्य प्राप्तौ उपायः आत्मतत्त्व-साक्षात्कार एव । आत्मनः तत्त्वं वेदान्तेभ्य एव अवगन्तव्यम् । वेदान्तानां तात्पर्यम् अवगन्तुं श्रवणात्मको वेदान्तविचारः कर्तव्यः । अविचार्यं हि स्वेच्छया यं कंचित् वेदान्तार्थं प्रतिपद्यमानः निःश्रेयसात् प्रतिहन्येत । अतः परमकारुणिकेन भगवता बादरायणाचार्येण न्यायेन वेदान्ततात्पर्यं निर्णेतुं ब्रह्मसूत्र-अपराभिधानं शारीरकमीमांसाशास्त्रं प्रणीतम् । तच्च श्रीमच्छंकरभगवत्पादैः विरचितेन प्रसन्नगम्भीरेण श्रुति-स्मृति-न्याय कलापोपबृंहितेन भाष्येण भूषितं सत् अस्मादृशां अवबोधाय कल्पते ।

शास्त्रेऽस्मिन् वेदान्तप्रतिपाद्यं ब्रह्मस्वरूपं, तस्य प्रमाणान्तर-अविरोधः, मोक्षसाधनज्ञानसाधनानि, मोक्षस्वरूपमित्येते विषयाः सपरिकरं निरूपिताः । मुमुक्षुभिः अवश्यविज्ञेयाः बहवो विषयाः विस्तरेण शास्त्रे प्रतिपादिताः।

वेदान्तशास्त्रबद्धादराः श्रवणमननतत्पराः श्री . वे. स्वामिनाथन् महोदयाः ब्रह्मसूत्रशांकरभाष्यं सम्यक् परिशील्य तत्र प्रतिपादितान् अर्थान् संगृह्य 'ब्रह्मसूत्रशांकरभाष्यसंग्रहा-' ख्यं इमं ग्रन्थम् अरचयन् । ग्रन्थोऽयं पूर्णतया भगवत्पादीयभाष्यवाक्यैरेव संग्रथितः अस्ति । आङ्ग्ल-भाषानुवादेन सहैमं ग्रन्थमवलोकयतां नूनं शास्त्रस्य संक्षिप्तं स्वरूपं स्पष्टं प्रतिभास्यति । ग्रन्थेऽस्मिन् नूतनरीत्या कल्पितः विषयविभागः पाठकानां अविकलं शास्त्रस्वरूपावगमे महदुपकरिष्यति । ग्रन्थोऽयं शास्त्रार्थं विशिष्टां जिज्ञासाम्-उत्पाद्य पाठकान् भाष्यादिमूलग्रन्था-ध्ययने प्रवर्तयिष्यति इति सुदृढो मे विश्वासः ॥

चेन्नै,

तारण-कार्तिक-बहुल-अष्टमी,

(५-१२-२००४).

Preface
by
Dr. R. Krishnamurthi Sastri

1. The Vedic heritage of Sanatana Dharma (called Hinduism) is a discipline and way of life for the development of both the individual and the society with emphasis on character, competence, commitment and concern for excellence. Adi Sankara Bhagavadpada's commentary on the Brahma Sutras (by Badarayana, the most important text of Vedanta) is a comprehensive treatise on the philosophical and theological elucidation of this Dharma. For its clarity and brevity, it has no parallels in the world literature. Of his logic and language, which is more beautiful, it is difficult to decide. The Sarvamatasamarasya (reconciliation of all religions) cannot be better summarised than through his own words. (एवं-एकमपि ब्रह्म-अपेक्षित-उपाधि-संबन्धं निरस्त-उपाधिसंबन्धं च उपास्यत्वेन ज्ञेयत्वेन च वेदान्तेषु उपदिश्यत इति -१-१-५) the teaching of Vedanta is that although Brahman is one, it has to be meditated upon or known with or without the relationship of the adjuncts respectively.

2. There is an enormous literature explaining the minutest points of the Bhagavatpada's Sutra Bhasya. The Vivarana and Bhamati schools - commentaries on commentaries - are well known. (Panchapadika-Vivarana-Tatvadipana and Bhamati Kalpataru and Parimala). There are also other independent commentaries on Bhasya - Prakatartha Vivarana, Anandagiri, Ratna Prabha, and Brahmavidyabharana etc.)

3. At the same time, there has been attempts to summarise the Bhashya for easier understanding and recapitulation. Of such works, the most important one is Vyasika Nyayamala of Sri Bhaaratitheerta, the 11th Pontiff of Sringeri Mutt. This has been translated in Tamil by Sri Jnanananda Bharati. The other well known summaries. are:

- i. Brahmasutra Vritti by Sri Sadasivendra Saraswati
- ii. Sastra Darpana (By Amalananda - author of Kalpataru)
- iii. A summary of lectures in Tamil by Sri Veppattur Subrahmanya Sastrigal
- iv. A summary of lectures upto Chatussutri by Thethiyur Subrahmanya Sastrigal.

4. A slightly different attempt to summarise the Bhashya has been made in this booklet. The topics in the Bhashya are explained :- "Bhagavatpada in his own words"

It is hoped that this will give a bird's eye view of the Bhashya for those who have no time to study the Bhashya from a competent teacher .

Our thanks are due in no small measure to Dr. Mani Dravid for his valuable suggestions to improve the presentation of the Acharya's Bhashya and for the Bhumika. Our thanks are also due to Sri. Satish for his help in the proof reading and the corrections.

5. A summary of Adhikaranas subjectwise is given in Appendix. I. The other appendices are: II. Bhagavatpada's quotable quotes. Appendix III.. Slokas on Bhagavatpada. Appendix IV Purva Mimamsa.

6.This is the ninth publication in the Vandanam series: Sandya, Devata, Guru, Gita, Upanishad, Nama and Vedanta I (Advaitasiddhisarasamgraha), Nama II (Stutimanimala of Sridhara Ayyaval).

REALITY

ब्रह्मसूत्रशाङ्करभाष्यसंग्रहः

१. ब्रह्म

१. अस्य जगतो नामरूपाभ्यां व्याकृतस्य अनेककर्तृभोक्तृ संयुक्तस्य प्रतिनियतदेशकालनिमित्त-
क्रिया-फलाश्रयस्य मनसाप्यचिन्त्यरचनारूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात्सर्वशक्तेः कार-
णात्-भवति, तद्ब्रह्मेति वाक्यशेषः (१-१-२)

1. Brahman

1. That omniscient and omnipotent source must be Brahman from which occur the birth, continuance and dissolution of this universe that is manifested through name and form, that is associated with diverse agents and experiences , that provides the support for actions and results, having well regulated space, time and causation and that defies all thoughts about the real nature of this creation.

२. तस्य च निर्णयवाक्यम्--‘आनन्दाद्भवेव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्ति-अभिसंविशन्ति ‘-इति (१-१-२)

2. And the sentence defining this is: "From Bliss certainly all these beings originate; they live by Bliss after being born; and towards Bliss they proceed and into Bliss they get merged, (Tai III.vi)

३. तत्पुनर्ब्रह्म प्रसिद्धम्-अप्रसिद्धम् वा स्यात् । यदि प्रसिद्धं न जिज्ञासितव्यम् । अथ-
अप्रसिद्धम् नैव शक्यं जिज्ञासितुम्-इति । उच्यते - अस्ति तावत्-ब्रह्म नित्य-शुद्ध-बुद्ध-मुक्त-
स्वभावं, सर्वज्ञं, सर्व-शक्ति-समन्वितम् । ब्रह्मशब्दस्य हि व्युत्पाद्यमानस्य नित्यशुद्धत्वाद्-
योऽर्थाः प्रतीयन्ते, बृहतेः-धातोः-अर्थानुगमात् । सर्वस्य-आत्मत्वाच्च ब्रह्म-अस्तित्व-प्रसिद्धिः ।
सर्वो हि-आत्मास्तित्वं प्रत्येति, न न-अहम्-अस्मि-इति । यदि हि न-आत्मा-अस्तित्व-
प्रसिद्धिः स्यात् सर्वो लोको न-अहम्-अस्मि-इति प्रतीयात् । आत्मा च ब्रह्म । (१-१-१)

3. That Brahman, again, will have to be either familiar or unfamiliar. If it be familiar, it need not be deliberated for knowledge. Again if it be totally unfamiliar, it cannot be deliberated upon.

This is explained - BRAHMAN DOES EXIST as a well known entity - always, pure, intelligent, free by nature, omniscient and omnipotent.

From the very derivation of the word Brahman, the meanings of eternity and purity etc are known, this being in accord with the root-verb brah. Moreover, the existence of Brahman is well known from the fact of its being the Self of all, for everyone feels that "I exist", and he never feels "I do not exist" And that Self is Brahman.

४. येन ब्रह्मणा सुषुप्त्यादिषु जीवः उपाधि-उपशमात्-संपद्यते तस्य-इदानीं स्वरूपं श्रुतिवशेन निरधार्यते । ..न तावत्स्वत एव परस्य ब्रह्मणः उभयलिङ्गत्वं-उपपद्यते । न हि-एकं वस्तु स्वत एव रूपादि विशेषोपेतं तद्विपरीतं च इति अवधारयितुं शक्यं विरोधात् । ..तस्मात्-निर्विकल्पकै-कलिङ्गमेव ब्रह्म न-उभयलिङ्गं विपरीतलिङ्गं च-इति सिद्धम् । (३-२-५-११-२१)

4. With the help of the Upanishads, the nature of Brahman with which the individual soul becomes unified in sleep when its limiting adjuncts become quiescent, is now being ascertained.... The Supreme Brahman, considered in itself cannot logically have both the characteristics, for it cannot be admitted that the very same thing is naturally possessed of attributes like form etc., and that it is also without these, for that is self-contradictory. ..Therefore, it is established that Brahman is without any distinguishing feature and has but one aspect and not two or an opposite one.

५. उच्यते - द्विरूपं हि ब्रह्म-अवगम्यते । नामरूपविकारभेदोपाधिविशिष्टं, तद्विपरीतं च सर्वोपाधि-विवर्जितम् । 'यत्रहि द्वैतमिव भवति तदिर इतरं पश्यति', यत्र त्वस्य सर्वमात्मैव-अभूत्-तत्केन कं पश्येत्' (बृह-४-५-१५), 'यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा अथ यत्र-अन्यत्पश्यति-अन्यच्छृणोति-अन्यद्विजानाति तदल्पं वो वै भूमा तदमृतम्-अथ यदल्पं तन्मर्त्यम् (छान्दो-७-२४-१), सर्वाणि रूपाणि विचित्य धीरः नामानि कृत्वाऽभिवदन्यदास्ते' (तै-आ-३-१२-७), निष्कलं निष्क्रमं शान्तं निरवद्यं निरञ्जनम् 'अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् (श्वे-६-१९), 'नेति नेति ' (बृ-२-३-६) इति 'अस्थूलमनणु ' (बृह-३-८-८), 'न्यूनमन्यत्स्थानं संपूर्णमन्यत् ' इति चैवं सहस्रशो विद्या-अविद्या-विषयभेदेन ब्रह्मणो द्विरूपतां दर्शयन्ति वाक्यानि । तत्र-अविद्या-अवस्थायां ब्रह्मणः उपास्य-उपासक-आदिलक्षणः सर्वो व्यवहारः । (१-१-६-१२)

5. Reply - Brahman is known in two aspects-one possessed of the limiting adjunct of diversities because of modification, name and form and the other

devoid of all adjuncts, Thousands of Srutis show the two aspects of Brahman due to the difference of Vidya and Avidya. Thus

- i. Where there is duality as it were, then one sees something else; for one where everything has become the Self, then what one would see and with what ? (Br,4-4-15)
- ii. Where one does not see anything else, does not hear anything does not know anything , it is Infinite, where one sees something, hears something, knows something, it is finite. That which is infinite is immortal and that which is finite is mortal. (Ch.7-24-1)
- iii. The Supreme Self after creating all forms and then giving them names, it utters those names " (Tai-A-3-7-7)
- iv. It is without parts, without action, without change, without defect and without virtue or vice. It is the supreme bridge to immortality. It is like the fire which has burnt its fuel. (Sv.6-19).
- v. Not this, Not this " (Br,2-3-6), "It is neither gross nor minute (Br.3-8-8) That which is less is different and that which is full is different.

Therefore, in the state of Avidya, all activity comprises of the meditated and meditator of Brahman.

६. एवं सद्योमुक्तिकारणम्-अपि-आत्मज्ञानम्-उपाधिविशेषद्वारेण-उपदिश्यमानम्-अपि-अवि-
वक्षित-उपाधिसंबन्धविशेषं पर-अपरविषयत्वेन संन्दिह्यमानं वाक्यगतिपर्यालोचनया निर्णेतव्यं
भवति । ..एवं-एकमपि ब्रह्म-अपेक्षित-उपाधिसंबन्धं निरस्त-उपाधिसंबन्धं च उपास्यत्वेन
ज्ञेयत्वेन च वेदान्तेषु उपदिश्यत इति प्रदर्शयितुं परो ग्रन्थ आरभ्यते । (१-१-६-१२)

6. Thus, although the knowledge of the Self is the cause of immediate liberation, when it is imparted through special adjuncts, (their relation is not intended) the doubt that arises whether it refers to Para or Aparā Brahman , has to be decided by considering their purport.... Thus, the next portion of the Brahma Sutra is begun to show that the teaching of Vedāntas is that although Brahman is one, It has to be meditated upon or known with or without the relationship of the adjuncts respectively

७. न ब्रह्मणोऽन्यत्किंचिद्भवितुमर्हति प्रमाणाभावात् । न हि-अन्यस्य-अस्तित्वे किंचित्प्रमा-
णम्-उपलभामहे । सर्वस्य हि जनिमतो वस्तुजातस्य जन्मादि ब्रह्मणो भवतीति निर्धारितम् ।

अनन्यत्वं च कारणात्कार्यस्य । न च ब्रह्मव्यतिरिक्तं किञ्चिदजं संभवति 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्' (छा.६-२-१)इत्यवधारणात् । एकविज्ञानेन च सर्वविज्ञानप्रति-ज्ञानात्-न-ब्रह्मव्यतिरिक्त-वस्तु-अस्तित्वं-अवकल्पते । (३-२-७-३२)

7. Nothing is possible to exist separate from Brahman, as there is no proof. In fact, we are not able to find any proof for the existence of anything else, It has been established that the birth etc. of everything which has origin is from Brahman. The effect is non-different from the cause. And anything which is birthless and which is different from Brahman is not possible. Because it is understood from Sruti "O amiable one, in the beginning, Sat alone was, one without a second." (Ch.6-2-1) Because of the assertion that when one is known, everything is known, the existence of anything other than Brahman cannot be conceived.

८. तस्यैव ब्रह्मणो व्यावहारिक्याम् ईशितृ-ईशितव्य-विभाग-अवस्थायाम्-अयम्-अन्यः स्वभावो वर्णयते । (३-२-८-३८)

8. Of that Brahman itself, in its empirical existence, where there is a division of ruler and the ruled, another characteristic is being described. (3-2-8-38)

९. जीवः ईश्वरस्य-अंशो भवितुमर्हति , यथाग्नेर्विस्फुलिङ्गः । अंश इव- अंशः, न हि निरवयवस्य मुख्योऽंशो संभवति । ...यथा जीवः संसारदुःखमनुभवति नैवं पर ईश्वरोऽनुभवतीति प्रति-जानीमहे । जीवो हि अविद्यावेशवशात्-देहादि-आत्मभावमिव गत्वा तत्कृतेन-दुःखेन दुःखी-अहं-इति-अविद्याकृतं दुःखोपभोगमभिमन्यते । नैवं परमेश्वरस्य देहादि-आत्मभावो दुःखा-भिमानो वास्ति । ...एवं प्रकारौ अनुज्ञापरिहारौ एकत्वेऽप्यात्मनो देहसंबन्धात्स्याताम् । देहैः संबन्धो देहसंबन्धः । (२-३-१७-४३-५३)

9. The individual soul is a part of Iswara just a spark is of fire. Part is meant as apparent, as the partless can have no part in the literal sense, We declare that Iswara does not suffer just like the Jive suffers the misery of the Samsara. The individual soul due to ignorance seem to become identified with the body etc. and it suffers the misery occurring to the body due to its belief that the misery created by ignorance is its own. But Iswara has neither such Atma-body identity nor the attachment to the misery. Even though the Self is one, this kind of injunction and prohibition are possible owing to the "body-association" "Body-association" means the contact with the bodies.

१०. सत्यपि प्रतिवेदान्तं सृज्यमानेषु-आकाशादिषु क्रमादिद्वारके विगाने न स्रष्टरि किंचिद्वि-
गानमस्ति । कुतः । यथाव्यपदिष्टोक्तेः । यथाभूतो हि-एकस्मिन्-वेदान्ते सर्वज्ञः सर्वेश्वरःसर्वा-
त्मकः-अद्वितीयः कारणत्वेन व्यपदिष्टः तथाभूत एव वेदान्तान्तरेषु-अपि व्यपदिश्यते ।
...तस्मात्-नामरूपव्याकृत-वस्तुविषयः प्रायेण सच्छब्दः प्रसिद्ध इति तद्व्याकरणाभावापेक्षया
प्रागुत्पत्तेः सदेव ब्रह्म-असत्-इव-आसीत्-इति-उपचर्यते । (१-४-४-१४-१५)

10. Although there is difference between Upanishads while creating space
etc., there is no difference about the Creator. How? The Omniscient,
Omnipotent, Omnipresent, the one without a second is declared as the cause
in one Upanishad. In the same way, it is declared in other Upanishads.....
Therefore, it follows that because the word Sat is used in common parlance to
imply things manifested through name and form, Brahman which existed
before creation is mentioned here as Asat before creation in a secondary
sense owing to the absence of manifestation.

११. प्रकृतिश्च-उपादानकारणं च ब्रह्म-अभ्युपगन्तव्यं निमित्तकारणं च । न केवलं निमित्त-
कारणमेव । कस्मात्? प्रतिज्ञादृष्टान्तानुपरोधात् । एवं प्रतिज्ञादृष्टान्तौ श्रौतौ न-उपरुध्येते । (१-
४-२३-२५)

11. Brahman has to be admitted as the material cause as well as the efficient
cause. It is not merely the efficient cause. Why? Because the proposition and
the illustration may not be contradicted. Like this, the proposition and the
illustration will not be contradicted in the Srutis.

१२. ब्रह्म-अस्य जगतो निमित्तकारणं प्रकृतिश्च-इति-अस्य पक्षस्य-आक्षेपः स्मृतिनिमित्तः
परिहृतः । तर्कनिमित्त इदानीम्-आक्षेपः परिह्रियते ।--यदुक्तं विलक्षणत्वात्-न-इदं जगत्-
ब्रह्मप्रकृतिकम्-इति । नायमेकान्तः । दृश्यते हि लोके चेतनवत्त्वेन प्रसिद्धेभ्यः पुरुषादिभ्यो
विलक्षणानां केशनखादीनां-उत्पत्तिः, अचेतनत्वेन प्रसिद्धेभ्यो गोमयादिभ्यो वृश्चिकादीनाम् ।
.....यदि चेतनं शुद्धं शब्दादिहीनं च ब्रह्म तद्विपरीतस्य-अचेतनस्य-अशुद्धस्य शब्दादिमतश्च
कार्यस्य कारणम्-इष्येत-असत्-तर्हि कार्यं प्रागुत्पत्तेः-इति प्रसज्येत । अनिष्टं च-एतत्-सत्कार्य-
वादिनः-तव-इति चेत् । नैष दोषः । प्रतिषेधमात्रत्वात् । प्रतिषेधमात्रं हि-इदं न-अस्य प्रति-
षेधस्य प्रतिषेध्यम्-अस्ति । न हि अयं प्रतिषेधः प्रागुत्पत्तेः सत्त्वं कार्यस्य प्रतिषेद्धुं शक्नोति ।
...नैवास्मदीये दर्शने किंचिदसामञ्जस्यमस्ति । यत्तावदभिहितं कारणम्-अपि-गच्छत्कार्यं

कारणमात्मीयेन धर्मेण दूषयेदिति, तत्-अदूषणम् । कस्मात् । दृष्टान्त-भावात् । सन्ति हि दृष्टान्ता यथा कारणम्-अपिगच्छत्कार्यं कारणमात्मीयेन धर्मेण न दूषयति । तद्यथा शरावादयो मृत्प्रकृतिका विकारा विभागावस्थायाम्-उच्चावचमध्यमप्रभेदाः सन्तः पुनः प्रकृतिमपिगच्छन्तो न तामात्मीयेन धर्मेण संसृजन्ति ।अस्ति चायमपरोदृष्टान्तो यथा स्वयं प्रसारितया मायया मायावी त्रिष्वपि कालेषु न संस्पृश्यते, अवस्तुत्वात्, एवं परमात्मापि संसारमायया न संस्पृश्यत इति । ...अत आगम-वशेन-आगमानुसारितर्कवशेन च चेतनं ब्रह्म जगतः कारणं प्रकृतिश्चेति स्थितम् । (२-१-३-४-१२)

12. The objection to the view that Brahman is the material as well as the efficient cause of the universe, that was raised from the stand point of the Smritis has been disposed of. The objection from the standpoint of logic is now being met. What was said that this universe does not have Brahman as its material cause, since its characteristics are different, is not wholly true. For it is a matter of common experience that from a man, well known as a conscious being, originate hair, nail etc., that are different in nature (being insentient) and scorpion etc. grow in cow-dung etc. known to be insentient,.....Objection: .If Brahman, that is conscious, pure and free from sound etc. be accepted as the cause of the effect that is opposed to It, being unconscious, impure, and possessed of sound etc., then it comes to this that the effect was non-existent before creation, This is not desirable for you (vedantin) who maintain Sat-Karya. Reply: This is not objectionable. This is only a denial. and there is no denial of that which is denied. This denial is not capable to deny the existence of the effect before creation.....There is nothing incongruous in our Darsana. What was said that when the effect merges with the cause, it will tarnish the cause with its attributes, is not an objection. How? There are examples. There are instances where the effects merge with the cause; they do not pollute the latter with their peculiarities. For instance, plates etc., clay-transfigurations having high medium and flat differences in their separate state, do not pollute the original substance with their attributes....There is another example, As a magician is not himself affected at any time, past, present and future, by the magic conjured up by himself, it being not a Vastu, so also the Supreme Self is not affected by the world which is non-real..... Therefore, it stands firm that in accordance with the Vedas and reasoning conforming to the Vedas, conscious Brahman is the material and efficient cause of the universe.

१३. एतेन प्रकृतेन प्रधानकारणवादनिराकरणकारणेन शिष्टैः-मनुव्यासप्रभृतिभिः केनचित्-अपि-अंशेन-अपरिगृहीता-ये-अण्वादिकारणवादाः-ते-अपि प्रतिषिद्धतया व्याख्याता निराकृता द्रष्टव्याः । (२-१-४-१२)

13. Hereby, by the reasons advanced for refuting the theory of Pradhana as the cause; it is to be understood that the theories of atoms etc as the causes, which are not accepted by the wise people like Manu, Vyasa, and others, are also explained as not to be accepted.

१४. तस्मात्-प्रसिद्धस्य-अस्य भोक्तृभोग्यविभागस्य-अभावप्रसङ्गात्-अयुक्तमिदं ब्रह्मकारणता-अवधारणमिति चेत्-कश्चित्-चोदयेत् । तं प्रति ब्रूयात्--स्याल्लोकवत्-इति । उपपद्यते एव-अयं-अस्मत्-पक्षेऽपि विभागः । एवं लोके दृष्टत्वात् । तथाहि--समुद्रात्-उदकात्मनोऽनन्य-त्वेऽपि तद्वि-काराणां फेन-वीची-तरङ्ग-बुदुबुदादीनां-इतरेतरविभाग इतरेतरसंश्लेषादिलक्षण-श्च व्यवहार उपल-भ्यते । न च समुद्रात्-उदकात्मनोऽनन्यत्वेऽपि तद्विकाराणां फेनतरङ्गादीनाम्-इतरेतरभावापत्तिर्भवति । न च तेषाम् इतरेतरभाव-अनापत्तावपि समुद्रात्मनोऽनन्यत्वं भवति । परमकारणात्-ब्रह्मणोऽनन्यत्वेऽपि-उपपद्यते भोक्तृभोग्यलक्षणो विभागः समुद्रतरङ्गादि-न्यायेन-इत्युक्तम् । (२-१-६-१४)

14. Objection: Therefore, the assertion that Brahman is the material cause is impro- per, for it leads to a denial of the well known division between the experiencer and the thing experienced. Should anyone raise such an objection: This is the reply: It can exist as seen in the world. This division can be upheld from our point of view as well., as it is seen in the world. Thus, though foam, ripple, wave, bubble, etc, which are different modifications of the sea, consisting of water, are non-different from the sea, still amongst themselves, action in the form separation and coalescence is possible. And yet the foam, wave etc, do not lose their individuality in relation to one another, even though they are modifications of the sea and non-different from it which is but water. Again even though they do not lose their identity they never become different from the sea.....Thus it is said that though all things are non-different from the supreme cause, Brahman, still there can be such distinction as the experiencer and the things experienced on the analogy of the sea and its waves.

१५. अभ्युपगम्य चेमं व्यावहारिकं भोक्तृभोग्यलक्षणं विभागं स्याल्लोकवदिति परिहारोऽभिहितः । न तु-अयं विभागः परमार्थतोऽस्ति यस्मात्-तयोः कार्यकारणयोः-अनन्यत्वम्-अवगम्यते ।

कार्यम्-आकाशादिकं बहुप्रपञ्चं जगत्, कारणं परं ब्रह्म, तस्मात्-कारणात्-परमार्थतः-अनन्य-त्वम् व्यतिरेकेण-अभावः कार्यस्य-अवगम्यते । कुतः? आरम्भणशब्दादिभ्यः । आरम्भण-शब्दः-तावत्-एकविज्ञानेन सर्वविज्ञानं प्रतिज्ञाय दृष्टान्त-अपेक्षायाम्-उच्यते । 'यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं-स्यात्-वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्' (छा.६-१-४) इति । एतदुक्तं भवति-एकेन मृत्पिण्डेन परमार्थतो मृदात्मना विज्ञातेन सर्वं मृन्मयं घट-शरावोदञ्चनादिकं मृदात्मकत्व-अविशेषात्-विज्ञातं भवेत् । (२-१-६-१४-२०)

15. Assuming, for the sake of argument, an empirical difference between the experiencer and the things experienced, the refutation under the previous aphorism was advanced by holding that the distinction can well exist as observed in common experience. But in reality the difference does not exist, since a non-difference between the cause and effect is recognised. The effect is the universe, diversified as space etc., and the cause is the Supreme Brahman. In reality, it is known that the effect has nondifference from i.e, non-existence in isolation from, that cause. How? From the text "about origin etc". About the word "origin" --It is said after the assertion that the knowledge of all follows from one" "As, O amiable one, all things made of clay are known when a lump of clay is known, since a modification has speech as its origin and exists only in name, as clay alone is true. The idea implied is : When a lump of clay is known as nothing but clay in reality, all things made of clay, for instance, pot, plate, jar, etc., become known since they are non-different from clay, because of speech it is said.

१६. यत्सर्वज्ञं सर्वशक्ति ब्रह्म नित्यशुद्धबुद्धमुक्तस्वभावं शरीरात्-अधिकम्-अन्यत्, तद्वयं जगतः स्रष्टृ ब्रूमः । न तस्मिन् हिताकरणादयो दोषाः प्रसज्यन्ते । न हि तस्य हितं किञ्चित्कर्तव्यम्-अस्ति अहितं वा परिहर्तव्यं, नित्यमुक्तस्वभावत्वात् । न च तस्य ज्ञानप्रतिबन्धः शक्ति-प्रतिबन्धो वा क्वचित्-अपि-अस्ति, सर्वज्ञत्वात्-सर्वशक्तित्वाच्च ॥(२-१-७-२२)

16. We speak of that entity as the creator of the universe which is by nature eternal, pure, intelligent and which is greater than and different from the embodied being. With regard to that Brahman, the faults of not doing what is beneficial and the like cannot arise, for there is nothing beneficial to be achieved or harmful to be eschewed by It, which is by nature eternally free. Nor there is anything to debar its knowledge or power since it is omniscient and omnipotent.

१७. यथा लोके देवाः पितरः-ऋषयः-इत्येवमादयो महाप्रभावाः-चेतनाः-अपि सन्तः-अन-
पेक्ष्यैव किञ्चिद्बाह्यं साधनम्-ऐश्वर्यविशेषयोगात्-अभिध्यानमात्रेण स्वत एव बहूनि नाना-
संस्थानानि शरीराणि प्रासादादीनि च रथादीनि च निर्मिमाणा उपलभ्यन्ते मन्त्र-अर्थवाद-
इतिहास-पुराण-प्रामाण्यात् । तन्तुनाभश्च स्वत एव तन्तून्सृजति । बलाका च अन्तरेणैव शुक्रं
गर्भं धत्ते । पद्मिनी च-अनपेक्ष्य किञ्चित्-प्रस्थानसाधनं-सरोन्तरात्-सरोन्तरं प्रतिष्ठते । एवं
चेतनमपि ब्रह्म-अनपेक्ष्य बाह्यं साधनं स्वत एव जगत्-स्रक्ष्यति । (२-१-८-२५)

17. For on the authority of mantras, corroborative statements, Ithihasas and Puranas, it is known that Devas, Pithrus, Rishis and others, very powerful and sentient as they are create by themselves through mere will and without any external help, many such things as bodies, palace, chariots etc. of various shapes . The spider also creates its threads by itself. the cranes become pregnant within itself; the lotus stalk moves from one lake to another without waiting for any vehicle; Similarly, sentient by Itself may well create the universe by itself without the help of external means.

१८. न तावत् कृत्स्नप्रसक्तिरस्ति । कुतः । श्रुतेः । यथैव हि ब्रह्मणः जगदुत्पत्तिः श्रूयते एवं
विकारव्यतिरेकेणापि ब्रह्मणोऽवस्थानं श्रूयते, प्रकृतिविकारयोर्भेदेन व्यपदेशात्, 'सेयं देवतैक्षत
हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि ' (छा.६-३-२)
इति (२-१-९-२७)

18. There is no possibility of change of Brahman as a whole. Why? Because of Srutis. It is said that it is transcendent of modification just like the creation of the world by Brahman, for the material cause and its product are mentioned separately - That Deity that was such, deliberated, let this be so, that I manifest name and form after myself entering into these three Gods as the individual soul.

१९. यथा लोके कस्यचित्-आप्तैषणस्य राज्ञो राजामात्यस्य वा व्यतिरिक्तं किञ्चित्प्रयोजनम्-
अनभिसन्धाय केवलं लीलारूपाः प्रवृत्तयः क्रीडादिविहारेषु भवन्ति, यथा च -उच्छ्वासप्रदवा-
सादयोऽनभिसंधाय बाह्यं किञ्चित्प्रयोजनं स्वभावादेव संभवन्ति एवम्-ईश्वरस्यापि अनपेक्ष्य
किञ्चित्प्रयोजनान्तरं स्वभावादेव केवलं लीलारूपा प्रवृत्तिः भविष्यति । न हि ईश्वरस्य प्रयो-
जनान्तरं निरूप्यमाणं न्यायतः श्रुतितो वा संभवति । तथैकस्मिन्नपि ब्रह्मणि स्वरूप-अनुपमर्देन-
एव-अनेकाकारा सृष्टिर्भविष्यति इति (२-१-११-३३)

19. As in the world it is seen that though a King or some councillor of the king who has got all his desires fulfilled, may still without any aim in view indulge in activities in the form of sports and pastimes, as a sort of diversion or as inhalation, exhalation etc. proceed spontaneously without depending on external motive, so also God can have activities of the nature of mere pastime out of his spontaneity without any extraneous motive. For any motive imputed to God can have neither the support of logic or Sruti. Similarly even in the same Brahman there can be a diverse creation without any destruction of its nature.

२०. वैषम्यनैर्घृण्ये न-ईश्वरस्य प्रसज्येते । सापेक्षत्वात् । यदि निरपेक्षः केवलः ईश्वरो विषमां सृष्टिं निर्मिमीते स्याताम् -एतौ दोषौ वैषम्यं नैर्घृण्यं च । न तु निरपेक्षस्य निर्मातृत्वम्-अस्ति । सापेक्षो हि ईश्वरो विषमां सृष्टिं निर्मिमीते । किमपेक्षत इति चेत् । धर्माधर्मौ अपेक्षत इति वदामः । अतः सृज्यमान-प्राणिधर्माधर्मापेक्षा विषमा सृष्टिरिति न-अयम्-ईश्वरस्य-अपराधः । (२-१-१२-३४)

20. No partiality or mercilessness can be charged against God. Because of dependence. Had God done the creation with differences merely on his own, then there will be charge of partiality and cruelty. For who is not dependent, creatorship will not happen. God does this unequal creation depending on other factors, What is the dependent factor ? We say it is dependent on merit and demerit. Therefore, it is not the fault of the God, since the unequal would-be creation is dependent on the merits and demerits of the beings.

२१. स एव परमेश्वरः-तेन तेन-आत्मना-अवतिष्ठमानः-अभिध्यायन्-तं तं विकारं सृजति-इति ।तस्यैव च सर्वात्मभावं दर्शयति । (२-३-७-१३)

21. It is God Himself abiding in these elements as thier Self, that creates every effect through profound meditation.....shows that He alone is omniscient.

२२. परस्यैव ब्रह्मणो व्याकर्तृत्वम्-इह-उपदिश्यते ।..... (२-४-९-२--२२)

22. It is taught here that the agency is of the Supreme Brahman.It is to be understood that the products of water and fire also develop similarly.

२३. तथाहि - 'श्रोतव्यो मन्तव्यः' (बृ.२-४-५) इति श्रुतिः 'पण्डितो मेधावी गन्धारान्-एव-उपसंपद्येत-एवम्-एव-इह-आचार्यवान्-पुरुषो वेद' (छान्दो. ६-१४-२) इति च पुरुष-बुद्धिसाहाय्यम्-आत्मनो दर्शयति । न धर्मजिज्ञासायामिव श्रुत्यादय एव प्रमाणं ब्रह्म-जिज्ञा-

सायाम् । किंतु श्रुत्यादयोऽनुभवादयश्च यथासंभवम्-इह प्रमाणम् अनुभव-अवसानत्वात्-
भूतवस्तुविषयत्वाच्च ब्रह्मज्ञानस्य । (१-१-२-२)

23. That is - "To be heard of, to be reflected on (Br.2-4-5), and "A man well informed and intelligent can reach the countries of the Gandharas; similarly in this world, a man who has a teacher attains knowledge" (Ch-6-14-2), these Srutis show that the help of intelligence of man is required. Like the deliberation on Dharma for knowledge, Srutis are not the sole means of valid knowledge in the deliberation on Brahman for knowledge. But, the Srutis and also the personal experience as applicable are means of valid knowledge' because the knowledge of Brahman is the culmination of personal experience and also the subject is about an entity which already exists.

२४. अथवा यथोक्तम्-ऋग्वेदादिशास्त्रं योनिः कारणं प्रमाणं अस्य ब्रह्मणो यथावत्स्वरूपाधिगमे । (१-१-३-३)

24. Or, the Sastra, Rig veda etc, as enumerated is the valid means of knowing the real nature of Brahman.

२५. तत्-ब्रह्म सर्वज्ञं सर्वशक्ति जगदुत्पत्तिस्थितिलयकारणं वेदान्ताशास्त्रादेव-अवगम्यते... (१-१-४-१) 'सदेव सोम्य-इदमग्र आसीत् एकमेवाद्वितीयम्' (छान्दो.६-१-२). आत्मा वा इदमेक एवाग्र आसीत्' (ऐत.१-१-१). 'तदेतद्ब्रह्म-अपूर्वम्-अनपरम्-अनन्तरम्-अबाह्यम् अयमात्मा ब्रह्म सर्वानुभूः' (बृह,२-५-१९), 'ब्रह्मैवेदममृतं पुरस्तात्' (मुण्ड.२-२-११) इत्यादीनि । न च तद्गतानां पदानां ब्रह्मस्वरूपविषये निश्चिते समन्वयेऽवगम्यमानेऽर्थान्तरकल्पना युक्ता, श्रुत-हानि-अश्रुतकल्पना-प्रसङ्गात् । न च तेषां कर्तृस्वरूपप्रतिपादनपरता-वसीयते, 'तत्केन कं पश्येत्' (बृह,२-४-१३) इत्यादि-क्रियाकारकफलनिराकरणश्रुतेः । न च परिनिष्ठितवस्तुस्वरूपत्वेऽपि प्रत्यक्षादिविषयत्वं ब्रह्मणः, 'तत्त्वमसि' (छान्दो.६-८-७) इति ब्रह्मात्मभावस्य शास्त्रमन्तरेण-अवगम्यमानत्वात् । १-१-४-४)

25. That Brahman, which is omniscent and omnipotent, the cause of the origin, existence and dissolution of the universe is known from the Vedanta Sastra only...."O Somya, this universe, in the beginning, was Sat only, one, only one and without a second "(Ch.6-2-1)," In the beginning, this only one Self was " (Ai-1-1-1) "There is nothing prior or posterior, nothing interior or exterior to that this Brahman. This Self is Brahman, the all experiencer, " In the beginning this Brahman alone was immortal" (Mun2-2-11) etc. When the nature of Brahman has been decided .correctly, correlated and understood

from those words, it is not proper to imagine some other meaning, for that will result in rejecting what Sruti says and imagine what Sruti does not intend. Nor do those words have their purport in establishing the nature of the agent, as "What That will see and through what?" (Br,2-4-14), this Sruti negates action, instrument and result. Brahman is not an object of perception, even though it is an established positive entity, "Thou art That" (Ch.6-8-7), without this Sruti, the unity of Self and Brahman cannot be known.

२६. अतो न पुरुषव्यापारतन्त्रा ब्रह्मविद्या । किं तर्हि, प्रत्यक्षादिप्रमाणविषयवस्तुज्ञानवत्-वस्तु-
तन्त्रैव । एवंभूतस्य ब्रह्मणः तज्ज्ञानस्य वा न कयाचित्-युत्स्या शक्यः कार्यानुप्रवेशः कल्पयितुम् ।
न च विदिक्रियाकर्मत्वेन कार्यानुप्रवेशो ब्रह्मणः 'अन्यदेव तद्विदितादथो अविदितादधि'
(केन-१-३) इति विदिक्रियाकर्मत्वप्रतिषेधात्, 'येनेदं सर्वं विजानाति तं केन विजानीयात्'
(बृ.२-४-१३) इति च । तथा-उपास्तित्रिणाकर्मत्वप्रतिषेधोऽपि भवति--'यद्वाचानभ्युदितं येन
वागभ्युद्यते' इति-अविषयत्वं ब्रह्मणः उपन्यस्य, 'तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते'
(केन.१-४) इति । (१-१-४-४)

26. Hence the knowledge of Brahman is not dependent on human action. What then? It is on the thing itself, like the knowledge of a thing got through the valid means, such as direct perception etc. It is not possible to imagine such a Brahman or its knowledge to be brought into contact with work by any logic. Nor such a contact with work of Brahman is possible by virtue of its being the object of the act of knowing, as from the Srutis, "It is different from the known and also different from the unknown" (Ke.1.4), "Through what one should know That by which all this is known." (Br,2-4-14), the object of the act of knowing is denied. Similarly, the object of the action of meditation is also denied. The Sruti "That which is not revealed by speech, by which speech is revealed" after declaring that Brahman is not an object, says "Know that alone as Brahman and not what people meditate." (Ke1-1)

२. ब्रह्मलिङ्गानि

१. अर्थान्तरप्रसिद्धानां च केषांचिच्छब्दानां ब्रह्मविषयत्वहेतुप्रतिपादनेन कानिचिद्वाक्यानि स्पष्ट-
ब्रह्म-लिङ्गानि सन्दिह्यमानानि ब्रह्मपरतया निर्णीतानि । पुनरप्यन्यानि वाक्यानि-अस्पष्टब्रह्म-
लिङ्गानि सन्दिह्यन्ते -- किं परं ब्रह्म प्रतिपादयन्ति-आहोस्वित्-अर्थान्तरं किंचिदिति । तन्निर्ण-
याय द्वितीयतृतीयौ पादौ-आरभ्येते । (१-२-१-१)

1. It was shown that certain words which have familiar other meanings and were in doubt, in fact meant Brahman as the sentences have clear indications of Brahman, Again, some other sentences which are not-very clear meaning of Brahman are in doubt about whether they speak of the Supreme Brahman or any other entity. The second and third Padas are begun to ascertain this.

Note: The following table lists the words which have been determined to refer to Saguna or Nirguna Brahman as the case may be in the context in which they appear. In Kata, 1-3-9, the word refers to Brahman and Jiva. Those in 1-1 are Spashta (clear) and others are Aspashtha. (not very clear)

उपनिषत्	पद/वाक्य	ब्रह्मसूत्र
१. कठ		
१-२-१४	अत्ता	१-२-२-९
१-३-९	ऋतं पिबन्तौ	१-२-३-११
२-४-१३	अङ्गुष्ठमात्रः पुरुषः	१-३-७-२४
२-६-२	प्राण एजति	१-३-१०-३९
१-३-११	अव्यक्तम्	१-४-१-१

२. प्रश्न		
५-२-५	परः पुरुषः	१-३-४-१३

३. मुण्डक		
१-१-४	भूतयोनिः	१-२-६-२१
२-२-५	द्युभ्वाद्यायतनम्	१-३-१-१
२-२-१०	तमेवमान्तमनुभाति	१-३-६-२२

४. तैत्तिरीय		
२-५	आनन्दमयः	१-१-६-३२

५. छान्दोग्य		
१-२-३	ऐक्षत	१-१-५-५
१-३-७-८	हिरण्मयः पुरुषः	१-१-७-२०
१-९-१	आकाशः	१-१-८-२२
१-११-४	प्राणः	१-१-९-२३
३-१३-७	ज्योतिः	१-१-१०-२४
३-१४-१	मनोमयः प्राणशरीरः	१-२-१-१
४-१५-१	अक्षिणि पुरुषः	१-२-४-१३
५-११-१	वैश्वानरः	१-२-७-२४
७-२३-२४	भूमा	१-३-२-८
८-१-१	दहरः	१-३-५-१४
८-१२-३	ज्योतिः	१-३-११-४०
८-१४-१	आकाशः -अर्थान्तर	१-३-१२-४१

६. बृहदारण्यक		
३-७-१-२	अन्तर्यामि	१-२-५-१८
३-८-७-८	अक्षरं	१-१-३-१०

४-३-७	विज्ञानमयः	१-३-१३-४२
४-५-६	आत्मा वा अरे द्रष्टव्यः	१--४-६-१९
४-४-१७	पञ्च पञ्चजनाः	१-४-३-११

७. कौषीतकि		
३-१-२३	प्राणः	१-१-११-२८
४-१९	स वेदितव्यः	१-४-५-१६

८. इवे.इव		
४-५	अजामेकां लोहित शुक्लकृष्णः	१-४-२-८

३. जीवः

१. नित्यत्वं हि-अस्य श्रुतिभ्योऽवगम्यते तथा-अजत्वं-अविकारित्वं-अविकृतस्यैव ब्रह्मणो जीवात्मना-अवस्थानं ब्रह्मात्मता च-इति । न च-एवंरूपस्य-उत्पत्तिः-उपपद्यते । ताः काः श्रुतयः? 'न जीवो म्रियते' (छा.६-११-३), 'स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयो ब्रह्म' (बृ.४-४-२५), 'न जायते म्रियते वा विपश्चित्' (कठ.२-१८), 'अजो नित्यः शाश्वतोऽयं पुराणः' (कठ.२-१८), तत्सृष्ट्वा तदेवानुप्राविशत् (तै.२.६.१), 'अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि' (छा.६-३-२), 'स एष इह प्रविष्ट आ नखाग्रेभ्यः' (बृ.१-४-७), 'तत्वमसि' (छा.६-८-७), अहं ब्रह्मास्मि (बृ.१-४-१०), अयमात्मा ब्रह्म सर्वानुभूः (बृ.२-५-१९) इत्येवमाद्या नित्यत्ववादिन्यः सत्यो जीवस्य-उत्पत्तिं प्रतिबध्नन्ति । (२-३-११-१७)

1. From the Srutis, it is understood that Jiva is eternal; Similarly, the birthlessness, changelessness; it is the unchanging Brahman itself exists as the Self and it is Brahman. What are those Srutis? "The individual self does not

die" (Chand.U..6-11-3) "That Self is undecaying, immortal, undying, fearless and Brahman" (Br.U.4-4-25) The intelligent one is not born and does not die; This ancient one is birthless, eternal and unchanging (Kat.U,1-2-18) "Having created that, He entered into that (Tai.U.2-6-1) "Let me manifest myself as name and form entering as the individual self" (Chan.U.6-3-2) "This Self permeates those bodies upto the tips and nails (Br.1-4-7) "Thou art That " (Chan.U.6-8-7) "I am Brahman " (Br,1-4-10) "This Self , the perceiver of everything, is Brahman" (Br,U.2-5-19) These and other Srutis speak of eternity deny the origin of the individual Self.

२. भाक्तस्त्वेष जीवस्य जन्ममरणव्यपदेशः (२-३-१०-१६)

2. This reference to birth and death of the individual Self is in secondary sense.

३. परमेव ब्रह्म-अविकृतम्-उपाधिसंपर्कात्-जीवभावेन-अवतिष्ठते । परस्य हि ब्रह्मणः चैतन्य-स्वरूपत्वम्-आम्नातम् -- 'विज्ञानमानन्दं ब्रह्म ' (बृ.३-९-२८) 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै.२-१-१), अनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव' (बृ.४-५-१३) इत्यादिषु श्रुतिषु । तदेव चेत्यरं ब्रह्म जीवः-तस्माज्जीवस्यापि नित्यचैतन्यस्वरूपत्वम्-अग्र्यौष्ण्यप्रकाशवदिति गम्यते । (२-३-१२-१८)

3. It is only the Supreme Brahman itself which while remaining immutable appears to exist as an individual soul owing to its association with limiting adjuncts. The eternal consciousness of the Supreme Brahman is mentioned in these Srutis "Knowledge, Bliss, Brahman " (Br.3-9-28) "Brahman is Truth, knowledge, Infinite" (Tai,2-1-1) " Without interior or exterior, entire, pure intelligence alone" (4-5-13) If the individual Self is but the Supreme Brahman Itself, then it can be understood that like fire possessing heat and light, the Jiva is also possessed of eternal Conscious-ness by its very nature.

४. परमेव चेत्- ब्रह्म जीवः-तस्मात्-यावत्-परं ब्रह्म तावानेव जीवो भवितुमर्हति । परस्य च ब्रह्मणः-विभुत्वम्-आम्नातम् । तस्मात्-विभुः-जीवः । तथा च ' स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु' (बृ.४-४-२२) इत्येवंजातीयका जीवविषया विभुत्ववादाः श्रौताः स्मार्ताश्च समर्थिता भवन्ति । (२-३-१३-१९-३२)

4. Now if the individual soul be none other than the Supreme Brahman then the soul should have the same magnitude as that of the Brahman' and as it is

mentioned in the Srutis that the supreme Brahman is omnipresent, so the soul also should be omnipresent. Thus only will those statements stand vindicated that are made in the Srutis and Smritis about the omnipresence of the soul as "That Self is great and birthless which remains identified with the intellect and in the midst of the organs" (Br.4-4-22)

५. अहंकारपूर्विकाया एव प्रवृत्तेः सर्वत्र दर्शनात् । अहं गच्छामि-अहम्-आगच्छामि-अहं भुञ्जेऽहं पिबामि-इति च । तस्याश्च कर्तृशक्तियुक्तायाः सर्वार्थकारि करणम्-अन्यत्-कल्पयित्वम् । शक्तोऽपि हि सन्कर्ता करणमुपादाय क्रियासु प्रवर्तमानो दृश्यते इति । ततश्च संज्ञामात्रे विवादः स्यात्-न वस्तुभेदः कश्चित् । करणव्यतिरिक्तस्य कर्तृत्व-अभ्युपगमात् । (२-१३-१४-३९)

5. Everywhere it is seen, the tendency to activity is preceded by the ego-consciousness. As in I go, I come, I eat, I drink . Again for the intellect that is equipped with the power of the agent and possessed of the ability of doing everything, we have to create some other instrument that can be used for accomplishing everything. . For despite the ability possessed by an agent, he is seen to engage in works with the help of some instruments. In that case, the argument is only about the term and not about the thing itself., since agentship is conceded for one who is different from the instrument.

६. न स्वाभाविकं कर्तृत्वम्-आत्मनः संभवति, अनिमोक्षप्रसङ्गात् । कर्तृत्वस्भावत्वे हि-आत्मनो न कर्तृत्वात्-निमोक्षः संभवति, अग्रेरिवौष्ण्यात् । न च कर्तृत्वात्-अनिर्मुक्तस्यास्ति पुरुषार्थ-सिद्धिः, कर्तृत्वस्य दुःखरूपत्वात् । (२-३-१५-४०)

6. It is not possible for the agent to have natural agentship, as it will result in negation of liberation. If agentship is the nature of the Self, there can be no freedom from it as fire can have no freedom from heat. For one who has not got rid of agentship, there cannot be the achievement of the highest human goal, for agentship is misery.

७. अविद्यावस्थायां कार्यकरणसंघात-अविवेकदर्शिनो जीवस्य-अविद्या-तिमिरान्धस्य सतः परस्मात्-आत्मनः कर्माध्यक्षात्-सर्वभूताधिवासात्-साक्षिणः-चेतयितुः-ईश्वरात्-तदनुज्ञया कर्तृत्वभोक्तृत्व-लक्षणस्य संसारस्य सिद्धिः, तदनुग्रहेहेतुकेनैव च विज्ञानेन मोक्षसिद्धिर्भवितुमर्हति ।कृतो यः प्रयत्नो जीवस्य धर्माधर्मलक्षणः तदपेक्ष एव-एनम्-ईश्वरः कारयति । ततः-च-एते

चोदिता दोषा न प्रसज्यन्ते । जीवकृतधर्माधर्मवैषम्यापेक्षया एव तत्तत्फलानि विषमं विभजेत्-
पर्जन्यवत्-ईश्वरो निमित्तत्वमात्रेण । (२-३-१६-४१-४२)

7. During the state of ignorance, when the individual soul is blinded by the darkness of ignorance, Samsara consisting of the agent and the experiencer results from the behest of the Iswara, who presides over all activities, resides in all beings, who is the witness, imparts intelligence and is the Supreme soul. Only by his grace, liberation from knowledge is possible.....Iswara makes the individual soul do according to the efforts of Dharma or adharma already done by him. Therefore the defects pointed out do not arise. Iswara is only the efficient cause just like the rain in allocating the inequality of the results which depends on the inequality of the Dharma and Adharma done by the individual soul.

८. जीवो मुख्यप्राणसचिवः सेन्द्रियः समनस्कः-अविद्याकर्मपूर्वप्रज्ञापरिग्रहः पूर्वदेहं विहाय
देहान्तरं प्रतिपद्यत इत्येतदवगतम् । ..तदन्तरप्रतिपत्तौ देहात्-देहान्तरप्रतिपत्तौ देहबीजैः भूत-
सूक्ष्मैः संपरिष्वक्तो रंहति गच्छति-इति-अवगन्तव्यम् । (३-१-१-१-७)

8. It has been understood that when the individual leaves the previous body, it attains another with the help of the chief Prana, accompanied by the senses and the mind, and also the tendencies of the previous birth resulting from past actions due to ignorance...It is to be understood that when it acquires another body, it goes with the subtle parts of the elements.

९. येन कर्मवृन्देन चन्द्रमसमारूढाः फलभोगाय तस्मिन्नुपभोगेन क्षयिते तेषां यत् अम्मयं शरीरं
चन्द्रमसि उपभोगाय आरब्धं तदुपभोगक्षयदर्शनशोकाग्निर्संपर्कात् प्रविलीयते । सवितृकिरण-
संपर्कादिव हिमकरके, हुतभुगर्चिःसंपर्कादिव च घृतकाठिन्यम् । ततः कृतात्यये कृतस्य इष्टादेः
कर्मणः फल-उपभोगेन-उपक्षये सति सानुशया-एव-इमम्-अवरोहन्ति । (३-१-२-८-११)

9. When the results of those works for enjoying which the soul had ascended to the lunar world, get exhausted through enjoyment, then the watery body that had been produced for that soul for enjoyment in the lunar world gets melted by the touch of the fire of sorrow enkindled at the sight of the exhaustion of enjoyment, like snow and hail melting at the touch of the sun's rays or the solidity of ghee being removed by the touch of the flames of fire.

१०. नैतदस्ति सर्वे चन्द्रमसं गच्छन्तीति ।ते तु संयमनं यमालयमवगाह्य स्वदुष्कृतानुरूपा यामी र्यातना अनुभूय पुनरेवेमं लोकं प्रत्यवरोहन्ति । (३-१-३-१२-२१)

10. It is not that all go to moon.....As for others (evil doers) they enter into the place of Yama (hell) and suffer the torments by Yama in accordance with their own misdeeds, and then descend to this world.

११. चन्द्रमण्डले यदम्मयं शरीरम्-उपभोगार्थम्-आरब्धं तदुपभोगक्षये सति प्रविलीयमानं सूक्ष्मं आकाशसमं भवति; ततो वायोर्वशमेति; ततो धूमादिभिः संपृच्यत इति अत आकाशा-दितुल्यतापत्तिरेव अत्र आकाशादिभाव इत्युपचर्यते । (३-१-४-२२)

11. As the liquid body formed in the lunar world for the sake of enjoyment starts to melt after the exhaustion of enjoyment, it becomes subtle like Akasa. Then it comes under the influence of air. Then it comes in contact with smoke etc....Hence in this context the attainment of a state of similarity with space etc. is meant figuratively here by "becoming space" etc.

१२. अल्पमल्पं कालमाकाशादिभावेन-अवस्थाय वर्षधाराभिः सहेमां भुवमापतन्ति । (३-१-५-२३)

12. The souls descend to this earth with the showers of rain after staying in the akasa-like state for short intervals.

१३. तस्मिन्नेवावरोहे प्रवर्षणान्तरं पठ्यते ... अन्यैः-जीवैः-अधिष्ठितेषु ब्रीह्यादिषु संसर्गमात्रम्-अनुशयिनः प्रतिपद्यन्ते न तत्सुखदुःखभाजो भवन्ति । पूर्ववत् । यथा वायुधूमादिभावोऽनुशयिनां तत्संश्लेषमात्रम् । (३-१-६-२४-२७)

13. In the same descent, what happens after the shower is read.....The souls merely comes into contact with paddy etc which are inhabited by other souls., just like the contact with air, smoke etc as before.

१४. इदानीं तु तस्यैव-अवस्थाभेदः प्रपञ्च्यते ।... नैतदस्ति यदुक्तं संध्ये सृष्टिः पारमार्थिकीति । मायामय्येव संध्ये सृष्टिः-न परमार्थगन्धोऽप्यस्ति । कुतः । कात्स्न्येन-अनभिव्यक्तस्वरूपत्वात् । न हि कात्स्न्येन परमार्थवस्तुधर्मेण-अभिव्यक्त स्वरूपः स्वप्नः । किं पुनः-अत्र कात्स्न्यम्-अभिप्रेतम् । देशकालनिमित्तसंपत्तिः-अबाधश्च । (३-२-१-१-६)

14. Now, the different states of the souls are elaborated. ...What was said that the creation in the intervening state is real is not so. The creation in the intervening state is the product of Maya, there being not the slightest touch of reality in it. Why? Because of the nature of swapna not being a complete manifestation of the totality of attributes of a real entity. What again is meant by totality? It means the adequate space, time and circumstances and also its not being sublated.

१५. स्वप्नावस्था परीक्षिता । सुषुप्तावस्था-इदानीं परीक्ष्यते ।तस्य प्रकृतस्य स्वप्नदर्शनस्य-
अभावः सुषुप्तम्-इत्यर्थः । नाडीष्वात्मनि चेति समुच्चयेन-एतानि नाड्यादीनि स्वापाय-उपैति न
विकल्पेन-इत्यर्थः। ...यस्माच्चात्मैव सुप्तिस्थानम्-अत एव च कारणात्-नित्यवदेव-अस्मात्-आत्मनः
प्रबोधः । ...स एव तु जीवः सुप्तः स्वास्थ्यं गतः पुनः-उत्तिष्ठति नान्यः । (३-२-२-७-८-९)

15. The dream state was considered. Now the state of sleep is being considered. The absence of dream is called sleep. This occurs in the nerves and the Self collectively and not alternatively. Since the Self itself is the locus of sleep, for that reason that wakefulness occurs from the self always... It is the very same soul which had gone to sleep and attained its own self, that wakes up again and none else.

१६. अस्ति मुग्धो नाम यं मूर्च्छित इति लौकिकाः कथयन्ति । स तु किमवस्थ इति परीक्षायाम्-
उच्यते । न तावत्-मुग्धो जागरितावस्थो भवितुमर्हति । न हि-अयं-इन्द्रियैः-विषयान्-ईक्षते ।..
न च लोकेऽस्ति प्रसिद्धिः-मुग्धः सुप्त इति । परिशेषात्-अर्धसंपत्तिः-मुग्धता-इत्यवगच्छामः।
निःसंज्ञत्वात्-संपन्नः, इतरस्मात्-वैलक्षण्यात्-असंपन्न इति । (३-२-४-१०)

16. People call one as unconscious, in a "swoon" state. When this is examined, it is said that unconscious state cannot be the waking state. He does not perceive objects with his senses. It is not acknowledged that one who is unconscious sleeps. By process of elimination we realise that swoon is a state of half sleep; because of unconsciousness he is asleep and because it is different, he is not asleep.

४. जगत्

१. वेदान्तेषु तत्र तत्र भिन्नप्रस्थाना उत्पत्तिश्रुतय उपलभ्यन्ते । केचित्-आकाशस्य-उत्पत्तिम्-
आम-नन्ति, केचिन्न ।सर्ववेदान्तगतसृष्टिश्रुत्यर्थनिर्मलत्वाय परः प्रपञ्चः आरभ्यते ।

तद्यद्याकाशं न ब्रह्मकार्यं स्यात्-न ब्रह्मणि विज्ञात आकाशं विज्ञायेत, ततः-च प्रतिज्ञानिः स्यात् । न च प्रतिज्ञाहान्या वेदस्य-अप्रमाण्यं युक्तं कर्तुम् । तस्मात्-ज्वलनादिवदेव गगनम्-अपि-उत्पद्यते । ...तस्मात् ब्रह्मकार्यं वियदिति सिद्धम् । (२-३-१-१-७)

1. In the Upanishads, it is seen that Srutis dealing with creation are different. Some say that Akasa originates others not. In order to clarify the meaning of Sruti with regard to creation in all Upanishads, the succeeding section is begun.Now if Akasa is not the product of Brahman, it will remain unknown even when Brahman is known. This is not proper as it will invalidate the Upanishads..... Therefore Akasa also originates like fire and the rest.... Therefore it is established that Akasa is a product of Brahman.

२. एतेन वियद्व्याख्यानेन मातरिश्वापि वियदाश्रयो वायुर्व्याख्यातः (२-३-२-८)

2. By this explanation of space, it has been explained that air is supported by space

३. तेजः-अतः-मातरिश्वनः-जायत इति (२-३-४-१०)

३. Fire comes from air.

४. आपः अतः तेजसः जायन्ते । (२-३-५-११)

4. Water comes from fire.

५. पृथिव्येवेयम्-अन्नशब्देन-अद्ध्यो-जायमाना विवक्ष्यत इति । (२-३-६-१२)

5. Earth, by the word food, comes from water - this is the intention.

६. भूमेस्त्रिवृत्कृतायाः पुरुषेण-उपभुज्य-मानाया मांसादिकार्यं यथाशब्दं निष्पद्यते ।एवं - इतरयोः-अप्तेजसोः-यथाशब्दं कार्यम्-अवगन्तव्यम् । (२-४-९-२-२२)

6. Such products as flesh are generated from earth after it has become tripartite and is eaten by men.

७. यदि तावत्-भौतिकानि-करणानि ततो भूतोत्पत्तिप्रलयाभ्याम्-एव-एषाम्-उत्पत्तिप्रलयौ भवतः इति, न-एतयोः क्रमान्तरं मृग्यम् । भवति च भौतिकत्वे लिङ्गं करणानाम् ।अथ तु-अभौतिकानि करणानि तथापि भूतोत्पत्तिक्रमो न करणैः-विशेष्यते प्रथमं करणानि-उत्पद्यन्ते चरमं भूतानि प्रथमं वा भूतानि-उत्पद्यन्ते चरमं करणानि इति । (२-३-९-१५)

7. If the senses have come out of the elements, then their creation and dissolution follow as a matter of course from the creation and dissolution of the elements and so no other order need be searched for these. There is evidence to show that the senses are of elements,.....Again even if the senses are not the products of elements, still the order of the creation of the elements is not disturbed by the senses; it can be either that the senses originate first and the elements later or that the elements comes out first and the senses later.

८. तत्र यथा लोकादयः परस्मात्-ब्रह्मणः उत्पद्यन्ते तथा प्राणाः-अपि-इति-अर्थः ...खादि-वत्-प्राणानाम्-उत्पत्तिः-इति द्रष्टव्यम् । (२-४-४-१)

8. Just as it is understood that world etc come from Brahman,so also the organs are from the Supreme Brahman,In these, it is to be construed that Pranas come from Supreme Brahman just as space.

९. तस्मात्-एकादशैव प्राणाः शब्दतः कार्यतश्चेति सिद्धम् । (२-४-२-६)

9. Therefore, it is proved that Pranas are eleven by name and form.

१०. अणवश्चैते प्रकृताः प्राणाः प्रतिपत्तव्याः । अणुत्वं चैषां सौक्ष्म्यपरिच्छेदौ न परमाणुतुल्यत्वं, कृत्स्नदेहव्यापिकार्यानुपपत्तिप्रसङ्गात् । (२-४--३-७)

10. The Pranas under consideration are to be understood as atomic. The atomicity is subtle and limited and not like the ultimate atom, as it would then make the activities over the entire body impossible.

११. मुख्यश्च प्राणः इतरप्राणवत्-ब्रह्मविकार इति-अतिदिशति । २-४-४-८)

11. Like other Pranas, the chief Prana is the product of Brahman - extends.

१२. न वायुः प्राणो नापि करणव्यापारः । (२-४-५-९)

12. Prana is neither air nor the function of the organs.

१३. अणुश्चायं मुख्यः प्राणः प्रत्येतव्यः इतरप्राणवत् । अणुत्वं च-इहापि सौक्ष्म्यपरिच्छेदौ न परमाणुतुल्यत्वम्(१ २-४-६-१३)

13. This chief Prana must be considered to be atomic. (subtle and limited)

१४. ज्योतिरादिभिः-अग्न्यादि-अभिमानिनीभिः-देवताभिः-अधिष्ठितं वागादि करणजातं स्व-कार्येषु प्रवर्तत इति प्रतिजानीते । (२-४-७-१४)

14. It is said that the organs of speech etc, engage in their respective works when they are presided over by the deities identifying themselves with fire etc i.e, with light etc.

१५. तत्त्वान्तराण्येव प्राणात्-वागादीनि-इति । (२-४-८-१७)

15. Speech etc, are really independent entities different from Prana.

१६. विपर्ययेण तु प्रलयक्रमः-अतः उत्पत्तिक्रमात्-भवितुम्-अर्हति । तथाहि लोके दृश्यते येन क्रमेण सोपानम्-आरूढः-ततो विपरीतेन क्रमेण-अवरोहति इति । (२-३-८-१४)

16. Dissolution is in the reverse order as compared to creation. It is seen in the world that a man descends in the ladder in a reverse order of ascendance.

१७. न च वियदादिसर्गस्य-अपि-आत्यन्तिकम् सत्यत्वमस्ति प्रतिपादितं हि 'तदनन्यत्वमारम्भण-शब्दादिभ्यः' इत्यत्र समस्तस्य प्रपञ्चस्य मायामात्रत्वम् । प्राक् तु ब्रह्मात्मत्वदर्शनात् वियदादि-प्रपञ्चो व्यवस्थितरूपो भवति । (३-२-४)

17. And yet the creation of space etc. also also has no absolute reality; for under the aphorism "the effect is non-different from the cause since terms like 'origin' etc are met with, we showed that the whole creation is but Maya.

५. अध्यासः

१. युष्मत्-अस्मत्-प्रत्ययगोचरयोः-विषय-विषयिणोः-तमःप्रकाशवत्-विरुद्ध स्वभावयोः-इतरेतर-भाव-अनुपपत्तौ सिद्धायाम् ,(२) तद्धर्माणामपि सुतराम्-इतरेतर-भावानुपपत्तिः-इत्यतः(३) अस्मत्प्रत्ययगोचरे विषयिणि चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य तद्धर्माणां च-अध्यासः(४) तद्विपर्ययेण विषयिणः-तद्धर्माणां च विषये-अध्यासो (५)मिथ्येति भवितुं युक्तम् । (६) तथापि-अन्योन्यस्मिन्-अन्योन्यात्मकताम्-अन्योन्यधर्मान्-च-अध्यस्य-इतरे-तर-अविवेकेन (७) अत्यन्तविविक्तयोः-धर्मधर्मिणोः मिथ्याज्ञाननिमित्तः सत्यानृते मिथुनीकृत्य (८) 'अहम्-इदम्' 'मम-इदम्' इति नैसर्गिकः-अयं- लोकव्यवहारः

1. (1) When it is established that it is incompatible that the object and subject which are the contents of "you" and "we" and which are contradictory in nature like darkness and light can have mutual identity.

1 (2) it is all the more incompatible for their attributes to have mutual identity

1 (3) the super-imposition of the object which is the content of the concept "you" and its attributes, on the subject which is the content of the concept "we" and which is the nature of Consciousness

1 (4) and contrarily, the superimposition of the subject and its attributes on the object.

1 (5) are possible logically to be not -real (non-real, Mithya)

1 (6) Still, after super-imposing the nature and its attributes on one another, because of non-discrimination.

1 (7) after mixing up the Real with non-real. which is due to the non-real knowledge of the substance and its attributes which are absolutely discernible.

1 (8) the worldly behaviour continues "I am this" and "This is mine".

२. आह - कोऽयमध्यासो नामेति । उच्यते - स्मृतिरूपः परत्र पूर्वदृष्टावभासः । तं केचित् अन्यत्र-अन्यधर्माध्यास इति वदन्ति । केचित् तु यत्र यदध्यासः तद्विवेक-अग्रहनिबन्धनो भ्रम इति । अन्ये तु यत्र यदध्यासः तस्यैव विपरीतधर्मत्व कल्पनाम्-आचक्षते । सर्वाथापि तु अन्यस्य-अन्यधर्मावभासतां न व्यभिचरति । तथा च लोकेऽनुभवः - शुक्तिका हि रजतवत्-अवभासते, एकश्चन्द्रः सद्वितीयवदिति ॥ (१-१-१)

2. What is super-imposition? It is awareness of what was seen in another locus and is the form of memory. Some say that it is superimposition of the attributes of one thing on another. Some also say that the superimposition on another is an illusion because of its non-discrimination. Some others also say that the superimposition on another is imagination of opposite attributes there itself. In any case there is no straying away from the awareness of one thing as something else. Similar is the worldly experience - shell appears like silver and a single moon appears as two.

३. कथं पुनः प्रत्यगात्मनि-अविषये अध्यासो विषयतद्दर्माणाम् । सर्वो हि पुरोऽवस्थित एव विषये विषयान्तरमध्यस्यति; युष्मत्प्रत्ययापेतस्य च प्रत्यगात्मनः अविषयत्वं ब्रवीषि । उच्यते । न तावत्-अयम्-एकान्तेन-अविषयः, अस्मत्प्रत्ययविषयत्वात् अपरोक्षत्वाच्च प्रत्यगात्मप्रसिद्धे; न

चायमस्ति नियमः-पुरोऽवस्थित एव विषये विषयान्तरम्-अध्यसितव्यमिति ; अप्रत्यक्षेऽपि हि आकाशे बालाः तलमलिनतादि अध्यस्यन्ति; एवम्-अविरुद्धः प्रत्यगात्मनि-अपि अनात्म-अध्यासः ॥ (१-१-१-)

3. How then can there be any superimposition of any object and its attributes on the Self which is not an object.? Everyone superimposes something else only on the object before him. You assert that Self cannot be an object and cannot be referred to as "you". The reply - The Self is not absolutely beyond comprehension as an object; because it is comprehended as the object of "I"., it is an immediately perceived entity and it is well known as the inner Self. There is no rule that any object has to be superimposed only on another object in front. Though the space is not an object, children superimpose on it ideas like surface and dirt. Similarly, there is no contradiction in the superimposition of non-self on the inner Self.

४. तथा हि - 'ब्राह्मणो यजेत' इत्यादीनि शास्त्राणि आत्मनि वर्णाश्रमवयोवस्थादिविशेष-अध्यासम्-आश्रित्य प्रवर्तन्ते । अध्यासो नाम अतस्मिस्तद्बुद्धिरित्यवोचाम । (१-१-१)

4. The Sastras like "A Brahmin shall perform sacrifice" etc become operative based on the superimposition of caste, stage of life, age, condition etc. on the inner Self. Superimposition, we have said, is cognising something as something else.

५. तद्यथा - पुत्रभार्यादिषु विकलेषु सकलेषु वा अहमेव विकलः सकलो वा-इति बाह्यधर्मान्-आत्मनि-अध्यस्यति; तथा देहधर्मान्-‘स्थूलोऽहं कृशोऽहं गौरोऽहं तिष्ठामि गच्छामि लङ्घयामि च’ इति ; तथा-इन्द्रियधर्मान्-‘मूकः क्लृबः बधिरोऽन्धोऽहम्’ इति ; तथा-अन्तःकरण-धर्मान् कामसंकल्प-विचिकित्साध्यवसायादीन् । एवंम्-अहंप्रत्ययिनम्-अशेषस्वप्नचारसाक्षिणि प्रत्यगात्मनि-अध्यस्य तं च प्रत्यगात्मानं सर्वसाक्षिणं तद्विपर्ययेण-अन्तःकरणादिषु-अध्यस्यति । एवम्-अयम्-अनादिः-अनन्तो नैसर्गिकोऽध्यासो मिथ्याप्रत्ययरूपः कर्तृत्वभोक्तृत्वप्रवर्तकः सर्वलोकप्रत्यक्षः । (१-१-१)

5. Thus - One superimposes external characteristics on the Self - like one thinks "I am healthy, " " I am injured", when one one's wife or children are healthy or injured. Similarly, one superimposes the characteristics of the body, on the Self - I am fat, I am thin, I am fair, I stand, I go, I jump - etc.; Likewise the characteristics of the senses on the Self - I am dumb, I have one eye, I am a eunuch, I am deaf, I am blind ; Similarly the characteristics of

Anthahkarana like desire, will, doubt, perseverance etc. are superimposed on the Self. Thus one superimposes the notion of "I" on that Self which is the witness of all manifestations and conversely superimposes that Self which is the witness of everything on the Anthahkarana etc. Thus this superimposition, which has neither beginning nor end, which flows eternally, in the form of a mystery, which propels the agentship or enjoyership, is experienced by all.

६. तमेतम्-एवम्-लक्षणम्-अध्यासं पण्डिता अविद्येति मन्यन्ते । तद्विवेकेन च वस्तुस्वरूपावधारणं विद्यामाहुः । तत्रैवं सति , यत्र यदध्यासः, तत्कृतेन दोषेण गुणेन वा अनुमात्रेणापि स न संबध्यते । तमेतम्-अविद्यारख्यम्-आत्म-अनात्मनोः-इतरेतर-अध्यासं पुरस्कृत्य सर्वे प्रमाण-प्रमेय व्यवहाराः लौकिकाः वैदिकारच प्रवृत्ताः. सर्वाणि च शास्त्राणि विधि-प्रतिषेध-मोक्षपराणि । (१-१-१)

6. Learned men consider this Superimposition as defined as avidya, nescience. They said that the realisation of the real nature of that entity by discrimination as Vidya. When this is so, the locus on which there is a superimposition, is not connected to the bad or good characteristics of that which is superimposed, With this understanding of the superimposition mutually on the Self and non-Self, known thus as avidya, nescience, all worldly behaviour or valid means of knowledge and objects is engaged in; similarly, all Sastras containing injunctions, prohibitions and liberation.

७. कथं पुनः-अविद्यावद्विषयाणि प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति, उच्यते - देहेन्द्रियादिषु अहंममाभिमानरहितस्य प्रमातृत्व-अनुपपत्तौ प्रमाणप्रवृत्त्यनुपपत्तेः । न हि-इन्द्रियाणि-अनुपादाय प्रत्यक्षादि व्यवहारः संभवति । न च अधिष्ठानमन्तरेण इन्द्रियाणां व्यापारः संभवति । न च-अनध्यस्त-आत्मभावेन देहेन कश्चिद्व्याप्रियते । न च-एतस्मिन्-सर्वस्मिन्-असति असङ्गस्य-आत्मनः प्रमातृत्वम्-उपपद्यते । न च प्रमातृत्वमन्तरेण प्रमाणप्रवृत्तिरस्ति । तस्मात्-अविद्या-वद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति । (१-१-१)

7. How then can the perception which is the valid means of knowledge and the Sastras be the object of one with Avidya? The answer: - For one who has no notions of "I" and Mine" in the the body and the senses , cognisership is incompatible and hence the incompatibility of the activity and the valid means of knowledge. Without the help of the senses, no perceptual function is possible. The function of the senses is not possible without a base. Without the superimposition of the base (body) on the Self, no one can function. When all these are not present, cognisership is not compatible. Without the

cognisership, perceptual functioning is not possible. Therefore, perception and the Sastras are for the one who has avidya.

८. पश्यादिभिः-च-अविशेषात् । यथा हि पश्यादयः शब्दादिभिः श्रोत्रादीनां संबन्धे सति शब्दा-दिविज्ञाने प्रतिकूले जाते ततो निवर्तन्ते. अनुकूले च प्रवर्तन्ते ; यथा दण्डोद्यतकरं पुरुषम्-अभिमुखमुपलभ्य 'मां हन्तुम्-अयम्-इच्छति' इति पलायितुम्-आरभन्ते, हरिततृणपूर्णपाणि-मुपलभ्य तं प्रति अभिमुखीभवन्ति; एवं पुरुषा अपि व्युत्पन्नचित्ताः क्रूरदृष्टीन्-आक्रोशतः खड्गोद्यकरान्बलवत उपलभ्य ततो निवर्तन्ते, तद्विपरीतान्प्रति प्रवर्तन्ते । अतः समानः पश्यादिभिः पुरुषाणां प्रमाणप्रमेयव्यवहारः । पश्यादीनां च प्रसिद्ध एव अविवेकपुरःसरः प्रत्यक्षादिव्यवहारः । तत्सामान्यदर्शनात्-व्युत्पत्तिमतामपि पुरुषाणां प्रत्यक्षादिव्यवहारः-तत्कालः समान इति निश्चीयते । (१-१-१)

8. This behaviour is not different from that of animals. It is just like that animals when they hear sounds which are unfavourable turn away and when favourable move towards them: - Just like by noticing a man approaching them with a raised stick, they begin to run away thinking "This man wants to hurt me" but they approach another carrying green grass in his hands ; Similarly, knowledgeable men when they see strong, uproarious people with evil looks and upraised swords turn away and are attracted by men with opposite traits. Therefore, the behaviour of men and that of animals with regard to the means and objects of knowledge are similar. It is well known that the behaviour of animals presupposes lack of discrimination. Therefore it is concluded that the behaviour of the knowledgeable men because of the similarity with animals is the same for that time

९. शास्त्रीये तु व्यवहारे यद्यपि बुद्धिपूर्वकारी न-अविदित्वा आत्मनः परलोकसम्बन्धम्-अधिक्रियते, तथापि न वेदान्तवेद्यम्-अज्ञानायाद्यतीतम्-अपेतब्रह्मक्षत्रादिभेदम्-असंसारी-आत्म-तत्वम्-अधिकारे-अपेक्ष्यते, अनुपयोगात् अधिकारविरोधाच्च । प्राक् च तथाभूत-आत्मविज्ञानात् प्रवर्तमानं शास्त्रम्-अविद्यावद्विषयत्वं न-अतिवर्तते ।

9. Although a man acting intelligently becomes fit for Sastric duties not without knowing the relationship of his Self with a different world, still the fitness does not require the knowledge of the reality of the Self, which is not of this Samsara, devoid of the differences due to Brahmana , Kshatriya etc., beyond hunger and thirst and known only from Vedanta., because it is not necessary and it is contradictory to fitness. Also before the dawn of such

knowledge of the Self, the operation of the Sastras does not preclude the man with avidya.

६. अविद्या

१. परमेश्वराधीना तु-इयम्-अस्माभिः प्रागवस्था जगतोऽभ्युपगम्यते. न स्वतन्त्रा; सा च-अवश्याभ्युपगन्तव्या; अर्थवती हि सा ; न हि तया विना परमेश्वरस्य स्रष्टृत्वं सिध्यति, शक्ति-रहितस्य तस्य प्रवृत्ति-अनुपपत्ते :; मुक्तानां च पुनरनुत्पत्तिः; कुतः? विद्यया तस्या बीजशक्तेः-दाहात्; अविद्यात्मिका हि सा बीजशक्तिरव्यक्तशब्दनिर्देश्या परमेश्वराश्रया मायामयी महा-सुषुप्तिः, यस्यां स्वरूपप्रतिबोधरहिताः । शेरते संसारिणो जीवाः(१-४-३)

1. But this primal state is held by us to be subject to the supreme Lod but not as an independent thing. That state has to be admitted because it serves a purpose. Without that latent state, the creatorship of God cannot have any meaning, in as much as God cannot act without his power (of Maya) and without that latent state, the absence of birth for the freed souls cannot be explained, Why? Because liberation comes when the potential power (of Maya) is burnt away by knowlewdge. That potential power, constituted by nescience is mentioned by the word 'unmanifest' It rests on God and is comparable to magic. It is a kind of deep slumber in which the transmigrating souls sleep without any consciousness of their real nature.

२. तदेतदव्यक्तम् क्वचित् आकाशशब्दनिर्दिष्टम्.....क्वचित् अक्षरशब्दोदिम्..... क्वचित्-मायेति-सूचितम्...अव्यक्ता हि सा माया, तत्त्वान्यत्वनिरूपणस्य-अशक्यत्वात्; (१-४-३)

2. This thing, that is avyakta, is sometimes referred to by the word space..... Sometimes it is called immutable.....sometimes it is called Maya.....That Maya is surely unmanifest....for it can neither be ascertained as real nor as unreal.

३. तथा-इहापि 'ब्रह्मवादिनो वदन्ति'। किं कारणं ब्रह्म' इत्युपक्रम्य 'ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निर्गूढाम्' इति पारमेश्वर्याः शक्तेः समस्तजगद्विधायिन्या वाक्यो-पक्रमेऽवगमात् , वाक्यशेषेऽपि 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' इति 'यो योनिं योनिमधितिष्ठत्येकः' इति तस्या एव-अवगमात्.....प्रकरणात्तु सैव दैवी शक्तिरव्याकृत-नामरूपा नामरूपयोः प्रागवस्था अनेनापि मन्त्रेण-आम्नायत इत्युच्यते । (१-४-९)

3. So also here (in the Svetasvetara)."The teachers of Brahman say "Is Brahman the cause (of the universe)?" Making the start with this, it is said "They entered into Brahman through the Yoga of meditation, saw the hidden power, existing identified with the Deity Himself and remaining hidden (ie. superimposed on Brahman) together with its constituents. Thus it is the power of the Supreme Lord which creates the universe that we come across in the very beginning of the text. Towards the end of the topic also that very power is met with in the text, "Know Maya to be Nature and the master of Maya is to be the great Lord and "He who, though one , presides over every source"- by this that power is understood.....From the trend of the context it is held by us that this very divine power in which names and forms remain undifferentiated and which is the latent form of names and forms is mentioned by this mantra.

४. मायामात्रं हि-एतत्-परमात्मनः-अवस्थात्रयात्मना-अवभासमानं रज्ज्वा इव सर्पादिभावेनेति ।
अत्रोक्तं वेदान्तार्थसंप्रदायविद्भिः -आचार्यैः-- 'अनादिमायया सुप्तो यदा जीवः प्रबुध्यते । अजम्-
अनिद्रम्-अस्वप्नम्-अद्वैतं बुध्यते तदा ॥ ' (गौडपाद.का.१-१६) (२-१-९)

4. This appearance of the supreme Self in identity with the three states is a mere superimposition, as in the case of the rope appearing as a snake etc. With regard to this it is said by teacher Gaudapada versed in the traditional views of Vedanta -"When the individual sleeping under the influence of beginningless Maya is awakened , then he realizes the birthless, sleepless, dreamless, non-dual,

५. अनुभावसानं च ब्रह्मविज्ञानम्-अविद्याया निवर्तकं मोक्षसाधनं च दृष्टफलतया-इष्यते ।
(२-१-४)

5. It is held that the knowledge of Brahman, culminating in personal realization, has a perceived (or tangible) result in the form of removing ignorance and leading to liberation.

REFUTATION

१. साङ्ख्यम्

१. साङ्ख्यादयस्तु परिनिष्ठितं वस्तु प्रमाणान्तरगम्यमेवेति मन्यमानाः प्रधानादीनि कारणा-न्तराणि-अनुमिमानाः-तत्परतया-एव वेदान्तवाक्यानि योजयन्ति । सर्वेषु-एव वेदान्तवाक्येषु सृष्टिविषयेषु-अनुमानेनैव कार्येण कारणं लिलक्षयिषितम् । प्रधानपुरुषसंयोगा नित्यानुमेया इति सांख्या मन्यन्ते । (१-५-१)

1. Samkhyas and others , holding the view that a pre-existing entity can be known through other means, and inferring Pradhana (Primordial nature)and other entities as the source of the universe, intepret the sentences of Vedanta accordingly. They think proper to define the cause of creation in the sentences of the Vedanta through the effect with inference only. Samkhyas also think that the contacts between Purushas (sentients) and the Pradhana (insentient) have always to be inferred.

२. इदं तु -इदानीं-अवशिष्टम्-आशङ्क्यते - यदुक्तं प्रधानस्य-अशब्दत्वं तत्-असिद्धं, कासुचित्-शाखासु प्रधानसमर्पण-आभासानां शब्दानां श्रूयमाणत्वात् । अतःप्रधानस्य कारणत्वं वेदसिद्धमेव महद्भिः परमर्षिभिः कपिलप्रभृतिभिः परिगृहीतमिति प्रसज्यते ।आनुमानिकमपि-अनुमान-निरूपितमपि प्रधानम्-एकेषां शाखिनां शब्दवदुपलभ्यते । काठके हि पठ्यते-- 'महतः परम्-अव्यक्तम्-अव्यक्तात्-पुरुषः परः (१-३-११) तत्र य एव यन्नामानो यत्क्रमाश्च महत्-अव्यक्त-पुरुषाः स्मृति-प्रसिद्धाः-ते-एव-इह प्रत्यभिज्ञायन्ते । तत्र-अव्यक्तमिति स्मृतिप्रसिद्धेः, शब्दादिहीनत्वाच्च न व्यक्तम्-अव्यक्तम्-इति व्युत्पत्तिसंभवात्, स्मृतिप्रसिद्धं प्रधानम्-अभिधी-यते । (१-४-१-१)

2. Now, the remaining is questioned. what was said that Pradhana is not mentioned is not established ; Because in some recensions of the Vedanta, it is heard words which are suggestive of Pradhana. Therefore, it results that the cause Pradhana is established in Veda itself and has been adopted by the great Rishis like Kapila and others.....Although it is an inferred entity, Pradhana , is seen in some recensions by the word. It is read in the Kata Upanishad, "The unmanifest (Avyakta) is higher than Mahat, Purusha is higher than Avyakta" , Where , the Mahat, Avyakta, Purusha, which are well known in the Smritis are themselves recollected here by the same name and order . Pradhana is mentioned which is well known in the Smritis, because the derivation, which is not manifest is unmanifest, is possible, it is devoid of sound , and Avyakta is well known in Smritis as Pradhana.

३. 'अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः (श्वे. ४-५)। ' अत्र हि मन्त्रे लोहितशुक्लकृष्णशब्दैः रजः-सत्व-तमांसि अभिधीयन्ते । लोहितं रजो रञ्जनात्मकत्वात् । शुक्लं सत्त्वं प्रकाशात्मकत्वात् । कृष्णं तम आवरणात्मकत्वात् । तेषां साम्य-अवस्था-अवयवधर्मैः-व्यपदिश्यते लोहितकृष्णेति ।..... तस्मात् श्रुतिमूलैव प्रधानादिकल्पना कापिलानामिति । (१-४-२-८)

3. "One goat (birthless entity - Feminine) gives birth to many being akin to itself of the colours red, white and black - One goat (masculine) lies by her side enjoying and another goat leaves her after enjoyment " In this Mantra, by the colours red, white and black are meant the qualities rajas (activity), satva (tranquility) and tamas (inertia) The red is rajas since it is pleasing; white is Satva, since it is of illumination; black is tamas, since it hides. The state of equal balance by the qualities of its constituents is mentioned as "red-black etc".....Therefore, the postulation of Pradhana by the followers of Kapila is of the Vedic source only.

४. 'यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः । तमेव मन्य आत्मानं विद्वान्-ब्रह्म-अमृतोऽमृतम् । (बृ.उ. ४-४-१७) इति । अस्मिन्-मन्त्रे पञ्च पञ्च जना इति पञ्चसंख्याविषयाऽपरा पञ्चसंख्या श्रूयते पञ्चशब्दद्वयदर्शनात् । त एते पञ्चपञ्चकाः पञ्चविंशतिः संपद्यन्ते । तथा पञ्चविंशति संख्यया यावन्तः संख्येया आकाङ्क्ष्यन्ते तावन्त्येव च तत्त्वानि सांख्यैः संख्यायन्ते । 'मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त । षोडशकश्च विकारो न प्रकृतिर्न विकृतिः पुरुषः ' (सांख्य-का-३) इति । तथा श्रुतिप्रसिद्धया पञ्चविंशतिसंख्यया तेषां स्मृतिप्रसिद्धानां पञ्चविंशतितत्त्वानाम्-उपसंग्रहात्-प्राप्तं पुनः श्रुतिमन्त्रमेव प्रधानादीनाम् । (१-४-३-११)

4. "That in which the pancha pancha janah and space are placed, that very Self I regard as the immortal Brahman. Having known Brahman, I am immortal, In this mantra, one number five is heard of in connection with another number five., for the number five is used twice. These constitute twentyfive. By these the number of things that can be enumerated as twentyfive corresponds exactly to the number of categories mentioned by the Sankhyas. "Primordial Nature is the undifferentiated; seven counting from mahat are both sources of others and are themselves modifications of Nature, and sixteen are the evolved products. But Purusha is neither a source nor a modification of it". Since the number twentyfive, known from the Sruti stands for the twentyfive categories, Pradhana and the rest have the Sruti authority.

५. कपिलप्रभृतीनां च-आर्षं ज्ञानम्-अप्रतिहतं स्मर्यते । श्रुतिश्च भवति 'ऋषिं प्रसूतं कपिलं-यः-तम्-अग्रे ज्ञानैर्विभर्ति जायमानं च पश्येत् ' (श्वे.उ.५-२) । तस्मात्-न-एषां मतम्-अयथार्थं शक्यं संभावयितुम् । तर्कावष्टम्भेन च-एते-अर्थं प्रतिष्ठापयन्ति । तस्मादपि स्मृतिबलेन वेदान्ता व्याख्येया इति पुनराक्षेपः । (२-१-१-)

5. The pure knowledge of the seers like Kapila is regarded as unobstructed.. There is also the Sruti. Who saw Kapila emerging out in the beginning of creation and filled him with knowledge after birth, Therefore it is not proper to make their view appear as wrong. Moreover they establish their interpretation with the help of logic, For that reason also the Vedanta has to be explained with the help of the Smritis.

६. तत्र सांख्या मन्यन्ते -यथा घटशरावादयो भेदाः मृदात्मना-अन्वीयमानाः-मृदात्मकसामान्यपूर्वका लोके दृष्टाः, तथा सर्व एव बाह्याध्यात्मिका भेदाः सुखदुःखमोहात्मकतया-अन्वीयमानाः सुखदुःख-मोहात्मकसामान्यपूर्वका भवितुम्-अर्हन्ति । यत्-तत्-सुखदुःखमोहात्मकं सामान्यं तत्त्रिगुणं प्रधानं मृद्वत्-अचेतनं चेतनस्य पुरुषस्य अर्थं साधयितुं स्वभावेनैव विचित्रेण विकारात्मना प्रवर्तत इति । तथा परिमाणादिभिरपि लिङ्गैः-तदेव प्रधानम्-अनुमिमते । (२-२-१-१)

6. Sankhyas think - Just as it is seen in this world, the pots, plates etc. which separately are made of earth have earth as their common substance before; similarly things with external or internal differences are of happiness, misery, and delusion; it is logical that they were of common happiness, misery and delusion before. That which is of common happiness, misery and delusion, is Pradhana, insentient like earth, and which engages in activity on its own nature in a diverse transformation to serve a sentient being. . So they infer Pradhana on the grounds of limitation etc.

(Note : The above six are the summary of the Sankhya system by Bhashyakara. What follows is the refutation. The same procedure is followed for the refutation of other systems)

७. न साङ्ख्यपरिकल्पितम्-अचेतनम्-प्रधानं जगतः कारणं शक्यं वेदान्तेषु-आश्रयितुम् । अशब्दं हि तत् । कथम् अशब्दत्वम् ? ईक्षतेः - ईक्षितृत्वश्रवणात्-कारणस्य । एवं हि श्रूयते..... 'तदैक्षत बहुस्यां प्रजायेयेति '(छा.६.२.३) (१-१-५-५)

7. From the Upanishads `It is not possible to have the conclusion that the insentient Pradhana projected by Sankhyas is the cause of the Universe, Because it is not mentioned. How? Because of the fact of "seeing". The cause

has the quality of agent of seeing. It is heard " That saw(thought). Let me become many "

८. यदुक्तं प्रधानं -अचेतनं सच्छब्दवाच्यं तस्मिन्-औपचारिक ईक्षतिः, अप्रेजसोरिवेति, तदसत् । कस्मात् । आत्मशब्दात् ।‘अनेन जीवेन-आत्मना-अनुप्रविश्य नामरूपे व्याकरवाणि (छा.६-३-२)..... जीवो हि नाम चेतनःआत्मा हि नाम स्वरूपम् । न च अचेतनस्य प्रधानस्य चेतनो जीवः स्वरूपं भवितुमर्हति । (१-१-५-६)

8. What was said that the insentient Pradhana is referred to by the word Existence and that "seeing" is ascribed to it in a secondary sense just as in the case of water and fire is wrong. Why? Because of the word "Self"....."Let me manifest name and form by Myself entering as the Jiva that is but Myself".....Jiva is sentient..... Self is the same as one's very essence.....The insentient Pradhana cannot be the essence of sentient Self.

९. न प्रधानम्-अचेतनम्-आत्मशब्दालम्बनं भवितुमर्हति ‘स आत्मा’ इति प्रकृतं सत्-अणि-मानम्-आदाय ‘तत्त्वमसि इवेतकेतो’ इति चेतनस्य इवेतकेतोः-मोक्षयितव्यस्य तन्निष्ठाम्-उपदिश्य ‘आचार्य-वान्पुरुषो वेद, तस्य तावदेव चिरं यावन्न विमोक्षयेऽथ संपत्स्ये’ (छा.६-१४-२) इति मोक्षोपदेशात् । यदि-हि-अचेतनम् प्रधानं सच्छब्दवाच्यं तत्-असि-इति ग्राहयेत्-मुमुक्षुं चेतनं सन्तम्-अचेतनोऽसि-इति तदा विपरीतवादि शास्त्रं पुरुषस्य-अनर्थाय-इति-अप्रमाणं स्यात् । (१-१-५-७)

9. The insentient Pradhana cannot be implied by the word "Self" . Because - the super-sensuous Existence forming the topic under discussion is referred to in the text as "That is the Self" and then saying "That thou art", the need for devotedness to "It" is advised for a sentient being who has to be liberated. Still later, liberation itself is taught "One who has a teacher knows, For him that much delay as is needed for freedom; then he comes identified with Reality" If by saying "Thou are That" the Sastra can make one understand the insentient Pradhana to be the meaning of the word "Reality", then it means to a sentient being desirous of liberation, "Thou are insentient" and the Sastra speaking contrarywise, will become invalid because it means evil for a man.

१०. यदि-अनात्मैव प्रधानं सच्छब्दवाच्यं ‘स आत्मा तत्त्वमसि’ इति-इह-उपदिष्टं स्यात्-स तदुपदेश-श्रवणात्-अनात्मज्ञतया तन्निष्ठो मा भूत्-इति मुख्यम्-आत्मानम्-उपदिदिक्षुः-तस्य हेयत्वं ब्रूयात् ।....न-च-एवम्-अवोचत्....तस्मात्-न प्रधानं सच्छब्दवाच्यम् । (१-१-५-८)

10. If in the text it has been taught that the not-self Pradhana is "That Self - Thou art That", the teacher desiring to teach the Primary Self should have spoken later "Do not cling to it as it is the non-Self" and advised its rejection. He did not say thus... Therefore, Pradhana is not referred to by the word "Existence".

११. तदेव सच्छब्दवाच्यं कारणं प्रकृत्य श्रूयते 'यत्रैतत्पुरुषः स्वपिति नाम.....स्वं हि-अपीतो भवति '(छा.६-८-१).... स्वशब्देन-इह-आत्मा-उच्यते ।अतो यस्मिन्-अप्ययः सर्वेषां चेतनानां तच्चेतनं सच्छब्दवाच्यं जगतः कारणं न प्रधानम् । (१-१-५-९)

11. It is heard in the context of the "Existence" being the cause.....When the Purusha is called swapiti, (he sleeps).....he becomes his own Self. By the word, swa, the Self is meant.Therefore that in which all sentient beings merge is the sentient "Existence" which is the cause of the world and not Pradhana.

१२. कुतश्च न प्रधानं जगतः कारणम्?.....समानैव हि सर्वेषु वेदान्तेषु चेतनकारण-अवगतिः (१-१-५-१०)

12. How Pradhana is not the cause of the Universe, In all the Upanishads, uniformly, it is known that the sentient is the cause of the universe.

१३. स्वशब्देनैव च सर्वज्ञ ईश्वरो जगतः कारणमिति श्रूयते.....तस्मात् सर्वज्ञं ब्रह्म जगतः कारणं, न-अचेतनं प्रधानम्-अन्यत्-वा-इति । (१-१-५-११)

13. By the word swa, it is heard the omniscient Iswara is the cause of the Universe. ... Therefore, the Omniscient Brahman is the cause of the Universe and not Pradhana or anything else.

१४. न हि एतत्-काठकवाक्यं स्मृतिप्रसिद्धयोः-महत्-अव्यक्तयोः-अस्तित्वपरम् । न हि -अत्र यादृशं स्मृतिप्रसिद्धं स्वतन्त्रं कारणं त्रिगुणं प्रधानं तादृशं प्रत्यभिज्ञायते । शब्दमात्रं हि-अत्र-अव्यक्तमिति प्रत्यभिज्ञायते । ...प्रकरणनिरूपणायां च-अत्र न परपरिकल्पितं प्रधानं प्रतीयते । शरीररूपकविन्यस्तगृहीतेः । शरीरं हि-अत्र रथरूपकविन्यस्तम्-अव्यक्तशब्देन परिगृह्यते । ... तदेवं पूर्व-अपर-आलोचनायां नास्ति-अत्र परपरिकल्पितस्य प्रधानस्य-अवकाशः । ...इतश्च न प्रधानस्य-अव्यक्त-शब्दवाच्यत्वं ज्ञेयत्वं वा । यस्मात्-त्रयाणामेव पदार्थानाम्-अग्नि-जीव-परमात्मनाम्-अस्मिन्ग्रन्थे कठवल्लीषु वरप्रदानसामर्थ्यात्-वक्तव्यतया-उपन्यासो दृश्यते ।यथा

महच्छब्दः सांख्यैः सत्ता-मात्रेऽपि प्रथमजे प्रयुक्तो न तमेव वैदिकेऽपि प्रयोगोऽभिधत्ते । तथा-
ऽव्यक्तशब्दोऽपि न वैदिके प्रयोगे प्रधानम्-अभिधातुमर्हति । अतश्च नास्ति- आनुमानि-
कस्य शब्दवत्वम् । (१-४-१-१-७)

14. This sentence of the Katha Upanishad is not meant for proving the existence of the avyaktha and mahat of Sankhyas. For we do not come across here the very same Pradhana, as it is taught in the Sankhya Smritis as an independent cause constituted by its three attributes. The only identical thing we come across is the word only - avyaktha.....From a consideration of the context also, the Pradhana postulated by others does not emerge as the meaning, because the word is recognised as occurring in a simile illustrating the body. Here in the simile of the chariot, the body is understood by the word avyaktha.. Thus when we run through the context, preceding and succeeding, there remains no scope for Pradhana postulated by others.An additional reason why Pradhana is not meant by avyaktha or is it to be known is that three things alone, Fire, Jiva and Paramatma are met with in the Katha upanishad. in conformity with what has to be said for the granting of boons. The way in which the word mahat is used by Sankhyas to mean Pradhana's first evolved effect is not what is in evidence in Vedic use. Similarly, the word avyaktha cannot mean Pradhana in Vedic use. Therefore, the inferred Pradhana has no Vedic authority.

१५. न-अनेन-मन्त्रेण श्रुतिमत्त्वं सांख्यवादस्य शक्यम्-आश्रयितुम् ।.....विशेष-अवधारण-
कारण-अभावात् । चमसवत् ।परमेश्वरात्-उत्पन्ना ज्योतिः प्रमुखा तेजोबन्धलक्षणा
चतुर्विधस्य भूतग्रामस्य प्रकृतिभूता-इयम्-अजा प्रतिपत्तव्या । ...भूतत्रयलक्षणा-एव-इयम्-
अजा-विज्ञेया न गुणत्रयलक्षणा । तथा-हि-एके शाखिनः-तेजोबन्धानां परमेश्वरात्-उत्पत्तिम्-
आम्नाय तेषामेव रोहितादिरूपताम्-आमनन्ति । -‘यदग्ने रोहितं रूपं तेजसः-तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्य ‘ इतितस्मात्-अविरोधः-तेजोबन्धेषु-अजाशब्दप्रयोगस्य । (१-४-२-८)

15. By relying on this mantra, it is not possible to infer that the argument of Sankhyas have Vedic basis. Nor does this mantra independently justify any argument at all. This aja is to be understood as the material source of the four classes of beings (born of eggs, moisture, uterus and earth) and consisting of the elements counting from fire, viz, fire, water and food (i.e, earth) and not as the three attributes (of sattva, rajas and tamas.)..Thus, the followers of certain Vedic recension say that the origin of fire water and earth is from the Supreme Lord and also their colours as red etc. "That the red colour that (gross fire) has is the colour of the (unmixed element) of light; that which is the white

colour is of water., that which is the black colour is of food, (Ch,6-4-1) .. Therefore it is not incongruent to apply the word , aja, to fire, water and food (earth).

१६. न संख्योपसंग्रहात्-अपि प्रधानादीनां श्रुतिमत्त्वं प्रत्याशा कर्तव्या । कस्मात् । नानाभावात् । नाना हि-एतानि-पञ्चविंशतिः-तत्त्वानि । न- एषां पञ्चशः पञ्चशः साधारणो धर्मोऽस्ति, येन पञ्चविंशतेः-अन्तराले पराः पञ्चपञ्चसंख्या निविशेरन् ।...अतिरेकाच्च न पञ्चविंशतितत्त्वाभिप्रायम् । अतिरेको हि भवति-आत्म-आकाशाभ्याम् पञ्चविंशतिसंख्यायाः।..ततः-च रूढत्व-अभिप्रायेण-एव केचित्-पञ्चजना नाम विवक्ष्यन्ते न सांख्यतत्त्वाभिप्रायेण ।...सप्तर्षयः सप्तेति यथा ।..... 'यस्मिन्-पञ्च पञ्चजनाः इति-अतः उत्तरस्मिन् मन्त्रे ब्रह्मस्वरूपनिरूपणाय प्राणादयः पञ्च निर्दिष्टाः (१-४-३-११)

16. Even by the mention of the number, no inference can be made that the Pradhana etc has Vedic sanction. Why? Because they are many. These twentyfive entities are diverse, they do not have five common qualities to form five groups, by which alone one could split up the number twentyfive into another five groups,..... Because there is an excess, the twentyfive categories are not meant. The excess from the twentyfive categories are the Self and space, -Therefore, by denotative sense only, some beings are meant by panchajana and not the categories of Sankhyas. ... Just like seven sages are seven In the verse following "That in which of the five quintuplets", the five Pranas are enumerated for proving the swarupa of Brahman.

१७. तस्य समाधिः-न-अन्य-स्मृति-अनवकाश-दोषप्रसङ्गात्-इति । यदि स्मृति-अनवकाश-दोष-प्रसङ्गेन-ईश्वरकारणवाद आक्षिप्येत , एवम्-अपि-अन्या ईश्वरकारणवादिन्यः स्मृतयः-अनवकाशाः प्रसज्येरन् ।....अतः-च सिद्धम्-आत्मभेदकल्पनायापि कपिलस्य तन्त्रं वेदविरुद्धं वेदानुसारिमनुवचन-विरुद्धं च, न केवलं स्वतन्त्रप्रकृतिकल्पनया-एव-इति । वेदस्य हि निरपेक्षं स्वार्थं प्रमाण्यं रवेरिव रूपविषये । पुरुषवचसां तु मूलान्तरापेक्षं वक्तृस्मृतिव्यवहितं च-इति विप्रकर्षः । तस्मात् वेदविरुद्धविषये स्मृति-अनवकाशप्रसङ्गो न दोषः । (२-१-१-१)

17. The difficulty is , No, because, there will arise a defect of there being no scope for other Smritis. If by arguing under the fear of some Smritis having no scope, the theory of God as the cause is objected to, then other Smritis speaking God as the cause will be left without scope. Therefore the Kapila Tantra is contrary to Veda and also contrary to the teachings of Manu which follows Veda, not merely because it assumes an independent Prakriti but

also because of multiplicity of souls. Vedas are an authority by themselves in what they reveal, just as the sun is with regard to its colour. Whereas the words of human being is dependent on other source and has the intervention of the memory of the author. Therefore it does not matter if the Smritis have no application in matters contrary to Veda.

१८. सांख्यादयः स्वपक्षस्थापनाय वेदान्तवाक्यान्यपि-उदाहृत्य स्वपक्ष-आनुगुण्येनैव योजयन्तो व्याचक्षते, तेषां यद्वाख्यानां तद्वाख्यानाभासं न सम्यग्वाख्यानमिति-एतावत्पूर्वं कृतम् । इह तु वाक्य-निरपेक्षः स्वतन्त्रः तद्युक्तिप्रतिषेधः क्रियत इत्येष विशेषः ।यदि दृष्टान्तबलेन-एव-एतन्निरूप्येत, न अचेतनं लोके चेतना-अनधिष्ठितं स्वतन्त्रं किञ्चित्-विशिष्टपुरुषार्थनिर्वर्तन-समर्थान्-विकारान्-विरचय-दृष्टम् । गेहप्रासादशयनासनविहारभूम्यादयो हि लोके प्रज्ञावद्भिः शिल्पिभिः-यथाकालं सुख-दुःख-परिहारयोग्या रचिता दृश्यन्ते ।अतो रचनानुपपत्तेरच हेतोः-न-अचेतनं जगत्कारणम्-अनुमातव्यं भवति ।....यथा-अयस्कान्तो मणिः स्वयं प्रवृत्तिरहितोऽपि-अयसः प्रवर्तको भवति । ..तस्मात्-संभवति प्रवृत्तिः सर्वज्ञत्वकारणत्वे न तु-अचेतनकारणत्वे ।यतः-तत्रापि पयोम्बुनः-चेतनाधिष्ठितयोरेव प्रवृत्तिः-इति-अनुमिमीमहे । ..ईश्वरस्य तु सर्वज्ञत्वात्-सर्वशक्तित्वात्-महामायत्वाच्च प्रवृत्ति-अप्रवृत्ती न विरुध्येते । ..धेन्वैव हि-उपभुक्तं तृणादि क्षीरीभवति न प्रहीणम्-अनडुहाद्युपभुक्तं वा । ..तस्मात्-न तृणादिवत्-स्वाभाविकः प्रधानस्व परिणामः।... तस्मात्-प्रधानस्य पुरुषार्था प्रवृत्तिः-इति-एतत्-अयुक्तम् । ...परमात्मनस्तु स्वरूपव्यपाश्रयम्-औदासीन्यं, मायाव्यपाश्रयं च प्रवर्तकत्वम्-इति-अस्ति-अतिशयः ।...बाह्यस्य च कस्यचित्-क्षोभयितुः-अभावात्-गुणवैषम्यनिमित्तो महत्-आदि-उत्पादो न स्यात् । ...परस्परविरुद्धश्च-अयं सांख्यानाम्-अभ्युपगमः । क्वचित्-सप्तेन्द्रियाणि-अनुक्रामन्ति, क्वचित्-एकादश ।....तस्मात्-अपि-असमञ्जसं साख्यानां दर्शनमिति ।... अतः-च-अविद्या-कृतोयं तप्यतापकभावो न पारमार्थिकः-इति-अभ्युपगन्तव्यम्-इति ।... औपनि-षदस्य-आत्मैकत्व-अभ्युपगमात्-एकस्य च विषयविषयिभाव-अनुपपत्तेः-विकारभेदस्य च वाचारम्भणमात्रत्वश्रवणात्-अनिर्मीक्षशङ्का स्वप्नेऽपि न-उपजायते । व्यवहारे तु यत्र यथा दृष्टः- तप्य-तापकभावः-तत्र तथैव स इति न चोदयितव्यः परिहर्तव्यो वा भवति । (२-२-१-(१-१०)

18. Sankhyas and others cite the texts of Vedanta and interpret them in support of their views. What was done before was just to prove that their interpretations are mere fallacies and not the correct explanations. But here follows a refutation of their reasonings independently of the texts. This is the difference.

18 (1) If this has to be decided on the strength of the analogy alone. then it is not seen in the world that any independent insentient being that is not guided by some sentient being can produce modifications to serve some special purpose of man; because what is noticed in the world is that houses, palaces, beds, seats, recreation grounds etc., are made by the intelligent engineers and others at the proper time and in a way suitable for ensuring comfort or avoiding discomfort,.....Therefore, by reason of impossibility of design as well, the insentient Pradhana should not be inferred to be the cause of the universe.

18 (2) For instance, a magnet though possessing no tendency to act by itself, still induces that tendency to iron; Therefore, action can happen only in the case of an omniscient cause but not in the case of an insentient cause.

18 (3) Because we infer that even in those cases, the milk and water develop a tendency to act when they are under the guidance of some sentient beings.

18 (4) Of the Iswara with omniscience, omnipotence and the great power of Maya, action or inaction present no contradiction.

18 (5) For the grass etc eaten by a cow alone changes into milk, but not so when rejected or eaten by a bull etc... Hence the modifications in the Pradhana cannot occur naturally on the analogy of grass.

18 (6) Hence it is wrong to say that Pradhana acts for the sake of the Soul.

18 (7) Of the Supreme Being, there is the greater advantage that It has inactivity from Its own point of view and has action from the stand point of view of Maya,

18 (8) And since there is no external factor to excite them there can be no origin of mahat and the rest that results from the disturbance of the balance of the three constituents.

18 (9) The theory of Sankhyas is self-contradictory. Because, sometime they enumerate seven organs and some times eleven... From this also, the Samkhya Darsana is incoherent.

18 (10) So it has to be understood that this state of one being the afflicted and the other the afflictor is a creation of nescience and it does not exist in the real sense.... But from the Upanishadic point of view, one should not doubt even in a dream the absence of liberation, because it is admitted that that the Self is one, that the one cannot be both the subject and the object and that all the different modifications are mentioned in the Upanishad to be based on mere speech. In the empirical experiences the state of one being the tormentor and another the tormented is to be accepted as it is., and it is not either an object to be questioned about or explained.

२. योगः

१. एतेन सांख्यस्मृतिप्रत्याख्यानेन योगस्मृतिरपि प्रत्यख्याता द्रष्टव्येत्यतिदिशति । इयम्-अपि-अधिका शङ्काऽतिदेशेन निवर्त्यते ।निराकरणं तु न सांख्यज्ञानेन वेदनिरपेक्षेण योगमार्गेण वा निःश्रेयसम्-अधिगम्यत इति । श्रुतिर्हि वैदिकात्-आत्मैकत्वविज्ञानात्-अन्यन्निःश्रेयससाधनं वारयति । ...द्वैतिनो हि ते सांख्या योगाश्च न-आत्मैकत्वदर्शिनः । ...वैदिकमेव तत्र ज्ञानं ध्यानं च सांख्ययोगशब्दाभ्याम्-अभिलप्यते प्रत्यासत्तेः-इति-अवगन्तव्यम् । येन तु-अंशेन न विरुध्यते तेन-इष्टमेव सांख्ययोगस्मृत्योः सावकाशत्वम् ।तान्यपि तर्कोपपत्तिभ्यां तत्त्व-ज्ञानाय-उपकुर्वन्ति -इति चेत्-उपकुर्वन्तु नाम । तत्त्वज्ञानं तु वेदान्तवाक्येभ्य एव भवति (२-१--२-३)

1. By the refutation of the theory of Sankhya, it should be construed that the theory of Yoga has also been refuted, ..Their refutation centres around only the claim that liberation can be attained through Sankhya knowledge or the path of Yoga independently of the Vedas. For the Upanishads reject the claim that there can be anything apart from the Vedic knowledge of the Unity of the Self that can bring about liberation. ...But the followers of Samkhya and Yoga are dualists and they do not perceive the unity of the Self. Vedic knowledge and meditation are referred to by the words Sankhya and Yoga for these latter have an affinity of meaning to the former. Sankhya and Yoga have their application in so far as those features which are not antagonistic to the Vedas. If through inference and supporting reason they are conducive to the knowledge of the Reality, let them be so conducive, But the knowledge of the Reality springs from the Upanishadic texts alone....

३. वैशेषिकन्यायः

१. तत्रायं वैशेषिकाणाम्-अभ्युपगमः - कारणद्रव्यसमवायिनो गुणाः कार्यद्रव्ये समानजातीयं गुणान्तरम्-आरभन्ते, शुक्लेभ्यस्तन्तुभ्यः शुक्लस्य पटस्य प्रसवदर्शनात्-तद्विपर्यय-अदर्शनाच्च । तस्मात्-चेतनस्य ब्रह्मणो जगत्कारणत्वेऽभ्युपगम्यमाने कार्येऽपि जगति चैतन्यं समवेयात् । (२-२-२-११)

1. The postulation of Vaisesika is this: - The qualities inhering in the causal substance reproduce the same new qualities in the effect., as it is seen that

white cloth is born out of the white yarns and the contrary is not seen. Therefore, if the sentient Brahman is accepted as the cause of the world, then in the world, which is the effect, sentience will inhere in it.

२. एषा तेषां प्रक्रिया-परमाणवः किल कंचित्कालमनारब्धकार्या यथायोगं रूपादिमन्तः पारिमाण्डल्यपरिमाणाश्च तिष्ठन्ति । ते च पश्चात्-अदृष्टादिपुरःसराः संयोगसचिवाश्च सन्तो व्युण्कादिक्रमेण कृत्स्नं कार्यजातम्-आरभन्ते । कारणगुणाश्च कार्ये गुणान्तरम् । यदा द्वौ परमाणू व्युण्कमारभेते तदा परमाणुगता रूपादिगुणविशेषाः शुक्लादयो व्युण्के शुक्लादीन्-अपरान्-आरभन्ते । परमाणुगुणविशेषस्तु पारिमाण्डल्यं न व्युण्के पारिमाण्डल्यम्-अपरम्-आरभते, व्युण्कस्य परिमाणान्तरयोग-अभ्युपगमात् । अणुत्वह्रस्वत्वे हि व्युण्कवर्तिनी परिमाणे वर्णयन्ति । यदापि द्वे व्युण्के चतुरणुकम्-आरभेते तदापि समानं व्युण्कसमवायिनां शुक्लादीनाम्-आरम्भ-कत्वम् । अणुत्वह्रस्वत्वे तु व्युण्कसमवायिनी अपि नैव-आरभेते , चतुरणुकस्य महत्वदीर्घत्व-परिमाणयोग-अभ्युपगमात् । यदापि बहवः परमाणवो बहूनि वा व्युण्कानि व्युण्कसहितो वा परमाणुः कार्य-आरभते तदापि समानैषा योजना । (२-२-२-११)

2. This is their process. The ultimate atoms with colour and atomicity remain for sometime without producing an effect . They then with adrishta and aided by conjunction begin the entire effect starting from the dyads; Qualities in the cause produce new qualities in the effect; When two ultimate atoms produce a dyad , then the colour and qualities inhering in the ultimate atom like whiteness etc produce in the dyad other whiteness etc. But the special characteristic - the atomicity - is not produced in the dyad, for they postulate that a dyad comes to possess a new magnitude. They say that dyad is microscopic in size and short in length . When two dyads produce a tetrad (four atoms), then the whiteness etc. inhering in the dyad, produce other whiteness etc. in a similar way. But the microscopic size and short in length inhering in the dyad do not produce their counter-parts, as they postulate that tetrads have great magnitude and have length. The same line of argument ensues even if many atoms or many dyads or the atoms in combination with the dyads produce an effect.

३. स च वाद इत्थं समुत्तिष्ठते - पटादीनि हि लोके सावयवानि द्रव्याणि स्वानुगतैरेव संयोग-सचिवैः-तन्त्वादिभिः-द्रव्यैः आरभ्यमाणानि दृष्टानि । तत्सामान्येन यावत्किंचित्-सावयवं तत्सर्वं स्वानुगतैरेव संयोगसचिवैः-तैः-तैः-द्रव्यैः-आरब्धम्-इति गम्यते । स च-अयम्-अवयव-अवयवि-विभागो यतो निवर्तते सः-अपकर्षपर्यन्तगतः परमाणुः । सर्वं च-इदं जगत्-गिरि-

समुद्रदिकं सावयवं, सावयवत्वात्-च, आद्यन्तवत् । न-च-अकारणेन कार्येण भवितव्यम्-इति-
अतः परमाणवो जगतः कारणमिति कणभुगभिप्रायः । तानि-इमानि चत्वारि भूतानि भूमि-
उदक-तेजः-पवनाख्यानि सावयवानि-उपलभ्य चतुर्विधाः परमाणवः परिकल्प्यन्ते, तेषां च-
अपकर्षपर्यन्तगतत्वेन परतो विभाग-असंभवात्-विनश्यतां पृथिव्यादीनां परमाणुपर्यन्तो विभागो
भवति, स प्रलयकालः । ततः सर्गकाले च वायवीयेषु-अणुषु-अदृष्टापेक्षं कर्म-उत्पद्यते तत्कर्म
स्वाश्रयम्-अण्वन्तरेण संयुनक्ति ततो द्व्यणुकादि क्रमेण वायुरुत्पद्यते । एवम्-अग्निः-एवम्-आपः
एवं पृथिवी । एवमेव शरीरं सेन्द्रियमिति । एवं सर्वमिदं जगत्-अणुभ्यः संभवति । अणुगतेभ्यश्च
रूपादिभ्यो द्व्यणुकादिगतानि रूपादीनि संभवन्ति तन्तुपटन्यायेनेति काणादाः मन्यन्ते ।

3. That doctrine is like this, It is seen in the world that the cloth etc. which are possessed of parts are produced from yarns etc, which they inhere and are helped by conjunction. On this analogy, things that are composed of parts are produced from those things in which they inhere and are helped by conjunction. When this whole and part division ceases, it is the ultimate atom, the last of the process of cessation. This whole world-mountain-ocean etc is a composite thing, because it has the characteristic of compositeness, just like that which has a beginning and end. As an effect is not produced without a cause, minute atoms are the cause of the world - This is the opinion of Kanabhug. These four elements - earth-water-fire and air - are assumed to have four different minute atoms. When they reach the ultimate disintegration and since further division is not possible, they become ultimate atoms. This is the time of dissolution. Then in creation, some action depending on adrishta is produced and that action unites with another atom, Then in the process of dyads, air originates, Just like this, fire, water and earth. The same is with the body with its senses. Thus, the entire universe originates from atoms. From the colour etc. inherent in the atoms, the colour of the dyads etc. are produced as in the case of yarn and cloth. Kanadas (Vaiseshikas) think thus.

(the refutation of Vaiseshika theory)

४. तदेवं यथा परमाणोः परिमण्डलात्-सतः-अणु ह्रस्वं च द्व्यणुकं जायते महदीर्घं च त्र्यणुकादि
न परिमण्डलं, यथा वा द्व्यणुकात्-अणोः-ह्रस्वात्-च सतो महदीर्घं च त्र्यणुकं जायते न-अणु नो
ह्रस्वम्, एवं चेतनात्-ब्रह्मणः-अचेतनं जगत् जनिष्यत इति-अभ्युपगमे किं तव च्छिन्नम् ।....
तस्मात्-स्वभावादेव पारिमाण्डल्यादीनाम्-अनारम्भकत्वं, तथा चेतनाया अपि-इति द्रष्टव्यम् ।

4. Like this, even from the ultimate atoms, which are minute, arise dyads which are microscopic in size and have no length, and triads which have

both magnitude and length but not the minuteness, or from dyads which are minute and have no length arise the triads which have magnitude and length but not minuteness and absence of length. Similarly, if the insentient universe emerges out of intelligent Brahman, what do you lose? Therefore, by nature the atomicity (minuteness) does not reproduce itself: it is to be understood that such is the case with the sentient Brahman.

५. तत्रेदम्-अभिधीयते - विभागावस्थानां तावत्-अणूनां संयोगः कमपिक्षः-अभ्युपगन्तव्यः , कर्मवतां तन्त्वादीनां संयोगदर्शनात् । कर्मणश्च कार्यत्वात्-निमित्तं किमपि-अभ्युपगन्तव्यम् । अनभ्युपगमे निमित्त-अभावात्-न-अणुषु-आद्यं कर्म स्यात् । अभ्युपगमेऽपि यदि प्रयत्नः-अभिघातादिः-वा यथा-दृष्टं किमपि कर्मणो निमित्तम्-अभ्युपगम्येत, तस्य-असंभवात्-न-एव-अणुषु-आद्यं कर्म स्यात् । न हि तस्याम्-अवस्थायाम्-आत्मगुणः प्रयत्नः संभवति शरीर-अभावात् । शरीरप्रतिष्ठे हि मनसि-आत्मनः संयोगे सति-आत्मगुणः प्रयत्नो जायते । एतेन-अभिघातादि-अपि दृष्टं निमित्तं प्रत्याख्यातव्यम् । सर्गोत्तरकालं हि तत्सर्वं न-आद्यस्य कर्मणो निमित्तं संभवति । अथ-अदृष्टम्-आद्यस्य कर्मणो निमित्तम्-इति-उच्येत तत्पुनः-आत्मसमवायि वा स्यात्-अणुसमवायि वा । उभयथापि न-अदृष्ट-निमित्तम्-अणुषु कर्म-अवकल्पेत-अदृष्टस्य-अचेतनत्वात् । न हि-अचेतनं चेतनेन-अनधिष्ठितं स्वन्त्रं प्रवर्तते प्रवर्तयति वा-इति सांख्य-प्रक्रियायाम्-अभिहितम् । (२-२-३-१२-१७)

5. This is said here - It has to be admitted that the conjunction of the atoms existing in their isolation is dependent on action; since this is seen in the conjunction of yarns depending on action. It has to be admitted that some cause is assumed, since action is an effect. If this is not admitted, there can be no cause, and there will be no initial action. Even if this is admitted, and some cause is assumed for action like effort, impact, etc. as is common experience, this is not possible, and there will be no initial action in the atoms. For in that state, no effort which is a quality of the soul can happen, as there is no body, Effort which is of the quality of the atman springs when there is the conjunction of the mind and atman established in a body. By this also, the seen cause like effort etc. has to be rejected. For all these come after creation and hence cannot be the causes of the initial action. Again if it be said that the initial action in the atoms is due to adrishta, then it has to inhere in the atma or in the atoms. In either case, adrishta cannot be the action in atoms, since adrishta is insentient. It has been proved in the examination of Sankhya theory that an independent insentient being which is not dependent on an sentient being neither acts nor makes anything else act.

६. यथा-एव हि-अणुभ्याम्-अत्यन्तभिन्नं सद्-द्व्यणुकं समवायलक्षणेन संबन्धेन ताभ्यां संबध्यत एवं समवायोऽपि समवायिभ्योऽत्यन्तभिन्नः सन्-समवायलक्षणेन-अन्येन-एव संबन्धेन समवायिभिः संबध्येत-अत्यन्तभेदसाम्यात् । ततश्च तस्य तस्य-अन्योन्यः संबन्धः कल्पयितव्य इति-अनवस्था-एव प्रसज्येत । २-२-३-१३)

6. Just as the dyad, which is absolutely dissimilar from two atoms, becomes connected with them through the relationship of inherence, similarly inherence also which is absolutely dissimilar to the inhering things should be connected with the inhering things through a separate relationship of inherence, since similarity of absolute difference exists. Therefore, it follows that for successive relationships of inherence, other relationships of inherence have to be imagined; thus infinite regress results.

७. अपि च-अणवः प्रवृत्तिस्वभावा वा निवृत्तिस्वभावा वा-उभयस्वभावा वाऽनुभयस्वभावा वाऽभ्युप-गम्येरन् गत्यन्तराभावात् । चतुर्धापि न-उपपद्यते । ...नित्यमेव...प्रलय-अभावःसर्ग-अभावः...विरोधात्... अनित्यप्रवृत्तिप्रसङ्गात् । २-२-३-१४)

7. Atoms have to be accepted as naturally active, inactive, both active and inactive and neither active or inactive, as no other alternative is possible. All the four alternatives cannot fit.because they are eternal..there will be no dissolution,there will be no creation..... mutually contradictory.....and non-eternal activity will result.

८. सावयवानां द्रव्याणां-अवयवशो विभज्यमानानां यतः परो विभागो न संभवति ते चतुर्विधा रूपादि-मन्तः परमाणवः-चतुर्विधस्य रूपादिमतो भूतभौतिकस्य-आरम्भका नित्याः-च-इति यद्वैशेषिका अभ्युपगच्छन्ति स तेषाम्-अभ्युपगमो निरालम्बन एव । यतः रूपादिमत्वात्-परमाणूनाम्-अणुत्व-नित्यत्व-विपर्ययः प्रसज्येत । परमकारणापेक्षया स्थूलत्वम्-अनित्यत्वं च तेषाम्-अभिप्रेतविपरीतम्-आपद्येत-इति-अर्थः । (२-२-३-१५)

8. The Vaiseshikas assert that the ultimate atoms stand at the last limit of a process of breaking up of composite things till there can be no further division, that these atoms are of four kinds possessed of colour etc, that they are the constituents of the four elements and the modifications of the elements endowed with the qualities of colour etc. and they are eternal. This tenet of their is baseless. For by virtue of possessing colour etc., the atomicity and everlastingness of the atoms stand contradicted; that is to say the atoms

become grosser and less eternal than the ultimate cause, a position that is opposite of what the atomists intend.

९. गन्धरसरूपस्पर्शगुणा स्थूला पृथिवी, रूपरसस्पर्शगुणाः सूक्ष्मा आपः, रूपस्पर्शगुणं सूक्ष्मतरं तेजः, स्पर्शगुणः सूक्ष्मतमो वायुः-इति-एवम्-एतानि चत्वारिभूतानि-उपचित-अपचित-गुणानि स्थूल-सूक्ष्म-सूक्ष्मतर-सूक्ष्मतम-तारतम्य-उपेतानि च लोके लक्ष्यन्ते । तद्वत्-परमाणवः-अपि-उपचित-अपचित-गुणाः कल्प्येरन्-न वा । उभयथापि च दोष-अनुषङ्गः-अपरिहार्य-एव स्यात् । कल्प्यमाने..... अपरमाणुत्वप्रसङ्गः । अकल्प्यमाने.....तेजसि स्पर्शस्य-उपलब्धिः न स्यात् । (२-२-३-१६)

9. Earth is gross, with qualities of smell, taste, colour and touch; water is subtle with qualities of colour, taste and touch; fire is subtler with qualities of colour and touch; air is subtlest with quality of touch - this is how it is seen in the world. - four elements have greater or less number of qualities and with differences of the characteristics of gross, subtle, subtler and subtlest. Are the ultimate atoms considered likewise with greater or lesser qualities or not? In both the cases, the defects cannot be explained. If they are likewise.....non-atomicity will result.....if they are not,in fire, touch will not be present etc.

१०. प्रधानकारणवादो वेदविद्विरपि कैश्चिन्मन्वादिभिः सत्कार्यत्वादि-अंश-उपजीवन-अभि-प्रायेण-उपनिबद्धः । अयं तु परमाणुकारणवादो न कैश्चिदपि शिष्टैः केनचित्-अपि-अंशेन परिगृहीतः-इति-अत्यन्तमेव-अनादरणीयो वेदवादिभिः । (२-२-३-१७)

10. The theory of Pradhana as the cause has been partially accepted even by the Vedic scholars like Manu with the view that it is helpful in some aspects as Satkarya vada etc. But this atomic theory is not accepted by any worthy person in any aspect. Therefore, this should not be taken in any aspect by the followers of Veda.

११. अपि च वैशेषिकाः-तन्त्रार्थभूतान्-षट्पदार्थान्-द्रव्य-गुण-कर्म-सामान्य-विशेष-समवाय-आख्यान-अत्यन्तभिन्नान्-भिन्नलक्षणान्-अभ्युपगच्छन्ति । यथा मनुष्यः-अश्वः शश इति । तथात्वं-च अभ्युपगम्य तद्विरुद्धं द्रव्याधीनत्वं शेषाणाम्-अभ्युपगच्छन्ति । तन्नोपपद्यते । न च वैशेषिकैः कल्पितेभ्यः षड्भ्यः पदार्थेभ्यः अन्ये अधिकाः शतं सहस्रं वा अर्थाः न कल्पयित्वा इति निवारको हेतुः अस्ति । (२-२-३-१७)

11. Moreover, Vaiseshikas admit as the subject matter of their scriptures, six categories - viz, substance, quality, action, class, distinction and inherence which differ from one another like, man, horse, hare. Having defined them to be so, they admit contrary to their own theory, that on substance alone the other categories are dependent. But this is not tenable..... here is no such overriding reason that apart from six categories imagined by the Vaiseshikas, other categories greater in number - say a hundred or thousand - are not to be imagined.

१२. तदेवम्-असारतर-तर्क-संदृढत्वात्-ईश्वरकारण-श्रुतिविरुद्धत्वात्-श्रुतिप्रवणैश्च शिष्टैः-मन्वादिभिः अपरिगृहीतत्वात्-अत्यन्तम्-एव-अनपेक्षा-अस्मिन् परमाणुकारणवादे कार्या श्रेयोर्धिभिः-इति वाक्यशेषः । (२-२-४-१७)

12. Since this doctrine of atoms is based on the poorest logic, it is contradictory to the Sruti with God as the cause, and it is not accepted by worthy persons like Manu etc, who abide by the Vedas, the atom-cause theory has to be ignored by persons wishing highest good,

४. बौद्धः (सौत्रान्तिक-वैभाषिकौ)

१. वैशेषिकराद्धान्तो दुर्युक्तियोगात्-वेदविरोधात्-शिष्ट-अपरिग्रहाच्च न अपेक्षितव्यः-इति-उक्तम् । सः-अर्धवैनाशिकः-इति वैनाशिकसाम्यात्-सर्ववैनाशिकराद्धान्तो नतराम्-अपेक्षितव्य इति-इदम्-इदानीम्-उपपादयामः। स च बहुप्रकारकः प्रतिपत्तिभेदात्-विनेयभेदात्-वा । तत्रैते त्रयो वादिनो भवन्ति--केचित्-सर्वास्तित्वादिनः, केचित्-विज्ञानास्तित्वमात्रवादिनः, अन्ये पुनः सर्वशून्यत्ववादिनः इति । तत्र ये सर्वास्तित्ववादिनो बाह्यम्-आन्तरं च वस्तु-अभ्युप-गच्छन्ति भूतं भौतिकं च , चित्तं चैतं च , तान्-तावत्-प्रतिब्रूमः। तत्र भूतं पृथिवीधात्वादयः। भौतिकं रूपादयः-चक्षुरादयः-च । चतुष्टये च पृथिव्यादिपरमाणवः खर-स्नेह-उष्ण-ईरण-स्वभावाः-ते पृथिव्यादिभावेन संहन्यन्त इति मन्यन्ते । तथा रूप-विज्ञान-वेदना-संज्ञा-संस्कार-संज्ञकाः पञ्चस्कन्धाः । तेऽपि-अध्यात्मं सर्वव्यवहार-आस्पदभावेन संहन्यन्त इति मन्यन्ते ।

1. It has been said that the doctrine of Vaiseshika is not to be relied upon since it is built on wrong logic, it is contrary to Vedas and is not accepted by worthy people. He is a half-nihilist having an affinity with nihilism. It is now explained that the full-nihilists are not to be relied upon all the more. They are of various kinds, depending upon the differences in the doctrine or of the

persons who are taught. Among them there are three schools - i) Sarvastitvadins (Soutrantikas and Vaibhashikas). ii) Vijnavadins (Yogacharas) and iii) Sarvasunyavadins (Madyamikas) The Sarvastit-vavadins, accept both external and internal things. External are the elements and elementals. Internal are the citta and caittas. Elements are earth etc. Elementals are colour etc. and organs of sight etc. The four kinds of ultimate atoms of earth etc., have the characteristics of solidity, fluidity, heat and motion and get massed together in the form of earth . Similarly, there are five skandhas (groups), like, i) colour, ii) the idea of "I", (iii) feelings, iv) conceptual knowledge, and v) attitude. They also combine to form the basis of internal dealings.

२. यद्यपि भोक्ता प्रशासिता वा कश्चिच्चेतनः संहन्ता स्थिरः-न-अभ्युपगम्यते, तथापि-अविद्या-दीनाम्-इतरेतरकारणत्वात्-उपपद्यते लोकयात्रा । तस्यां च-उपपद्यमानायां न किञ्चित्-अपरम्-अपेक्षितव्यमस्ति ।तदेवम्-अविद्यादिकलापे परस्परनिमित्तनैमित्तिकभावेन घटीयन्त्रवत्-अनिशम्-आवर्तमाने-अर्थाक्षिप्त उपपन्नः संघात इति । (२-२-४-१९)

2. Although no sentient permanent experiencer or ruler is accepted, the world ly transaction is possible because of mutual causes due to nescience. When this is accepted, nothing else is required. Thus the combination of things is possible by the mutual cause and effect revolving like a wheel always.

३. अपि च वैनाशिकाः कल्पयन्ति बुद्धिबोध्यं त्रयात्-अन्यत्-संस्कृतं क्षणिकं-च-इति । तदपि च त्रयं प्रतिसंख्या-अप्रतिसंख्यानिरोधौ-आकाशं च-इति-आचक्षते । त्रयमपि-च-एतत्-अवस्तु-अभावमात्रं निरुपाख्यम्-इति मन्यन्ते , बुद्धिपूर्वकः किल विनाशो भावानां प्रतिसंख्यानिरोधो नाम भाष्यते, तद्विपरीतोऽप्रतिसंख्यानिरोधः, आवरण-अभावमात्रम्-आकाशम्-इति । (२-२-४-२२)

3. Moreover, the nihilists say that whatever becomes an object of knowledge and is different from the three categories, has an origination and is momentary. As for the three, they say they are - pratisamkhya-nirodha (artificial annihilation), aprati-samkhya-nirodha (opposite of pratisamkhya nirodhanatural annihilation) and akasa is the mere absence of any obstruction.

(The above three are the view points of realist school of Buddhism--Soutrantika and Vaibhashika. This is being refuted.)

४. तत्र-इदम्-अभिधीयते । योऽयमुभयहेतुक उभयप्रकारः समुदायः परेषाम्-अभिप्रेतः-अणु-हेतुकश्च भूतभौतिकसंहतिरूपः स्कन्धहेतुश्च पञ्चस्कन्धीरूपः तस्मिन्-उभयहेतुकेऽपि समुदा-

येऽभिप्रेयमाणे तत्-अप्राप्तिःस्यात्-समुदाय-अप्राप्तिः । समुदायभाव-अनुपपत्तिः-इति-अर्थः । कुतः? समुदायिनाम्-अचेतनत्वात् । चित्ताभिज्वलनस्य च समुदायसिद्धि-अधीनत्वात् । अन्यस्य च कस्यचित्-चेतनस्य भोक्तुः प्रशासितुः-वा स्थिरस्य संहन्तुः-अनभ्युपगमात् निरपेक्ष-प्रवृत्ति-अभ्युपगमे च प्रवृत्ति-अनुपरमप्रसङ्गात् । आशयस्य-अपि-अन्यत्व-अनन्यत्वाभ्याम्-अनिरूप्यत्वात् । क्षणिकत्व-अभ्युपगमाच्च निर्व्यापारत्वात्-प्रवृत्ति-अनुपपत्तेः । तस्मात्-समुदाय-अनुपपत्तिः । समुदाय-अनुपपत्तौ च तदाश्रया लोकयात्रा लुप्येत ।

4. This is being said here. The combination will not emerge.(is not possible) from the two types of combination which are postulated by Buddhists - a combination of the elements and the elementals arising from the atoms or a combination of the five groups of things arising from those groups. Why? Because the components of the combination are insentient and consciousness can flash only if a combination of things is already there, Since no other steady sentient, which is experiencer or a ruler is accepted, and activity is accepted independent of any agent, it will result in the non-stopping activity. Also, the currents of consciousness cannot be determined to be different or non-different, and as momentariness has been accepted, no activity is possible. Therefore, combination is not possible. When combination is not possible, the mundane transactions will be nullified.

५. भवेत्-उपपन्नः संघातो यदि संघातस्य किञ्चिन्निमित्तमवगम्येत । न तु-अवगम्यते । यतः इतरे-तरप्रत्ययत्वेऽपि-अविद्यादीनां पूर्वपूर्वम्-उत्तरोत्तरस्य-उत्पत्तिमात्रनिमित्तं भवत्-भवेत् । न तु संघातोत्पत्तेः किञ्चिन्निमित्तं संभवति । ...तस्मात्-इतरेतर-उत्पत्तिमात्रनिमित्तत्वम्-अविद्यादीनां यदि भवेत् भवतु नाम न तु संघातः सिद्ध्येत् । भोक्तृ-अभावात्-इति-अभिप्रायः । (२-२-४-१९)

5. A combination may be if any cause for the combination can be ascertained; but it cannot be ascertained; For although nescience can be the cause for one another, the earlier ones will merely give rise to the later ones.....So even if nescience etc. be the sources of the emergence of one another, let them be so; still no combination will be achieved thereby, for there is none to experience. That is the opinion.

६. उक्तमेतत्-अविद्यादीनाम्-उत्पत्तिमात्रनिमित्तत्वात्-न संघातसिद्धिः-अस्ति-इति । तदपि तु-उत्पत्तिमात्रनिमित्तत्वं न संभवति-इति-इदम्-इदानीम्-उपपाद्यते । क्षणभङ्गवादिनः-अयम्-अभ्युपगमः-उत्तरस्मिन्क्षण उत्पद्यमाने पूर्वः क्षणः-निरुध्यत इति । न च-एवम्-अभ्युपगच्छता

पूर्वोत्तरयोः क्षणयोः-हेतुफलभावः शक्यते संपादयितुम्। निरुध्यमानस्य निरुद्धस्य वा पूर्वक्षणस्य-
अभावग्रस्तत्वात्-उत्तरक्षणहेतुत्व-अनुपपत्तेः। (२-२-४-२१)

6. It has been said that since nescience etc. are merely the causes for the origin of one another, the formation of an combination cannot be achieved. Now the compatibility of even this assumption of being the cause of origin is not tenable. This is being proved. This is the postulate of those who argue by momentariness. With the emergence of the entity of the succeeding moment, the entity of the earlier moment is obliterated. By such a postulation it is not possible to establish a cause and effect relationship between the preceding and succeeding entities. It is incompatible for the succeeding moment to have its cause the preceding moment which is either already obliterated or is being obliterated because it is non-existent.

७. अथ-असत्येव हेतौ फलोत्पत्तिं ब्रूयात्, ततः प्रतिज्ञा-उपरोधः स्यात्। चतुर्विधान्-हेतून्-
प्रतीत्य चित्तचैत्ता उत्पद्यन्त इतीयं प्रतिज्ञा हीयेत। निर्हेतुकायां च-उत्पत्तौ-अप्रतिबन्धात्-सर्वं
सर्वत्र-उत्पद्येत (२-२-४-२१)

7. If then you say that effect is produced without a cause, their own postulation will be nullified. viz, the perception of colour etc. and happiness etc. as a result of acquiring four kinds of causes. And if origination is without a cause, then anything may originate anywhere as there is no hindrance.

८. प्रतिसंख्या-अप्रतिसंख्या-निरोधयोः-अप्राप्तिः। असम्भवः इत्यर्थः। कस्मात्। अविच्छे-
दात्।न तावत्संतानगोचरौ सम्भवतः....नापि भावगोचरो सम्भवतः....तस्मात्-परपरि-
कल्पितस्य निरोधद्वयस्य-अनुपपत्तिः। (२-२-४-२२)

8. There is no possibility for both artificial and natural annihilation. ...How? Because there can be no cessation.....They cannot relate to the chain..... it cannot also relate to the individuals,.....Therefore, there is no possibility for both the annihilations postulated.

९. यच्च तेषाम्-एव-अभिप्रेतं निरोधद्वयम्-आकाशं च निरुपाख्यमिति.....आकाशे च-
अयुक्तो निरुपाख्यत्व-अभ्युपगमः। प्रतिसंख्याऽप्रतिसंख्यानिरोधयोः-इव वस्तुत्वप्रतिपत्तेः-
अविशेषात्। आगमप्रामाण्यात्-तावत् 'आत्मन आकाशः संभूतः'(तै.२-१) इत्यादिश्रुतिभ्यः
आकाशस्य च वस्तुत्व-प्रसिद्धिः। (२-२-४-२४)

9. As for their view that the two kinds of destruction and akasa have no reality.....It is illogical to say that akasa is a non-entity., it is not different from the artificial and natural destructions as an entity. Vedic authority (Tai.2-1) "From the Atman, Akasa was born" and others, it is known that akasa is a substance.

१०. अपि च वैनाशिकः सर्वस्य वस्तुनः क्षणिकताम्-अभ्युपयन्-उपलब्धुरपि क्षणिकताम्-अभ्युपेयात् । न च सा संभवति । अनुस्मृतेः अनुभवम्-उपलब्धिम्-अनूपद्यमानं स्मरणमेव-अनुस्मृतिः । सा च उपलब्ध्येकर्तृका सती संभवति । ...तत्रैवं सति-एकस्य दर्शनस्मरणलक्षण-क्षणद्वयसंबन्धे क्षणिकत्व-अभ्युपगम-हानिः-अपरिहार्या वैनाशिकस्य स्यात् । (२-२-४-२५)

10. Moreover, when the Nihilist asserts all things to be momentary, he will have to assert the perceiver also to be momentary. That will not be possible. Remembrance means recalling to mind something after its experience. and that can happen only when the agent of perception and memory is the same.....When this is so, and one and the same person is present during the two moments of experience and remembrance, then the momentariness theory cannot be sustained by the nihilist.

११. इतश्च-अनुपपन्नो वैनाशिकसमयः, यतः स्थिरम्-अनुयायिकारणम्-अनभ्युपगच्छताम्-अभावात्-भावोत्पत्तिः-इति एतत्-आपद्यते ।न अभावात्-भावः उत्पद्यते । तस्मात्-असद्भ्यः शशविषाणादिभ्यः-सत्-उत्पत्ति-अदर्शनात्-सद्भ्यश्च सुवर्णादिभ्यः सत्-उत्पत्ति-दर्शनात्-अनुपपन्नोऽयम्-अभावात्-भाव-उत्पत्ति-अभ्युपगमः । (२-२-४-२६)

11. The nihilist theory is untenable for the additional reason that, by not accepting a lasting and persisting cause, it amounts to saying that something comes out of nothing.Therefore, since it is not seen that origination comes from absolute non-entities like hare's horn etc. and it is seen that origination comes from existing things like gold etc. , the assertion that something comes out of nothing is not tenable.

१२. यदि च-अभावात्-भावोत्पत्तिः-अभ्युपगम्येत, एवं-सति-उदासीनानाम्-अनीहमानानां-अपि जनानाम्-अभिमतसिद्धिः स्यात् । अभावस्य सुलभत्वात् । (२-२-४-२७)

12. If it is accepted that something can come out of nothing, then people who do not make any effort and keeping quiet can get their desired results. Because doing nothing is easy.

५. बौद्धः- योगाचारः

१. एवं बाह्यार्थवादमाश्रित्य समुदायाप्रास्यादिषु दूषणेषु उद्भावितेषु विज्ञानवादी बौद्ध इदानीं प्रत्यवतिष्ठते । केषांचित्किल विनेयानां बाह्ये वस्तुनि-अभिनिवेशम्-आलक्ष्य तदनुरोधेन बाह्यार्थवादप्रक्रियेयं विरचिता । न-असौ-सुगत-अभिप्रायः । तस्य तु विज्ञानैकस्कन्धवादः एव-अभिप्रेतः । तस्मिन्च विज्ञानवादे बुद्ध्यारूढेन रूपेण-अन्तस्थ एव प्रमाणप्रमेयफलव्यवहारः सर्व उपपद्यते । सत्यपि बाह्येऽर्थे बुद्ध्यारोहमन्तरेण प्रमाणादिव्यवहार-अनवतारात् । (२-२-५-२८)

1. Thus, when the defects of the impossibility of combination based on the external things were pointed out, now the Vijnanavadi Buddhist stands. Seeing that some of the students who have attachment to the external things, the theory of the existence of external things was taught This is not the view of Buddha. His view is only of group-consciousness alone. In that Vijnanavada, the dealings of the means and objects of knowledge are possible internally only by the colour superimposed on consciousness. Although external things may exist, means of knowledge etc dealings are not possible without the superimposition on consciousness.

२. कथं पुनः-अवगम्यते-अन्तस्थ एव-अयं सर्वव्यवहारो न विज्ञानव्यतिरिक्तो बाह्योऽर्थो अस्ति-इति । तत्-असंभवात्-इति-आह ।स्वप्नादिवत्-च-इदं-द्रष्टव्यम् । यथाहि स्वप्नायामरीच्युदक-गन्धर्वनगरादिप्रत्ययाः विना-एव बाह्येन-अर्थेन ग्राह्यग्राहकाकारा भवन्ति, एवं जागरितगोचरा अपि स्तम्भादिप्रत्ययाः भवितुम्-अर्हन्ति-इति-अवगम्यते ।..... अन्तरेण तु वासनाम्-अर्थनिमित्तस्य ज्ञानवैचित्र्यस्य मया-अनभ्युपगम्यमानत्वात् । तस्मात्-अपि अभावो बाह्यार्थस्य-इति (२-२-५-२८)

2. How again it is known that there are no external things apart from the subjective cognition and all these transactions are only internal? Because it is not possible.This is also to be seen like a dream. Just like in a dream, the magic, mirage water, phantom city in the sky become perceptions without the external things, similarly, it is known that the perceptions of a pillar etc. in the waking state are possible. ...It is not admitted by me that even without such mental impression, knowledge can have a variety in conformity with external objects. Hence also, external objects do not exist.

(Refutation of Yogachara school)

३. न खलु-अभावः बाह्यस्य-अर्थस्य-अध्यवसातुं शक्यते । कस्मात् ? उपलब्धेः । उपलभ्यते हि प्रति-प्रत्ययं बाह्योऽर्थःस्तम्भः कुड्यं घटः पट इति । न-च-उपलभ्यमानस्य-एव-अभावो भवितुम्-अर्हति । (२-२-५-२८)

3. It cannot be asserted that external things do not exist Why? Because they are perceived. Things like a pillar, a wall, a pot, a cloth etc are perceived with every act of cognition. It is not possible for perceived things to be non-existent,

४. न स्वप्नादिप्रत्ययवत्-जाग्रत्प्रत्ययाः भवितुम्-अर्हन्ति । कस्मात्? वैधर्म्यात् । वैधर्म्यं हि भवति स्वप्नजागरितयोः । किं पुनर्वैधर्म्यम्? बाध-अबाधौ-इति ब्रूमः । बाध्यते हि स्वप्न-उपलब्धं वस्तु प्रतिबुद्धस्य मिथ्या मया-उपलब्धः.....नैव जागरित-उपलब्धं वस्तु स्तम्भादिकं कस्याचित्-अपि-अवस्थायां बाध्यते । (२-२-५-२९)

4. The perceptions of the waking state cannot be similar to those in the dream state. Why? Because of different characteristics. There are differences in characteristics between the dream and waking states. What are the difference in characteristics? We say it is sublation and non-sublation. When one is awake, the object seen in a dream is sublated "falsely perceived by me ..." Like this the object like a pillar etc perceived in a waking state is not sublated at any time.

५. यदप्युक्तं विनाप्यर्थेन ज्ञानवैचित्र्यं वासनावैचित्र्यादेव-अवकल्प्यत इति । तत्प्रतिवक्तव्यम् । अत्र-उच्यते । न भावो वासनानाम्-उपपद्येत त्वत्पक्षे-अनुपलब्धेः-बाह्यानाम्-अर्थानाम् । अर्थोपलब्धिनिमित्ता हि प्रत्यर्थं नानारूपा वासना भवन्ति । अनुपलभ्यमानेषु तु-अर्थेषु किञ्चि-मित्ता-विचित्रा- वासना भवेयुः । (२-२-५-३०)

5. What was said that without the objects the diversity of experience can be explained by the diversity in tendencies is to be refuted. It is said here. There is no existence for tendencies in your view as external objects are not perceived. It is precisely owing to the perception of objects that a variety of tendencies can arise. How can a variety of tendencies arise when objects are not perceived?

६. यदप्यालयविज्ञानं नाम वासनाश्रयत्वेन परिकल्पितं तदपि क्षणिकत्व-अभ्युपगमात्-अन-वस्थितस्वरूपं सत्प्रवृत्तिविज्ञानवत्-न वासनानाम्-अधिकरणं भवितुम्-अर्हति । न हि कालत्र-यसंबन्धिनि-एकस्मिन्-अन्वयिनि-असति, कूटस्थे वा सर्वार्थदर्शिनि देशकाल-निमित्तापेक्ष-वासनाधान-स्मृतिप्रतिसंधानादि-व्यवहारः संभवति । (२-२-५-३१)

6. The ego-consciousness that is assumed to be the abode of tendencies is not also possible as momentariness has been accepted and it has no stable form. That cannot be the abode of the tendencies like the sense perception. When there is nothing which runs through connecting all the three periods of time, or some unchanging witness, the worldly transactions involving remembrance, recognition etc., contingent on past tendencies dependent on place .time. and causation etc are not possible.

६. माध्यमिकः

१. एवम्-एतौ-द्वावपि-वैनाशिकपक्षौ निराकृतौ बाह्यार्थवादिपक्षो विज्ञानवादिपक्षश्च । शून्य-वादिपक्षस्तु सर्वप्रमाणविप्रतिषिद्ध इति तत्-निराकरणाय न-आदरः क्रियते । न हि-अयं सर्व-प्रमाणप्रसिद्धो लोकव्यवहारः-अन्यत्त्वम्-अनधिगम्य शक्यते-अपह्नोतुम्-अपवाद-अभावे उत्सर्ग प्रसिद्धेः । (२-२-५-३२)

1. Thus both the postulates of Buddhists - those who believe in external things and those in consciousness. No effort is made to refute the absolute nihilist school since it is opposed to all means of valid knowledge. The worldly transaction conforming to all means of knowledge cannot be denied as long as a different order of reality is realised, for with no exceptions, the general rule prevails.

२. किं बहुना । सर्वप्रकारेण यथायथा वैनाशिकसमयः उपपत्तिमत्वाय परीक्ष्यते तथा तथा सिकताकूपवत्-विदीर्यत-एव । न कांचित्-अपि-अत्र-उपपत्तिं पश्यामः । अतः-च-अनुपपन्नो वैनाशिकतन्त्रव्यवहारः ।सर्वथा-अपि-अनादरणीयः-अयं सुगतसमयः श्रेयस्कामैः-इति-अभिप्रायः । (२-२-५-३२)

2. No use of elaboration. From every point of view, when the Buddhist school is examined for its justification, it breaks down like a sand of well. We do not see in this any justification. Therefore the nihilist school is unjustifiable. It should not be followed by those who seek the highest goal at any time.

७. जैनः

१. विवसनसमय इदानीं निरस्यते । सप्त च-एषां पदार्थाः संमता जीव-अजीव-आस्रव-संवर-निर्जर-बन्ध-मोक्षा नाम । संक्षेपस्तु द्वावेव पदार्थौ जीव-अजीवाख्यौ । यथायोगं तयोरेव-इतरा-न्तर्भावात्-इति मन्यन्ते । तयोः-इमम्-अपरं-प्रपञ्चम्-आचक्षते पञ्चास्तिकाया नाम- जीवास्ति-कायः, पुद्गलास्तिकायः, धर्मास्तिकायः, अधर्मास्तिकायः, आकाशास्तिकायः-च च इति । सर्वेषाम्-अपि-एषाम्-अवान्तर-प्रभेदान्-बहुविधान्-स्वसमयपरिकल्पितान्-वर्णयन्ति । सर्वत्र च-इमं सप्तभङ्गीनयं नाम न्यायम्-अवतारयन्ति । (१) स्यादस्ति,(२) स्यान्नास्ति,(३) स्या-दस्ति च नास्ति च ,(४) स्यादवक्तव्यः,(५) स्यादस्ति च-अवक्तव्यश्च,(६) स्यान्नास्ति च-अवक्तव्यश्च, (७) स्यादस्ति च नास्ति च-अवक्तव्यश्च-इति । एवम्-एव-एकत्व-नित्य-त्वादिषु-अपि-इमं सप्तभङ्गीनयं योजयन्ति । (२-२-६-३३)

1. The postulate of Jainas is being refuted. Theirs are seven substances. i) soul ii) non-soul iii) attraction iv) control v) austerities vi) bondage and vii) liberation. In brief, they have two substances, soul and non-soul. They think that others get included in these two accordingly. They also think of these two substances in another way - called astikayas five in number. - soul, body, merit, demerit, and space. They describe many subsidiary divisions of each one of these according to the assumptions of their own doctrine. And in all places, they apply this logic of what they call as seven facets. i) may be it exists ii) may be it does not exist iii) may be it exists or may be it does not exist iv) may be it is indescribable v) may be it exists and is indescribable vi) may be it does not exist and is describable vii) may be it exists, may be it does not exist and is indescribable. Thus they apply this logic with seven facets (saptabhangi-naya) to unity and permanence as well.

(Refutation of Jaina theory)

२. न-अयम्-अभ्युपगमः-युक्तः इति । कुतः । एकस्मिन्-असंभवात् । न हि एकस्मिन्-धर्मिणि युगपत्-सत्-असत्त्वादि-विरुद्धधर्मसमावेशः संभवति शीतोष्णवत् । य एते सप्त पदार्था निर्धारिता एतावन्त एवम्-रूपाश्चेति ते तथैव वा स्युः नैव वा तथा स्युः । इतरथा हि तथा वा स्युः-अतथा वा-इति-अनिर्धारितरूपं ज्ञानं संशयज्ञानवत्-अप्रमाणमेव स्यात् । (२-२-६-३३)

2. This assumption is not justifiable. Why? Because of its impossibility in one and the same thing. It is not possible for such contradictory characteristics as existence and non-existence etc, to be associated simultaneously with the

same thing., like cold and heat. These seven categories that are definitely ascertained to be so many in number and such in character, must either be just as they are described or they must not: Otherwise, the resulting knowledge of such an indefinite nature, which may be either as it is described or may not be so, will certainly be unauthoritative like doubts.

३. यथा-एकस्मिन्-धर्मिणि विरुद्धधर्म-असंभवो दोषः स्यात्-वादे प्रसक्तः एवम्-आत्मनोऽपि जीवस्य-अकात्स्न्यम्-अपरो दोषः प्रसज्येत । कथम्? शरीरपरिमाणो हि जीवः इति आर्हता मन्यन्ते । शरीर-परिमाणतायां च सत्याम्-अकृत्स्नः-असर्वगतः परिच्छिन्नः आत्मा-इत्यतः-घटादिवत्-अनित्यत्वम्-आत्मनः प्रसज्येत । (२-२-६-३४)

3. Just as the defect of the impossibility of the contradictory characteristics in the substratum arises, also there arises the defect of the embodied soul becoming limited (or of a medium dimension). How? The Jains think that the soul has the dimension of the body. When the soul has the dimension of the body, then it becomes of medium dimension, non-omnipresent and limited wherefore it will result in the soul's impermanence.

४. न च पर्यायेण-अपि-अवयव-उपगम-अपगमाभ्याम्-एतत्-देहपरिमाणत्वम् जीवस्य-अवि-रोधेन-उपपादयितुं शक्यते । कुतः? विकारादिदोषप्रसङ्गात् । अवयव-उपगम-अपगमाभ्यां हि-अनिशम्-आपूर्यमाणस्य-अपक्षीयमाणस्य च जीवस्य विक्रियावत्त्वं तावत्-अपरिहार्यम्, विक्रियावत्त्वे च चर्मादिवत्-अनित्यत्वं प्रसज्येत । ततश्च बन्धमोक्ष-अभ्युपगमो बाध्येत कर्माष्टकपरिवेष्टितस्य जीवस्यालाबुवत्-संसारसागरे निमग्नस्य बन्धनोच्छेदात्-ऊर्ध्वगतित्वं भवति-इति । (२-२-६-३५)

4. It is not possible to justify without contradiction the size of the body for the soul even by assuming the increase or decrease of parts. Why? Then, the defect of mutability will result. Mutability will become unexplainable, when the soul increases or decreases by the accession and depletion of the parts. When it is mutable like leather etc., impermanence will result. Then, assumption of bondage and liberation will get affected - which is that the soul surrounded by eight kinds of karmas, remains sunk in the sea of this samsara ;like a bottle gourd and it floats upwards when that bond is snapped.

५. अपि च अन्त्यस्य मोक्षावस्थाभाविनः-जीवपरिमाणस्य नित्यत्वम्-इष्यते जैनैः । तद्वत्-पूर्वयोः-अपि-आद्यमध्यमयोः-जीवपरिमाणयोः-नित्यत्वप्रसङ्गात्-अविशेषप्रसङ्गः स्यात् । एक-

शरीरपरिमाणता-एव स्यात्-न-उपचित-अपचित-शरीरान्तरप्राप्तिः । अथवा अन्त्यस्य जीवपरि-
माणस्य-अवस्थितत्वात्-पूर्वयोः-अपि-अवस्थयोः-अवस्थितपरिमाण एव जीवः स्यात्, ततश्च
-अविशेषेण सर्वदा-एव-अणुः-महान्-वा जीवः-अभ्युपगन्तव्यः-न शरीरपरिमाणः । अतश्च
सौगतवत्-आर्हतमपि मतम्-असंगतम्-इति-उपेक्षितव्यम् । (२-२-६-३६)

5. Besides, the Jainas hold that the ultimate size attained by a soul on the eve of liberation becomes permanent. Similarly, the earlier initial and intervening size of the soul can also be permanent and there will be no difference. Thus the soul will have the size of one single body only and it will not acquire any other inflated or deflated body. Or the explanation is: Since the ultimate size of the soul is permanent, its sizes in the earlier stages also must be the same. Therefore, as there is no difference the soul has to be admitted to be atomic or big at all times and not of the size of the body. Then, the postulate of the Jainas also like Buddhists is illogical and should be ignored.

८. ईश्वर निमित्तकारण वादः

१. माहेश्वराः-तु मन्यन्ते कार्य-कारण-योग-विधि-दुःखान्ताः पञ्च पदार्थाः पशुपतिना-ईश्वरेण
पशुपाशविमोक्षणाय-उपदिष्टाः । पशुपतिः-ईश्वरः-निमित्तकारणमिति वर्णयन्ति । (२-२-७-३७)

1. The Maheswaras (Saivas) however think that the five categories - effect, cause, union, observances and the end of sorrow have been taught by the Lord Siva for the removal of bondage of the creatures. Pasupati is the Lord and is the efficient cause.

(Refutation)

२. पत्युः-ईश्वरस्य प्रधानपुरुषयोः-अधिष्ठातृत्वेन जगत्कारणत्वं न-उपपद्यते । कस्मात्?
असामञ्जस्यात् । किं पुनः-असामञ्जस्यम् । हीनमध्यमोत्तमभावेन हि प्राणिभेदान्विदधतः
ईश्वरस्य रागद्वेषादिदोषप्रसक्तेः-अस्मदादिवत्-अनीश्वरत्वं प्रसज्येत । (२-२-७-३७)

2. For the Lord, there can be no causality for the world by being the Lord of the nature and souls. Why? Because of incongruity. What is incongruity? Non-lordship will result for the Lord like us as the defects of like and dislike will have to be attributed to him., since his creations are of different grades, inferior, mediocre and superior.

३. न हि प्रधानपुरुषव्यतिरिक्त ईश्वरोऽन्तरेण संबन्धं प्रधानपुरुषयोः-ईशिता । न तावत्-संयोग-लक्षणः संबन्धः संभवति, प्रधानपुरुषेश्वराणां सर्वगतत्वात्-निरवयवत्वाच्च । नापि समवायलक्षणः संबन्धः, आश्रय-आश्रयिभाव-अनिरूपणात् । न-अपि-अन्यः कश्चित्-कार्यगम्यः संबन्धः शक्यते कल्पयितुं कार्यकारणभावस्य-एव-अद्यापि-असिद्धत्वात् । (२-२-७-३८)

3. God who is different from nature and soul cannot become the ruler without some relationship. But the relation of conjunction is not possible, since God, Nature and souls are all omnipresent and partless. Nor can be the relationship of inherence, because it has not been proved which is the base and which is that is based. Nor can any other relationship be inferred from the presence of the effect, since that very causal relationship has yet to be established.

४. ब्रह्मवादिनः कथम्-इति-चेत्? । न । तस्य तादात्म्य-लक्षण-संबन्ध-उपपत्तेः । अपि च आगमबलेन ब्रह्मवादी कारणादिस्वरूपं निरूपयति-इति.....अयम्-अस्ति-अतिशयः ।एवम्-अन्यासु-अपि वेदबाह्यासु-ईश्वरकल्पनासु यथासंभवम्-असामञ्जस्यं योजयितव्यम् । (२-२-७-३८)

4. How is this for the Brahma-vadin? There is no difficulty. Because an indescribable mutual identity relationship is sustainable. Moreover, the Brahma-vadin ascertains the cause etc. from the strength of the Veda.....Here lies the excellence.....Like this, the incongruity must be levelled against other outside-Veda postulates of God accordingly.

५. इतश्च-अनुपपत्तिः-तार्किकपरिकल्पितस्य-ईश्वरस्य । स हि परिकल्प्यमानः कुम्भकार इव मृदादीनि प्रधानादीनि-अधिष्ठाय प्रवर्तयेत् । न-च-एवम्-उपपद्यते । न हि-अप्रत्यक्षं रूपादिहीनं च प्रधानम्-ईश्वरस्य-अधिष्ठेयं संभवति मृदादिवैलक्षण्यात् । (२-२-७-३९)

5. For the additional reason, God imagined by the Tarkikas has no justification. God is imagined to impel by having Nature etc. like the potter does with clay etc. Nature which is beyond perception etc and is devoid of form etc. cannot come under God's direction., being different from clay etc.

६. यथा करणग्रामं चक्षुरादिकम्-अप्रत्यक्षं रूपादिहीनं च पुरुषोऽधितिष्ठति-एवं प्रधानमपि ईश्वरोऽधिष्ठायति-इति । तथापि नोपपद्यते । भोगादिदर्शनात्-हि करणग्रामस्य-अधिष्ठितत्वं गम्यते । न च-अत्र भोगादयो दृश्यन्ते । करणग्रामसाम्ये वा-अभ्युपगम्यमाने संसारिणाम्-इव-ईश्वरस्यापि भोगादयः प्रसज्येरन् । (२-२-७-४०)

6. Just as the individual soul directs the senses counting from eye etc., which cannot be perceived and which are without forms , so also God can direct nature. Even then, it is not sustainable. It is by noticing such facts as the experiencing that one is led to infer that the set of sense organs has a director. But in this case, such experience etc. are not in evidence. And if Nature can be equated with the set of sense organs, then God will have the same kind of experience as the transmigrating souls.

७. इतश्च-अनुपपत्तिः-तार्किकपरिकल्पितस्य-ईश्वरस्य । स हि सर्वज्ञः-तैः-अभ्युपगम्यते-अनन्तश्च । अनन्तं च प्रधानम्-अनन्ताश्च पुरुषाः मिथो भिन्ना अभ्युपगम्यन्ते । तत्र सर्वज्ञेन-ईश्वरेण प्रधानस्य पुरुषाणाम्-आत्मनश्च-इयत्ता परिच्छिद्येत वा, न वा परिच्छिद्येत । उभयथापि दोषोऽनुषक्त एव ।एवम्-इतरेष्वपि क्रमेण मुच्यमानेषु संसारस्य संसारिणां च-अन्तवत्त्वं स्यात् ।ततः ईश्वरस्य सर्वज्ञत्व-अभ्युपगम-हानिः-अपरो दोषः प्रसज्येत । तस्मात्-अपि-असंगतः तार्किकपरिगृहीत ईश्वरकारणवादः । (२-२-७-४१)

7. For this reason also, the postulate of God by Tarkikas is not sustainable. By them he is considered to be omniscient and infinite. So also , Nature and souls as infinite and different from one another. Can the limits of Nature, Souls and Himself be determined by God or not ? In both the cases, there will be a defect,Thus also when other souls become free in succession, the transmigratory existence itself, as also those in that state of existence will become to an end.then this will lead to the other defect that God will lose his omniscience.

९. भागवतमतम्

१. येषां पुनः प्रकृतिश्च-अधिष्ठाता-च-उभयात्मकं कारणम्-ईश्वरः-अभिमतः-तेषां पक्षः प्रत्याख्यायते ।.....यद्यपि-एवंजातीयक-अंशः समानत्वात्-न विसंवादगोचरो भवति अस्ति तु-अंशान्तरं विसंवादस्थानमिति-अतः-तत्प्रत्याख्यानाय-आरम्भः ।

1. The postulate of those who hold that God is both the material and efficient cause is being refuted.Although a portion of this kind is common to both (Brahma-vadi and Bhagavata) and should not be a matter of dispute, there is another portion which is subject to disagreement - so that is being refuted.

२. तत्र भागवता मन्यन्ते । भगवान्-एव-एकः-वासुदेवः-निरञ्जनज्ञानस्वरूपः परमार्थतत्त्वं, चतुर्धाऽऽत्मानं प्रविभज्य प्रतिष्ठितः वासुदेवव्यूहरूपेण, संकर्षणव्यूहरूपेण, प्रद्युम्नव्यूहरूपेण,

अनिरुद्धव्यूहरूपेण च । वासुदेवो नाम परमात्मा-उच्यते । संकर्षणो नाम जीवः । प्रद्युम्नो नाम मनः । अनिरुद्धो नाम-अहंकारः । तेषां वासुदेवः पराप्रकृतिः-इतरे संकर्षणादयः कार्यम् । तम्-इत्थं-भूतं परमेश्वरं भगवन्तम्-अभिगमन-उपादान-इज्या-स्वाध्याय-योगैः-वर्षशतम्-इष्ट्वा क्षीणक्लेशः भगवन्तमेव प्रतिपद्यत-इति । (२-२-८-४२)

2. Bhagavatas think: Bhagavan Vasudeva is one, pure consciousness by nature and the supreme reality; He has divided himself into four - in the form of Vasudeva, Sankarshana, Pradyumna, and Aniruddha. Vasudeva is the Supreme Self. Sankarshana is the individual Self, Pradyumna is the mind and Aniruddha is Ahamkara. Vasudeva is supreme material cause and other Sankarshana etc are the effects. One attains the Lord Himself by becoming free from pain through worshipping Him by going to temples, acquiring the requisites for worship, actual worship, Japa, meditation for hundred years.

३. तत्र.....परमात्मा सर्वात्मा.....तत्र निराक्रियते.....अनन्यचित्ततया-अभिप्रेयते तदपि न प्रतिषिध्यते श्रुतिस्मृत्योः ईश्वरप्रणिधानस्य प्रसिद्धत्वात् । ...न वासुदेव-संज्ञकात्-परमात्मनः संकर्षणसंज्ञकस्य जीवस्य-उत्पत्तिः संभवति । अनित्यत्वादिदोषप्रसङ्गात् । उत्पत्तिमत्त्वे हि जीवस्य अनित्यत्वादयो दोषाः प्रसज्येरन्; ततश्च नैवास्य भगवत्प्राप्तिर्माक्षः स्यात्. कारणप्राप्तौ कार्यस्य प्रविलयप्रसङ्गात्; प्रतिषेधिष्यति च आचार्यो जीवस्योत्पत्तिम्-- 'नात्माश्रुतेर्नित्यत्वाच्च ताभ्यः' इति । तस्मात्-असंगता-एषा कल्पना (२-२-८-४२)

3. We do not refute.....Supreme Self and Self of all.....What is opined as exclusive meditation is also not refuted, because it is well known in Srutis and Smritis.....From the Supreme Self Vasudeva is born Jiva by name Sankarshana, this is not possible, This will lead to the defect of impermanence. Owing to this drawback, liberation consisting in attaining God will not be possible for the soul, for an effect gets completely destroyed on reaching back to its source. The teacher (Vyasa) will deny any origin for the individual soul in the aphorism "The individual soul has no origin, because the Vedic texts do not mention this and because the soul is known from them to be eternal". Accordingly this assumption is unjustifiable,

४. इतश्च-असंगता-एषा कल्पना । यस्मात्-न हि लोके कर्तुः-देवदत्तादेः करणं परश्वादि-उत्पद्यमानं दृश्यते । वर्णयन्ति च भागवताः कर्तुः-जीवात्-संकर्षणसंज्ञकात्-करणं मनः प्रद्युम्नसंज्ञकम्-उत्पद्यते । (२-२-८-४३)

4. For this additional reason, this postulate is not compatible. In the world it is not seen that from the agent, like Devadatta etc. the implement like axe etc originates. Bhagavatas describe that from the agent Jiva, Sankarshana, the implement, mind , Pratyumna, is born.

५. अथापि स्यात्-न च-एते संकर्षणादयो जीवोदिभावेन-अभिप्रेयन्ते किं तर्हि-ईश्वरा एवैते सर्वे ज्ञान-ऐश्वर्य-शक्ति-बल-वीर्य-तेजोभिः ऐश्वर्यधर्मैः-अन्विता अभ्युपगम्यन्ते वासुदेवा एव-एते सर्वे निर्दोषा निरधिष्ठाना निरवद्याश्चेति । ... एवमपि तदप्रतिषेधः उत्पत्ति-असंभवस्य-अप्रति-षेधः प्राप्नोति-एव-अयम्-उत्पत्ति-असंभवो दोषः प्रकारान्तरेण-इति-अभिप्रायः । कथम्? यदि तावत्-अयम्-अभिप्रायः परम्परभिन्ना एव-एते वासुदेवादयः-चत्वारः ईश्वराः-तुल्यधर्माणः-न-एषाम्-एकात्मकत्वम्-अस्ति-इति, ततः-अनेक-ईश्वरकल्पना-आनर्थक्यम्, एकेन-एव-ईश्व-रेण-ईश्वरकार्यसिद्धेः। सिद्धान्तहानिश्च । भगवानेवैको वासुदेवः परमार्थतत्त्वम्-इति-अभ्युपग-मात् ।.... न-च- एते भगवत्-व्यूहाः चतुःसंख्यायामेव-अवतिष्ठेरन् । ब्रह्मादिस्तम्बपर्यन्तस्य समस्तस्यैव जगतः-भगवत्-व्यूहत्व-अवगमात् । (२-२-८-४४)

5. It may be that these Sankarshana and others are not considered to be the individual souls and so on But they are believed to be Gods being endowed with all suvh divine attributes as knowledge, divinity, strength, boldness ,heroism etc. they are all Vasudeva himself, without defects, not born and free from destruction. Even then the defect of the impossibility of origin persists, The defect crops up from the other side. If the idea is that these four Gods counting from Vasudeva are different from one another and are yet possessed of equal attributes, and they do not constitute a single Self, it is unnecessary to create many Gods since these divine functions can be accompanied by a single one. Besides it is against their own conclusion that Vasudeva alone is the Supreme Reality.Besides these forms cannot remain confined to four, since from Brahma to a blade of grass, in the world, all are his form..

६. विप्रतिषेधः-च-अस्मिन्-शास्त्रे बहुविधः-उपलभ्यते गुणगुणित्वकल्पनादिलक्षणः----- वेदविप्रतिषेधश्च भवति ।....वेदनिन्दादर्शनात् । तस्मात्-असंगता-एषा कल्पना-इति सिद्धम् ॥ (२-२-८-४५)

6. There are many contradictions in this Sastra, like qualities and the things quali-fied.It contradicts Veda.....Discredit of Veda is also seen.... Therefore it is clear that this postulate is not logical.

१०. चार्वाकः

१. अत्र-एके देहमात्र-आत्मदर्शिनो लोकायतिकाः देहव्यतिरिक्तस्य-आत्मनः-अभावं मन्यमानाः समस्तव्यस्तेषु बाह्येषु पृथिव्यादिषु-अदृष्टमपि चैतन्यं शरीराकारपरिणतेषु भूतेषु स्यात्-इति संभावयन्तः-तेभ्यः-चैतन्यं मदशक्तिवत्-विज्ञानं चैतन्यविशिष्टः कायःपुरुषः इति च -आहुः । न स्वर्गगमनाय-अपवर्गगमनाय वा समर्थो देहव्यतिरिक्त आत्मा-अस्ति यत्कृतं चैतन्यं देहे स्यात् । देह एव तु चेतनश्च-आत्मा-च-इति प्रतिजानते । हेतुं च-आचक्षते शरीरे भावात्-इति । यत्-हि यस्मिन्-सति भवति-असति च न भवति तत्-तद्धर्मत्वेन-अध्यवसीयते । यथा-अग्निधर्मो-उष्ण-प्रकाशौ । प्राणचेष्टा-चैतन्य-स्मृत्यादयश्च-आत्मधर्मत्वेन-अभिमता आत्मवादिनां ते-अपि-अन्तरेव देह उपलभ्यमाना बहिश्च-अनुपलभ्यमाना असिद्धे देहव्यतिरिक्ते धर्मिणि देहधर्मा एव भवितुम्-अर्हन्ति । तस्मात्-अव्यतिरेको देहात्-आत्मनः-इति । (३-३-३-५३)

1. Here, materialists who see the body to be the soul think that there is no soul apart from the body. They consider it possible that although sentience is not seen to belong to external things like earth etc., taken either individually or collectively, it may belong to the elements transformed into bodies. Like the power of intoxication, sentience is consciousness arising from them and a man is nothing but the body endowed with sentience.. There is no soul separate from the body with sentience given by soul to go to heaven or obtain liberation. Body itself is both sentience and soul.. The reason they give: "its existence being dependent on the existence of the body. That which exists when the other exists and that which does not exist when the other does not exist - the former is ascertained to be the attribute of the latter, like the heat and light of the fire. As regards the attributes of the activities of vital force, sentience, memory etc., which are held to belong to the soul according to the believers in the soul, they are perceived within the body and not outside. and so long as any substance other than the body cannot be proved, they must be the attributes of the body itself. Hence soul is not distinct from the body.

(Refutation)

२. न-तु-एतत्-अस्ति यत्-उक्तम्-अव्यतिरेको देहात्-आत्मन इति । व्यतिरेक-एव-अस्य-देहात्-भवितुमर्हति तद्भाव-अभावित्वात् । यदि देहभावे भावात् देहधर्मत्वम्-आत्मधर्माणां मन्येत ततो देहभावे-अपि-अभावात्-अतद्धर्मत्वम्-एव-एषां किं न मन्येत । देहधर्मवैलक्षण्यात् । ये हि देहधर्मा रूपादयः-ते यावद्देहं भवन्ति । प्राणचेष्टादयस्तु सत्यपि देहे मृतावस्थायां न भवन्ति ।

देहधर्माश्च रूपादयः परैः-अपि-उपलभ्यन्ते न तु-आत्मधर्माः-चैतन्यस्मृत्यादयः। अपि च सति हि तावद्देहे जीवदवस्थायाम्-एषां भावः शक्यते निश्चेतुं न तु-असति-अभावः । पतितेऽपि कदाचित्-अस्मिन्-देहे देहान्तरसंचारेण-आत्मधर्माः अनुवर्तेरन् । संशयमात्रेणापि परपक्षः प्रतिषिध्यते । (३-३-३-५४)

2. The fact is not that the soul is not different from the body. It must be distinct from the body since consciousness does not exist when the body is there. If you think that the attributes of the soul exist when the body exists, then why should you not also infer that they are not attributes of the body owing to the non-existence of the attributes when the body exists. Because they are different from the characteristics of the body. The attributes of the body like colour etc. exist as long as the body exists. But such activities of Prana etc. do not exist even when the body exists but it is dead. The attributes of body like colour etc. are experienced by others but not the attributes of the soul like consciousness, memory etc. Moreover, the existence of these attributes of the soul can be conclusively determined when the body continues during a man's life, but their non-existence cannot be so determined from the non-existence of the body. When this body has fallen, it is possible that the attributes of the soul may continue by transferring themselves into some other body. Even by this doubt, the opposite view is refuted.

३. किमात्मकं च पुनरिदं चैतन्यं मन्यते यस्य भूतेभ्यः उत्पत्तिमिच्छतीति परः पर्यनुयोक्तव्यः । न हि भूतचतुष्टयव्यतिरेकेण लोकायतिकः किञ्चित्तत्त्वं प्रत्येति । यदनुभवनं भूतभौतिकानां तत्-चैतन्यमिति चेत् । तर्हि विषयत्वात्-तेषां न तद्धर्मत्वं-अनुवीत स्वात्मनि क्रियाविरोधात् ।विषयीक्रियन्ते तु बाह्या-आध्यात्मिकानि भूतभौतिकानि चैतन्येन । अतः-च यथा-एव-अस्या भूतभौतिकविषयाया उपलब्धेः-भावः-अभ्युपगम्यत एवं व्यतिरेकः-अपि अस्याः-तेभ्यः-अभ्युपगन्तव्यः । उपलब्धिस्वरूप एव च नः आत्मा-इति-आत्मनः-देहव्यतिरिक्तत्वम् । नित्यत्वं च-उपलब्धैरैकरूप्यात् । अहम्-इदम्-अद्राक्षम्-इति च -अवस्थान्तरयोगे-अपि-उपलब्धत्वेन प्रत्यभिज्ञानात् । स्मृत्यादि-उपपत्तेश्च । (३-३-३०-५४)

3. And the opponent has to be asked as to what he thinks the nature of this consciousness to be that he wishes to derive it from the elements. For the materialists do not accept any principle over and above the four elements . Consciousness, they say, is nothing but experience of the elements and their derivatives. In that case , the elements are objects of experience and hence sentience cannot be an attribute of those elements etc., since action is

contradictory in itself.....By the consciousness is perceived the elements and their derivatives both external and internal as objects. Hence just as the existence of this experience of the elements and their derivatives is admitted, so also must be its separateness from them be admitted. According to us, the soul is by nature knowledge itself, it is distinct from the body.. Consciousness is eternal because it is uniform by nature. Although it is associated with other states, like 'I saw this' etc. as perception, it is recognised. It is also sustainable by memory etc.

४. एवं सति देह उपलब्धिः-भवति-असति च न भवति-इति न देहधर्मो भवितुमर्हति । उपकरण-त्वमात्रेणापि प्रदीपादिवत्-देह-उपयोग-उपपत्तेः । न-च-अत्यन्तं देहस्य-उपलब्धौ-उपयोगोऽपि दृश्यते निश्चेष्टेऽप्यस्मिन्-देहे स्वप्ने नानाविध-उपलब्धिदर्शनात् । तस्मात्-अनवद्यं देहन्यतिरिक्तस्य-आत्मनः-अस्तित्वम् । (३-३-३०-५४)

4. Thus, it is not possible for sentience to be the attribute of the body, because it occurs when the body is present and does not occur when the body is not present. It is justifiable for the body to be useful as instrument like light etc, Furthermore, the body is not absolutely necessary for perception, because when the body is inert in the dream, many kinds of perception are seen to take place. Therefore, the existence of soul apart from the body is beyond criticism.

११. पूर्वमीमांसा

१. कथं पुनः-ब्रह्मणःशास्त्रप्रमाणकत्वम्-उच्यते, यावता (१) 'आम्नायस्य क्रियार्थत्वात्-आनर्थक्यम्-अतत्-अर्थानाम्' (जै.सू.१-२-१) इति क्रियापरत्वं शास्त्रस्य प्रदर्शितम् । अतो वेदान्तानाम्-आनर्थक्यं, अक्रियार्थत्वात् । (२) कर्तृदेवतादिप्रकाशन-अर्थत्वेन वा क्रियाविधिशेषत्वम् (३) उपासनादिक्रियान्तरविधानार्थं वा.....तस्मात्-कर्मापेक्षितकर्तृस्वरूपदेवतादिप्रकाशनेन क्रियाविधिशेषत्वम् वेदान्तानाम् । (१-१-४-४)

1. How is it again said that Scripture alone is the valid means of knowledge of Brahman (1). Jaimini Sutra - "Since the Vedas enjoin action and those portion which do not enjoin action are not necessary," - shows that Sastra enjoins action. Therefore, Vedantas are not necessary, as they do not enjoin any action, (2) Or it is part of an injunction of action by way of revealing the agent, deity etc. of that action. (3) Or it may be meant for enjoining some other kind of action such as meditation.....Therefore, Vedanta becomes

supplementary to injunction of action by revealing the nature of the agent and the deities needed for the action.

२. अत्र-अपरे प्रत्यवतिष्ठन्ते - यद्यपि शास्त्रप्रमाणकं ब्रह्म, तथापि प्रतिपत्तिविधिविषयतया-एव शास्त्रेण ब्रह्म समर्प्यते । ...सति च विधिपरत्वे यथा स्वर्गादिकामस्य-अग्निहोत्रादिसाधनं विधीयत एवम्-अमृतत्वकामस्य ब्रह्मज्ञानं विधीयत इति युक्तम् । (१-१-४-४)

2. Here others submit - Although Brahman is known from Sastra alone , it is presented as a factor involved in the injunction about meditation etc.Since there is an injunction - just like Agnihotra is enjoined for one desiring Swarga, - knowledge of Brahman is enjoined for one desiring immortality.

३. यत्-एतत्-इष्ट-अनिष्ट-व्यामिश्र-लक्षणं कर्मफलं संसारगोचरं त्रिविधं प्रसिद्धं जन्तूनां किम्-एतत् कर्मणो भवति-आहोस्वित्-ईश्वरात्-इति भवति विचारणा ।.....कर्मकार्यात्-अपूर्वात्-फलम्-उत्पत्स्यत इति । (३-२-८-३८)

3. With regard to the well-known results of actions of creatures, which fall under three classes--the desirable, the undesirable and the mixed and belong to the state of transmigration, the discussion arises whether these are from action or Iswara.....The result arises from apurva which is the effect of action,

(Refutations of the above postulates of Purva Mimamsa.)

४. 'सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयम्' (छा.६-१-२).....ब्रह्मैवेदममृतं पुरस्तात् (मु २-२-११) इत्यादीनि । न च तद्गतानां पदानां ब्रह्मस्वरूपविषये निश्चिते समन्वयेऽवगम्यमानेऽर्थान्तरकल्पना युक्ता, श्रुतहानि-अश्रुतकल्पना-प्रसङ्गात् । न च तेषां कर्तृस्वरूप-प्रतिपादनपरता-अवसीयते. 'तत्केन कं पश्येत्'(बृ.२-४-१३) इत्यादिक्रियाकारकफलनिराकरणश्रुतेः । (१-१-४-४)

4. "O Sowmya, Before creation, this universe was but Existence, one without a second" (Ch.U.6-1-2)....."All that is in front is Brahman, the Immortal" (Mu.U.2-2-11) etc. When the words in the Upanishadic sentences have been ascertained to be revealing the nature of Brahman, and are understood to be fully in agreement, it is not proper to imagine some other meaning as it will result in rejecting what was intended by the Sruti and accepting what was not intended. It cannot be held that those words have for their ultimate purpose only a delineation of the nature of the agent, because the Sruti " Whom It will see by what" etc (Br,U,2-4-13) deny action, agent and result.

५. कर्मब्रह्मविद्याफलयोः-वैलक्षण्यात् ।.....एवम्-अविद्यादिदोषवतां धर्माधर्म-तारतम्यनिमित्तं शरीरोपादानपूर्वकं सुखदुःखतारतम्यनिमित्तं संसाररूपं श्रुतिस्मृतिन्यायप्रसिद्धम् । ...‘अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः‘(छा.उ.८-१२-१) इति प्रियाप्रियस्पर्शनप्रतिषेधात्-चोदना-लक्षणधर्मकार्यत्वं मोक्षारख्यस्य-अशरीरत्वस्य प्रतिषिध्यत इति गम्यते ।अत एव-अनुष्ठेय-कर्मफलविलक्षणं मोक्षारख्यम्-अशरीरत्वं नित्यमिति सिद्धम् ।..... तत्रैवं सति यथोक्तकर्म-फलेष्वेव तारतम्य-अवस्थितेषु अनित्येषु कश्चित्-अतिशयो मोक्ष इति प्रसज्येत, नित्यइच मोक्षः सर्वैः-मोक्षवादिभिः-अभ्युपगम्यते अतो न कर्तव्यशेषत्वेन ब्रह्म-उपदेशो युक्तः । (१-१-४-४)

5. Because the results of action and the knowledge of Brahman are different. ..Thus it is well known from the Sruti, Smriti and Nyaya that this Samsara is dependent on the gradation of sorrow and happiness, which is dependent on the gradation of the virtuous and vicious deeds of the person with the body who are subject to the defects of ignorance etc. ..."Happiness and sorrow do not touch one who is bodiless "(Ch.U.8-12-1) - Because this Sruti denies contact with happiness and sorrow. it is understood that the result of virtuous deeds as per injunctions is denied for the bodilessness-emanicipation. Therefore, it is established that the bodilessness-emanicipation which is different from the result of action to be performed is eternal.....Thus, if among the results of action which are not eternal and also in a graded order, emanicipation is an excellent result, then it will also become impermanent, but emanicipation is considered to be eternal by all who accept Moksha, therefore it is not logical for the teaching of Brahman as a factor of something to be acted upon.

६. न-च-इदं ब्रह्म-आत्म-एकत्वविज्ञानं संपत्-रूपम् ।न च-अध्यासरूपम्.....नापि विशिष्टक्रियायोगनिमित्तम् ।न-अपि-आज्य-अवेक्षणादिकर्मवत्-कर्माङ्गसंस्काररूपम् । संपदादिरूपे हि ब्रह्मात्मैकत्वविज्ञाने-अभ्युपगम्यमाने ‘तत्त्वमसि‘ (छं.६-८-७), ‘अहं ब्रह्मा-स्मि‘ (बृ.१४-१०).....इत्येवमादीनां वाक्यानां ब्रह्मात्मैकत्ववस्तुप्रतिपादनपरः पदसमन्वयः पीड्यते । ‘भिद्यते हृदयग्रन्थिः(मु.२-२-८)....‘इति च-एवम्-आदीनि-अविद्यानिवृत्ति-फलश्रवणानि-उपरुध्येरन् ।‘ब्रह्म वेद(३-२-९)‘ इति-च-एवम्-आदीनि तत्-भाव-आपत्ति-वचनानि संपदादिपक्षे न सामञ्जस्येन-उपपद्येरन् । तस्मात्-न संपदादिरूपं ब्रह्मात्मै-कत्वविज्ञानम् । अतो न पुरुषव्यापारतन्त्रा ब्रह्मविद्या । (१-१-४-४)

6. But this knowledge of the unity of the Self and Brahman is not a kind of meditation, Called Sampat,Nor is it a form of meditation, called Adhyasa,Nor is it a meditation based on special activity. ..Nor is it a kind of

purification which is part of a rite, as for instance the act of looking at the ghee, oblation.....If the knowledge of the unity of the Self and Brahman is accepted to be meditations like Sampat etc., then the meaning of the words which establish the unity of the Brahman and Self from the sentences, like 'Thou art That' and 'I am Brahman will get distorted. It will contradict the the Srutis, 'The knot of the heart is untied ' etc which are definition of the result from the cessation of Avidya. In the argument of Sampat, the sentences which teach the attainment of Brahman, like "One who knowa Brahman becomes Brahman" cannot be fully justifiable. Therefore, the knowledge of the unity of Self and Brahman is not meditations like Sampat etc. Therefore , Brahma vidya is not dependent on human action.

(Notes. Sampat = When an inferior factor is meditated upon as non-different from a superior factor. Adhyasa =Meditation with importance to the locus,/symbol)

७. तत्र तावत् प्रतिपाद्यते फलम्-अतः ईश्वरात्-भवितुमर्हति । कुतः ? उपपत्तेः । स हि सर्वाध्यक्षः सृष्टि-स्थिति-संहारान्-विचित्रान्-विदधत्-देशकालविशेषाभिज्ञत्वात्-कर्मिणां कर्मानुरूपं फलं संपा-दयति-इति-उपपद्यते । कर्मणः-तु-अनुक्षणविनाशिनः कालान्तरभावि फलं भवति-इति-अनुपपन्नम् । अभावात्-भाव-अनुत्पत्तेः ।सर्ववेदान्तेषु च-ईश्वर-हेतुका-एव सृष्टयो व्यपदिश्यन्ते । तदेव च -ईश्वरस्य फलहेतुत्वं यत्-स्वकर्मानुरूपाः प्रजाः सृजति-इति । विचित्रकार्य-अनुपपत्ति-आदयः-अपि-दोषाः कृतप्रयत्न-अपेक्षत्वात्-ईश्वरस्य न प्रसज्यन्ते । (३-२-८-३८-४१)

7. Here it is established that the fruit of action is possible from the Iswara. Why? That is only logical. It is justifiable that He only ordains the fruits to all according to their action, as He is the Lord of all, as He knows the time, place and environment, and lays down the different kinds of creation,preservation and dissolution. It is unjustifiable for the result to come out at a future time from action which get destroyed the next moment. Because something cannot come out of nothing.....In all the Vedanta, the creations are by the Iswara and He creates all beings according to their acts. The defects of unjustifiability of different creations do not accrue to Him, since the acts take into account the efforts made by the creatures.

८. यत्तु कैश्चित्-जल्प्यते--नित्यानि नैमित्तिकानि च कर्माणि-अनुष्ठीयन्ते प्रत्यवायानुत्पत्तये, काम्यानि प्रतिषिद्धानि च परिह्रियन्ते स्वर्गनरकानवाप्तये. सांप्रतदेहोपभोग्यानि च कर्माणि-उपभोगेनैव क्षिप्यन्ते-इत्यतो वर्तमानदेहपातादूर्ध्वं देहान्तरप्रतिसंधानकारणाभावात् स्वरूपाव-

स्थानलक्षणं कैवल्यं विनापि ब्रह्मात्मतया एवंवृत्तश्च सेत्स्यति इति - -तदसत् । प्रमाणाभावात् । न हि -एतत् शास्त्रेण केनचित्-प्रतिपादितम्-मोक्षार्थी इत्थं समाचरेदिति । (४-३-१४)

8. There are some people who prattle thus: The obligatory and occasional rites are performed for the sake of avoiding evil, the optional and prohibited rites are given up for avoiding heaven and hell and the results of works which are to be experienced in the present body get exhausted by experiencing them, so that when the present body falls, at the same time there is nothing to connect the soul with a fresh body, a man who proceeds in this way will achieve liberation consisting in the continuance in his own real natural state even without having realised the unity of the individual self with Brahman. This is wrong on account of any valid evidence, for it is not established by any scripture that a man wanting liberation should act thus.

१२. स्फोटवादः

१. किमात्मकं पुनः शब्दम्-अभिप्रेत्य-इदं शब्दप्रभवत्वम्-उच्यते ? स्फोटम्-इत्याह..... तस्मात्-नित्यात्-शब्दात्-स्फोटरूपात्-अभिधायकात्- क्रियाकारकफललक्षणं जगत्-अभिधेय-भूतं प्रभवति- इति । १-३-८-२८)

1. What particular nature of the words is meant when it is asserted that creation comes out of the words? They (grammarians) say it is the sphota..... Therefore, the universe of actions, agents and results standing for the meaning of the word, emerges from the eternal word, conceived of as a sphota, which indicates it.

(Refutation)

२. स्फोटवादिनस्तु दृष्टहानिः, अदृष्टकल्पना च ; वर्णाः-च-इमे क्रमेण गृह्यमाणाः स्फोटं व्यञ्जयन्ति स स्फोटः-अर्थम् व्यनक्ति-इति गरीयसी कल्पना स्यात् । १-३=२९)

2. Whereas those holding the theory of sphota have to face the difficulties of rejecting an obvious thing and imagining an unknown. Besides that theory imagines roundabout things, in as much as these letters, apprehended in succession reveal a sphota and then the sphota reveals the meaning.

१३. ज्ञानकर्मसमुच्चयः

१. ननु ज्ञानकर्मणोर्विलक्षणकार्यत्वात्कार्यैकत्वानुपपत्तिः -नैष दोषः, ज्वरमरणकार्ययोरपि दधिविषयोः गुडमन्त्रसंयुक्तयोस्तुप्तिपुष्टिकार्यदर्शनात्, तद्वत् कर्मणोऽपि ज्ञानसंयुक्तस्य मोक्षकार्योपपत्तेः । ननु अनारभ्यो मोक्षः, कथमस्य कर्मकार्यत्वमुच्यते? नैष दोषः, आरादुपकारकत्वात्कर्मणः; ज्ञानस्यैव हि प्रापकं सत् कर्म प्रणाड्या मोक्षकारणमित्युपचर्यते; अत एव च अतिक्रान्तविषयमेतत्कार्यैकत्वाभिधानम् । न हि ब्रह्मविद आगाम्यग्निहोत्रादि संभवति, अनियोज्यब्रह्मात्मत्वप्रतिपत्तेः शास्त्रस्याविषयत्वात् । (४-१-१६)

1. Qtn: Since knowledge and works produce divergent results, they cannot reasonably have the same result. Ans : That creates no difficulty; for just as curds and poison, known to produce fever and death respectively, become tasteful and nourishing when mixed with sugar and *mantra*, similarly (religious) work also, when associated with knowledge, may lead to liberation. Qtn: Since liberation has no beginning, how can it be said to be an effect of work? Ans: That objection is hollow, since work helps from a distance (i.e. indirectly) in producing the result. As work leads gradually to knowledge, it is said by courtesy to lead to liberation itself. Accordingly, the statement that knowledge and work produce the same result refers to the work that had preceded knowledge, for the knower of Brahman can have no such rite as *Agnibotra* etc. after enlightenment, because as a result of the realization of the unity of the Self with Brahman that cannot be the object of any injunction, the man of enlightenment has walked out of the pale of scriptures.

१४. भेदाभेदः

१. नन्वनेकात्मकं ब्रह्म, यथा वृक्षोऽनेकशाख एवम्-अनेकशक्तिप्रवृत्तियुक्तं ब्रह्म । अत एकत्वम् नानात्वं च-उभयमपि सत्यमेव । यथा वृक्ष इत्येकत्वं शाखा इति नानात्वम् । ..तत्रैकत्वांशेन ज्ञानान्मोक्षव्यवहारः सेत्स्यति । नानात्वांशेन तु कर्मकाण्डाश्रयौ लौकिकवैदिकव्यवहारौ सेत्स्यत इति ।नैवं स्यात् । 'मुक्तिकेत्येन सत्यम्' इति प्रकृतिमात्रस्य दृष्टान्ते सत्यत्व-अवधारणात् । कथं च अनृतेन मोक्षशास्त्रेण प्रतिपादितस्य-आत्मैकत्वस्य सत्यत्वम्-उपपद्यते इति ।नैष दोषः । सर्वव्यवहाराणामेव प्राग्ब्रह्मात्मताविज्ञानात्-सत्यत्व-उपपत्तेः । स्वप्नव्यवहारस्येव प्राग्प्रबोधात् ।कथं तु-असत्येन वेदान्तवाक्येन सत्यस्य ब्रह्मात्मत्वस्य प्रति-

पत्तिः-उपपद्येत । न हि रज्जुसर्पेण दष्टो म्रियते ।नैष दोषः । शङ्काविषादिनिमित्तमरणादि-कार्योपलब्धेः ।असत्येन स्वप्नदर्शनेन सत्यायाः समृद्धेः प्रतिपत्तिं दर्शयति ।तस्मात्-अन्त्येन प्रमाणेन प्रतिपादित आत्मैकत्वे समस्तस्य प्राचीनस्य भेदव्यवहारस्य बाधितत्वात्-न-अनेकत्वक-ब्रह्म-कल्पना-अवकाशोऽस्ति । (२-१-१४)

1. But Brahman consists of many things. As a tree has many branches, so Brahman has many powers and functions, Hence both unity and diversity are necessarily true, even as a tree, considered as tree, is one but has diversity in its aspect of branches.That being so, liberation can well be accomplished through knowledge from the stand point of unity whereas social and Vedic activities can be justified from the stand point of diversity,This cannot be so, since in the illustration the truth of the material cause alone is emphasized by saying as 'clay alone is true'..... How can the unity of the Self, propounded by the scriptures about liberation, be true when they themselves are false?.....There is no defect. For earlier than the realisation of the identity of the Self with Brahman, all activities can justly be true like the activities in dream before waking up. How can the true knowledge of the identity of the Self with Brahman arise from the unreal Upanishadic texts, For a man does not die when bitten by a snake superimposed by him on a rope.....That creates no difficulty for death etc. are seen to result from the suspicion of poison etc.....true fulfilment is seen of a desire from seeing of a false dream, ..Hence when all the old ideas of multiplicity become uprooted after the establishment of the oneness of the Self by the ultimate means of valid knowledge, there can be no fancying of Brahman as a composite thing.

१५. प्रपञ्चप्रविलयः

१. कोऽयं प्रपञ्चविलयो नाम । किम्-अग्निप्रतापसंपर्कात्-घृतकाठिन्य प्रविलय इव प्रपञ्चविलयः कर्तव्य आहोस्वित्-एकस्मिन्-चन्द्रे तिमिरकृत-अनेकचन्द्रप्रपञ्चवत् अविद्याकृतो ब्रह्मणि नामरूपप्रपञ्चो विद्यया प्रविलापयितव्य इति । ...रज्जुस्वरूपप्रकाशनेनैव हि तत्स्वरूपविज्ञानम्-अविद्याध्यस्तसर्पादिप्रपञ्चप्रविलयश्च भवति । ...ज्ञानं तु प्रमाणजन्यं यथाभूतविषयं च न तन्नियोगशतेनापि कारयितुं शक्यते । न च प्रतिषेधशतेनापि वारयितुं शक्यते । न हि तत् पुरुष-तन्त्रम्, वस्तुतन्त्रमेव हि तत् । अतोऽपि नियोगाभावः । ..तस्मात्-अस्मत्-उक्त एव विभाग आकारवत्-अनाकार-उपदेशानां युक्ततर इति । (३-२-२१)

1. What is meant by this sublation of the universe of manifestations? Is the world to be annihilated like the destruction of the solidity of ghee by contact with fire; or is that the world of name and form created in Brahman by nescience like many moons created in the moon by the eye disease called timira, has to be destroyed through knowledge. From the very revelation of the nature of the rope, mistaken as a snake, follows the knowledge of its real nature, so also the removal of the manifestation of snake etc. on it brought about by superimposition through ignorance,Knowledge arises, however, from its valid means (like perception etc) and it conforms to its object, just as it is. It can neither be produced by hundred injunctions nor debarred by a hundred prohibitions. For it is not a matter of personal option, it being dependent on the object itself. For this reason also, there is no scope for injunction.

REFLECTION

१. अधिकारी

१. तस्मात्-किमपि वक्तव्यं यदनन्तरं ब्रह्मजिज्ञासा-उपदिश्यत इति । उच्यते । नित्य-अनित्य-वस्तुविवेकः, इह-अमुत्र-अर्थफलभोगविरागः, शमदमादिसाधनसंपत्, मुमुक्षुत्वं च । तेषु हि सत्सु प्रागपि धर्मजिज्ञासाया ऊर्ध्वं च शक्यते ब्रह्म जिज्ञासितुं ज्ञातुं च ,न विपर्यये । तस्मात्-अथशब्देन यथोक्तसाधनसंपत्ति-आनन्तर्यम्-उपदिश्यते । (१-१-१-१)

1. Therefore something has to be said about the condition after which the deliberation on Brahman has to be begun. They are i) discrimination between the eternal and the non-eternal ii) dispassion for the enjoyment of the result of deeds here and hereafter iii) perfection of such practice as control of the mind, control of the sense organs etc., and (iv) desire to attain Moksha. Granting the existence of these, Brahman can be deliberated upon or known even before or after the enquiry into Dharma but not otherwise. Therefore, by the word , atha, is enjoined the succession to a perfection of the practices mentioned here.

२. तस्मात्-उपपन्नो मन्त्रादिभ्यो देवादीनां विग्रहवत्त्वादि-अवगमः । ततः-च-अर्थित्वादि-संभवात्-उपपन्नो देवादीनाम्-अपि ब्रह्मविद्यायाम्-अधिकारः । क्रममुक्तिदर्शनानि-अपि-एवम्-एव-उपपद्यन्ते । (१-३-८-३३)

2. Hence it is proper to understand from the mantras etc. that the gods and others have bodies. And since on that account, they can have aspiration etc., their competence for the knowledge of Brahman is justifiable. Moreover, such facts as gradual liberation, mentioned become logical when this is so. .

३. येषां पुनः पूर्वकृतसंस्कारवशात्-विदुर-धर्मव्याधप्रभृतीनां ज्ञानोत्पत्तिः-तेषां न शक्यते फलप्राप्तिः प्रतिषेद्धुं ज्ञानस्य-ऐकान्तिकफलत्वात् । 'श्रावयेत्-चतुरो वर्णान्' इति च-इतिहास-पुराणाधिगमे चातुर्वर्ण्यस्य-अधिकारस्मरणात् । वेदपूर्वकस्तु न-अस्ति-अधिकारः शूद्राणाम्-इति स्थितम् । (१-३-९-३८)

3. But for those to whom knowledge dawns on account of the tendencies of actions before, like Vidura and Dharmavyada, it is not possible for the knowledge to be withheld, for the result of knowledge is inevitable. 'Four castes should be read out '- The competence of the four castes to hear and acquire knowledge of Itihasa and Purana is revealed in this.

२. साधन

१. अस्मात् - वेदान्तविहितात्-आत्मज्ञानात् - स्वतन्त्रात् - पुरुषार्थः-सिद्ध्यति-इति-बादरायण आचार्यो मन्यते । 'आत्मा वा अरे द्रष्टव्यः (बृ ४--५-६).....श्रुतिः केवलायाः विद्यायाः पुरुषार्थहेतुत्वं श्रावयति । (३-४-१-१)

1. The teacher Badarayana thinks that liberation results independently from this - from the knowledge of the Self, as imparted by the Upanishads. The Self, my dear is to be realised,The Sruti speaks of knowledge alone as the cause of liberation.

२. अत एव च विद्यायाः पुरुषार्थहेतुत्वात्-अग्नीन्धनादीनि-आश्रमकर्माणि विद्यया स्वार्थसिद्धौ न-अपेक्षितव्यानि-इति-आद्यस्यैव-अधिकरणस्य फलम्-उपसंहरति-अधिकविवक्षया । (३-४-५-२५)

2. For this very reason, from the fact that knowledge is the cause of liberation, the ritualistic works like "lighting up a fire" etc, are not required by knowledge for producing its own result. Thus the present topic restates the result of the discussion raised under the first topic with a view to adding something more.

३. कर्तृत्वेन-आत्मनः कर्मशेषत्वात्-तद्विज्ञानमपि-व्रीहिप्रोक्षणादिवत्-विषयद्वारेण कर्मसंबन्धि-एव-इत्यतः तस्मिन्-अवगतप्रयोजन आत्मज्ञाने या फलश्रुतिः सा-अर्थवाद-इति जैमिनिराचार्यो मन्यते यथा-अन्येषु द्रव्यसंस्कारकर्मसु.....(३-४-१-२)

3. This is what Jaimini Acharya thinks - Since the individual Self comes into subservient relationship with religious acts by becoming their performer, the knowledge of the Self too, must form a part of the rites etc,even as the purification of paddy by sprinkling of water and the objects they are related to. Hence the mention of any result that occurs in the Upanishads with regard to this knowledge, whose purpose is ascertained to be this must be by way of eulogy.

४. तु शब्दात् पक्षो विपरिवर्तते । अधिकोपदेशात् । यदि संसारी-एव-आत्मा शारीरः कर्ता भोक्ता च शरीरमात्रव्यतिरेकेण वेदान्तेषु-उपदिष्टः स्यात्-ततः-वर्णितेन प्रकारेण फलश्रुतेः-अर्थवादत्वं स्यात् । अधिकः-तावत्-शारीरात्-आत्मनः-असंसारी-ईश्वरः कर्तृत्वादि-संसार-धर्मरहितः-अपहतपाप्मत्वादि-विशेषणः परमात्मा वेद्यत्वेन-उपदिश्यते वेदान्तेषु । न च तद्विज्ञानं कर्मणां प्रवर्तकं भवति प्रत्युत कर्माणि-उच्छिनत्ति-इति वक्ष्यति ।सर्वं च-एतत् विस्तरेण अस्माभिः पुरस्तात्-तत्र तत्र वर्णितम् । (३-४-१-८)

4. (No,2 is Purvapaksha) By the word "but", the purvapaksha is rebuttedBecause of being taught to be greater. Had the transmigrating soul alone inhabiting the body as the agent and experiencer, been taught in the Upanishads as something distinct from the mere body, then the Upanishadic mention of result could have been an eulogy as elaborated by the purvapakshin. But over and above, the embodied soul, the birthless God, free from such mundane attributes as agentship, the Supreme Self, possessed of such attributes as freedom from sin, is taught in the Upanishads., as an object to be realised. And His knowledge cannot supply any impulsion for work; On the contrary it uproots all works.All this was elaborately ascertained by us earlier in the appropriate context.

५. ऊर्ध्वरेतःसु च-आश्रमेषु विद्या श्रूयते । न च तत्र कर्माङ्गत्वं विद्याया उपपद्यते कर्म-अभा-
वात् । न च अग्निहोत्रादीनि वैदिकानि कर्माणि तेषां सन्ति ।..... तस्मात्-अपि स्वातन्त्र्यं
विद्यायाः । (३-४-१-१७)

5. Knowledge is heard of in connection of Sanyasins (observation of continence), Knowledge cannot become subsidiary to rites in that order of Sanyasa, since the rites are absent and they do not have rites like agnihotra etc.For this reason also, knowledge is independent of rites.

६. तस्मात् सिद्धा ऊर्ध्वरेतसाम्-आश्रमाः । सिद्धं च ऊर्ध्वरेतःसु विधानात्-विद्यायाः स्वात-
न्त्र्यम्-इति ।(३-४-२-२०) विद्यासाधनत्वेन शमदमादीनां विधानात्-विहितानां च-अवश्य-
अनुष्ठेयत्वात् । (३-४-६-२६-२७)

6. Hence it is proved the existence of the stages of life for the continent and hence also it is proved the independence of knowledge , it having been enjoined for the continent. because control of the body and mind are enjoined as a means to the acquisition of knowledge and it is necessary to practice what is prescribed.

७. तदाह अनाविष्कुर्वन्निति--ज्ञानाध्ययनधार्मिकत्वादिभिः आत्मानमविख्यापयन् दम्भदर्पा-
दिरहितो भवेत् । (३-४-५०)

7. That fact is referred to by the aphorist in"without any display". That is to say, without showing himself off by parading his wisdom, learning, virtuousness, etc.; he should be free from pride, conceit etc.

८. अपेक्षते च विद्या सर्वाणि-आश्रमकर्माणि न-अत्यन्तम्-अनपेक्षैव ।....एवम्-आश्रमकर्माणि विद्यया फलसिद्धौ न-अपेक्ष्यन्त उत्पत्तौ च-अपेक्ष्यन्त इति । (३-४-६-२६-२७)

8. Knowledge needs the help of all the duties of the various stages of life, and it is not a fact that there is absolutely no dependence on them.....Thus the duties of the different stages of life are needed not for the fruition of the result of knowledge, but for the emergence of knowledge itself.

९. एतदुक्तं भवति--प्राण-अत्यय एव हि परस्याम्-आपदि सर्वम्-अन्नम्-अदनीयत्वेन - अभ्यनुज्ञायते तदर्शनात् ।एवं च सति-आहारशुद्धौ सत्त्वशुद्धिः-इति-एवम्-आदि भक्ष्य-अभक्ष्य-विभाग-शास्त्रम्-अबाधितम् भवति । (३-४-७-२८-३०)

9. What is said is this: - It is only when in great calamity, one's life itself is in danger , that all kinds of food are permitted.Only when this is so. the texts, when the food is pure, the mind becomes pure, which makes a division between what can be eaten and what should not be, will remain uncontradicted.

१०. आश्रममात्रनिष्ठस्य-अपि-अमुमुक्षोः कर्तव्यानि-एव नित्यानि कर्माणि, 'यावज्जीवम्-अग्निहोत्रं जुहोति' इत्यादिना विहितत्वात् ।विद्यासहकारीणि च-एतानि स्युः-विहित-त्वात्-एव ।सर्वथा-अपि-आश्रमकर्मत्वपक्षे विद्यासहकारित्वपक्षे च त एव-अग्निहो-त्रादयो धर्माः अनुष्ठेयाः । (३-४-८-३२-३४)

10. The obligatory rights are to be performed even by one who simply sticks to an order of life without any wish for liberation, for these are enjoined by such texts as 'one shall perform Agnihotra as long as one lives'.....These are means to knowledge as they have been ordained.....In any case, whether they be the normal duties of the different orders of life or the means to acquire knowledge, these very same religious acts , viz, Agnihotra and the rest are to be performed.

११. तत्रेदं विचार्यते-किं विद्यासंयुक्तमेव अग्निहोत्रादिकं कर्म मुमुक्षोः-विद्याहेतुत्वेन तया सह एककार्यत्वं प्रतिपद्यते, न केवलम्; उत विद्या संयुक्तम्, केवलं च अविशेषेण-इति । तस्मात्-विद्यासंयुक्तं नित्यमग्निहोत्रादि विद्याविहीनं च उभयमपि मुमुक्षुणा मोक्षप्रयोजनोद्देशेन इह जन्मनि जन्मान्तरे च प्राग्ज्ञानात्पत्तेः कृतं यत्, तत्-यथासामर्थ्यं ब्रह्माधिगम-प्रतिबन्ध-कारण-उपात्तदुरितक्षयहेतुद्वारेण ब्रह्माधिगमकारणत्वं प्रतिपद्यमानं श्रवणमननश्रद्धातात्पर्यादि-अन्तरङ्गकारणापेक्षं ब्रह्मविद्यया सह एककार्यं भवति-इति स्थितिम् । (४-१-१८)

11. Question: Now the point to be considered is whether Agnihotra and other rites, not just as they are but as associated with meditation, become the cause of knowledge to an aspirant for liberation and thus come to produce the same result as knowledge or such rites do so, equally without distinction, either by themselves or in association with knowledge..... Answer: Therefore, the obligatory rites like Agnihotra etc. both associated and unassociated with meditation, either undertaken in this life or the previous life, before the dawn of knowledge, with a view to attaining liberation by one who hankers after it become the destroyers as far as possible of the accumulated sins that stand in the way of the realization of Brahman. Thus indirectly, they become the cause of the realization of Brahman itself, so that in collaboration with such proximate causes of enlightenment as hearing, reflection, faith, meditation devotedness etc., they come to have the same result as the knowledge of Brahman has..

१२. अन्तरा च-अपि तु-अनाश्रमित्वेन वर्तमानोऽपि विद्यायाम्-अधिक्रियते । (३-४-९-३६)

12. Even one occupying an intermediate stage, owing to being debarred from any one of them, is also entitled to knowledge.

१३. तेषामपि च विधुरादीनाम् अविरुद्धैः पुरुषमात्रसंबन्धिभिः-जप-उपवासदेवताराधनादिभिः-विशेषैः-अनुग्रहो विद्यायाः संभवति । (३-४-३८)

13. In the case of widowers and others also, it is possible for knowledge to be helped by such virtuous acts as repetition of mantra, fasting, worshipping of God etc. which can be resorted to by men in general and which do not clash with the fact of one's standing outside any stage of life.

१४. यथा 'स आत्मनो वषामुदकूखिदत्' इत्येवमादीनाम्-आख्यानानां संनिहितविधिस्तुत्यर्थता तद्भत् । तस्मात्-न पारिप्लवार्थत्वम् । (३-४-४-२४)

14. Just as the stories occurring in the ritualistic portion of the Vedas, for instance, "He plucked out his own omentum etc, are meant for emphasizing the proximate injunctions, so also is the case here, Hence they are not meant for Pariplava (a ritualist act. - story telling)

१५. तथा हि छान्दोग्ये 'तत्त्वमसि श्वेतकेतो' इत्युपदिश्य. 'भूय एव मा भगवान्विज्ञापयतु' इति पुनः पुनः परिचोद्यमानः तत्तदाशङ्काकारणं निराकृत्य, 'तत्त्वमसि' इत्येव-असकृत्-उपदिशति । तथा च 'श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' इत्यादि दर्शितम् ।.....अपि च 'तत्त्वमसि'

इत्येतद्वाक्यं त्वं-पदार्थस्य तत्पदार्थभावम्-आचष्टे; तत्पदेन चचैतन्यप्रकाशात्मकत्वम्-
उक्तम्; एष व्यावृत्तसर्वसंसार-धर्मकः-अनुभवात्मकः-ब्रह्मसंज्ञकः-तत्पदार्थो वेदान्ताभियुक्तानां
प्रसिद्धः; तथा त्वंपदार्थोऽपि प्रत्यगात्मा.....चैतन्यपर्यन्तत्वेन-अवधारितः..... पदार्थज्ञान-
पूर्वकत्वात्-वाक्यार्थज्ञानस्य-इत्यतः तान्प्रति एष्टव्यः पदातर्थविवेकप्रयोजनः शास्त्रयुक्त्यभ्यासः ।
(४-१-२)

15. Thus it is noticed in the Chan dogya Upanishad that Uddalaka teaches his son, "That thou art", O Svetaketu" (Ch.6-8-7) and then being requested by his son again and again "O revered Sir, explain to me again", he removes the respective causes of his misconception and teaches that very fact "That thou art" That very process is referred to by citing the text "It is to be heard, reflected on and meditated upon" (Br,4-4-6).....Again, the text "That thou art" speaks of the identity of the entity denoted by "thou" with the entity denoted by "That". By the word "That" is denoted.....the Brahman is by nature Consciousness and effluence. This object called Brahman which is denoted by the word "That" which is free from all mundane attributes and which by nature Consciousness is well known to the people who are adepts in Vedanta. Equally well it has been known by them that inmost Self of the taught is the meaning of the word "thou" which is the seer and the hearer and which is thought of as the inmost entity inhabiting the sheaths starting from the gross body and which is then ascertained as Consciousness itself.as the meaning of a sentence is dependent on the meaning of the words, it becomes desirable to resort repeatedly to the scriptures.

१६. प्रत्यय-आवृत्तिः कर्तव्या । कुतः । असकृत्-उपदेशात् । 'श्रोतव्यो मन्तव्यो निदिध्या-
सितव्यः' इति-एवम्-जातीयको हि-असकृत्-उपदेशः प्रत्यय-आवृत्तिं सूचयति । (४-१-१-१)

16. The mental act has to be repeated. Why? since the instruction is repeated. The texts like "should be heard of, reflected on and meditated upon" indicates the repetition of the mental act.

१७. आत्मा-इति-एव परमेश्वरः प्रतिपत्तव्यः । तथाहि परमेश्वरप्रक्रियायां जाबाला आत्मत्वेन-
एव-एतम्-उपगच्छन्ति "त्वं वा अहमस्मि भगवो देवतेऽहं वै त्वमसि भगवो देवते"...
ग्राहयन्ति च-आत्मत्वेन-एव-ईश्वरं वेदान्तवाक्यानि । (४-१-१-३)

17. The Supreme Lord is to be realised as one's Self. Thus it is the Jabalas in the context of the Supreme Lord, present him as identical with the Self in..

I am you and You are me....Vedic texts make us understand God as our very Self.

१८. तस्मात्-अपि-उपासन-विधान-अर्था उद्गीथादिश्रुतयः । (३-४-३-२२)

18. From this also it follows that the texts about the Udgitha etc. are meant for enjoining meditation.

१९. न प्रतीकेषु-आत्ममतिं बध्नीयात् । न हि स उपासकः प्रतीकानि व्यस्तानि-आत्मत्वेन-आकलयेत् । (४-१-३-४)

19. One should not fix the idea of the Self on symbols, because an aspirant should not treat the separate symbols as himself.

२०. ब्रह्मदृष्टिः-एव-आदित्यादिषु स्यात्-इति । कस्मात् ? उत्कर्षात् । एवम्-उत्कर्षेण-आदित्यादयो दृष्टा भवन्ति । (४-१-५-६)

20. The idea of Brahman Itself is to be superimposed on the sun and the rest. Why? Because of superiority. Thus the sun etc are seen to be superimposed with a superior idea.

२१. आदित्यादिमतय एव-अङ्गेषु-उद्गीथादिषु क्षिप्येरन् । कुतः ? उपपत्तेः ।तस्मात्-अनङ्गाश्रया आदित्यादिमतयः-अङ्गेषु-उद्गीथादिषु क्षिप्येरन्-इति सिद्धम् । (४-१-५-६)

21. The ideas of the sun etc alone are to be superimposed on such subsidiaries as Udgitha etc. Why? Because of compatibility,Hence the conclusion is that the ideas of the sun etc. which are not auxiliaries of rites, are to be superimposed on the Udgitha etc., which are the auxiliaries of the rites.

२२. आसीन एव-उपासीत-इति । कुतः? संभवात् ।उपासनं नाम समानप्रत्ययप्रवाहकरणं अपि च ध्यायति-अर्थ एष यत्-समानप्रत्ययप्रवाहकरणं....आसीनः-च-अनायासो भवति । (४-१-६-७-८)

22. One should worship mentally only in a sitting posture. Why? That is alone is possible.....Upasana is the flow of a current of similar thoughts.....Meditation means is that makes the flow of a current of similar thoughts. ..In sitting posture, Upasana becomes without any stress.

२३. यत्र-एव-अस्य दिशि-देशे काले वा मनसः सौकर्येण-एकाग्रता भवति तत्र-एव-उपासीत प्राची-दिक्-पूर्वाह्न-प्राचीनप्रवणादिवत्-विशेष-अश्रवणात् । (४-१-७-११)

23. One should meditate there only where the becomes concentrated easily in respect of direction, place and time. Special regulation like, eastern direction, forenoon., sloping down to the east etc is not mentioned.

२४. आप्रयणात्-एव-आवर्तयेत्-प्रत्ययम् । (४-१-८-१२)

24. One should contemplate on the thoughts till death.

३. गुण-उपसंहारः

१. तथा सर्ववेदान्त-प्रत्ययत्वेन-अन्यत्र विहितानाम्-उक्थादीनाम्-अन्यत्र-उपासन-विधानाय-उपादा-नात्-प्रायदर्शन-न्यायेन-उपासनानाम्-अपि सर्ववेदान्त-प्रत्ययत्व-सिद्धिः । (३-३-१-४)

1. Again, it is seen that by way of demonstrating the unity of the purport of all Upanishads, the Uktas (hymns) etc. enjoined in one Upanishad are adopted in other Upanishads.. And from this it can be concluded on the logic of frequent occurrence that the meditations also are the same in all Upanishads.

२. स्थिते च-एव सर्ववेदान्तप्रत्ययत्वे सर्वविज्ञानानाम्-अन्यत्र-उदितानां विज्ञानगुणानाम्-अन्य-त्रापि समाने विज्ञान उपसंहारो भवति । अर्थ-अभेदात् । (३-३-२-५)

2. It having been established thus that all the Upanishads present the same ideas about all meditations, the qualities of any meditation in any one Upanishad have to be combined with the same meditation everywhere else; for their applications are not different.

3. Same Upasanas and qualities to be adopted between Upanishads.

3-3-	Upasana	Upanishads	Quality to be adopted
4-9	Om	Ch.U. 1-1-1	Udgita to be qualified by Om
5-10	Prana	Br.6-1-14 & Kow.2-14)	Vasishtatva
6-11	Brahman	All Upanishads	Ananda etc;
8-16	Atma	Ch.6-2-1 & Br.4-3-7	Identity of Jiva & Brahman
10-19	Sandilya Agni	Br.5-3-1 &	All qualities mentioned.
18-31	Saguna	All Upanishads	Path of Gods
20-33	Immutabilty	All Upanishads	Negation of duality
21-34	Limitation & Duality	Mu.3-1-1 & Kata.3-2)	Same conception
22-35	Inmost Self	Br.3-3-2 & Br.3-5-1	Same Vidya
24-38	Satya	Br,5-4-1 & 5-5-2	Satya
25-39	Dahara	Ch.8-1-1 & 8-1-5 Br.4-4-22	Satya Kama & conroller
31-55	Udgita Upasana	Ch.1-1-1	Udgita ancillaries
32-57	Vaiswanara	Ch.5-11-1)	As a whole

4. Different Upasanas: These are to be done separatly.

3-3	Upasana	Upanishad	Reason for separateness
3-6	Udgita -Prana	Br.1-3-2 & Ch.1-.2.-1	Different context.
11-20	Satyam	Br.5-5-1 & 5-5-2	Different places
12-23	Sandilya	Ranayaniya text of Sama Veda	Special abodes
13-24	Purusha	Tandins & Paingins & Tai.A.6-3 & Nara, 80	Nosimilarity- seen
14-25 Pravargya	Pravargya	Atharva Veda, Tandins, Satya-yanins, Taittiriya	Because of different meaning
17-29	Path of Gods	Mund.3-1-3	Different for Saguna & Nirguna
28-43	Prana & Vayu	Br.1-5-21 & Ch.4-3-1	Adhyatma-Prana & AdideivataVayu
33-58	Dahara & Sandilya	Ch.3-14-2,& 4-10-5. & 8-1-5etc.	Words different
29-44	Agnirahasya	Satapatha Brahmana	Mind & Intellect

.....for meditation only

5. Determination of meaning etc.

3-3-7-14. The Purusha mentioned in Kata Upaishad (1-3-10) is meant for meditation and not for any gradation.

3-3-8-16. The word mentioned in the Aitereya Upanishad (1-1) refers to the Sreme Self and not to Hiranyagarbha..

3-3-9-18. The achamana mentioned in Ch.5-2-2 and Br.6-1-14 is not a Vidhi (injunction), since the text alludes to this duty that is already enjoined elsewhere.

3-3-15-26 The rejection mentioned in the Ch.8-13-1 and Mun.3-2-8 should also include acceptance since it forms a counter part of rejection.

3-3-19-32 The Corporeal existence of the Apantaratamas and others (Vedic teachers) engaged in the mission of encompassing the world through such works as the promulgation of Vedas etc will continue till liberation.

3-3-23-37. The Purusha mentioned by Itareyins and Jabalas must be for meditation in a twofold way reciprocally.

3-3-26-40. The Prana ahuti mentioned in Ch.5-19-1 is omitted when there is no eating.

3-3-27-42. The Udgita upasanas mentioned in Ch.1-1-1 are not obligatory to be connected with the rites.

3-3-34-59. The Upasanas mentioned in Ch.3-14-2 and 4-10-5 are to be done individually and no combination is needed.

3-3-35-60. The Upasanas through symbols for prosperity may or may not be combined at will.

3-3-36-61. The Udgita Upasanas as ancillary to rites enjoined in the three Vedas can be undertaken collectively or alternatively at will.

RESULT

१. तदधिगमे ब्रह्म-अधिगमे सति उत्तरपूर्वयोः-अघयोः-अश्लेष-विनाशौ भवतः उत्तरस्य-अश्लेषः पूर्वस्य विनाशः । कस्मात् ?। तद्व्यपदेशात् । तथाहि ब्रह्मविद्या-प्रक्रियायां संभाव्यमान-संबन्धस्य-आगामिनः दुरितस्य-अनभिसम्बन्धं विदुषो व्यपदिशति । (४-१-९-१३)

1. When Brahman becomes realised, subsequent sins become non-attached and earlier ones destroyed., Why? Because it is so declared in the scriptures.

२. इतरस्यापि पुण्यस्य कर्मण एवम्-अघवत्-असंश्लेषो विनाशश्च ज्ञानवतो भवतः । (४-१-१०-१४)

2. To the man of knowledge, non-attachment and destruction of virtues occur as in the case of sins.

३. अनारब्धकार्ये एव तु-इति । अप्रवृत्तफले एव पूर्वे -जन्मान्तर संचिते अस्मिन्-अपि च जन्मनि प्राक्-ज्ञानोत्पत्तेः संचिते सुकृतदुष्कृते ज्ञानाधिगमात्-क्षीयेते न तु-आरब्धकार्ये शरीरपातावधिकरणात्-क्षेमप्राप्तेः । (४-१-११-१५)

3. Those virtues and sins that have not begun to yield their fruits and that were accumulated in earlier lives or even in this life before the dawn of knowledge are alone destroyed but not the virtues and sins whose results have already begun this present life.....liberation is put off till the death of the body.

४. इतरे तु-आरब्धकार्ये पुण्यपापे उपभोगेन क्षपयित्वा ब्रह्म संपद्यते । (४-१-१४-१९)

4. The virtues and vices that have already begun to fructify are exhausted through experiencing the results and then the aspirant becomes Brahman.

५. केवलेन-एव-आत्मना-आविर्भवति न धर्मान्तरेण-इति । कुतः? स्वेन रूपेण-अभिनिष्पद्यत इति स्व-शब्दात् । ...सर्वबन्धविनिर्मुक्तः शुद्धेन-एव-आत्मना-अवतिष्ठते ।यतः आत्मा-एव-अत्र ज्योतिः शब्देन-आवेद्यते प्रकरणात् । (४-४-१-१)

5. The soul manifests itself just as it really is but not possessed of any other quality. Why? Because of the word "own", which occurs in "becomes established in its own real form"The entity continues to be the pure Self, becoming free from its erstwhile bondage..... Since from the context, it is obvious that the Soul itself is presented here by the word "light"

६. अविभक्त एव परेण-आत्मना मुक्तो अवतिष्ठते । (४-४-२-४)

6. The liberated Soul becomes the Supreme Self without any separation.

७. एवम्-अपि पारमार्थिक-चैतन्यमात्र-स्वरूप-अभ्युपगमे-अपि व्यवहारापेक्षया पूर्वस्यापि-उपन्या-सादिभ्यो-अवगतस्य ब्राह्मस्य-ऐश्वर्यरूपस्य-अप्रत्याख्यानात् अविरोधं बादरायण आचार्यो मन्यते । (४-४-३-७)

7. Teacher Badarayana thinks - Even so, though it is admitted that the soul manifests itself in its own real nature of pure Consciousness, still from the empirical point of view, the earlier form of the divine majesty of the Brahman which is known from the teachings is not denied. Hence there is no contradiction.

८. एवम् अपान्तरतमःप्रभृतयोऽपीश्वराः परमेश्वरेण तेषु तेष्वधिकारेषु नियुक्ताः सन्तः सत्यपि सम्यग्दर्शने कैवल्यहेतौ अक्षीणकर्माणो यावदधिकारमवतिष्ठन्ते, तदवसाने च अपवृज्यन्त इति-अविरुद्धम् ।तस्मात् ऐकान्तिकी विदुषः कैवल्य सिद्धिः । (३-३-३२)

8. Similarly, Apantaratamas and others, though they are divine, are entrusted with their respective missions of God; and hence though they are possessed of full vision, leading to liberation, they continue in their bodies so long as their missions demand this and so long as their actions are not completed, and when that it is fulfilled, they become freed. Thus there is no contradiction.Hence liberation comes inevitably to a man of knowledge.

९. संकल्पात्-एव तु केवलात्-पित्रादि समुत्थानम्-इति । कुतः? तत्-श्रुतेः । अत एव च -अवन्ध्यसंकल्पत्वात् अनन्याधिपतिः विद्वान् भवति (४-४-४-८)

9. The contact with the fathers and other comes about by will alone.....For that reason, because his will cannot be infructuous, the man of knowledge has no other lord to rule over him.

१०. न मुक्तिफले कश्चित् एवम्भूतो विशेषप्रतिनियम आशङ्कितव्यः; कुतः? तदवस्थावधृतेः-मुक्त्यवस्था हि सर्वविदान्तेषु-एकरूपैव अवधार्यते; ब्रह्मैव मुक्त्यवस्था; न च ब्रह्मणोऽनेकाकारयो-गोऽस्ति, एकलिङ्गत्वाधारणात् । (३-४-५२)

10. With regard to liberation, the result of knowledge, there is no such rule. One must not entertain any misconception of any such rule being applicable with individual variation in the matter of resulting liberation. Why? Because

the Upanishads have definitely ascertained that state to be the same. For in all Upanishads, the state of liberation is determined to be uniform in nature, the state of liberation being nothing but Brahman itself. Brahman cannot be of many sorts, since Its characteristic indication is declared to be uniform by such texts.

११. सेयमुत्क्रान्तिः किं विद्वद्विदुषोः समाना, किं वा विशेषवती.....समाना चैषा उत्क्रान्तिः 'वाङ्मनसि' इत्याद्या विद्वद्विदुषोः आसृत्युपक्रमात् भवतुमर्हति, अविशेष श्रवणात्। (४-२-७)

11. Is this departure from the body the same for the enlightened and the unenlightened persons? Or is there any distinction?It is but proper that the departure as described in such texts as, "Speech is withdrawn into the mind (Ch.6-8-6) should be the same for the knower and the ignorant upto the point for they start for their respective separate paths, for this is spoken of without any distinction.

१२. सर्वो ब्रह्मप्रेप्सुः-अर्चिरादिना-एव-अध्वना रंहति-इति प्रतिजानीमहे । कुतः? तत्प्रथितेः । प्रथितो हि-एष मार्गः सर्वेषां विदुषाम् । (४-३-१-१)

12. We assert. all those who would reach Brahman have to proceed along the path of flames. Why? That is well known. That path is well known to all men of meditation.

१३. संवत्सरात्-पराश्रम्-आदित्यात्-अर्वाञ्चं वायुम्-अभिसंभवन्ति । कस्मात्? । अविशेष-विशेषाभ्याम् । (४-३-२-२)

13. They attain the position of air after the year and before the sun. How? Owing to the absence and presence of specification.

१४. विद्युत् उपरिष्ठात्-स वरुणलोकम्-इति-अयं वरुणः संबध्यते । (४-३-३-३)

14. After lightning, Varuna is to be connected.

१५. ये तावत्-अर्चिरादिमार्गाः-ते देहवियोगात्-संपिण्डितकरणग्रामाः इति-अस्वतन्त्राः अर्चिरादीनाम्-अपि-अचेतनत्वात्-अस्वातन्त्र्यम्-इति-अतः-अर्चिरादि-अभिमानिनः-चेतनाः देवताविशेषाः अतियात्रायां नियुक्ताः इति गम्यते । (४-३-४-४)

15. Those who pass along the path of flame etc., they have their senses and organs bunched up owing to separation from the body and so they are devoid

of independent action. The flame etc. being insentient are also not independent. So it can be understood that some deities who are sentient and identify themselves with flame etc, are engaged in escorting.

१६. तत्र कार्यमेव सगुणम्-अपरं ब्रह्म-एनान्-गमयति-अमानवः पुरुषः इति बादरिः-आचार्यो मन्यत ।विशेषितत्वात्-कार्यब्रह्मविषय-एव गतिरिति गम्यते । (४-३-५-७)

16. The teacher Badari thinks, that they are led to the saguna Brahmana alone.....In other text, it is understood that the path is related to the Saguna Brahman alone.

१७. प्रतीकालम्बनान्-वर्जयित्वासर्वान्-अन्यान्-विकारालम्बनान्-नयति ब्रह्मलोकमिति बाद-रायण आचार्यो मन्यते । न हि एवम्-उभयथाभाव-अभ्युपगमे कश्चित्-दोषः-अस्ति । नामादिषु प्रतीक-उपासनेषु पूर्वस्मात्-पूर्वस्मात् फलविशेषं उत्तरस्मिन्-उत्तरस्मिन् उपासने दर्श-यति । (४-३-६-१५)

17. The teacher Badarayana thinks that leaving out those who meditate with the help of symbols, the superhuman being leads all others, who meditate on Saguna Brahman to the Brahma Loka itself.....There is no contradiction to accept this two fold division..... Besides, the Upanishad shows with regard to the meditations based on such symbols as name etc. that the succeeding ones have better results than the preceding ones.

१८. 'अमृतत्वं चानुपोष्य' इत्यतो विशेषणात् आत्यन्तिकेऽमृतत्वे गत्युत्क्रान्त्योः-अभावोऽभ्यु-पगतः; 'न तस्मात्प्राणा उत्क्रामन्ति' इति शाखान्तरे पञ्चमीप्रयोगात् ;...एवं जातीयकाः श्रुतयो गत्युत्क्रान्त्योः अभावं सूचयन्ति । (४-२-१२-१३)

18. From the reservation made under the aphorism "And the immortality spoken of is one that is attained without burning ignorance, it is admitted that in the absolute immortality there is an absence of any course to be followed and any departure from the body,Because in the other Branch, the fifth case-ending is used.....And texts like "Attains Brahman in this very body" indicate the absence of departure and path for him.

१९. 'पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' इत्यस्यां श्रुतौ देशान्तरप्रापणी गतिर्विर्गृह्येत; कथं हि निरञ्जनोऽगन्ता देशान्तरं गच्छेत्; गन्तव्यं च परमं साम्यं न देशान्तरप्राप्त्यायत्तम्-इत्या-नर्थक्यमेवात्र गतेर्मन्यामहे ॥ (३-३-२९) परब्रह्मविदः तस्मिन्नेव परस्मिन्नात्मनि प्रलीयन्तो

.....अविद्यानिमित्तानां च कलानां न विद्यानिमित्ते प्रलये सावशेषोपपत्तिः। तस्मादविभाग एवेति । (४-२-१५-१६)

19. It will lead to a contradiction, for instance any path leading to some region will stand opposed to the Upanisadic text "shakes of both virtue and vice, becomes taintless and attains absolute equality. For how can the taintless one, who has no motion reach a different region His goal is absolute unity which is not contingent on reaching some other world.. so that according to us any course to be followed is meaningless in this context.....of the knower of the supreme Brahman "merge in the supreme Self".....Besides, the constituents that spring from ignorance can have no remnant after their resorption through knowledge. Accordingly they must become absolutely unified with Brahman.

२०. तत् किम् अविशेषेणैव अहनि रात्रौ वा म्रियमाणस्य रश्म्यनुसारित्वम्, आहोस्वित्-अहन्येव-इति संशये सति, अविशेषश्रवणात्, अविशेषेणैव तावत् रश्म्यनुसारीति प्रतिज्ञायते । (४-२-१८)

20. Now that doubt arises as to whether the soul follows the rays equally, irrespective of the occurrence of the death during the day-time or night, or it does so only when dying in the day-time. The aphorist declares that the soul progresses by way of the rays irrespective of the time of death, for the Upanishad speaks in general times.

२१. अस्ति च अहनि नाडीरश्मिसंबन्ध इति अहनि मृतस्य स्यात् रश्म्यनुसारित्वम्; रात्रौ तु प्रेतस्य न स्यात्. नाडीरश्मिसंबन्धविच्छेदात्-इति चेत्--न, नाडीरश्मिसंबन्धस्य यावद्देह-भावितात्;..... तस्मात् अविशेषेणैव इदं रात्रिदिवं रश्म्यनुसारित्वम् । (४-२-१९)
दक्षिणायनेऽपि म्रियमाणो विद्वान् प्राप्नोत्येव विद्याफलम् (४-२-२०)

21. The nerve and the sun's rays remain connected during the day. so that a man dying during the day may well follow the rays, but that is not possible for a man dying at night because the connection between the nerve and the rays is then snapped, if this is so--Not so, for the connection between the nerve and the rays lasts as long as the embodied continues.....Therefore the soul's pursuit of the rays is the same whether it departs at night or the day. When a man knowledge even in Dakshinayana, he attains the result of knowledge.

२२. यदा सशरीरतां संकल्पयति तदा सशरीरो भवति यदा तु-अशरीरतां तदा-अशरीर इति । सत्यसंकल्पत्वात् । संकल्प-वैचित्र्यात्-च (४-४-५-१०)

22. When a liberated soul wishes to have a body he gets one; and when he desires to remain without it, he has none; for his will is true and desires are diverse.

२३. प्रदीपवत्-आवेश इति । यथा प्रदीप एकोऽनेकप्रदीपभावम्-आपद्यते विकारशक्तियोगात् । एवम्-एकोपि सन्-विद्वान्-ऐश्वर्ययोगात्-अनेकभावम्-आपद्य सर्वाणि शरीराणि-आविशति । स्वाप्ययः सुषुप्तम्.....संपत्तिः कैवल्यम्,....तयोः-अन्यतराम्-अवस्थाम्-अपेक्ष्य-एतत्-विशेषसंज्ञाभाववचनम् । क्वचित्-सुषुप्ता-अवस्थाम्-अपेक्ष्य-उच्यते क्वचित्-कैवल्य-अवस्थाम् ।सगुणविद्याविपाक-अवस्थानं तु-एतत्-स्वर्गादिवत्-अवस्थान्तरं यत्र-एतत्-ऐश्वर्यम्-उपवर्ण्यते । (४-४-६-१५)

23. Just as a single lamp can appear to be many through its power of transformation, so also the man of knowledge, though one, can through his divine power become many and enter into all bodies.....Svapyaya means deep sleep..... Sampatti means liberation. Having in view either of these two states, it is asserted thus that there is an absence of particularized knowledge.This is said sometimes with reference to the state of deep sleep and sometimes with reference to liberation. ..But the state in which the divine powers are asserted is a different state like heaven etc. that comes as a result of the maturity of meditation on the Saguna Brahman.

२४. ये सगुणब्रह्म-उपासनात्सहैव मनसा-ईश्वरसायुज्यं ब्रजन्ति किं तेषां निरवग्रहम्-ऐश्वर्यं भवति-आहोस्वित् सावग्रहमिति संशयः.....एवं प्राप्ते.पठतिजगत्-उत्पत्त्यादि-व्यापारं वर्जयित्वा-अन्यत्-अणिमादि-आत्मकम् ऐश्वर्यं मुक्तानां भवितुम्-अर्हति । आधिकारिको यः सवितृ-मण्डलादिषु विशेष-आयतनेषु-अवस्थितः परः ईश्वरः-तदायत्तैव-इयं स्वाराज्यप्राप्तिः-उच्यते.... विकारावत्यर्था च नित्यमुक्तं पारमेश्वरं-रूपं न केवलं विकारमात्र-गोचरं सवितृमण्डलाद्यधिष्ठानम् । तथा-हि-अस्य द्विरूपां स्थितिम्-आह-आम्नायः ।... अतः-च यथा-एव द्विरूपे परमेश्वरे निर्गुणं रूपम्-अनवाप्य सगुण एव-अवतिष्ठन्त एवं सगुणेऽपि निरव-ग्रहमैश्वर्यम्-अनवाप्य सावग्रह एव-अवतिष्ठन्त इति द्रष्टव्यम् ।...दर्शयतश्च विकार-अवर्तित्वं परस्य ज्योतिषः श्रुतिस्मृती ।इतश्च न निरङ्कुशं विकार-आलम्बनानाम्-ऐश्वर्यं यस्मात्-भोगमात्रमेव-एषाम्-अनादिसिद्धेन-ईश्वरेण समानमिति श्रूयते ।ये ब्रह्मलोकं शास्त्रोक्त-विशेषां गच्छन्ति....ते तं प्राप्य न चन्द्रलोकात्-इव भुक्तभोगा आवर्तन्ते । ...सम्यग्दर्शनवि-ध्वस्ततमसां तु नित्यसिद्धनिर्वाणपरायणानां सिद्धैव-अनावृत्तिः तदाश्रयणेनैव हि सगुणशरणा-नाम्-अपि-अनावृत्तिसिद्धिः-इति । (४-४-७-१७)

24. The doubt is : Do those people who attain union with God as a result of Saguna Brahma meditation acquire unlimited or limited divine powers?..... Answer is: It is proper that barring the power of creation etc of the universe, the liberated souls should have all the divine powers like becoming very minute etc.....It is declared that this bestowing of independent sovereignty is at the disposal of Iswara who ordains others to be the rulers of particular spheres and who resides in such special abodes as the orb of the sun.....It is not a fact that Iswara eternally liberated resides merely in the solar orb etc. as transformed things. Thus the scripture speaks of His existence in two forms.....Hence, it is to be understood that Iswara is possessed of two aspects; one may continue in His qualified aspects possessing limited powers without attaining his unqualified aspect, so also He can exist in his qualified aspect with limited divine powers without acquiring unfettered powers. The Srutis and Smritis say that the Supreme Jyotis who does not abide in the effects.....Therefore, they do not get unfettered powers and all that they have in common with the eternal Iswara is the equality of experience only... Those who go to Brahma Loka as per the Sastra do not return as others do from the world of moon after enjoyment. For those from whom the ignorance has been completely dispelled as a result of their real knowledge and who are established in their liberation, non-return is an accomplished fact; Also for those of Saguna Brahma meditation who have their resort in the Nirguna Brahman , non-return is an accomplished fact.

APPENDIX I

Summary of the Adikaranas

Adyaya	1	2	3	4	Total
1. Brahman	4		5		9
2. Forms of Brahman	26				26
3. Jiva		8	14	17	39
4. World-Creation	3	27			30
5. Refutation	4	12			16
6. Sadhana			10	9	19
7. Adhikari	2		5		7
8. Upasanas			31		31
9. Pala			2	12	14
10. Total	39	47	67	38	191

APPENDIX II

Quotable Quotes from Sankara Bhagavatpada's Brahmasutra Bhashya

१. सत्यानृते मिथुनीकृत्य 'अहमिदम्', 'ममेदम्' इति नैसर्गिकोऽयं लोकव्यवहारः । (१-१-१)

Mixing up the real with unreal, the inherent vyavahara is "I am this and this is mine"

२. स्मृतिरूपः परत्र पूर्वदृष्टावभासः । (१-१-१)

It is awareness of what was seen in another locus and the form of memory.
(definition of Adhyasa)

३. शुक्तिका हि रजतवदवभासते, एकश्चन्द्रः सद्वितीयवदिति । (१-१-१)

The shell appears like silver and a single moon appears as two.

४. अप्रत्यक्षेऽपि ह्याकाशे बालाः तलमलिनतादि अध्यस्यन्ति । (१-१-१)

Though space is not an object, still children superimpose on it ideas like surface and dirt.

५. तमेतमेवंलक्षणमध्यासं पण्डिता अविद्येति मन्यन्ते । (१-१-१)

Learned men consider thissuperimposition as avidya.

६. तत्रैवं सति, यत्र यदध्यासः, तत्कृतेन दोषेण गुणेन वा अणुमात्रेणापि स न संबध्यते

This superimposition that is of this nature, is considered by the learned to be avidya, nescience,

६. पशवादिभिश्चाविशेषात् । (१-१-१)

Not different from animals (behaviour due to nescience)

७. नित्यानित्यवस्तुविवेकः, इहामुत्रार्थभोगविरागः, शमदमादिसाधनसंपत्, मुमुक्षुत्वं च । (१-१-१)

Discrimination between the eternal and non-eternal, dispassion for the enjoyment of the result of deeds here and hereafter, perfection of such practice as control of the mind, sense organs etc., and desire to attain moksha.

८. सर्वो ह्यात्मास्तित्वं प्रत्येति, न 'नाहमस्मि' इति । (१-१-१)

Everyone cognises "the existence of Atman" and not "I don't exist"

९. अनुभवावसानत्वाद्भूतवस्तुविषयत्वाच्च ब्रह्मज्ञानस्य । (१-१-१)

Knowledge of Brahman is the culmination of personal experience and also the of an object -entity which already exists.

१०. 'तत्त्वमसि' इति ब्रह्मात्मभावस्य शास्त्रमन्तरेणानवगम्यमानत्वात् । (१-१-४)

"Thou art Thar" - the unity of Self and Brahman cannot be known from other than the Sastra,

११. अलंकारो ह्यस्माकम्-यद्ब्रह्मात्मावगतौ सत्यां सर्वकर्तव्यताहानिः कृतकृत्यता चेति । (१-१-४)

Attainment of satisfaction and cessation of all duties on realisation of Brahman is to our credit.

१२. द्विरूपं हि ब्रह्मावगम्यते-नामरूपविकारभेदोपाधिविशिष्टं , तद्विपरीतं च सर्वोपाधिविवर्जितम् । (१-१-११)

Brahman is known in two aspects--one possessed of the limiting adjuncts of diversities because of modification, name and form and the other devoid of all adjuncts.

१३. एवमेकमपि ब्रह्म-अपेक्षितोपाधिसम्बन्धं निरस्तोपाधिसम्बन्धं च-उपास्यत्वेन ज्ञेयत्वेन च वेदान्तेषु-उपदिश्यत इति । (१-१-१२)

Thus, the next portion of the Brahma Sutra is begun to show that the teaching of Vedanta is that although Brahman is one, it has to be meditated upon with or without the relationship of the adjuncts respectively.

१४. तान्यपि तर्कोपपत्तिभ्यां तत्त्वज्ञानायोपकुर्वन्तीति चेत् उपकुर्वन्तु नाम; तत्त्वज्ञानं तु वेदान्तवाक्येभ्य एव भवति । (२-१-३)

If through inference and supporting reason, they are conducive to the knowledge of the Reality, let them be so. But the knowledge of the Reality springs from the Upanishads texts alone.

१५. प्रधानमल्लनिबर्हणन्यायेनातिदिशति । (२-१-१२)

By the logic of winning the important wrestler, he quotes (Sankhya is referred to)

१६. तस्मात्कारणात्परमार्थतोऽनन्यत्वं व्यतिरेकेणाभावः कार्यस्यावगम्यते । (२-१-१४)

Therefore, the effect is non-different from the cause, - effect does not exist without the cause.

१७. सर्वप्रकारेण-यथा यथायं वैनाशिकसमय उपपत्तिमत्वाय परीक्ष्यते तथा तथा -सिकता-
कूपवद्विदीर्यत एव । (२-२-३३)

By all means when the Buddhism is examined for the ultimate cause, it fails like the walls of sand of a well.

१८. योसौ नारायणः परोऽव्यक्तात्प्रसिद्धः परमात्मा सर्वात्मा, स आत्मनात्मानमनेकधा व्यूहा-
वस्थित इति-तन्न निराक्रियते;... यदपि तस्य भगवतोऽभिगमनादिलक्षणमाराधनमजस्रमनन्य-
चित्ततयाभिप्रेयते, तदपि न प्रतिषिध्यते । (२-२-४२)

We do not refute the view stated therein (Bhagavata) that Narayana, who is superior to Nature and is well known to be the Supreme Self and the Self of all has divided Himself by Himself into many forms. It is not also refuted that which is intended for his propitiation, like visiting His temple, etc. with exclusive devotion,

१९. चतुर्षु वेदेषु परं श्रेयोऽलब्ध्वा शाण्डिल्य इदं शास्त्रमधिगतवानित्यादिवेदनिन्दादर्शनात् ।
(२-२-४५)

Not finding the highest good in the four Vedas, Sandilya studied this Sastra, etc., such slur on the Veda is seen.

२०. एवं चेतनात्-ब्रह्मणोऽचेतनं जगत्-जनिष्यत इति-अभ्युपगमे किं तव च्छिन्नम् । (२-२-
२-११)

What do you lose if you accept that this world is born out of a sentient Being.

APPENDIX III

आचार्यप्रशस्तिः

१. श्रुतिस्मृतिपुराणानामालयं करुणालयम् । नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥

I prostrate before Sri Sankara of revered feet ,who confers auspiciousness on the whole world, who is the repository of Scripture, code of law, and epics and who is the abode of compassion.

२. आशैलादुदयात् तथास्तगिरितो भास्वद्यशोरश्मिभिः व्याप्तं विश्वमनन्धकारमभवद्यस्य स्म शिष्यै-रिदम् । आरात् ज्ञानगभस्तिभिः प्रतिहतश्चन्द्रायते भास्करः तस्मै शङ्करभानवे तनुमनो-वाग्भिर्नमः स्यात् सदा ॥ (श्री सुरेश्वराचार्याणाम्)

Obeisance with body, mind and speech be to the glorious Sun that is Sri Sankara always; struck back by the lustre of whose knowledge the brilliance of the solar orb was rendered dim like the moon and the effulgent renown of whose disciples enveloped (all the continents) from the mountains of the Far East to those of the far West, thereby ridding the universe of darkness.

३. नमाम्यभोगिपरिवारसंपदं निरस्तभूतिमनुमार्धविग्रहम् । अनुग्रमुन्मृदितकाललाञ्छनं विना-विनायकम-पूर्वशङ्करम् ॥ (श्री पद्मपादाचार्याणाम्)

I bow to that new Sankara, Lord Siva in humanform without Ganesa, without the riches, without the serpent ornaments, without Uma in his half body. without his anger, without the black spot on his throat. (As an adjective to Sankara, they mean without enjoyment, with attendants, without any wealth, a sanyasi, with grace, without any impediments,

४. येषां धीसूर्यदीप्त्या प्रतिहतिमगमन्नाशमेकान्ततो मे, ध्वान्तं स्वान्तस्य हेतुर्जननमरणसन्तानदोलाधिरूढेः । येषां पादौ प्रपन्नाः श्रुतिशमनियमैः भूषिताः शिष्यसंघाः सद्यो मुक्ताः स्थितास्तान् यतिवर-महितान् यावदायुर्नमामि ॥ (श्रीतोटकाचार्याणाम्)

By the Sunlight of whose wisdom, the darkness of ignorance residing in my heart which is the cause of ceaselessly swinging between birth and death, has been completely destroyed, by taking refuge at whose feet, groups of disciples have become adorned with Scriptural learning, self control and humility and have been instantly released-to that Great Sage I bow till the end of my life.

५. उद्धृत्य वेदपयसःकमलामिवाब्धेः आलिङ्गिताखिलजगत्प्रभवैकमूर्तिम् । विद्यामशेषजगतां सुखदामदायः तं शङ्करं विमलभाष्यकृतं नमामि ॥ (विवरणाचार्याणाम्)

I salute Sri Sankara , the author of the Bhashya which is free from any blemish, who gave the knowledge of the Self raising from the ocean of Vedas which grants happiness to the entire world just as Lakshmi has been raised from the Ocean and by whom Lord Vishnu, the source of the world is embraced and grants happiness to the entire world.

६. वक्त्रमासाद्य यमेव नित्या सरस्वती स्वार्थसमन्वितासीत् । निरस्तदुस्तर्ककलङ्कपङ्का नमामि तं शङ्करमर्चिताङ्घ्रिम् ॥ (सर्वज्ञात्ममुनीनाम्)

I bow to Sri Sankara, whose feet were worshipped by all, and on obtaining whom as the exponent, the eternal speech, namely the Veda, possessed of its true import because the fallacious reasoning consisting metaphorically of dirt and loose clay has been removed from it.

७. मीमांसया कपटतो भुजगाम्बयेव स्वाधीनतामुनिषद्विनतेव नीता । येनोद्धृताऽमृतफलेन गरुत्मतेव तस्मै नमो भगवतेऽद्भुतशङ्कराय । (श्रीमधुसूदनसरस्वतीनाम्)

My salutations to that wonderful Lord Sankara, who rescued the Upanishad, misinterpreted by the Purvamimamsakas, just as Garuda rescued (his mother) Vinata (from the slavery) of the mother of serpents by the use of nectar.

८. नानाभाष्यादृता सा सगुणफलगतिर्वैधविद्याविशेषैः तत्तद्देशाप्तिरम्या सरिदिव सकला यत्र यात्यंशभूयम् । तस्मिन्चानन्दसिन्धावतिमहति फले भावविश्रान्ति मुद्रा शास्त्रस्योद्धाटिता यैः प्रणमत हृदि तान्नित्यमाचार्यपादान् ॥ (श्रीअप्पय्यदीक्षितेन्द्रणाम्)

I always offer salutations to the Acharya by whom the teachings of the Sastra has been put in the supreme result-the ocean of bliss, wherein meres like a river the state of becoming is Amsa which is favoured by many commentaries and which results by reaching the respective celestial regions that are pleasing through prescribed and specific meditative exercises.

९. नमसतस्मै भगवते शंकराचार्यरूपिणे । येन वेदान्तविद्येयमुद्धृता वेदसागरात् ॥ (श्रीविद्या-रण्यमुनीनाम्)

Salutations to that Lord in the form of Sri Sankara to whom this knowledge of Vedanta has been taken from the ocean of the Veda.

१०. स्तुवन्मोहतमस्तोमभानुभावमुपेयुषः । स्तुमस्तान्भगवत्पादान् भवरोगभिषग्वरान् ॥
(श्रीसदाशिवेन्द्रसरस्वतीनाम्)

We adore Sri Sankara of revered feet--the best among those who cure the disease of transmigratory existence and who has attained the praiseworthy state of the sun that removes the multitude of the darkness of delusion.

११. भगवत्पादपादाब्जपांसवः सन्तु सन्ततम् । अपारासारसंसारसागरोत्तारसेतवः ।
(चित्तुस्वाचार्याणाम्)

Let the dust of the lotus feet of Bhavatpada always be the bridges which help to cross the ocean of Samsara which has no bounds and which is useless.

१२. नमामि शङ्कराचार्यगुरुपादसरोरुहम् । यस्य प्रसादान्मूढोऽपि सर्वज्ञोऽहं सदास्म्यहम् ॥
(आनन्दगिरीणाम्)

I offer salutations at the lotus feet of the preceptor, Sri Sankara, by whose grace, I - a dull-witted one - have become an omniscient being.

APPENDIX IV

1. Brahma Sutras is the main of the three Prasthanas (three important places) for Vedanta - otherwise called Uttara Mimamsa. Five other theistic systems have been discussed in the Brahma Sutras apart from Buddhism, Jainism, etc.

System	Author	Theory
Nyaya	Gauthama	God is creator
Vaisesika	Kanada	Atom
Sankhya	Kapila	Prakriti
Yoga	Patanjali	Iswara
Purvamimamsa	Jaimini	Karma

2. The author of the Purva Mimamsa Sutras is Jaimini Maharishi and it contains 12 chapters and deals with the principles of interpretation of the Vedas and their place in the rituals prescribed therein. Sabarishwamin, Kumarila and Prabhakara have written commentaries on it. Other commentators are Krishna Yajwa, Apodeva and Logakshi Bhaskara. Bhatta Pradipika is the traditional standard text book. Mimamsa Paribhasha by Krishna Yajva with an English translation is an easy introduction to Purva mimamsa.

3. Ancient Purvamimamsa has no place for God in their system and Karma produces all results. It is included in the theistic system because they concede Self separate from the body. The main argument in Sankara Bhashya against Purvamimamsa is their contention that scriptures which are not directly connected to Karma have no validity at all

4. The principles of logic used by Purvamimamsa are used by Bhagavat pada in the Sutra Bhashya. Some of them are:

1. Three kinds of injunctions, Apurva, Niyama and Parisamkya
2. Sruti, Linga, Vakya, Prakarana, Sthana and Samakya - their validities
3. Utpatti, Apti, Vikruti, Samskriti - stages of changes
4. Kim, Kena and Katham - what, through what and how

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“द्विरूपं हि ब्रह्म-अवगम्यते । नामरूपविकारभेदोपाधिविशिष्टं, तद्विपरीतं च सर्वोपाधिविवर्जितम् ।”