CHAPTER I

INTRODUCTION

1. I bow down to that all-knowing\(^1\) One which is pure Consciousness, all-pervading,\(^3\) all,\(^3\) residing in the hearts\(^4\) of all beings and beyond all objects\(^5\) of knowledge.

\(^1\) Brahman, the all comprehensive Principle. It, like the sun, illumines everything without being an agent.
\(^3\) Just as a rope pervades the snake in a rope-snake.
\(^3\) Because It is the material cause of everything.
\(^4\) The Sanskrit word literally means a cave. Here it stands for the intellect of which the Self is the witness.
\(^5\) Primeval Ignorance and all its modifications.
2. Now\(^1\) then\(^3\) the *Vedas* begin to describe the knowledge of *Brahman* after dealing with all actions\(^3\) preceded by marriage and the installation of sacred fire.\(^4\)

\[\text{कर्ममी देवोगार्थे देवोगे प्रियापिये} \]
\[\text{ध्वजस्य ततो गानी द्वेषश्रेव तत: क्रिया:} || 3 || \]
\[\text{वर्णायें ततोड्झस्व देवोगस्तथा पुन:} || \]
\[\text{एवं नित्यप्रशुतोड्झ संसारार्धकावशम्} || 4 || \]

3, 4. Actions, (both enjoined and prohibited), bring about one's connection with the body; when the connection with the body has taken place pleasure\(^5\) and pain\(^5\) most surely follow; thence come attraction and repulsion, from them actions\(^6\) follow again, as the results of which merit and demerit appertain to an ignorant\(^7\) man, which again are similarly followed by the connection with the body. This transmigratory existence is thus going on continually for ever like a wheel.

\[\text{अङ्कान्त तस्य मूले स्याद्विति तद्भानमिष्यते} \]
\[\text{ब्रह्मविद्यात भार्या ततो निःश्रेयसं भवेत्} || 5 || \]

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\(^1\) In the knowledge portion of the *Vedas* (for the benefit of seekers after liberation).
\(^2\) After one has acquired the qualifications such as, self-control etc., in order to be able to gain the knowledge of *Brahman*.
\(^3\) Both enjoined and prohibited.
\(^4\) Sacred fire is established at the time of marriage. It burns continuously throughout one's life and with it one's body is burnt at death.
\(^5\) The effects of merit and demerit. The Bliss of *Brahman* is not such an effect.
\(^6\) All efforts of the body, mind and speech.
\(^7\) One who was not got the knowledge of *Brahman*. 
5. The cessation\(^1\) of Ignorance\(^2\) is desirable as it is the root of this transmigratory existence. Hence a delineation of the knowledge of *Brahman* through which comes liberation (from Ignorance) is commenced.\(^3\)

\[
\text{विच्छेदाः जानन्द्वान्याय: न कर्मप्रतिकूलः |
\text{नाज्ञानस्यप्राप्ताः हि रागद्रष्टत्वो भवेत् इ 6 ॥}
\text{रागद्रष्टायामाये कर्म दोषोद्वां ध्रुवम् ॥}
\text{तस्मात्तत्रे यस्यार्थै विच्छेदान्त निधीयते ॥ ७ ॥}
\]

6, 7. Not being incompatible with Ignorance actions do not destroy it; it is knowledge alone that does it. Ignorance not being destroyed, the destruction of desire and aversion is not possible. Actions\(^4\) caused by impurities\(^5\) are sure to follow in case desire and aversion are not removed. Knowledge alone, therefore, is taught here\(^6\) so that liberation (from Ignorance) may be accomplished.

\[
\text{तत्तु कर्मं तथा नित्यं कर्तव्यं जीवने सति ।}
\text{विद्याया: सहकारित्वं मोक्षं प्रति हि तदृ वजेनू ॥ ८ ॥}
\]

8. (Objection) Obligatory duties should be performed (along with the practice of knowledge) as long as life lasts,\(^7\) because these duties co-operate with Knowledge in producing liberation.\(^8\)

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1 Just as a snake ceases to exist immediately on one's having the knowledge of the rope in a rope-snake.  
2 Primeval Ignorance veiling *Brahman*.  
3 In the *Upanishats*.  
4 Efforts of the body, the mind and speech.  
5 Desire, aversion and delusion.  
6 In the *Upanishats*.  
8 Objection, verses 8—11 (line 1).
9. As they are equally enjoined obligatory duties and knowledge (should be practised together). They should be undertaken by those who aspire after liberation because Smritis speak of sins also (arising out of the omission of those actions).

ननु ध्रुवफलः विषयानाथ्यतिक्षिधिपेश्यते ।
नान्निष्टेऽमो वथेवान्यदू ध्रुवकार्योऽन्यपेश्यते ॥ १० ॥
तथा ध्रुवफलः विषयानाथ्यत्वभिन्नपेश्यते ।
ित्येवं केचिदिच्छन्ति न कर्म प्रतिकृत्तः ॥ ११ ॥

10, 11 (first line). You may say “Followed by a sure result Knowledge does not depend on anything else.” But it is not so. Just as Agnishtoma, though followed by an unfailing result, depends on things other than itself; so, knowledge, though bringing about a sure result, must depend on obligatory duties.

11 (last line). (Reply). Some people hold this view. (We say :) No. As it is incompatible with actions Knowledge does not depend on them (in producing its result).

1 Ish. U., 11. 2 The whole body of the sacred tradition or what is remembered by human Teachers. 3 See Manu Samhitā, 11, 44. 4 Liberation. 5 In order to produce liberation. 6 The name of a particular Vedic sacrifice. 7 Higher regions, where there is pleasure higher than in this world. 8 Accessories such as, chanting of certain Vedic hymns, reading of certain verses and the knowledge of certain gods. 9 Though it depends on actions for its own birth. 10 Liberation.
12. Accompanied by egoism\(^1\) actions are incompatible with Knowledge. For it is well-known here (in the *Vedântas*)\(^2\) that Knowledge is the consciousness that the Self is changeless.\(^3\)

13. Actions have their origin in the consciousness that one is a doer and has the desire of having the results of what one does. Knowledge depends on a thing, (its own object and also on evidence), while actions depend entirely on the performer.

14. The Knowledge (of one’s own real nature) destroys the ideas of doership etc.\(^4\) (on the part of oneself like the right Knowledge of the nature of the desert which destroys) the conviction of there being water in it. When this is so how can (a man of Knowledge) accept\(^5\) them as true and perform actions?

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\(^{1}\) E.g., ‘I am a Brâhmana’ etc.  
\(^{2}\) Literally, the final portions of the *Vedas*.  
\(^{3}\) I.e., *Brahman* Itself. So, a man of Knowledge can have nothing to do with agency of actions.  
\(^{4}\) All the grammatical cases are meant.  
\(^{5}\) For without accepting them as true actions are not possible.
15. It is, therefore, not possible on the part of a man of Knowledge to have Knowledge and perform an action at the same time as they are incompatible with each other. So, one who aspires after liberation should renounce actions.¹

16. The natural 𝑓 𝑒 conviction on the part of the people that the Self is not different from the body etc.² arises through Ignorance. The Vedic injunctions (and prohibitions) are authoritative as long as it prevails.

17. The Self is left over by negating the body etc. by the Sruti,⁴ 'Not this, not this,' so that one may have the Knowledge of the Self which is devoid of all attributes. Ignorance is brought to an end by this Knowledge.

¹ I.e., (1) those of which the results are desired, (2) which are prohibited, (3) that are obligatory and (4) those the performance of which becomes necessary on certain special occasions.
² I.e., not arising from the teachings of the Sāstras.
³ I.e., the body, the senses, the mind, the intellect, vital force and their properties.
⁴ Br. U., 2. 3. 6.
18. How can Ignorance, once negated (by Vedic evidence), arise again? For it is neither in the innermost Self which is only one without a second and without attributes nor in the non-Self.

19. How can there again be the idea that one is a doer of actions and experiencer of their results if Ignorance does not arise after there has grown the Knowledge, 'I am Brahman'? Knowledge, therefore, is independent of actions (in producing liberation).

20, 21 (first line). Therefore, it is said by the Sruti that the renunciation of actions including mental ones (catalogued in the Nârâyanaopanishat) is superior to their performance. Again immortality is heard of in the Brihadâranyakopanishat which says "This alone." Hence they should be renounced by those who aspire after liberation.

1 This verse is an answer to the objection that Ignorance, though negated, may prevail again. 2 So, the Self cannot cause Ignorance. 3 No category in the domain of the non-Self can cause Ignorance as all such categories are caused by it. 4 So, actions, naturally depending on this idea, become impossible then. 5 Nâ. U. 78. 6 4. 5. 15. 7 I. e., knowledge alone, independent of actions, is the cause of immortality (liberation).
21 (last line). We give the following reply\(^1\) to the objector who quoted the example of Agnishtoma.\(^2\)

\[\text{नैककारकसाह्यत्वात्त्वात्त्वायत्वाय कर्मण: ||} \\
\text{विद्या तद्विषप्रीतातो दुःश्चान्तो विषमो भवेत् ||} 22 ||

22. Knowledge is quite opposite in nature to that of actions like Agnishtoma etc. for they are accomplished with the help of many\(^3\) materials and differ in the quality\(^4\) of the result of each individual performance. The example, therefore, is not parallel.

\[\text{कृद्यादिवत्त्वाथाथविद्याकर्मोपवृक्ष्यम् ||} \\
\text{अप्रिष्टोमस्त्वपेक्षेत विद्यान्यत्त्वामपेक्षेते ||} 23 ||

23. As it produces a result (variable in quality) the Agnishtoma sacrifice, like agriculture etc., requires subsidiary\(^5\) actions\(^6\) other than itself. But what else will Knowledge depend\(^7\) on?

\[\text{प्रत्यवायस्तु तस्येव यस्याहांकार इत्यते ||} \\
\text{अहंकारबालार्थित्वे विधेयते नात्मवेदिन: ||} 24 ||

24. It is only one having egoism\(^8\) that may incur sin (by the omission\(^9\) of duties). A man who has got Self-knowledge has neither egoism nor a desire for the results of actions.

\(^1\) Verses 22 and 23. \(^2\) See verse 10 above. \(^3\) The performance of such an action becomes efficacious only when prescribed articles, 'mantras' (Vedic formulae) etc., are used. \(^4\) Chh. U., 1. 1. 10. \(^5\) Sea footnote 3, sloka 22. \(^6\) So that the quality of the result might be better. \(^7\) Because liberation, the result of Knowledge, does not vary in quality. \(^8\) I. e., the idea that one is an agent and experiencer. \(^9\) See verse 9 above.
25. The *Upanishats*\(^1\) are, therefore,\(^2\) commenced in order to teach the Knowledge of *Brahman* so that Ignorance might be removed and transmigratory existence might for ever come to an end.\(^3\)

26. The word ‘*Upanishat*’ is derived from the root ‘*sad*’\(^4\) prefixed by two particles, ‘*Upa*’\(^5\) and ‘*ni*’\(^6\) and followed by the suffix ‘*Kvip*’. So, that\(^7\) which loosens the bondage of birth, (old age), etc., (enables a man to approach *Brahman*) and destroys birth, (death), etc., is called *Upanishat*.\(^8\)
CHAPTER II

NEGATION

1. Impossible \(^1\) to be negated the Self is left over on the authority of the Sruti, 'Not this, not this.' So, the Self becomes clearly known on the reflection, 'I am not this, I am not this.' \(^2\)

2. The consciousness of egoism (i.e., the mistaken identity of the Self with the body etc.) has its origin in the intellect \(^3\) and has for its object what \(^4\) is based on words \(^5\) only. As its very nature and origin are both negated (by the Sruti, 'Not this, not this'), egoism \(^6\) can never again \(^7\) be regarded as founded on any evidence.

\(^1\) For the Self is the witness of the process of negation itself.
\(^2\) I.e., I am not the body, the senses, the mind, the intellect and the vital force. But I am the witness of all of them.
\(^3\) The object portion in the consciousness 'I'. While using the word 'I' people mix up Pure Consciousness and the intellect. The intellect is the object portion of the consciousness 'I'; Pure Consciousness is the non-object portion.
\(^4\) Name and form.
\(^5\) Chh. U., 6. 1. 4-6.
\(^6\) Though as old as time itself and experienced by beings birth after birth.
\(^7\) After the nature of the Self has been known.
3. A following knowledge does not arise without negating the previous one (e.g., the knowledge of the rope does not come without destroying that of the snake in a rope-snake). Pure Consciousness, the Self, only has an independent existence and is never negated as It is the result of evidences.

4. One attains one's own innermost Self by crossing the forest of this body infested with ferocious beasts of grief, delusion, etc., like the man of the country of Gandhāra who crossed the forest and reached his own country.

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1 The right Knowledge of the substratum. 2 So, the Knowledge of the Self does not arise without destroying the previous Knowledge of egoism etc. 3 The superimposed Knowledge. 4 See paras 103 and 108 (Part I).

5 It is the innermost because It is the substratum of the intellect, the mind, the vital force, the body, etc., each of which is supposed by the ignorant to be the Self. 6 By discriminating the body and the mind from the Self. 7 The story runs thus: This man, with his eyes covered and thrown in a deep forest far away from his own country, was very miserable and was crying loudly in order that the covering of his eyes might be removed, when a kind man did it and indicated the path to his country. The man then did reach his own country by remembering the instruction of the kind man. (Such is the case with the disciple and the teacher.) See Chh. U., 6. 14.
CHAPTER III

SELF-BRAHMAN

1. The aspirant cannot know that he is Brahman if it be different from the Self. (It then contradicts the Sruti.) But if he has the conviction that he, the Self, is Brahman (there is no contradiction to the Sruti). This is (right) Knowledge which destroys Ignorance.

2. What would be the use (of the description by the Sruti) of the qualities, 'not large' etc. if they were the qualities of one other than the Self, it being not an object of search? But if Brahman (with these qualities) is the Self the ideas such as, largeness, smallness, etc. are negated from the latter.

1 Which falsely shows that there are things other than the Self.
2 Br. U., 3. 8. 8. 3 Personal God. 4 For it is other than the Self. See Br. U., 1. 4. 7. 5 Superimposed on the Self. 6 And thus liberation is achieved.
3. Know, therefore, that the Sruti, 'not large' etc. is meant to negate the false superimposition (of largeness, smallness, etc. on the Self) as it would be a description of a void if it were meant to negate those qualities from one other than the Self.

4. Moreover, the saying, 'devoid of the vital force, devoid of the mind and pure' would be unmeaning if these qualities were meant to be negated from one other than the individual Self, the aspirant.

¹ Mu. U., 2. 1. 2. ² For the vital force and the mind are possessed by none other than the individual Self. It possesses them owing to Ignorance which is removed by this negation.
CHAPTER IV

THE NATURE OF RIGHT KNOWLEDGE

अहंप्रत्ययेऽव यदहंप्रत्ययवस्थितम् ।
. नाहंप्रत्ययवह्युं धर्मं कर्मं प्ररोहिति ॥ १ ॥

1. How can those actions of which the root is egoism¹ and which are accumulated in the mind produce results when they are burnt² by the fire of non-egoism, (the right Knowledge that one is neither the doer of actions nor the experiencer of their results)?

इश्वरेऽत्परोहः स्याज्ञात्यक्षरम् स इष्ठयते ।
तस्मिनेऽर्थे कर्मं तत्स्यात्मच्छामो वस्तुच्यताम् ॥ २ ॥

2. (The objector). Actions burnt by the fire of Knowledge may produce results like the seen ones (of the actions of a man of Knowledge). (Reply). No. They are due to another cause.³ (The objector). I ask

¹ Identification of oneself with the gross and subtle bodies.
² Hence, actions accumulated in previous births are not obstacles to liberation when the Knowledge of Brahman arises.
³ I.e., those actions of past lives which have given birth to the present body and have begun to produce results.
you how there can be actions\(^1\) when egoism\(^9\) is destroyed. Please answer.

3. (Reply). Such actions\(^3\) produce their results by overpowering the Knowledge of Brahman in you, because they have the power of producing the body etc. Knowledge, however, becomes manifest\(^4\) when\(^4\) the results of these actions come to an end.

4. As knowledge and the experiencing (of pain and pleasure) are both results of actions that have given rise to the present body and have begun to produce results it is reasonable that they are not incompatible with each other. But other kinds of actions\(^5\) are different\(^6\) in nature.

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1. Even those actions that have begun to produce results.
2. For egoism is the root of all actions. (See the previous verse.)
4. They come to an end only when they are exhausted by being experienced and one gets absolutely disembodied freedom.
5. (1) Actions accumulated in previous states of existence and (2) those that are done in this life after the realization of Knowledge.
6. For Knowledge destroys accumulated actions and makes impotent those that are done in the present life after the attainment of Knowledge.
5. The Knowledge of one's identity with the pure Self that negates the (wrong) notion of the identity of the body and the Self sets a man free even against his will when it becomes as firm as the belief of the man that he is a human\(^1\) being.

All\(^2\) this, therefore, is established. And reasons have been already given by us.

\(^1\) Identifying himself with the body.

\(^2\) The compatibility of Knowledge with the actions that have begun to produce results and its incompatibility with other kinds of actions.
CHAPTER V

ERROR IN UNDERSTANDING

1. People do not receive Self-knowledge on account of the fear that their duties (according to their castes and orders of life) would be destroyed like Udanka who did not accept (genuine) nectar which, he thought, was urine.

[That people do not like to receive Self-knowledge is due to their ignorance of the real nature of the Self and a wrong and false conception about It.]

2. This man practised much austerity in order to please Vishnu so that he might get nectar from him. Vishnu was pleased and sent Indra with a pot full of nectar to give it to Udanka. Indra wanted to deceive him and in the guise of a Chandāla he hung the pot containing nectar from his waist. The pot was hanging in such a way that urine would fall into it if Indra were to make water. When he appeared before Udanka in that fashion and offered him the nectar the latter thought the pot contained urine and refused to accept the nectar.
2. The Self seems to be moving when the intellect moves and it seems to be at rest when it is at rest on account of Its identification\(^1\) with the intellect like trees appearing to move in the eyes of those who are in a moving boat. Similar is the misconception\(^3\) about transmigratory existence.

\[
\text{नौस्थस्य प्रातिलोम्येन नगानां गमनं यथा ।}
\]

\[
\text{आत्मनः संस्तृतिस्तदद्वायतवते हि श्रुति: ॥ ॥}
\]

3. Just as trees are thought to be moving in a direction opposite to that of a moving boat by a man in it, so, transmigratory existence is (wrongly) thought to belong to the Self (by a man who has identified himself with the intellect). For there is the passage in the \textit{Sruti}, \textquote{as if at rest}.

\[
\text{चैतन्यप्रतिविम्बेन व्यासो बोधो हि जाते ।}
\]

\[
\text{बुद्धे: शब्दाविभिम्बास्तस्तेन मोमुदते जगत् ॥ ॥}
\]

4. The modifications of the intellect are pervaded by the reflection of Consciousness when they come to exist. So the Self appears to be identified with sound\(^4\) etc. This is the reason why people are deluded.\(^5\)

\[
\text{चैतन्यभास्यताहमस्ताद्धर्थं तदस्य चतु: ।}
\]

\[
\text{इदमंश्चप्रहारेन परः सोस्तुभवो भवेत् ॥ ॥}
\]

\(^1\) Due to ignorance. \(^3\) For people make the mistake of believing that transmigratory existence belongs to the Self instead of to the intellect. \(^4\) Br. U., 4. 3. 7. \(^5\) The objects of the modifications of the intellect i.e., the body etc. \(^5\) For unable to distinguish between the Self and its reflection people attribute the properties of the intellect to the Self.
5. As it is the object of pure Consciousness and exists\(^1\) for It (the ego\(^3\) is not the Self). Pure Consciousness is the universal Self\(^3\) when the object portion\(^4\) is rejected.\(^5\)

\(^1\) For the agency and experience of the Self is due to the superimposition of the ego on It.

\(^3\) See footnote 3, verse 2, Chapter 2.

\(^3\) What appears to be the individual Self owing to the proximity of the ego before the attainment of right knowledge is known to be no other than the universal Self when the discrimination of the Self from the ego has been accomplished.

\(^4\) The object portion of the consciousness 'I', i.e., the ego.

\(^5\) I.e., when the identification of the Self with the ego is known to be due to a wrong conception.
CHAPTER VI

NEGATION OF ATTRIBUTES

1. The Self Itself is not qualified by an arm which has been cut off and thrown away. Similarly, It is not qualified by any of the remaining things \(^1\) by which It is (thought to be) qualified.

2. Therefore all the qualifications are similar to the arm (cut off and) thrown away as they are all non-Self. \(^3\) So the Self is free from all qualifications.

\(^1\) The gross and subtle bodies and their attributes.

\(^3\) For they are all superimposed on the Self.
3. It is reasonable that, like ornaments,¹ all these² are qualifications (of the Self) owing to superimposition through Ignorance. When the Self is known they prove to be unreal.

श्चातैवात्मा सदा प्राहो ह्येयस्मुत्सृज्ञ केवलः।
अहमित्यपि यद्माहं ह्येपेताज्ञसमं हि तत्। ॥ ४ ॥

4. After rejecting the object portion³ one should accept the Self as the knower⁴ free from all qualifications. The ego,⁵ the object portion, is also like the part of the body cut off.⁶

यावान्यादिद्रमंशो य: स स्वतोद्धन्यो विशेषणम्।
विशेषपक्ष्यो यत्र सिद्धो ह्यक्षित्रगुर्वेषा ॥ ५ ॥

5. The Self of which the whole of the object portion⁷ is the qualification is different from it. Bereft of all qualifications It has an independent existence like that of a man⁸ possessing a variegated cow.

इदेमंशोह्यमित्र त्याज्यो नात्मेति पण्डिते।
अहं प्रहतेति विशिष्टंशो भूतपूर्वगतेभेजतै ॥ ६ ॥

6. As it is not the Self the object portion in the consciousness ‘I’ should be renounced⁹ by the wise.

¹ Falsely appearing to be the qualifications of the wearer.
² See footnote 1, verse 1 above.
³ See foot note 7, verse 5.
⁴ Pure Consciousness, the witness.
⁵ Though to the ignorant it appears to be Self.
⁶ See verse 1 of this Chapter.
⁷ In the consciousness ‘I’.
⁸ The man has an existence independent of the cow, so has the Self an existence independent of the ego etc., Its qualifications, It having no connection with them.
⁹ See footnote 13, verse 2, Chapter 2.
As It was mixed with egoism previously the remaining (non-object) portion is implied by the word 'I' in the sentence 'I am Brahman.'
CHAPTER VII

KNOWLEDGE THROUGH THE INTELLECT

1. I am the supreme Brahman all-knowing and all-pervading, as pervaded by the intellect all things in all conditions are always illumined by me.

2. Just as I am, the witness of all the objects of my intellect, so, I am that of the objects of other

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1 For the word आलूठ in the Text see verse 156, Chap. 18.
2 In waking or dream; either in this world or in the next; known either through the senses or inference or from the scriptures etc.
3 Just as a lamp is different from the objects it illumines, so, I am different from all objects illumined by me, Pure Consciousness.
4 Being witnessed difference cannot pertain to the witness. So there cannot be more than one witness.
intellects. I am not capable of being rejected or accepted. Therefore I am the supreme Brahman.

3. As It is the witness of all intellects (and their modifications) the Self is not of limited knowledge like the intellects and has no change, impurity or material nature in It.

4. Just as in the presence of sunlight colours such as red etc., (of flowers and other things) are manifested in a jewel, so, all objects are seen (in the intellect) in My Presence. All things are, therefore, illumined by Me like sun-light.

5. Objects of knowledge exist in the intellect as long as it is there (in waking and dream); but they do not exist in the opposite case (i.e., when the intellect is

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1. None can say that the Self is not the witness or not at any place as It is All-knowing and All pervading.
2. No one can make the Self an object of one's knowledge or bring It into existence by any action as It always exists.
3. Crystal etc.
4. The intellect is not the illuminator.
5. Changeless like sunlight.
6. For there is no evidence that non-conscious things exist when unknown.
merged during deep sleep). The Knower is always ¹ the knower. Duality has, therefore, no existence.

अविवेकात्पराभाबं यथा बुद्धिर्बैततस ।
बिवेकात्तु परादल्यः स्वर्यं चापिन न विचाते ॥ ६ ॥

6. The intellect ² knew the non-existence of the supreme Brahman before the discrimination (between the Self and the non-Self). But after the discrimination there is no individual Self different from Brahman nor is there the intellect itself.

¹ For the Self never ceases to exist like the intellect, its modifications or the objects of knowledge. Therefore they must be unreal. But the Self which always exists must be real and pure.

² Here the intellect is spoken of as having delusion. For it is on account of the mutual superimposition of the Self and the intellect that all delusion arises. Otherwise the intellect itself could not be spoken of as deluded or otherwise as it is non-conscious.
CHAPTER VIII

MERGING OF THE MIND

1. The connection of enjoyment etc., with me, oh My mind, who am by nature Consciousness Itself is due to the delusion created by you. As I am free from all attributes there is no utility accruing to Me from your efforts.

2. Give up false attempts and come to rest in Me from constant vain efforts as I am always the supreme Brahman as if free from bondage, unborn and devoid of duality.

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1 This and Chap. 19 may be studied together for comparison.
2 For Brahman is never bound. So It cannot be called at any time liberated.
3. The supreme Brahman, the same\(^1\) in all beings and free from all attributes I am all-pervading like the ether, imperishable, auspicious, homogeneous, partless and actionless. I, therefore, have no benefit to be derived from your efforts.

4. No one different from Me can belong to Me who am one only. Nor can I who am unattached belong to anybody. I have, therefore, no benefit to be derived from anything done by you. As you\(^2\) are not other than Myself you can have no effort nor its results.

5. Considering that people are attached to the ideas of cause and effect,\(^3\) I have composed this dialogue (between the mind and the Self) leading to the understanding of the real nature of the Self in order that they might get freed from this (bondage).

---

\(^1\) Because the Self of all. \(^2\) You are non-conscious and have no separate existence from Brahman. \(^3\) G. K., 4. 14-28.
6. A man gets liberated from Ignorance, the cause of great fear, and roams (over the world) free from desires, free from grief, a Knower of the Self, the same in all beings and happy if he ponders over this dialogue.

---

1 I.e., of this transmigratory existence.
2 Because the Self of all.
CHAPTER IX

SUBLTLENES AND PERVERASIVENESS

1. A succeeding one in the series of earth etc. ending with the innermost Self is found to be subtler and more pervasive when a preceding one is negated. \[When we negate a preceding one we get a subtler and more pervasive one till at last the innermost Self is reached which is of the nature of Existence and Consciousness and is the material Cause of everything, and therefore, absolutely all-pervading and the subtlest.\]

2. External earth is the same as that pertaining to bodies. Water etc., the other categories also are,

\[\text{Earth, water, fire, air and the ether.}\]
\[\text{Known to have no separate existence from a succeeding one, its cause.}\]
\[\text{See Br. Sû., 1. 4. 23.}\]
\[\text{External.}\]
without exception, known to be the same\(^1\) according to evidences.\(^2\)

[When all the elements either external or pertaining to bodies are ascertained to be pervaded by the Self no distinction is known to exist between the external elements and those pertaining to bodies as the Self only then exists. See Br. Sû., 2. 1. 14.]

बाच्यादीनां यथोत्पत्तेः पूर्वं सं सर्वं तथा।

अहमेकः सदा सवैविन्मात्रः सर्वगोढ़यः || ३ ||

3. Always Pure Consciousness I am one without a second, all and all-pervading like the ether before the creation of air and other elements.

ब्रह्माया: स्थावरान्ता वेप्राणिनो मम पूः स्वतः।

कामकञ्चयाद्यो दोष जायेत्ते मे कुतोड़तः || ४ ||

4. It has been ascertained that all the beings from Brahm\(^3\) down to the immovable creation are My bodies. From what other source will blemishes like lust, anger, etc. come into Me?\(^4\)

भूतदोषेः सद्रास्तुष्टं सर्वभूतस्थंममवर्म।

नीलं व्योम यथा बालो दुः मां बीक्षते जनः || ५ ||

5. People look upon Me, the Lord\(^5\) residing in all beings and always untouched by their defects, as tainted

\(^1\) As those pertaining to the bodies.
\(^2\) Measure—Ram Tirtha.
\(^3\) The soul invested with the aggregate of subtle bodies.
\(^4\) They do not by nature belong to me as they come and go; nor can they come to Me from anywhere else as there exists nothing else except Me.
\(^5\) I.e., the cause, and the cause is never touched by any of the properties of its effects.
(with those defects) like a boy who (erroneously) looks upon the sky as blue.

6. As the intellects of all beings are illumined by My Consciousness all beings are bodies belonging to Me who am all-knowing and free from all sins and virtues.

7. Objects that come into being and are capable of being made the objects of Knowledge are as unreal as those known in dream. As duality has no (real) existence Knowledge is eternal and objectless.

8. As there is nothing other than the Self in dreamless sleep it is said by the Sruti that the Consciousness of the Knower is eternal. (As Knowledge is really objectless) the knowledge of objects in the waking state must be due to Ignorance. Accept then that its objects are also unreal.

---

1 I.e., by Me Who am Pure Consciousness.
2 Br. U., 4. 3. 23-30. 3 Consciousness is the real nature of the knower like heat which is the nature of the sun.
4 For the changeless Self cannot be the seat of knowledge nor can the non-conscious intellect. Therefore Knowledge in the waking state with its objects cannot but be falsely superimposed on the Self which alone is real.
9. It is clearly understood that Brahman cannot be the object\(^1\) of knowledge just as it cannot be the object\(^2\) of seeing etc. as it has no colour, form and the like.

\(^1\) It is said in the Chhândogypánishat (7. 24. 1) : 'Where one sees nothing else, knows nothing else it is Brahman', from which it might be inferred that one does not see or know anything else, it is true but one sees and knows the Self. The above verse is to remove this doubt. The Chh. text (7. 24. 1) prohibits in Brahman the duality appearing to be real during Ignorance.

\(^2\) It is said in the Brhadárányakopánishat (2. 4. 5) : 'The Self should be seen, heard, reflected upon and meditated on.' So there may be a doubt that the Self is the object of seeing etc. The present verse is to remove this doubt. The Br. text (2. 4. 5) is really intended to make people turn away from the non-Self. It is not to teach them that the Self is object of seeing etc.
CHAPTER X

RIGHT CONCEPTION OF THE NATURE OF CONSCIOUSNESS

1. I am the supreme Brahman which is pure consciousness, always clearly manifest, unborn, one only, imperishable, unattached and all-pervading like the ether and non-dual. I am, therefore, ever-free. Aum.¹

2. Pure and changeless consciousness I am by nature devoid of objects (to illumine). Unborn and established in the Self I am all-pervading Brahman in the front, oblique, upward, downward and all other directions.

¹ The Sanskrit word ‘Aum’ used in the text indicates that one realizes Brahman by meditating on it. See Kathopanishat 1. 2. 16, 17.
3. I am unborn, deathless, devoid of old age, immortal, self-effulgent, all-pervading and non-dual. Perfectly pure, having neither cause nor effect and contented with the one Bliss I am free. Yes.

4. No perception whatever in waking, dream or deep sleep belongs to Me but it is due to delusion. For these states have no independent existence nor an existence depending on the Self. I am, therefore, the Fourth which is the Seer of all the three states and without a second.

5. As I am changeless the series producing pain viz., the body, the intellect and the senses are not Myself nor Mine. Moreover they are unreal like dream-objects, there being a reason for inference that they are so.

1 I.e., the Bliss of the Self. 2 The word in the Text indicates assent. The disciple accepts Brahman as the Self.

3 For they cannot have an existence dependent on the Self which is contrary to them in nature i.e., the Self is conscious while they are not so.

4 Fourth, because the Self is beyond the three states of waking, dream and deep sleep which are superimposed on It.

5 The argument is this: the series is not real as they are objects of knowledge like dream-objects which are known to be unreal.
6. But it is true that I have no change nor any cause of a change as I am without a second. As I do not possess a body I have neither sin nor virtue, neither bondage nor liberation, neither a caste nor an order of life.

7. Beginningless$^1$ and devoid of attributes I have neither actions nor their results. Therefore I am the supreme One without a second. Though in a body I do not get attached on account of My subtleness$^2$ like the ether which, though all-pervading, does not get tainted.

8. Though I am the Lord$^3$ always the same in all beings, beyond the perishable and the imperishable,$^4$ and therefore the Supreme, the Self of all, and without a second I am considered to be of a contrary nature on account of Ignorance.

$^1$ Bh. Gitá, 13. 31.  
$^2$ i.e., having no form. See Bh. Gitá, 13. 32.  
$^3$ i.e., the cause. And therefore untouched by the defects of beings in whom I reside.  
$^4$ The unmanifested Power of Brahman which transforms itself into the manifested universe. See Bh. Gitá, 15. 16-18.
9. Not distanced by anything from Itself and untouched by Ignorance, by false conceptions (of possessing a body etc.) and by actions the Self is very pure. Without a second and established in My real nature like the immovable ether I am (thought to be) connected with the powers of seeing and other perceptions.

10. There is the saying of the Sruti that one who has the sure conviction about oneself that one is Brahman is never born again. There being no delusion, there is no birth. For, when the cause is not there there cannot be any effect.

11. False conceptions of people such as, 'mine,' 'this,' 'thus,' 'this is so,' 'I am so,' 'another is not so,' etc., are all due to delusion. They are never in Brahman which is auspicious, the same in all and without a second.

1 See footnote 1, p. 60.
2 Through Ignorance.
3 Kath. U., 1. 3. 8.
4 For one has known the Self.
12. All grief and delusion are removed from those great souls when there arises the very pure knowledge of the non-dual Self. It is the conclusion of those who know the meaning of the Vedas that there cannot be any action or birth in the absence of grief and delusion.

13. It is the conclusion here (in the Vedântas) that one who, though perceiving the world of duality in the waking state, does not, as a man in deep sleep does not, perceive it owing to duality being negated and who is (really) actionless even when (apparently) acting, is a man of Self-knowledge; but no one else is so.

14. This Right knowledge described by me is the highest because it is ascertained in the Vedântas. One becomes liberated and unattached (to actions) like the ether if one is perfectly convinced of this Truth.

1 I.e., free from all doubts.  
2 Ignorance implied by them.  
3 Apparently.  
4 I.e., does not perceive it to be real.  
5 Duality gets merged in Ignorance in the case of deep sleep but in the case of Self-knowledge it gets negated in all the states.
CHAPTER XI

NATURE OF THE WITNESS

1. All beings are by nature pure Consciousness Itself. It is due to Ignorance that they appear to be different from It. Their (apparent) difference from It is removed by the teaching 'Thou art Existence'.

2. The scriptures negate Vedic actions with their accessories by saying 'Knowledge alone is the cause of immortality, and that there is nothing else to cooperate with it (in producing liberation).'

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1 Brahman. 2 The sacred tuft of hair on the head, the sacred thread, etc. 3 Br. U., 4. 5. 15.
3, 4. How can there be any special property in Me who am changeless by nature and witness the modifications of the minds of all without any exception? (How can again there be any change in Me) who witness the mind and its functions in the waking state as in dream? But as there is the absence of both the mind and its functions in deep sleep I am Pure Consciousness, all-pervading and changeless.

5. Just as dreams appear to be true as long as one does not wake up, so, the identification of oneself with the body etc. and the authenticity of sense-perception and the like in the waking state continue as long as there is no Self-knowledge.

6. I am Brahman of the nature of pure Consciousness, without qualities, free from Ignorance, and free from the three states of waking, dream and deep sleep. Living in all beings like the ether I am the witness free from all their defects.

1 E.g., agency, egoism, etc.
2 Therefore witnessing the mind and its functions is not in the nature of the Self.
7. Ever free and different from names, forms and actions I am the supreme Brahman, the Self, consisting of pure Consciousness and always without a second.

8. Those who think themselves to be one with Brahman and at the same time to be doers and experiencers should be regarded as fallen from both Knowledge and duties. They are, no doubt, unbelievers (in the Vedas).

9. It must be accepted on the strength of the scriptures that the Self is Brahman, and that liberation accrues from Right Knowledge only, like the connection with the Self\(^1\) of the results of sin and virtue, which, though unseen is admitted (on the same authority).

10. What are called (in the Sruti\(^2\)) clothes coloured with turmeric etc. are nothing but mental impressions

\(^1\) The individual Self.

\(^2\) Br. U., 2. 3. 6.
perceived by people in dream. (The Self, their \textsuperscript{1} illuminator, must, therefore, be different from them and from the subtle body in which they lie.) So the Self, pure Consciousness, (the perceiver of doership etc.,) must be different from them \textsuperscript{2} (in the waking state also).

11. Just as a sword taken out of its sheath is seen as it is, so, the Knower, the Self, is seen \textsuperscript{3} in dream in its real and self-effulgent nature free from cause \textsuperscript{4} and effect.

12. The real nature \textsuperscript{5} of the individual (Self) who was pushed and awakened \textsuperscript{6} has been described by the saying, “Not this, \textsuperscript{7} not this” which negates all superimposition.

13. Just as objects of enjoyment like a great Kingship \textsuperscript{8} etc. are superimposed on Me in dream (and are

\textsuperscript{1} The Knower, Knowing and the Known in dream.  
\textsuperscript{2} I.e., from the subtle body and the impressions in it.  
\textsuperscript{3} Not as an object.  
\textsuperscript{4} I.e., the mind which assumes the forms of causes and effects in dream.  
\textsuperscript{5} Brahman Itself.  
\textsuperscript{6} Br. U., 2. 1. 15.  
\textsuperscript{7} Br. U., 2. 3. 6.  
\textsuperscript{8} Br. U., 2. 1. 18.  

unreal\(^1\), so, the two forms,\(^2\) (the visible and the invisible) with the mental impressions,\(^3\) are also superimposed on Me (and are similarly unreal\(^4\)).

14. All actions are performed by the Self\(^5\) which has identified Itself with the gross and the subtle bodies and which has the nature of accumulating\(^6\) impressions.

As I am of the nature\(^7\) indicated by the Sruti, 'Not this, not this,' actions are nowhere\(^8\) to be done by Me.

15. As actions have Ignorance for their cause there is no hope from them of immortality. As liberation is caused by right Knowledge (alone) it does not depend on anything else.\(^9\)

16. But Immortality\(^10\) is free\(^11\) from fear and destruction. The individual Self (signified by the words)

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1 Br. U., 4. 3. 10. 2 Br. U., 2. 3. 1. 3 Br. U., 2. 3. 6
4 For they are objects of Knowledge. 5 The individualized Self.
6 Owing to continual performance of actions. As a matter of fact the subtle body is the seat of mental impressions.
7 I.e., Pure Consciousness. 8 Neither in waking nor in dream; and also neither by nature nor by Vedic injunctions.
9 Actions etc. 10 Brahma. 11 If it were not so it would be capable of being produced by actions.
'dear' to one' is *Brahman* (devoid of all attributes) according to the *Sruti*, 'Not this, not this'. Whatever is thought to be different from It should, therefore, be renounced together with all actions.

---

1. Br. U., 1. 4. 8 and 2. 4. 5.
2. Therefore *Brahman*, not different from the Self, is not capable of being realized by actions.
3. I.e., the ideas of 'me' and 'mine' with respect to it.
4. *Brahman*. 
CHAPTER XII

LIGHT

1. Just as a man (erroneously) looks upon his body placed in the sun as having the property of light in it, so, he looks upon the intellect pervaded by the reflection of Pure Consciousness as the Self, the witness.

2. The Self gets identified with whatever is seen in the world. It is for this reason that an ignorant man does not know himself (to be Brahman).

The reason why people mistake the combination of the subtle and the gross bodies for the Self is this identification caused by its reflection. On account of there being the reflection of Pure Consciousness in the body, the senses, the mind, the intellect and the vital

1 The body, the senses, the mind, the intellect and the vital force.
force they appear to be conscious and cannot, therefore, be discriminated from the Self.]

\[\text{दशमक्ष्य नवात्मकः प्रतिपत्तिनित्वः।} \]
\[\text{दश्येषु तद्वित्त्रायं सूक्तो लोको न चात्मकः॥ ३ ॥} \]

3. An ignorant man gets identified with objects\(^1\) of knowledge and does not know the Self (which is different from them) like the tenth\(^2\) boy who got identified as it were with the other nine.

\[\text{तवं कुरु तवं तद्वित्तिः पत्यावेकङ्गाविकः।} \]
\[\text{एकनती खं स्थातां विहृत्ठो न्याशतो बदु॥ ४ ॥} \]

4. Say how there can reasonably by the two contrary ideas, ‘You do this’ and ‘You are Brahman’\(^3\) at the same time and in respect of the same person.

\[\text{देहाभिमानिनो दुःखं नातेन्द्रस्य स्वभावः।} \]
\[\text{स्वाप्तवत्तवः मातृशात्स्वंतः तदामित्युच्यते द्रशे॥ ५ ॥} \]

5. Pain belongs to one identifying oneself with the body. One not identifying oneself with it, as in deep sleep, is, therefore, by nature free from pain. The teaching, ‘Thou art That’ is imparted in order that this identification\(^4\) might be removed\(^5\) from the Self.

\(^1\) See foot-note, verse 2 above.
\(^2\) After swimming across a river one of ten boys counted their number and found that they were only nine. The reason for this was that the boy did not count himself. He got, as it were, identified with the other nine and could not find that he was the tenth. But he came to know that he was the tenth when he was told so.
\(^3\) Which is a non-doer.
\(^4\) Together with Ignorance, its cause.
\(^5\) The unity of the Self and Brahman is here taught and not action.
6. An ignorant person\(^1\) looks upon the intellect as the Self, when there is the reflection\(^2\) of the Self in the intellect like that of a face in a mirror.

7. He who looks upon the ego, the indiscrimination that produces delusion and other mental modifications (or the reflection of the Self in them) as having no connection with the Self, is, without doubt, the dearest to the knowers of Brahman. No one else is so.

8. As it is the Knower\(^3\) of knowledge that is referred to by the word ‘Thou’ (in the Sruti\(^4\)) the understanding of the term ‘Thou’ in this sense is correct. The other sense different from it is due to superimposition.

\(^{1}\) ‘Yogis’ in the text.
\(^{2}\) This is why one attributes the properties (e.g., agency, experiencing, etc.) of the intellect to the Self like those (e.g., spots etc.) of the mirror to the face.
\(^{3}\) Br. U., 3. 4. 2.
\(^{4}\) Chh. U., 6. 8. 7.
\(^{5}\) I.e., the Self with the intellect etc. superimposed on It.
9. How can there be knowledge or ignorance in Me who am eternal and always of the nature of Pure Consciousness? No knowledge,\(^1\) therefore, other than the Self\(^3\) can be accepted.

यत्स्थस्तपो रवेद्रङ्गे द्वे: स विषयो यथा ।
तत्स्थस्यस्यदेवेह द्वे: स विषयस्तथा ॥ १० ॥

10. Just as the heat of the sun (in a part of the body) together with that part of the body is the object of the knower, so, pain and pleasure together with the intellect in which they lie are the objects of the Self.

प्रतिरिद्वेदमंशन्तं: खमिवेदकसोदशं: ।
निस्मुक्तं सदा शुद्धं: सोदशं ब्रह्मास्मि केत्रः ॥ ११ ॥

11. I am Brahman without attributes, ever pure, ever free, non-dual, homogeneous like the ether and of the nature of Consciousness from which the object portion\(^4\) has been negated.

विभावेन विभावा परोदन्तयं: सम्भवत्यत: ।
विभावां परो सुक्त: सर्वभूतेषु सर्वं ॥ १२ ॥

12. I am always the free\(^5\) supreme Knower in all beings inasmuch as there cannot be a more comprehensive knower different from Me.

यो वेशाक्षुमस्तिक्षमात्मनोस्त्रृतां तथा ।
ब्रह्मविश्वं तथा मुक्तं स अल्पः न चेतर: ॥ १३ ॥

---

\(^1\) A mental modification with the reflection of Consciousness in it.  
\(^2\) Pure Knowledge.  
\(^3\) See foot-note 3, verse 2, Chapter II.  
\(^4\) On the authority of the Sruti, 'Not this, not this.'  
\(^5\) Because untouched by the properties of objects of knowledge.
13. He who Knows that the Consciousness of the Self never ceases to exist, and that It is never an agent and also gives up the egoism that he is a Knower of Brahman is a (real) knower of the Self. Others are not so.

14. Capable by no means of being known I am the knower and always free and pure as the discriminative knowledge is in the intellect and liable to be destroyed on account of its being an object of knowledge.

15. The Consciousness of the Self, on the other hand, never goes out of existence and is not capable of being produced by the action of agents etc. inasmuch as producibility is superimposed on It by another consciousness, Its object and different from It.

1 The consciousness ‘I am a knower of Brahman’ is a modification of the mind and should not, therefore, be attributed to the Self.  
2 The modification of the mind, ‘I am Brahman.’  
3 And not in the Self.  
4 The Self which is Consciousness.  
5 Phenomenal consciousness. It contributes its own producibility to the Self on account of superimposition.
16. The doership of the Self is false as it depends on the misconception of the body being the Self. That I do not do anything is the true knowledge which arises from the right evidence, (the Vedas).

17. Agency depends on doership, instruments etc. but non-agency is natural. It has, therefore, been very well ascertained that the knowledge that one is a doer and experiencer is certainly false.

18. How can the idea that I am a person to be enjoined (by the Vedas to perform actions) be true when the real nature of the Self is thus known from the scriptures and inference?

19. Just as the ether is in the interior of all, so, I am in the interior even of the ether. Therefore I am without change, without motion, pure, devoid of old age, ever free and without a second.

1 Of action and of knowledge. 2 As described in this chapter. 3 See verse 8. 4 See verse 10 above. 5 Being the material cause. 6 The other four elements. 7 i.e., I am the substratum of everything.
CHAPTER XIII

EYELESSNESS

1. There is no vision in Me as I am without the organ of seeing. How can there be hearing in Me who have no auditive organ? Devoid of the organ of speech I have no action of speaking in Me. How can there be thinking in Me who have no mind?

2. 3. Devoid of the vital force I have no action (in Me), and devoid of the intellect I am not a knower. Ever free, ever pure, changeless, immovable, immortal, imperishable and bodiless I have no knowledge or ignorance in Me who am of the nature of the Light of Pure Consciousness only.
4. All-pervading like the ether I have no hunger, thirst, grief, delusion, old age or death as I am without a body (mind and vital force).

5. Devoid of the organ of touch I have no act of touching; and devoid of the tongue I have no sensation of taste. I never have knowledge or ignorance as I am of the nature of eternal Consciousness.

6. It is well known that the mental modification, produced through the instrumentality of the eye and of the form of the object of vision, is always witnessed by the eternal Consciousness of the Self.

1 In connection with an object the intellect gets transformed into the form of that object. This transformation is called a modification.
7, 8. Similarly, other mental modifications in the forms of objects of knowledge produced through the instrumentality of other organs and also those in the forms of memory, attachment, etc. existing only within the mind, and those again in dream are witnessed by one different from all of them (i.e., by the Self). The Knowledge, therefore, of the Knower is eternal, pure, infinite and without a second.

9. It is through the indiscrimination between the Self and the modifications of the mind, Knowable adjuncts to the Self that the Knowledge of the Knower is wrongly conceived by the people to be impure and transitory and the Self happy or miserable.

10. All men misconceive themselves to be ignorant or pure according as they identify themselves with the mental modification, 'I am ignorant' or 'I am pure'. It is for this reason that they continue to be in transmigratory existence.

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1 These modifications do not assume the forms of external objects but of their impression only. 2 I.e., The Self which is Knowledge itself, just as by the heat of fire we mean the heat which is fire itself. 3 See footnote 2 on the two previous verses.
11. One should always remember the Self to be ever-free, unborn and comprising\(^1\) the interior and exterior as described in the *Sruti* in which the Self is spoken of as ‘eyeless’\(^2\) and so on if one is an aspirant after liberation.

\[
\text{अच्छुष्कादिशाबाष्ट नेन्द्रियाणि सदा मम।}
\]

\[
\text{अप्राणो ह्यमना: श्रुच्च इति चाथर्येवेवः।। १२।।}
\]

12. That organs never belong to me is known from the *Sruti*, ‘eyeless’\(^2\) etc. There is again the saying of the *Sruti*\(^3\) belonging to the *Atharva Veda* that the Self is ‘devoid of the vital force, devoid of the mind and pure’.

\[
\text{शब्दादीनामभाबवश्च शूच्चये मम काठके।}
\]

\[
\text{अप्राणो ह्यमना यस्मादविकारी सदा ह्यहमम।। १३।।}
\]

13. As I am always devoid\(^4\) of the vital force and the mind and heard of in the *Kathopanishat*\(^5\) as having no connection with sound etc. I am always changeless.

\[
\text{विक्षेपो नास्ति तस्मान्ये न समाधिस्ततो मम।}
\]

\[
\text{विक्षेपो वा समाधिवा मनस्स: न्याप्रक्रियारिण:।। १४।।}
\]

14. I, therefore, have neither unrestfulness nor a profound concentration. Both of them belong to the mind which is subject to change.

\[
\text{अमनस्फक्त्य शुद्धस्व यथं तस्मादूद्यं मम।}
\]

\[
\text{अमनस्फवाचिकारित्वः विदेहस्वापिनो मम।। १५।।}
\]

\(^1\) See foot-note \(^2\) verse 43, Chapter 17 and also see Mu. U., 2. 1. 2.
\(^2\) Br. U., 3. 8. 8. \(^3\) Mu. U., 2. 1. 2. (Thus both the *Srutis* prove the same thing.) \(^4\) Mu. U., 2. 1. 2. \(^5\) Kath. U., 1. 3. 15.
15. How can I who am pure and mindless have those two? I am without any change and without a mind as I am all-pervading and devoid of a body.

16. So, I who am ever free, ever pure and ever awakened had duties to perform so long as there was Ignorance.

17. How can I have concentration, non-concentration or other actions in Me as all men feel that the acme of their lives is fulfilled when they meditate on Me and know Me?

18. I am, therefore, Brahman, the all-comprehensive Principle, ever Pure, ever Awakened and ever Unborn, devoid of old age, imperishable and immortal.

19. There is no knower other than Myself among all the beings. I am the distributor of the results of

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1 See the previous verse.  
2 See the following verse.  
3 See Sankarananda's gloss on Sw. U., 6. 11.
their actions and the witness. It is I to whom all beings owe their consciousness. Without qualities and without a second I am eternal.

न सबाईं न चाल नोभं केवचः शिवः |
न मे संज्ञा न राष्टिर्वा नाह्वा सर्वेण हुः: || २० ||

20. I am not the three \(^1\) visible elements nor the two \(^2\) invisible ones, neither am I both (i.e., their combination, the body). I am devoid of all attributes and the three Gunas. \(^3\) In Me there is neither night \(^4\) nor day \(^4\) nor their juncture \(^4\) as I am always of the nature of light. \(^5\)

सर्वेणृतिविनुष्ठ गच्छथा सं शुक्ममहयम् |
तेनायस्तिपि विनामृतं ब्रह्मविहाँ तथाभयम् || २१ ||

21. Just as the ether is subtle, without a second and devoid of all forms, so, I am the non-dual Brahman devoid even of the ether.

ममात्मा स्वतं ब्रह्मेति मेदो ह्योशी यथा भवेत्।
एकस्य सुचिमेदेति तथा मम विकलिपितः || २२ ||

22. The distinction between the Self in Itself \(^6\) and my Self is due to the superimposition (of different \(^7\) adjuncts on one and the same Self), just as difference

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\(^1\) Earth, water, and fire. \(^2\) Air and ether.
\(^3\) Sattva, rajas and tamas, the three constituent essences of Māyā, the Power of Brahman transforming itself into the universe. See Bh. Gîtā, 14. 5-19. \(^4\) These words may also mean deep sleep, waking and dream respectively. \(^5\) I.e., Consciousness.
\(^6\) Brahman. \(^7\) The intellect etc.
(is wrongly conceived to) exist in one and the same ether owing to apertures (in various objects).

मेदोसेदस्तथा चैफो नाना चैति विकलितः ।
श्रेयं झाता गलिगेत्ता मन्येकसिन्कुलो भवेत् ॥ २३ ॥

23. How can difference, absence of difference, oneness, manyness and the qualities of being known and being a knower, the results of actions and also agency and experiencing be attributed to Me who am one only?

न मे हेयं न बादेयमविकारी यतो श्राहम ।
सदा सुकस्तथा शुद्ध: सदा बुद्धोज्योगाः ॥ २४ ॥

24. I have nothing to reject or accept inasmuch as I am changeless. Always free, pure, awakened and without qualities, I am without a second.

हस्तेयं सवैदाल्मां विद्यास्वर्य समाहितः ।
विदित्वा मां स्ववेदस्यामाग्यं श्रुवो भवेत् ॥ २५ ॥

25. One should, with great concentration of mind, always know the Self to be All. One certainly becomes all-knowing and free when one knows Me to be residing is one's own body.

कुंतकुल्यक्ष सिद्धेष योगी श्रावण एवं च ।
य एवं वेद तस्वार्थमन्थथा श्रास्महस्त्र भवेत् ॥ २६ ॥

26. He who thus knows the reality of the Self becomes successful in attaining the goal of his life and

¹ Brahman. ² As the witness of the body gross and subtle.
becomes perfect. He becomes a Knower of \textit{Brahman} and one\(^1\) with It. One knowing the Self otherwise may be said to commit suicide.\(^3\)

\begin{verse}
\text{वेदार्थो निद्धित्तो हृष समासेन मयोद्वितः}
\text{संन्यासिभ्यः प्रवक्तव्यः शान्तेभ्यः शिश्वनिद्रिना || २७ ||}
\end{verse}

27. This ascertained meaning of the \textit{Vedas} described briefly by me should be imparted to those who have given up worldly action and controlled their minds by one whose intellect has been trained (according to the scriptures under a teacher who has known \textit{Brahman}).

\(^1\) For a Knower of \textit{Brahman} becomes \textit{Brahman}. See Tai. \textit{U.}, 2. 1.
\(^2\) For the Self remains hidden, killed as it were. See \textit{Ish. U.}, 3.
CHAPTER XIV

DREAM AND MEMORY

1. As the resemblance of (objects of knowledge like) jars etc. is perceived in dream and memory it is inferred that the intellect in those forms was surely seen before.

2. Just as the body going from place to place for alms seen (e.g. by a wandering mendicant) in dream is not oneself, so, witnessing the body in the waking state the Seer must be different from it as it is seen.

1 The only means of subsistence, according to the scriptures, for those who have given up worldly action in search of the knowledge of Brahman.
3. Pervading objects like forms, colours, etc. the mind appears to be exactly like them, just as (molten) copper assumes the form of a mould when poured into it.

4. Or, just as light, the revealer assumes the forms of the objects revealed by it, so, the intellect looks like all things inasmuch as it reveals them.

5. It was the intellect in the forms of objects of knowledge that was seen before by the seer; how can he see them in dream or remember their forms if that were not the case?

6. That intellect is seen in the forms of objects of vision etc. is what is meant by saying that it reveals them. The Self is said to witness the modifications of the intellect as it pervades them whenever they arise.

1 In the state of waking and experiencing.
2 In assuming the forms of objects the intellect gets changed; but the Self does not get changed in pervading the modifications of the intellect. It does it by means of Its reflection.
7. I am the Self of all as the intellects of all beings are illumined by Me who am of the nature of the Light of Consciousness only.

8. It is the intellect that becomes the instrument, the object, the agent, actions and their results in dream. It is known to be so in the waking state also. The Seer is, therefore, different from the intellect (and its objects).

9. As they are susceptible of appearance and disappearance the intellect etc. are not the Self. The Self is the cause of their appearance and disappearance and cannot be made to appear or disappear.

10. How can an interior, an exterior or any other thing be attributed to the Self which comprises the

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1 As there are no external objects in that state. See Br. U., 4. 3. 10.
2 For the existence of external objects depends on the intellect. Otherwise they might be perceived in deep sleep also when the intellect is not there.
3 The Self.
4 The substratum.
interior\(^1\) and exterior,\(^1\) is pure and of the nature of homogeneous Consciousness?

\[ \begin{align*} \text{व अत्मा नेतिनेतीति परापौष्ण शेषितः} \\
\text{स चेदद्भविवाल्मेषो यतेतात्: परं कथम्} \parallel 11 \parallel\end{align*} \]

11. Why should a knower of Brahman make any more effort if the Self which is left over by negating the non-Self according to the Sruti, ‘Not this, not this’ is considered to be his Self?

\[ \begin{align*} \text{अश्नायायतित्रान्तं श्रृवास्तिम निरन्तरम्} \\
\text{कार्यवान्स्यं कथं चाहं विमृश्ये} \parallel 12 \parallel \]

12. One should rightly think thus: I am all-pervading Brahman beyond hunger etc.; how can I have actions?

\[ \begin{align*} \text{पारगस्तु यथा नवास्तस्त्थ: पारं वियासति} \\
\text{अत्मक्षेत्रतथा कार्य कर्त्तमन्यदिहेन्न्तित} \parallel 13 \parallel \]

13. A knower of the Self will wish to perform actions if one who has reached the other bank of a river wish to reach that bank while there.

\[ \begin{align*} \text{अत्मक्ष्यापि यस्य स्याद्वदानोपादानता यदि} \\
\text{न नोक्षाहृ: स विशेषो बाल्लोस्तो श्राष्णा ध्रुवम्} \parallel 14 \parallel \]

14. A (so-called) knower of the Self having the ideas of acceptance and rejection should be regarded as

\(^1\) See footnote 1, verse 43, Chapter 17 and Mu. U., 2. 1. 2.
not fit for liberation but must be considered to be certainly rejected by Brahman.

15. Even¹ for a knower of Prāna² the world with the sun is Prāna and, therefore, there is no day³ or night⁴ for him; how then can they be for a knower⁴ of Brahman in which there is no duality?

16. The Self whose Consciousness never ceases to exist neither remembers⁵ nor forgets Itself. That the mind remembers the Self is also a knowledge caused by Ignorance.⁶

17. If the supreme Self be an object of the knowledge of the knower, it must be a superimposition due to Ignorance. It is the Self without a second when that superimposition is negated by right knowledge like a snake in a rope.

¹ Though he has not gone beyond all difference.
² Prāna is the being identifying himself with the universe. A meditator on Prāna gets identified with him.
³ So, no duties to be done in particular hours of the day and night.
⁴ Who has gone beyond duality.
⁵ Therefore a man of knowledge is free from the duty of concentrating his mind. (See footnote 3, previous verse.)
⁶ For the mind is non-conscious and cannot remember anything.
18. Who (and for what reason) will attribute the ideas of 'me' and 'mine' to the Self as It is unborn and comprises the interior and exterior on account of the fact that the agent, actions and their results do not exist?

\[ \text{अत्मा अत्मीय इत्येष भावोद्विभावणकलिपतः} \]
\[ \text{अत्मेन्द्रते हसो नातिन्बीजाभावे कुतः फलम्} \]

19. For the ideas 'me' and 'mine' are superimposed (on the Self) due to Ignorance. They do not exist when the Self is known to be one only. How can there be an effect without a cause?

\[ \text{देशृ शोतू तथा मन्तू विश्राशेव तद्वरम्} \]
\[ \text{देश्राहन्यं तथस्मात्स्माहशास्मक्षरम्} \]

20. It is (the individual Self known to be) the seer, the hearer, the thinker and the knower that is (Brahman), the imperishable One. As the individual Self is not different from It, I, the seer, am the imperishable Principle.

\[ \text{स्थावरं जन्मं चैव देशृत्वाविकिरियायुतम्} \]
\[ \text{सर्वेष्मक्षरमेवातः सर्वस्यात्माकर्त्तव्यं त्वहम्} \]

21. As all beings, moving and non-moving, are endowed with actions such as, seeing etc. they are

\[ ^1 \text{Footnote 2, verse 43, Chap. 17 and also see Mu. U., 2. 1. 2.} \]
(Brahman), the imperishable One. Therefore I am the Self of all, the indestructible One.

अकार्यशिष्मात्मानकियात्मकियात्मकम ।
nirmem niraṃkāraṃ ch: pahyati s pahyati || 22 ||

22. He has the truest knowledge who looks upon the Self as a non-agent having no connection with actions and their results and regards It as free from the ideas of ‘me’ and ‘mine’.

ममाहंकारय्येच्छा: शून्य एव स्वभावतः ।
आत्मनीति यदि श्यात्माध्वं स्वस्थं: किमीहिते: || 23 ||

23. Be in peace. What is the use of efforts if the Self has been known to be naturally free from the ideas ‘me’ and ‘mine’ and from efforts and desires?

एकर्तरमात्मानं तथा वेत्तारमेव च ।
वेत्ति नात्मश्च एवासो योजनयधाष्च स आत्मवित्त || 24 ||

24. One who looks upon the Self as an agent of actions and a knower of objects is not a knower of the Self. One who knows It otherwise ¹ is a real knower of It.

यथान्यत्वेदिपि तात्त्वर्वभावादिपि मतमु ।
तथासमेवविश्वात्मात्ममेव अप्रक्षणीतत्त्मम: || 25 ||

25. Just as the Self is identified with the body etc., though different from them, so, It is looked upon as the agent of actions and the experiencer of their results.

¹ As a non-agent and non-experiencer.
owing to the fact that It is not known to be a non-agent.

26. Seeing, hearing, thinking and knowing are always experienced by people in dream. Moreover, as they are essentially the Self It is directly Known.

[The meaning is this: The mind merges in the Self as Primeval Ignorance during deep sleep but the Self then, as always, exists in its nature of Pure Consciousness. Therefore it is clear that the Self is different from the mind and exists as the witness of this phenomenon; that is what is meant by saying in the verse that the Self is directly known.]

27. Even powerful beings including Brahma and Indra are objects of pity to that knower of the Self who has no fear about the next world nor is afraid of death.

\[1 \text{ I. e., The Self is not discriminated from the subtle body.} \\
2 \text{ These are mental modifications through the instrumentality of various organs. As the mind with these modifications is witnessed by the Self in dream It must be different from them.} \\
3 \text{ See footnote 3, verse 4, Chapter 9 of this book.} \\
4 \text{ The king of gods in heaven.} \]
28. What is the use of his becoming a powerful one or becoming Brahmad or Indra if all inauspicious desires, the cause of misery, are entirely uprooted?

29. He is a Knower of the Self to whom the ideas 'me' and 'mine' have become quite meaningless.

30. How can there be any action in one who finds no difference in the Self both when the intellect etc., Its adjuncts exist and when they do not?

31. Say what action might be desired to be done by one who has known himself to be without a second, who is of the nature of homogeneous consciousness and who is devoid of impurities, both natural and adventitious, like the ether.

32. He who sees the Self in all beings and at the same time feels that he has enemies desires surely to make fire cold.

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1 I.e., unreal.  
2 In waking and dream.  
3 In deep sleep.
33. The Self which has for Its adjuncts the intellect and the vital force is reflected in the modifications of the intellect and in the senses like the sun reflected in water (for example). The Self is free and pure by nature (even in that condition) as it is said in the Sruti, "It is at rest as it were."

[The real sun in the sky never moves with the movement of the water in which it is reflected though the reflection does so. So, the Self does not change with the changes in the intellect in which It is reflected. The meaning of the Sruti quoted is that the Self, in no condition, has either rest or motion; It is always pure. Rest and motion are in the intellect.]

34. How can I have actions who am Pure Consciousness devoid of the vital force and the mind, unattached and all-pervading like the ether?

35, 36. As I am Brahman, always changeless and pure, I never see the absence of concentration in Me;

1 Br. U., 4. 3. 7.
and free from sin and virtue I find nothing in Me to be purified. As I am without parts, without qualities, without motion and all-pervading I do not find, on my part, the action of going or a place to go to; nor do I find an upward, a downward, or an oblique direction.

चिन्त्याक्रम्योत्सिक्त नितः सत्मस्तुस्ति विद्यते ।
कार्यं कार्यं ममेवाच नितःमुक्त्य शिष्यते ॥ ३७ ॥

37. How can any action be left for Me who am ever free; for the Self is always of the nature of the Light of Pure Consciousness and hence devoid of Ignorance.

अमनस्त्कन्त्य का चिन्ता किया वातिन्द्रियस्य का ।
अप्राणो ह्यामना: शुभ्र इति सत्यं शुद्धेऽवचः ॥ ३८ ॥

38. How can there be any thought in one who has no mind, and actions in one who has no senses? The Sruti truly says that the Self is ‘pure, devoid of the vital force and the mind’.

अकामत्वादे शतवाददिक्षत्वादनिमित्तत: ।
आत्मनो नैव कामादेशपेष्या ध्यायत: सदा ॥ ३९ ॥

39. Always meditating on the Self one has nothing to do with time etc. as the Self is in no way connected with time, space, direction and causation.

1 E.g., the sphere of Brahmad where the knowers of the qualified Brahman go at the end of their earthly career.
2 Mu. U., 2. 1. 2. 3 including the senses.
4 The proper time, place, etc. are, on the other hand, necessary for Vedic actions. 5 See Br. Su., 4. 1. 11.
40. The mind is the place of pilgrimage where the devas, the Vedas and all other purifying agencies become one. A bath in that place of pilgrimage makes one immortal.

41. (Non-conscious objects of Knowledge like) sound etc. cannot illumine themselves nor one another. Therefore taste etc. are illumined by one other than themselves. They pertain to the body as they are objects of knowledge.

42. The objects of knowledge, the ego and other changes described as ‘mine’, such as, desires, efforts, pleasure etc. cannot, similarly, illumine themselves. They cannot illumine one another for the same reason. You, the Self, are, therefore, different from them.

1 The consciousness ‘I am Brahman’. 2 Because it makes a man free from Ignorance, the root of all sins and virtues. 3 The presiding deities of places of pilgrimage. 4 The study etc. of the Vedas. 5 The uttering of sacred names etc. 6 Because of the appearance of the all-pervading Brahman in the mind. 7 Merging in Brahman, just as a man merges into water while bathing. 8 Sound, touch, sight, taste and smell. 9 The Self. 10 Like sound, touch, etc.; see the above verse. 11 As they are objects of knowledge.
43. All the change such as, egoism etc. have an agent and are connected with the results of actions. They are illumined completely by Pure Consciousness like the sun. The Self, therefore, is free from bondage.

44. As the minds of all embodied beings are pervaded by the Self as Consciousness which is Its nature like the ether there is neither a lower nor a higher knower other than Itself. So, there is one non-dual universal Self only.

45. The doctrine that there is no Self has been well refuted by me as the gross and the subtle bodies are illumined by one different from them. It is unalloyed with actions that cause impurity and beyond them. It is very pure, all-pervading, free from bondage and without a second.

1 Which pervades jars etc.  2 The individual Self.  3 Iswara the creator, preserver and the destroyer of the universe.  4 Pure Consciousness.

5 It stands for the doctrines that the Self is a void, that It is momentary and so on.  6 The Self.  7 i.e., sin and virtue.
46. If, according to you, the mind which assumes various forms like those of jars and other things through its modifications be not illumined (by the Self) the defects in It, in the forms of impurity, non-consciousness and change, cannot be prevented like those in the mind.

[If one does not accept that the Self is the witness of the mind and, therefore, unattached to it it is inevitable that the defects of the mind will tarnish the Self. Liberation becomes impossible in that case.]

यथा विभूतः गणनं निरतनरं न सजज्ञरं नापि च ठिक्यते तथा ।
समस्तभूतेषु सर्देव तेष्वं सम: सत्दल्मा ब्रजज्ञरोपरोभयः।१४७।

47. Just as the pure and limitless ether does not get attached nor tainted, so, the Self is always the same in all beings and free from old age, death and fear.

अमृतमृताः च कर्मवासना दशिष्वरुपस्य बहि: प्रक्षलितः।
अविधया ब्रजात्मनि मूद्धस्तिधिभिरप्रेक्ष नेतीवशेषितो दृशि:।१४८।

48. The elements\(^1\) with and without forms and the seat\(^2\) of desires, superimposed through delusion by ignorant people on the Self, are thrown\(^3\) out of It which consists of Consciousness only on the authority of the Vedic evidence, 'Not this, not this'. The Self alone is then left over.

[In this verse the whole of the gross and the subtle universes are negated from the Self.]

\(^1\) The gross body consisting of the five elements. See Br. U., 2. 3. 1—4.
\(^2\) The subtle body. See Br. U., 2. 3. 5. 6.
\(^3\) I.e., negated from It.
49. The impressions arising on account of the contact of the mind with the objects known in the waking state are perceived like objects in memory and dream. So the body, the mind and their impressions are different from the Self as they are objects of perception.

50. Just as impurities like clouds etc. do not produce any alteration in the naturally pure ether by their appearance or disappearance; so, there is never any alteration in the ether-like Consciousness free from duality negated by the Sruti.

1 I.e. like those in the waking state.  
2 Br. U., 2. 3. 6.  
3 The meaning is this: as they are objects of perception the body etc. are unreal like dream objects.
CHAPTER XV

IMPOSSIBILITY OF ONE BEING ANOTHER

1. As one cannot become another one should not consider Brahman to be different from oneself. For if one becomes another one is sure to be destroyed.

[The idea is this : The individual Self, if considered to be really different from Brahman, cannot become Brahman as long as it exists; and if it were destroyed who would then become Brahman? Therefore one should know that one is not different from It and It is not different from one.]

2. Things seen (in the waking state) are seen like a picture painted on a canvas when one remembers them. Those by and in which they are so seen are (respectively) known to be the individual Self and the intellect.
3. What is perceived to be connected with karakas and entailing results is (found to be) in the (category of) objects when it is remembered. The seat, therefore, (in which it was perceived before) was an object of Consciousness.

4. The seen (e.g., the intellect) is always different from the seer as it is an object of knowledge like a jar. The seer is of a nature different from that of the seen. Otherwise the seer would be devoid of the nature of being the witness like the intellect.

5. When they are considered to be one's own, caste etc. become the cause of injunctions like a dead body. They do not, therefore, belong to the Self. The Self would otherwise become the non-Self.

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1 (In grammar) the relation subsisting between a noun and a verb in a sentence (or between a noun and other words governing it).
2 Pleasure and pain. 3 The intellect. 4 See verse 1, Chapter 14.
5 A dead body thought to be one's father or mother becomes the cause of being cremated by sons and others.
6 Like the dead body which is no longer a father or a mother.
7 If caste etc., were regarded as belonging to the Self.
6. As it is said (in the *Sruti*),¹ ‘pleasure and pain (do not touch one who is bodiless)’, Bodilessness² is not the result of actions. The cause³ of our connection with a body is action. Therefore an aspirant after knowledge should renounce actions.

7. If the Self is considered to be independent with regard to the performance of actions, It must be so with regard to their renunciation also. Why should, therefore, one perform actions when the result⁴ is known to be Bodilessness⁵ which cannot be produced by actions?

8. After giving up caste etc. which are the causes of duties a wise man should (constantly) remember from the scriptures his own real nature which⁶ is incompatible with causes⁷ of duties.

¹ Chh. U., 8. 12. 1. ² *I.e.*, liberated even in life. ³ *Liberation.* ⁴ See verse 3, Chap. 1, Part II. ⁵ *Liberation.* ⁶ *When known.* ⁷ *Caste etc., due to ignorance of the Self.*
9. The one and the same Self is in all beings and they are in It just as all beings are in the ether. As by the ether, everything is pervaded by the Self which is considered to be pure and consisting of the Light of Pure Consciousness.

10. By negating wounds and sinews the Sruti negates the gross body (from the Self). Being pure and free from sin and virtue the Self is free (from all the impressions of pain and pleasure). The Sruti again discards the subtle body by calling the Self bodiless.

11. One Knowing the Self to be the same (everywhere) like Vásudeva who speaks of the same Self residing in a pipal tree and in his own body is the best of the knowers of Brahman.

12. Just as the ideas of 'me' and 'mine' are not thought to exist in other bodies, so, also they do not exist in one's own. For the Self is the common witness of all intellects.

\[1 \text{ Ish. U., 8.} \quad 2 \text{ Sri Krishna.} \quad 3 \text{ Bh. Gita, 10. 26.}\]
13. Desire, aversion and fear have a seat\(^1\) common with that of the impressions of colours. As they have for their seat the intellect the knower, the Self is always pure\(^2\) and devoid of fear.

\[
\text{नमनास्तत्त्वमेवहैन्यत्बे नात्मवाती स्थितात्मवाती कियात्मनि।}
\]
\[
\text{वात्मवेचायेकर्त्वात्सात्सापेश्च हि न तत्स्थवम्॥ १४॥}
\]

14. The meditator assumes the form of the object meditated upon; for the latter is different from the former; (but) there can be no such actions\(^3\) in the Self for Its establishment in Itself as It is the self and independent of actions. For It would not be the Self if It\(^4\) depended on actions.

\[
\text{खर्मविकर्त्ता क्रमरथयथकाजरासमा।}
\]
\[
\text{चक्षुरायुधानात्सा विपरीता विभावयते॥ १५॥}
\]

15. Pure Consciousness, like the ether,\(^5\) is of one homogeneous nature, undivided, without old age and without impurity. It is conceived to be of a contrary nature on account of adjuncts such as, the eye etc.

\[
\text{द्रूघत्वाद्यमित्वेष नात्मथमो घटाविषत।}
\]
\[
\text{तथान्ये प्रत्यया शेषाया दोषाभावात्मायनो खतः॥ १६॥}
\]

\(^1\) The intellect and not the Self.
\(^2\) Free from desire and aversion.
\(^3\) like meditation etc.
\(^4\) Liberation which is of the nature of the Self.
\(^5\) ‘Nirnayasàgar’ and ‘Lotus Library’ texts read स्वप्नोऽहि।
16. What is called the ego is not the property of the Self as it is an object of perception like jars and other things. So are to be known the other functions and the impurities of the mind. The Self, therefore, is without any impurity.

17. The Self is changeless and all-pervading on account of Its being the witness of all the functions of the mind. It would be of limited knowledge like the intellect etc. if It were subject to change.

18. Unlike the knowledge gained through the eye etc. the Knowledge of the Knower does not cease to exist. It is said that, ‘the Knowledge of the Knower does not go out of existence’. The Knower, therefore, is always of the homogeneous nature of Knowledge.

19. One should discriminate thus: Who am I? Am I a combination of the elements or the senses, or am I any one of them separately?

---

1 These stand for all the qualities of the mind, good and bad.
2 Verses 157, 158, Chap 18.
3 Pure Consciousness.
4 Br. U.; 4. 3. 23.
20. I am not any one of the elements separately nor their aggregate; similarly, I am not any one of the senses nor their aggregate; for they are objects (like jars etc.) and instruments (like axes etc.) of knowledge respectively. The knower is different from all these.

21. (Placed like fuel in the fire of the Self and burning brightly by Ignorance, desire and action the intellect always shines forth through the doors called ears etc.

22. The fire of the Self is the experiencer of gross objects (in the waking state) when the intellect, ignited by oblations, the objects function among the senses of which the right eye is the chief.

1 One gets unattached if one considers the perceptions of objects to be oblations to the fire of the Self.
2 Fuel keeps fire burning.
3 The intellect keeps the Self in manifestation.
4 For it is well-known that the right part of the body is superior to the left.
23. One does not get attached to the impurities of the waking state if, at the time of perceiving colours etc., one remembers that oblations are being offered to the fire of the Self\(^1\) and remains free from desire and aversion.

\[\text{मानसे तु गृहे व्यक्तः सोऽविभावकर्मवासनाम्} \]
\[\text{पहंस्तैजस आत्मोक्तः स्वयंद्विति: प्रक्षाशिता} \]

24. Manifested in the abode of (the modifications of) the mind (in dream) and witnessing the impressions produced by actions\(^3\) due to Ignorance the Self is called \textit{Taijasa}\(^3\). It is then the self-effulgent witness.

\[\text{विषया वासना वापि चोयते नेव कर्मेऽः} \]
\[\text{यदं बुद्धि, तद्व श्रेयः प्राप्त आत्मा ह्यानन्योद्धकृ} \]

25. (In deep sleep) when neither objects nor their impressions are produced in the intellect by actions the Self, cognizant neither of objects nor of their impressions, is known to be \textit{Prâjna}\(^4\).

\[\text{मनोनुद्वैतिन्द्रियाणां या अवस्था: कर्मेऽचिदिताः} \]
\[\text{चैत्रंयेत्रेव भास्यन्ते रविवेऽव घटाद्यः} \]

26. The conditions of the mind,\(^5\) the intellect\(^6\) and the senses,\(^7\) produced by actions are illumined by Pure Consciousness like jars and other things by the sun.

\(^1\) Footnote 1, verse 21 above. \(^3\) All actions are due to Ignorance. 
\(^3\) I.e., manifested with regard to objects consisting of impressions only. \(^4\) I.e., one of unlimited knowledge. 
\(^5\) I.e., the dream state.—Râmârtha. \(^6\) I.e. the state of sleep.—Râmârtha. 
\(^7\) I.e., the waking state.—Râmârtha.
27. As it is so, illumining by Its Light the mental functions\(^1\) existing for It, the Self is regarded by the ignorant only as an agent of those functions.

28. Therefore, also illumining everything by Its own Light the Self is considered to be all-knowing. Similarly, It is regarded as the Accomplisher of everything as It is the Cause\(^2\) of all actions.

29, 30. The Self with adjuncts is thus described, (But) It is without adjuncts, indescribable, without parts, without qualities and pure, which the mind and speech do not reach. (For philosophers differ in their conceptions about the Self. Different conceptions are :) the Self is (1) conscious, (2) non-conscious, (3) an agent, (4) a non-agent, (5) all-pervading, (6) not all-pervading,

---

1 Through which pleasure and pain are superimposed on the Self.
2 By Its proximity only.
(7) bound, (8) free, (9) one, (10) many, (11) pure, (12) not pure and so on.

अप्राप्येव नित्तेत्ते बाचो धीमि: सदैव तू।
निर्गुणगत्वात्क्रियाभावाद्विवेगाभावतः। || ३१ ||

31. Words with the mind turn back without reaching It as It is without qualities, without actions and without attributes.

व्यापकं सब्जो व्योम मूर्तेः सवैयोजीतम्।
यथा, तद्विद्विषत्तमं विद्या•चुङ्खं परं पद्मम्। || ३२ ||

32. One should know the Self, comparable to the ether which is all-pervading and free from all objects having forms, to be the pure and supreme Goal1 in the Vedântas.

द्वहित्वा स्मृति तस्मिन्सर्वं मर्यम्यजेत्।
सवैद्वर्ग्योतिष्य युक्तो दिनकृष्ठां यथा। || ३३ ||

33. One should give up2 the waking state, its impressions (i.e., dream) and deep sleep which causes everything to merge in itself. The Self, the witness of them all is then in the nature of Pure Consciousness3 like the sun which has dispelled the darkness of the night.

हृपस्यन्ध्वचारशः प्रत्यया यस्य गोचरः।
स एवात्मा समो द्रष्टा सवैमृतेषु सार्बं। || ३४ ||

1 Brahman. 2 I.e., one should give up one's identification with them. 3 Brahman.
34. Illumining the modifications which have for their objects waking, 1 dream 2 and deep sleep 3 the all-pervading Self is the same in all beings and the witness of them all.

35. Caused by Ignorance 3 the diverse functions of the intellect (called knowledge) come to exist when the body, the intellect, the mind, the eye, objects and light happen to co-exist (with the Self).

36, 37. One should discriminate from these 4 the Self which is the witness, free from all fear, free from all adjuncts, free from impurity, firm like the ether, without parts and without actions, and know It to be the pure, supreme Brahman, the same in all beings, the all-pervading whole, the all-comprehensive Principle which is eternally free from all duality.

1 Waking and dream are the objects of the modifications of the mind.  2 It is the object of the modification of Ignorance.  3 Superimposed on the Self.  4 The body, the intellect, etc. (See the previous verse).
38. One should ascertain whether Pure Consciousness, the witness of all the mental modifications, is knowable or not (and, if knowable,) whether it is an object of knowledge or not.

अद्यातं द्वितीयां द्यभित्तादि वास्तवः
नैव क्षेत् मयात्मेऽति परं ब्रह्म कथं चनं || ३९ ||

39. The supreme Brahman is never capable of being known by me or others according to the teachings of the Srutis, ‘unseen seer’,¹ ‘unknown’ (knower)’ and ‘finite’² (if thought to be known), and so on.

स्वरूपात्मवधानाभ्यं ब्राह्मात्मन्त्र: चैव सदा मया || ४० ||

40. Independent of every other knowledge, of the nature of the Light of Pure Consciousness and not distanced by anything³ Brahman, my own nature is always known⁴ by me.

नान्येन ज्योतिषा कार्यं श्वेतरत्मप्रकाशने ||
स्वात्मप्रलोक्योषु परं ब्रह्म प्रकाशने || ४१ ||

41. The sun does not require any other light in order to illumine itself; so, Knowledge⁵ does not require any other knowledge except that which is its own nature in order to be known.

¹ Br. U., 3. 7. 23.
² Ke. U., 2. 1.
³ Like the reflection of Itself. See also footnote 1, p. 60.
⁴ Not as an object of knowledge but as a non-object.
⁵ Pure Consciousness.
42. Just as one light does not depend on another in order to be revealed, so, what is one’s own nature does not depend on anything else (i.e., being of the nature of Knowledge the Self does not require another knowledge in order to be known).

43. A thing naturally lacking luminosity gets revealed (i.e., has only its surrounding darkness removed) when in contact with something which by nature is luminous. The saying, therefore, that luminosity is an effect produced (on other things) by the sun is false.

44. Something non-existent coming into existence from something else is called its effect. But light which is the sun’s own nature does not come into existence from previous non-existence.

1 This half verse is an answer to the objection that Pure Consciousness, though not capable of being known by another Consciousness, knows itself like the sun which, though not revealed by other lights, reveals itself.

2 For a thing naturally luminous is not made luminous by anything else or by itself. So the Self which is of the nature of Knowledge cannot be known by another knowledge or by itself.

3 E.g., a jar. 4 Not manifested before. 5 Manifestation.

6 E.g., earth. 7 Light seems to be in jars etc.
45. Just as when jars and other things get revealed the sun and other luminous bodies are called the agents of revealing those things on account of their proximate existence only (but are not really the agents); so, the Self, Pure Consciousness only is called a knower (on account of its existence proximate to things known but is not really an agent).

46. Just as the sun, though devoid of effort on its part, is called the revealer of a snake coming out of its hole, so, the Self, though of the nature of Pure Consciousness only, is called a knower (without agency on its part).

47. Just as fire which is naturally hot is called a burner on account of its existence (proximate to things burnt), so, the Self is a knower (on account of its existence proximate to objects of knowledge) when adjuncts are known like the snake coming out of its hole.

1 Superimposed on the Self.  
2 Illumined.
48, 49. Just as the Self, though devoid of effort, is called a knower, so, It is called an agent, (though devoid of effort,) like the loadstone. In Its own nature, therefore, It is neither capable of being known\(^1\) nor unknown\(^2\) as it is taught (in the *Sruti\(^3\)*) that the Self is different from both the known and the unknown. The ideas such as, bondage, liberation, etc. are likewise\(^3\) superimposed on the Self.

50. Just as there is no day or night in the sun as it is of the nature of light only, so, there is no knowledge\(^4\) or ignorance\(^5\) in the Self which is of the nature of Pure Consciousness only.

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\(^1\) See verses 39 and 40 above. In the proximity of agents etc. the Self is called an agent and as It is actionless It is called a non-agent.

\(^2\) Ke. U., 1. 4.

\(^3\) Like agency and knowingness.

\(^4\) Therefore no liberation.

\(^5\) Therefore no bondage.
51. Knowing *Brahman*, described as having no connection with acceptance or rejection according to the method delineated, one is certainly never born again.

जन्मसृज्युपवाहेशु पतितो नैव शक्तुयात् ।
इति एद्युपामात्मानं ज्ञानाधृतेऽपि केनचित्॥ ५२ ॥

52. One who has fallen into the stream of births and deaths cannot save oneself by anything else except Knowledge.

भिक्षुते हृदयमन्निधिहिष्ठते सर्वसंशयाः ।
क्षीयते पास्त्य कर्माणि तर्फमन्द्य इति शुद्धे। ॥ ५३ ॥

53. The *Sruti* says that the knots of the heart are torn asunder, all doubts disappear and one's actions come to an end when the Self is seen.

प्रभाहितेऽपलोक्षे सर्वतो विस्फुक्तेः पदमम्बरोपमम् ।
मुद्रश्चाश्रमातिभिः इरितं विस्फुक्तेऽत्संभववदिनिष्ठे नरः। ॥

54. A man gets liberated if, after discarding in all respects the ideas of 'me' and 'mine' he gets perfect conviction in the etherlike goal which is devoid of (the gross and the subtle) bodies and described here according to right inference and the scriptures well-studied.

1 Knowing that the Self is neither accepted nor rejected and that It does not accept or reject anything.
2 For a clear understanding of the terms 'the Self' and 'Brahman'. See also verse 96, Chapter 18.
3 Mu. U., 2. 2. 8.
4 The mutual superimposition of the Self and the non-Self.
5 Self-Brahman.
6 And therefore there is no possibility of there being any error here.
CHAPTER XVI

"CONSISTING OF EARTH" 1

1. The hard material in the body is known to be a transformation of earth; the liquid part consists of water; and heat, vibration and empty space in the body are due to fire, air and ether respectively.

2. Smell etc., (i.e., the senses) and their objects are produced from earth etc. respectively as the senses have for their objects things of their own kind e.g., colour and light (the latter being of the same nature as the former, its object).

1 The name is after the first word of this chapter in the text.
2 i.e., the channels through which food, drink, and the mind move in the body.
3. These \(^1\) are called the organs of knowledge; the larynx and the hand etc. are called the organs of action; and the mind, the eleventh which is within the body is for the purpose of knowing different objects one after another (as they tend to present themselves at the same time).

4. The intellect is for determining objects. Always illumining the all-pervasive \(^2\) intellect by Its light, Its own nature the Self is called the Knower.

[The purport of the above four verses is that the Self is different from the body, the senses, the mind and the intellect.]

5. Just as light assumes the forms of objects revealed by it but is really different from, though (apparently) mixed up with, them, so, the Self is different from the mental modifications (whose forms It assumes \(^4\) while revealing them).

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\(^1\) Smell etc. See the previous verse.  
\(^2\) Pervading objects one after another.  
\(^3\) Consciousness.  
\(^4\) Through Its reflection.
6. The Self illuminates the intellect in the forms of sound etc. present before It like a stationary lamp devoid of any effort and illuminating everything within its reach.

7. Pleasure etc. qualify the intellect identifying itself with the combination of the body and the senses and getting illumined by the eternal Light of the Self.

8. For one considers oneself to be distressed by pain in the head etc. The Seer is different from the seen which feels pain. The Self is free from pain as It is the Seer (of the pain).

9. One becomes unhappy when one identifies oneself with something which has assumed the form of unhappiness but not by merely seeing it. The Witness of the pain in the body which is a combination of the limbs etc. does not feel pain.

1 The intellect.  
2 The Self.
10. May it not be that the Self is both object and subject like the eye? \(^1\) No; the eye consists of several parts and is a combination.\(^2\) But the Self does not become an object as it is the Seer.\(^3\)

11. One may argue that the Self also has many qualities such as, knowledge, effort and so on (and, therefore, like the eye it may be both subject \(^4\) and object \(^5\)). (No, it is not so ;) It can never be an object because, like light, it has only one quality viz., Knowledge.\(^6\)

12. Just as light, though an illuminator, does not illumine itself, so, even assuming \(^6\) that there is a

\(^1\) The eye becomes an object when seen in a mirror and a subject when it is in its own place. So, identified with other things the Self is an object, otherwise it is a subject.—The objector.

\(^2\) And, therefore, it may be both Subject and object as suggested by the objector.

\(^3\) Pure Consciousness. It can never become an object. For an object is always the non-Self.

\(^4\) The objector means that the Self possessed of the qualities of effort, desire, etc. may be a subject with certain qualities and an object with others.

\(^5\) Br. U., 2. 4. 12.

\(^6\) Even according to the assumption, therefore, one conscious part cannot make the other conscious part its object; nor can we imagine that there may be a non-conscious part in consciousness.
dividing line (dividing It into two categories viz., subject and object) in the Self, It cannot illumine Itself. For It is of a homogeneous conscious nature.

13. Nothing¹ can be an object of its own quality. For fire does not burn or illumine itself.

14. The doctrine of the Buddhist that the intellect² is perceived by itself is refuted by this. Similarly,³ the assumption of parts in the Self is also unreasonable. For It is of a homogeneous nature without having a dividing line in It.

15. The doctrine of the void (Nihilism) is⁴ also not reasonable as it must be accepted that the intellect is witnessed like a jar by another i.e., the Self. For the

¹ The Self is, therefore, not the object of knowledge which is supposed by some to be a quality of the Self.
² There is no Self other than the intellect according to the Buddhists.
³ Like the assumption that the Self is both subject and object. See verses 10—13 and footnotes.
⁴ Like the doctrine that the intellect is the Self.
Self exists before the intellect comes into (apparent) existence.

अविचारेऽ तदर्श्वेत्वा यत्पूर्वः स्थापितकल्पः ।
विचारप्रतिद्वेदुपावायश्चेत्तु कारणम् ॥ १६ ॥

16. (Whatever is pervaded by anything is an effect of that thing, the cause.) Itself uncaused the cause producing effects (such as, the intellect etc.) must, therefore have an existence invariably anterior to that of the effect.

अहानं कल्पनामूलं संतार्थ्य नियाम्यम् ।
्हित्वात्मानं परं प्राप्तो विषयानुपकं तत्राभ्यम् ॥ १७ ॥

17. Discarding Ignorance, the root of all superimposition and the controller of transmigratory existence, one should know the Self to be the Supreme Brahman which is always free and devoid of fear.

जाप्रत्स्बन्धी तयोवीजं सुपुरावलं तमोमयम् ।
अन्योन्यमस्मिस्मस्नास्वां नास्तीत्तेत्तत्रां लजेत् ॥ १८ ॥

18. (Transmigratory existence consists of) waking and dream. Their root is deep sleep consisting of Ignorance. No one of these three states has a real existence because each goes out of existence when another

1 E.g., in deep sleep.  3 In waking and dream.
2 E.g., an earthen jar.  4 E.g., earth.  5 The Self.
6 Pervaded by (the reflection of) Existence, the Self. The Self must, therefore, have an existence anterior to that of everything. Hence nihilism cannot be accepted.
7 Superimposed and therefore unreal.
remains in it. One should, therefore, give up all these three states.

19, 20. Just as the closing and opening of the eyelids, connected with the vital force and not with the eye, are mistaken for the properties of the eye which is of the nature of light, and just as motion, not a property of the mind and the intellect, is wrongly attributed to them which are also of the same nature; so, the Self, (though really not an agent,) is mistaken for one because actions arise when the body, the intellect, the mind, the eye, light, objects, etc. coexist with It.

21. The peculiar characteristic of the mind is reflection and that of the intellect is determination, and not vice versa. Everything is superimposed on the Self.

\[1\] I.e., one should know that they do not exist in the Self or anywhere else like a snake in a rope-snake when the rope is known.

\[2\] For they are instruments of knowledge.
22. Organs are (thought to be not all-pervading¹ but) limited by their particular appendages (which are in the body). The intellect gets identified with the organs (and hence with the body). Illumining the intellect, therefore, the Self appears to be of the same size as the body.²

\[\text{क्षणिक हि तद्धर्थ धर्मेमात्रे निरन्तरम्।}\
\text{सार्वभौमिकत्वादृस्तत्तत्त्वानिति: पुरुषार्थं।} \text{॥ २३ ॥}\

23. (Objection). Both knowledge and its objects are extremely momentary (i.e., perishable by nature every moment). They are appearances only (without any permanent reality for a substratum) and are continually being produced. Just as a lamp (of the preceding moment) appears to be the same (in the succeeding moment) on account of similarity, so, both the objects and the subjects of the preceding and the succeeding moments (wrongly) appear to be identical on account of similarity. The goal of human life is the removal of this idea (of the continuity in knowledge and its objects and the removal of the indiscrimination to which it is due³).

\[\text{स्वाभाविकान्यायभासं च चेष्टा रूपादि विभाटे।}\
\text{चेष्टा नास्ति तत्स्वाभावतिपूर्वसंगतिहस्तिते।} \text{॥ २४ ॥}\

24. (Reply). According to one school of these philosophers colour etc. (external things) which are objects of knowledge exist. According to another

¹ As they do not function outside the body.
² Jainas hold this view.
³ The verse states the doctrine of the Buddhists.
school\(^1\) external objects other than knowledge do not exist. The unreasonableness of the former school is now going to be described.\(^8\)

\[\text{शान्तेश्चायन्त्रिकुलत्वायन्त्रोक्तिकन्यिक शान्तिका} \]
\[\text{एक्कर्मिन्स्मात्त्वाच्छान्तेतरत्वपेष्टा} \text{॥ २७ ॥} \]

25, 26. (According to this school) knowledge has to be admitted to be identical\(^8\) with external things; and everything\(^4\) being momentary and the intellect, the receptacle in which the impressions of memory are to be retained being non-existent\(^6\) (at the time of receiving the impressions) there will always be the absence of memory. Being momentary, (according to them) the intellect never retains the impressions (of memory). (Again recognition is said to be due to a misconception of similarity but) there is no cause\(^6\) of similarity (between the preceding and the succeeding moments\(^7\)). (If, on the other hand, a witness perceiving both the moments be admitted) the doctrine of momentariness is abandoned. But that is not desirable.

\(^1\) Idealists. \(^2\) There is still another School according to which there are neither knowledge nor its objects. They are Nihilists. \(^3\) In that case their doctrine would be the same as that of the Idealists. \(^4\) Both subjects and objects. \(^5\) Because momentary. \(^6\) E.g. parts, qualities etc. Beginning from here the arguments are also against the idealists. \(^7\) Phenomena belonging to the moments.
27. The teaching of a means to the attainment of the end (viz., the bringing to an end of the idea of continuity in knowledge and its object) becomes useless. For it requires no effort to be accomplished. As all phenomena exist only for a moment the coming to an end of the said continuity does not depend on anything else.

अपेक्षा यदि भिन्नेन्द्रियो परसंतान इश्वताम ।
सर्वत्र श्रेणिके फरसस्तथाप्न्यान्यान्त्विता ॥ २८ ॥

28. If, (according to you,) the effect depends on the cause though unconnected with it you have to accept dependence on a series which is quite foreign. (If you say) “Though all things, i.e. causes and effects, are momentary some effects depend on some fixed causes,” still nothing can depend on anything else (according to your doctrine of momentariness).

तुल्यकालस् ज्ञनाविरेतरयोगिनो ।
योगाष संस्त्रोतो यस्तु सोऽन्यं द्विक्षितमहि ॥ २९ ॥

29. That particular one of two things existing at the same time and connected with each other is fit to depend on the other owing to whose connection it is benefited.

1 The ideas of continuity and indiscrimination also being momentary there is no effort necessary to remove them.
2 Each phenomenon continually produced and destroyed every moment and produced again is known to be a series.
3 E.g., in order to be produced, curd may depend on sand instead of milk.
4 E.g., a sprout and a cloud.
5 Here ends the refutation of those who hold the doctrine of momentariness.
30. Our doctrine is that there is false superimposition on the Self and its negation in the same Self. Please^ tell me who will attain liberation, the result of Knowledge according to you who hold that all (i.e. both the superimposed and the substratum) are annihilated.

अर्थि तावत्स्तयं नाम ज्ञानं वात्मान्यदेव च ||
भावाभावःत्त्तत्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्त्ं
is One without a second as there cannot be a cause of diversity (before there is any superimposition on It). It must be eternal and different from what is superimposed.

34. Accept duality as unreal. For it comes to exist by way of superimposition like dream objects and does not exist before the deliberation about its existence, non-existence, etc.

35. All the modifications (of the Primeval Cause) are known to be unreal according to the scriptures which say that they have 'words' only for their support and that 'he dies again and again' and so on. The Smriti also says 'My Mâyâ (is difficult to be get rid of').

36. The Self is, therefore, pure and is of a nature contrary to that of what is superimposed. Hence It can neither be accepted nor rejected. It is not superimposed on anything else.

1 There is no evidence that duality exists when unknown. See Pra. U., 4. 7. 8.  
2 E.g., in deep Sleep.  
3 Chh. U., 6. 1. 4–6.  
4 Br. U., 4. 4. 19.  
5 Bh. Gîtâ, 7. 14.  
6 As all duality is unreal.  
7 Because It is the ultimate substratum of all superimposition.
37. Just as there is no darkness in the sun as it is of the nature of light only, so, there is no Ignorance in the Self as It is of the nature of eternal Knowledge.

38. Similarly, the Self has no change of states as It is of a changeless nature. It would, no doubt, be destructible if It underwent any change.

39—41. Liberation becomes artificial and therefore transitory according to the philosopher who holds that it is a change of one state into another (on the part of the Self). Again it is not reasonable that it is a union (with Brahman) or a separation (from Nature). As both union and separation are transitory Liberation cannot consist of the individual Self going to Brahman or of Brahman coming to it. But the Self,¹ one's own

¹ That the Self Itself is Liberation is the conclusion.
real nature is never destroyed. For It is uncaused and cannot be accepted or rejected by oneself (or by others) while other things (e.g., states etc.) are caused.

\[ \text{स्वहृत्वान्त सवेस्य तथयु शक्यो भावन्यत:} || \]
\[ \text{परस्तुव वा रत्नो नित्योविषयत्वात्वात्भव्यत:} || \]

42. As It is the Self of every thing, not different from anything and not an object like a thing separate from It the Self cannot be accepted or rejected. It is, therefore, eternal.

\[ \text{वात्मार्थत्वान्त सवेस्य नित्य वात्मावेक्ष:} || \]
\[ \text{व्यङ्क्तस्मार्थिक्षा: सस्य: साध्येन: सह मोक्षवितो} || \]

43. Everything (transitory) is for the experience of the Self which is eternal and free from all adjuncts. (Liberation is, therefore, nothing but being established in one's own Self.) As it is so, one aspiring after liberation should renounce all (Vedic) actions with their accessories.

\[ \text{वात्मालाभ: परो ताम इति शाखोपपत्तय:} || \]
\[ \text{वात्माभोवन्यात्माभमस्तु व्यङ्क्तस्मार्थतात्माम्} || \]

44. To know the real Self\(^1\) to be one's own is the greatest attainment according to the scriptures and reasoning. To know wrongly the non-Self such as, the ego etc. to be the Self is no attainment at all. One, therefore, should renounce this misconception of taking the non-Self for the Self.

\(^1\) Brahman, the Universal Self.
45. The deviation of the Gunas from the state of equilibrium (which they have during the dissolution of the universe with their consequent evolution) is not reasonable. For no causes (of this transformation) are admitted inasmuch as, (according to these philosophers,) Ignorance is then merged, (individual souls, Purushas, as they are called, are always spectators only and Iswara is not admitted).

46. If the Gunas be the causes of their mutual change there will always be change or none at all. (If one argues that there cannot be a continuous transformation in the Gunas as creation, maintenance and dissolution are known to come one after another, still) there will be no regulating cause of the modifications of the Gunas acting either on the Purushas or on the Gunas; (and no other categories are admitted in the Sāṅkhya philosophy).

1 Sattva, rajas and tamas, the three constituent essences of the material cause of the universe called the “Prakṛti” or “Pradhāna” in the Sāṅkhya philosophy.
2 The Sāṅkhyaas.
3 Refutation of the Sāṅkhya doctrine: verses 45—50.
4 Purushas are immutable.
47. If, (as admitted,) the Prakriti or Pradhāna work for (the bondage and the liberation of) the Purushas there will be no distinction\(^1\) between the bound and the liberated. Moreover, there is no relation between what is desired (i.e., liberation) and one who desires it as the Purusha has no desire at all, neither the other, i.e., the Prakriti.\(^2\)

प्राकृतिः च पाराध्यं पुरुषस्याविकारः ।
न युक्त सांख्यशाख्यापि विकारे द्विः न युज्यते ॥ ४८ ॥

48. As the Purusha is changeless it is not reasonable according to the Sānkhya philosophy also\(^3\) that the Prakriti can work for it. Even admitting change\(^4\) (in the Purusha) it is unreasonable (that the Prakriti is of any service or disservice to it).

संबंधानुपपत्तेऽग्रह्यः प्रकृते: पुरुषस्य च ।
मिथ्योपुर्वं तदर्थतवं प्राकृतस्याचित्त्वतः ॥ ४९ ॥

49. As there can reasonably be no mutual relation between the Prakriti and the Purusha and as the Prakriti is non-conscious it is unreasonable that the Prakriti can render any service to the Purusha.

क्रियोत्पत्ती बिनाविश्वस्व ज्ञानमात्रे च पूर्ववत् ।
निमित्ते तत्त्वनिमोऽक्षः प्राकृतस्य प्रसज्ज्यते ॥ ५० ॥

\(^1\) For all Purushas will be bound or all liberated as the same Prakriti works for all Purushas at the same time.

\(^2\) For it is non-conscious.

\(^3\) Like other non-vedic systems of philosophy outside the pale of the Vedas.

\(^4\) In that case the Purusha will have to be admitted to be transitory and not, as it is supposed, the lord of the Prakriti which is admitted to be eternal.
50. If any action is admitted (in the *Purusha*) it must be perishable. If (it is argued that) the action in the *Purusha* is of the nature of Knowledge only we meet with the difficulty spoken of before. If uncaused action in the *Prakriti* be admitted it becomes unreasonable that there can be liberation.

न प्रक्षार्यं यथोष्णत्वं ज्ञानेवं सुखाद्यः।
एकनीयत्वसमप्रायः स्युः कणादादिविवेचनाम्॥ ५१॥

51. Pleasure etc. cannot, as held by the followers of Kanada, be the objects of knowledge; for they are the properties of the same substance, just as heat, (a property of fire) cannot be revealed by light.

युगपत्समवेत्तवं सुखविश्वान्योरपि।
मनोयोगङ्क्षैतुल्वादप्रायत्वं सुखस्य च॥ ५२॥

52. Pleasure and knowledge cannot come together as each of them is (separately) caused by the contact of the mind (with the self). Therefore pleasure cannot be the object (of knowledge).

तथान्येवं च भिन्नत्वामुग्पत्तमजन्म नेष्यते।
गुणानं समवेत्तवं ज्ञानं चेत्त्र विश्वेषणात्॥ ५३॥

1 If knowledge is Pure Consciousness the *Purusha* cannot be the lord of the *Prakriti*, (see footnote 4, verse 48 above,) but if it be phenomenal, *Purusha* becomes perishable.

2 Refutation of Kanâda's Vaiseshika doctrine: verses 51—66.

3 The individual soul. According to this philosophy souls have qualities, such as knowledge, pain, pleasure, etc.

4 Another property of fire.
53. As other qualities also are different from one another (like knowledge and pleasure) they cannot be produced at the same time. If it be contended that the knowledge of the qualities is nothing but their coming in contact with one and the same self, we say ‘No’; for they are qualified by knowledge.

54. Pleasure etc. are surely objects of knowledge because they are qualified by it and also on account of the memory, ‘pleasure was known by me.’ (Moreover, they cannot be known by being connected with the self only and not with knowledge.) For the self is non-conscious as it is different from knowledge according to you.

55. Pleasure etc. cannot be the qualities of the soul as it is changeless according to you. Moreover, why should pleasure etc. of one soul not be there in other souls and also in the mind as difference is common? 

1 E.g., we say ‘known pleasure’, ‘known pain’, etc.
2 Whatever is different from knowledge must be non-conscious. And non-conscious pleasure, pain, etc. cannot be known when in contact with a non-conscious Self.
3 For souls, according to them, are all of an infinitely extended nature and are, therefore, changeless.
4 Just as pleasure etc. are different from one soul they are so from other souls and from the mind.
56. If knowledge be the object of a second knowledge a *regressus ad infinitum* is inevitable. If, however, a simultaneous production (of the two knowledges from one single contact of the mind with the self) be admitted you must accept (the simultaneous production of colour, taste, smell, etc. from the same contact).

अत्वरस्थान्तर्नाथवाच बन्धो नात्मनि विचते ।

नानुदिश्चायन्यसङ्क्तिवाद्यादिको हृतिः च श्रुते: || ५६ ॥

57. There is no bondage in the Self as there is no change of condition in It. There is no impurity in the Self inasmuch as It is 'unattached' as the *Sruti* says.

सूक्ष्म्येनकोचरेरम्यन्न न खिल्यत् हृति श्रुते: || ५७ ॥

58. (The Self is eternally pure) as It is beyond the mind and speech, one only and without any attributes, as the *Sruti* says "It does not get attached."

प्यं तद्धि न मोक्षोदस्ति बल्यामात्रानां थंचन ।

शाखानथ्यंथमेव स्त्यान्नुदहत्नितिरिल्थयते ।

बन्धो, मोक्षव तत्तथा: स यथोक्तो न चान्यथा || ५८ ॥

59. (Objection). If this be so, in the absence of bondage there cannot be any liberation and the scriptures are, therefore, useless.

1 It is admitted by the Vaiseshikas.
3 Kath. U., 5. 11.
(Reply). No. Bondage is nothing but a delusion of the intellect; the removal of this delusion is liberation. Bondage is nothing but what has been described.  

बोधात्मक्योगितया दृष्टया बोधमातमनि मन्यते ||
बुद्धिनान्त्योगिति बोधेति सेषं भानितिहि धीगता || 60 ||

50. Illumined by the light of the Self, Pure Consciousness, the intellect (falsely) believes that it is itself conscious and that there is no one else which is so. This is delusion. It is in the intellect.

बोधस्थात्मस्वसत्त्वान्तियं तत्रोपचर्यते ||
अविवेकोपनायोऽयं संसारो नान्य इष्यते || 61 ||

61. Consciousness which is of the nature of the eternal Self is superimposed on the intellect. This indiscrimination is also beginningless (like the Ignorance to which it is due). This indiscrimination, and nothing else, is what is called transmigratory existence.

मोक्षस्वाभास्व यथायायायानुपपत्तिः ||
चेषां वस्तवत्तरपपत्तिमोक्षो नाशस्तु तैमित्वः || 62 ||

62. The removal of this indiscrimination, and nothing else, is what is called liberation as all other conceptions of it are unreasonable. It is the destruction of the Self according to those who consider

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1 In verse 17 of this chapter. So the scriptures are not useless, as they teach the means to the removal of this delusion. See the following verse.
2 The reflection of the Self.
3 See foot-note 2, para 59, chapter II, prose part.
liberation\(^1\) to be the change of the individual Self into a different Being.\(^2\)

अवस्थान्तरप्रयोगविवक्षारूपमुक्त्यते ।
बिक्रारोजविविष्ठस्याततो नाषो घटादिवत् ॥ ६३ ॥

63. Similarly, it is also not reasonable that liberation is a change of condition (on the part of the Self) as It is changeless. If, however, any change be assumed to exist in It, it must be admitted to consist of parts and so to be destructible like jars and other things.

तस्माद्भान्तिगतोस्म्या हि बन्धमोक्षादिकेलपना: ।
सांख्यफळाणादवृद्धान्त सीमासहातकलपना: ॥ ६४ ॥
शास्त्रयुक्तिविविष्ठात्मावाद्वा मोक्षविन्यय: कदाचन ।
शाक्यन्ते शातश्रो वृक्ष दोषस्ताहत सहस्कर: ॥ ६५ ॥
अपि निन्दुपपत्तेष्व यान्वयतोज्ञानि चेत्त्यत: ।
त्यक्तवातो ज्ञानशाॆशोककीर्मिति कुर्ष्ठादृश्च बुध: ॥ ६६ ॥
अद्व्याभक्ति पुरस्कृत्य हित्वा सर्वेः माज्ञवम् ।
वेदान्तस्यैव तत्त्वार्थे व्यासस्याभिमतर्था तथा ॥ ६७ ॥

64—67. Therefore the conception of bondage and liberation different from this is wrong. The conceptions of the Sāṅkhyaś, the Kāṇādas and the Buddhists about them are not tenable according to reason. They should never be accepted. For they are not supported by reason and the scriptures. Hundreds and thousands of errors on their part may be mentioned.

\(^1\) See footnote 1, verse 41 above.
\(^2\) Brahman.
As the scriptures other than the Vedas have been condemned (in the ancient sacred tradition,1) "scriptures other than these," (they should not be accepted). A wise man should give up the teachings of such scriptures and all crookedness, and, with faith and devotion, should have a firm understanding of the true import of the Vedântas accepted by Vyâsa.'

68. False doctrines of dualism and those according to which the Self is not admitted have thus been refuted by reasoning, so that those who aspire after liberation may be steady in the path of Knowledge (described in the Vedântas) and be free from doubts arising from others' doctrines.

69. Having attained the extremely pure, non-dual Knowledge 3 which is Its own Witness and contrary to what is superimposed a man, perfectly convinced (of the Truth of the Self), becomes free from Ignorance and gets eternal peace.

1 The tradition is this: Those learned ones who want pure religion should doubt about the truth of the various scriptures found in the world, which are other than the Vedas etc.
2 Bâdaráyana, the author of the Vedânta Aphorisms.
3 Knowledge of Brahman that leads to liberation immediately.
70. Having a firm grasp of this secret Knowledge, the Supreme Goal, and being free from defects and vanity people should always fix their minds on Brahman which is always the same. For no man who knows Brahman to be different from himself is a knower of Truth.

71. When he acquires this Knowledge, the supreme purifier a man becomes free from all merit and demerit produced by Ignorance and accumulated in many other lives. He, like the ether, does not get attached to actions in this world.

72. This (Knowledge) should be imparted only to him whose mind has been pacified, who has controlled his senses and is freed from all defects, who has practised the duties (enjoined by the scriptures) and is possessed of good qualities, who is always obedient (to the teacher) and aspires after liberation only.

1 That the Self is Brahman.
2 By the performance of Vedic actions without a desire for their results.
3 Such as, learning, humility and truth.
73. Just as one is free from the ideas of 'me' and 'mine' in respect of others' bodies, so, one becomes free from those ideas (in respect of one's own body) when one knows the supreme Truth. One becomes immediately liberated in all respects on attaining this very pure Knowledge.

74. There is no attainment higher than that of Self-knowledge in the worlds of men and gods. It arises from nothing but the Vedantas. This Knowledge of the Self, superior even to the kingdom of Indra, should, therefore, not be imparted to any person without examining him carefully.

1 See para II, chapter I, prose portion.
CHAPTER XVII

RIGHT KNOWLEDGE

1. The Self to be known¹ is beyond everything as there exists nothing else. I bow down to that pure, all-knowing and omniscient One which is to be known.

2. I always bow down to those (teachers) who are conversant with words, sentences and sources of Knowledge and who, like lamps, have shown clearly to us Brahman, the secret of the Vedas.

¹ Not as an object. See verse 1, chapter II, part II.
3. I bow down to my teacher whose words fell (into my ears) and destroyed Ignorance (in me) like the sun’s rays falling on darkness and destroying it. I shall now state the right conclusion about the Knowledge of Brahman.

4. There is no other attainment higher than that of the Self. For that is the purpose for which the teachings of the Vedas, the Smritis and the actions (described in the work-portion of the Vedas) are there.

5. The acquisition considered to be a source of happiness on the part of oneself produces the opposite result also. The Knowers of Brahman say that the greatest acquisition is that of the Self as It is eternal.

6. Of the nature of being always attained the Self does not depend on anything else in order to be

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1 They lead to Knowledge through the purification of the mind.
2 Such as, fame, wealth and so on. 3 Br. U., 1. 4. 8. and 2. 4. 5.
4 Pain; owing to the loss of such acquisition.
5 See verses 43 and 44, chapter 16.
6 For it is the Self.
acquired. The acquisition that depends on other things (e.g., effort etc.) is due to Ignorance (and so vanishes when the means to which it is due vanish).

अन्यदिष्टिस्तविचा स्थांत्रज्ञो मोक्ष दच्चते |
शाने नैव तु सोधि स्यायिरोढित्वाः कर्मणा ||७||

7. The conception (of the existence) of the non-Self is Ignorance the destruction of which is known to be liberation. This destruction is possible by means of Knowledge only which is incompatible with Ignorance. (Compatible with Ignorance) actions cannot destroy it.

कर्मकार्यस्तविनित्यः स्यायविशेषाकामकारणः |
प्रमाणं वेद एवात्र शानस्त्वाधिगमे स्मृतः ||८||

8. That actions produced by desires caused by Ignorance give rise to perishable results¹ (and, that Knowledge produces an imperishable result,²) are known on the evidence of the Vedas.

शानैऽयपर्यत्वां वाक्यमेकं ततो विदुः |
एकत्र्यं शात्मनो ब्रह्मं वाक्याध्येयप्रतिपलितः ||९||

9. The learned know the Vedas³ to be one continuous whole the only purpose of which is to demonstrate one thing viz., Knowledge inasmuch as the

¹ E.g., higher regions. See Chh. U., 8. 1. 6.
² Liberation which is the Self Itself and therefore imperishable.
³ The work and the Knowledge portions of the Vedas. The work portion leads an aspirant performing Vedic actions through the purification of the mind, to Self-knowledge.
Oneness of the Self\textsuperscript{1} is to be known by the understanding of the \textit{Vedic} sentences.\textsuperscript{2}

\begin{verbatim}
वाच्यमेवादि तत्रेद्व: कल्यो वाच्यो हि तत् च्
श्रव्य त्वेतेत्तत: प्रोक्ते रूपं नाम च कर्मभ: \| १० \|
\end{verbatim}

10. \textit{(One may object that Brahman} and the individual Self are different from each other as they are the meanings of two words which are not synonymous. The objection is not reasonable) inasmuch as one has to know the difference between the words from that between their meanings and the difference between their meanings from that between the words. \textit{(Therefore the objector is led to the fallacy of reciprocal dependence. So no difference between them can be accepted, there being no Vedic evidence.) (Objection.) As the \textit{Sruti} states three things besides the Self viz., names, forms and actions (it evidently supports the existence of things other than the Self).}

\begin{verbatim}
असदेत्तत्तत्रं तस्माद्वन्योन्येन हि कल्पितम् \| ११ \|
कृतो वेणो यथा शब्दाच्छूतोऽन्त्यत्र धिया बहि: \| ११ \|
हं चापि यथारूपं बुद्धे: शब्दाय कल्पते \|
एवमेतज्जगत्सर्व भान्तिबुध्दि विकल्पितम् \| १२ \|
\end{verbatim}

11, 12. \textit{(Reply.) As they are inter-dependent\textsuperscript{3} like a painting\textsuperscript{4} and a description\textsuperscript{4} of it those three are unreal.}

\textsuperscript{1} Oneness of the Self with Brahman. \textsuperscript{2} Such as, ‘Thou art That’, ‘I am Brahman’ and so on. \textsuperscript{3} Br. U., 1. 6. 3. \textsuperscript{4} For we paint a picture (say, of a god) with the help of imagination when we hear a word (viz., the name of the god). Again, similarly, we give a name to a painting when we see it, say, on a wall.
So the whole of the universe exists only for a deluded intellect.

असदेतन्तच्छ युक्त सचिन्मात्रं न कल्पितम् ।
वेद्यापि स पवाशो वेद्य चान्त्यन्तु कल्पितम् ॥ १३ ॥

13. It is, therefore, reasonable that these three are unreal. Existence-Knowledge only is real. (Existing prior to everything) It is both the knower¹ and the known. It is the other things (i.e. name, form and action) only that are unreal.

चेन वेत्ति स वेदः स्वत्तत्वप्रे सर्वे लु मायया ।
चेन पद्यति तद्धा: भृणोति न्योत्रमुन्यते ॥ १४ ॥
चेन त्वम्बातो वकिसा वाग्माणं तथैव च ।
रसनस्यन्ते चैव मनव्यान्त्वचेल्येनि० ॥ १५ ॥

14, 15. Existence-Knowledge² through which all things in dream are known is the knower.³ It is the same entity that is the known⁴ in dream by Maya. It is the same Consciousness through which one sees, hears, speaks, smells, tastes, touches and thinks in that state is respectively called⁵ the eye, the ear, the larynx, the auditive organ, the tongue, the organ of touch and the mind. Similary, It is the same Consciousness that becomes in dream the other organs⁶ also functioning variously.

¹ How It is both the knower and the known is explained in the next two verses.
² See Br. U., 4. 3. 6.
³ For there is no other illuminator there.
⁴ For there are no objects of knowledge in dream. See Br. U., 4. 3. 10.
⁵ See verse 54 of this chapter.
⁶ See the next verse and note 1 on it.
16. Just as the same jewel assumes different colours owing to its proximity to different (coloured) things, so, this Pure Consciousness assumes different forms on account of various adjuncts which are superimposed on It (in dream).

17. As in dream, so in the waking state different forms are superimposed on this Consciousness. It manifests the objects of the intellect when it performs actions produced by desires due to delusion.

18. The events in the waking state are similar to those in dream. The ideas of the interior and exterior in the former state is as unreal as in the latter like reading and writing depending on each other.

1 The knower, the known and the instruments of knowledge.
2 See G. K., 2. 13.
3 G. K., 2. 9. 10.
4 Reading depends on a written page without which nothing can be read; and writing also depends on reading as we first read and then write. So both of them are unreal as the sounds represented by written letters are all-pervasive and have no forms. Hence they can neither be really written nor read.
19. When the Self manifests different objects it desires to have them; and accordingly there arises in it a determination (to acquire those objects). It then meets with (those particular results of) actions done according to particular desires followed by particular determinations.

अविद्याप्रभवं सर्वेऽसत्तस्मादिदं जगत्।

टहला हृदयते यस्मात्स्तुष्ये न च गृहते॥ २० ॥

20. Unperceived in deep sleep but perceived (in waking and dream) by those only who are ignorant the whole of this universe is an outcome of Ignorance and therefore unreal.

विद्याविद्ये श्रुतिप्रके एकत्वान्यथियो हि नः।

यस्मात्स्वप्नप्रक्ष्णेन शाश्रे विद्या विधीयते॥ २१ ॥

21. It is said in the Sruti that the consciousness of the oneness (of the individual Self and Brahman) is Knowledge, and that of a difference (between them) is Ignorance. Knowledge is, therefore, demonstrated in the scriptures with great care.

चिन्ते यादुवस्माचस्य चतुर्द्वै विद्या प्रकाशते।

यमैति तद्वै तपोमिस्तस्य शोभनम्॥ २२ ॥

22. When the mind becomes purified like a mirror Knowledge is revealed in it. Care should, therefore,

¹ Though there is Ignorance in deep sleep one is then not conscious of it.
² Consisting of name, form and action.
³ For without being demonstrated it does not arise.
be taken to purify the mind by यम (Yama\(^1\)), नियम (Niyama\(^2\)), sacrifices \(^3\) and religious austerities.

\[\begin{align*}
\text{शारीरिक तपः कुर्वंतत्तित्रूद्दधर्मङ्गोः समस्थम्भू} & \\
\text{मन्द्रादिकाद्वायनं तत्तदेहविश्वेषणम्} & \text{॥ २३ ॥}
\end{align*}\]

23. The best \(^4\) austerities \(^5\) regarding the body, the mind and speech should be practised in order to purify the mind. The controlling of the mind and the emaciating of the body should be undertaken.

\[\begin{align*}
\text{मनसश्चेत्रिण्याणां च भैकायम् परमं तपः} & \\
\text{तत्ज्ञायः सवेंधमेवः स धर्मः पर चच्चयते} & \text{॥ २४ ॥}
\end{align*}\]

24. The attainment of the onepointedness \(^6\) of the mind and the senses is the best of austerities. It is superior to all religious duties and all other austerities.

\[\begin{align*}
\text{हिती जागरितं विद्यात्स्मृतं स्वप्रे तन्द्र तु} & \\
\text{तदभावं च स्वप्नात्मानं परं पदम्} & \text{॥ २५ ॥}
\end{align*}\]

25. Sensuous perceptions are to be regarded as the waking state. Those very perceptions revealed in sleep as impressions constitute the dream state. The absence of perceptions and their impressions is known

\(^{1}\) Speaking the truth, non-stealing, continence, non-injury and non-acceptance of gifts.

\(^{2}\) External and internal cleanliness, contentment, study of the Vedas and meditation on God.

\(^{3}\) Enjoined according to one’s own caste and order of life, the result being offered to the Lord by the performer.

\(^{4}\) Bh. Gîtā, 17. 17.

\(^{5}\) Bh. Gîtā, 17. 14—16.

\(^{6}\) Regarding Brahman.
to be deep sleep. (The witness of the three states) one’s own Self should be regarded as the supreme Goal\(^1\) to be realised.

\begin{quote}
सुधुभावायं तमोडशानं बीजं स्वप्रभोधयो: ।  
स्वात्मबोधप्रदद्यं स्वास्ति दृश्यं यथाभवम् ॥ २६ ॥
\end{quote}

26. What is called deep sleep\(^1\), Darkness\(^2\) or Ignorance is the seed\(^3\) of the waking and dream states. It gets perfectly burnt by the fire of Self-knowledge (and it no more produces effects) like a burnt seed that does not germinate.

\begin{quote}
तदेवैकं त्रिधा श्रेष्ठं मायाबीजं पुनः क्रमात् ।  
मायाभ्यालमाविकारोदिपि बहुतेि को जलार्जनति ॥ २७ ॥
\end{quote}

27. That one seed, called \(Māyā\), is evolved into the three states\(^4\) which come one after another again and again. The Self, the Substratum of \(Māyā\), though one only and immutable, appears to be many like reflections of the sun in water.

\begin{quote}
बीजं श्रेष्ठं यथा प्रिष्ठं प्राणस्वप्रादिभिस्तथा ।  
स्वप्राणामच्छरोणुआ तद्भक्ष्यामा जलेन्द्रवति ॥ २८ ॥
\end{quote}

28. Just as the one seed, (called \(Māyā\)) is regarded as different according to different states such as, the

\(^1\) Brahman.
\(^2\) It is called Ignorance because the modifications of Ignorance are there in it.
\(^3\) The word indicates a positive entity and hence it can be the material cause of the three states. (See the next verse.)
\(^4\) Waking, dream and deep sleep.
undifferentiated, dream, etc., so, the Self appears to be different in waking and dream bodies, (both individual and aggregate) like reflections of the moon in water.

29. Just as a magician comes and goes on an elephant (created by his own magic), so, the Self, though devoid of all motion, appears to be undergoing conditions such as, the undifferentiated, dream, etc.

30. Just as (in the above example) there is no elephant nor its driver, but there stands the magician different from them, so, there are no undifferentiated etc. nor their knower. The Witness which is always of the nature of Pure Consciousness is different from them.

31. There is no magic for the people of right vision nor for the magician himself. It is only for the people of clouded vision that magic exists. Hence one, not really a magician, (wrongly) appears to be so.

1 Hiranyagarbha or the aggregate vital force before it is manifested.
2 Just as the sea may be regarded as the aggregate of waves.
[So, it is the ignorant only that wrongly believe that *Brahman* is the wielder of *Māyā* which is equally non-existent both for men of Knowledge and for *Brahman.*]

साक्षारेव: स विषेष: साक्षादात्मिति च शुद्धे: ॥
भिष्यते हृदयभ्रमिन्ते चेदित्यादित: शुद्धे: ॥ ३२ ॥

32. The Self should be regarded as *Brahman* Itself in accordance with the *Srutis,* ‘The Self’ is immediate,’ ‘All knots of the heart are torn asunder,’ ‘If not’ and so on.

अश्वक्षणद्वित्वतो नास्त्य प्रह्यां चेदित्याईभ्रेत् ॥
सुखादिभ्रम्यस्तथान्यसम्भवमुद्रया वापि कथं भवेत् ॥ ३३ ॥

33. (Objection.) It is not perceived by the senses as It is devoid of sound etc. Again how can It be perceived by the intellect as It is different from pleasure and so on?

अद्द्योपि यथा राहुक्षंद्रे विस्मं यथास्मात ॥
सत्यगौर्यिपि तथैवात्मा बुद्धावेब स गृह्यते ॥ ३४ ॥

34. (Reply.) Just as Rāhu, though invisible, is seen in the moon (during an eclipse) and the reflections (of the moon etc.) are seen in water, so, the Self, though omnipresent, is perceived in the intellect.

1 Br. U., 3. 4. 1, 2 and 3. 5. 1. 2 Mu. U., 2. 2. 8. 3 Ke. U., 1. 5.
4 The name of a *dālīya* or demon who is supposed to seize the sun and moon and thus cause eclipses. Or the shadow of the earth and that of the moon falling on the moon and on the sun respectively during lunar and solar eclipses is what is known to be Rāhu. See verse 40, chapter 18.
35. Just as the reflection and the heat of the sun, found in water, do not belong to water, so, Consciousness, though perceived in the intellect, is not its quality; for It is of a nature opposite to that of the intellect.

36, 37. The Self whose Consciousness never goes out of existence is called the Seer of seeing when it illumines the modification of the intellect connected with the eye, and similarly It is called the Hearer of hearing (and so on). The Unborn One is called the Thinker of thought when It illumines that modification of the mind which is independent of external objects. It is called the Knower as Its power of Consciousness never fails; so the Sruti¹ says, “The Seeing of the Seer is not destroyed.”

38. That the Self is immutable is known from the Srutis, ‘As² if It were at rest’ and ‘It³ moves as it

¹ Br. U., 4. 3. 23—30 and verses 6—9, ch. 13 of this book.
² Br. U. 4. 3. 7.
were.' That It is pure is known from other Srutis, 'The thief in this state' and 'Unattached.'

शक्त्यलोपात्सुपुरे शस्त्था बोधेवविश्वारतः ।
स्मिर्यस्येव विशेषस्तु यत्र वेति श्रुतेवर्चः || ३९ ||

39. The Self is conscious even in deep sleep as well as in waking and dream as Its power of Consciousness never ceases to exist and as It is changeless. It is only in the objects of knowledge that there is a difference in dreamless sleep,) as the Sruti says 'When there is.'

व्यवधानान्दि पारोक्ष्यं लोकदृष्ट्र्यनात्मनः ।
लोकदृष्ट्र्यस्वस्वरूपत्वात्प्रायः प्राह तत्स्वरूपम् || ४० ||

40. The consciousness of objects (which arises out of the functioning of the eye etc., the non-self,) is mediately known; for it depends on an intervening reflection of the Self (in order to be known). As Brahman is the Self of (phenomenal) consciousness It is immediately known.

निष्ठ दीपान्तरपेष्वा यद्विहीप्रकाशने ।
बोधस्यात्मस्वरूपत्वात्सम बोधोपन्यस्तथेष्वते || ४१ ||

41. Just as a second lamp is not necessary in order to illumine a lamp, so, a second consciousness is not necessary to make known Pure Consciousness which is of the nature of the Self.

¹ Br. U., 4. 3. 22.
² In deep sleep the objects of Knowledge get merged in Ignorance.
³ Br. U., 4. 5. 15.
⁴ Modifications of the mind reflecting Pure Consciousness.
⁵ See verse 26, chapter 14.
42. The Self is not an object (of knowledge). There is no change or manyness in It. It is, therefore, capable of neither being accepted nor rejected (by Itself or) by anyone else.\(^1\)

43. Why should a man have even the least fear, who knows that he is the Self comprising the interior\(^2\) and exterior, beyond birth, decay, death and old age?

44. It is only before the negation of the Idea of caste\(^3\) etc. on the evidence of the *Sruti*, 'Not 'large 'and before the ascertainment of the nature of the Self on the authority of the sentence, 'Thou art That' and also before the demonstration of the Self (to one) on the part of (the knowledge portion of) the *Vedas* that *Vedic* actions are to be performed (and not afterwards).

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\(^1\) For no one else exists except the Self.

\(^2\) The interior and exterior with reference to the body. The Self is the substratum of both the interior and exterior together with the body.

\(^3\) They are conditions of fitness for *Vedic* actions.

45. Caste etc. given up with the giving up of the previous body do belong to the body only (and not to the Self). For the very same reason (of being perishable) the body is also not the Self.

ममाः चेतनोविधा शरीराविष्वनात्मकः ।
आत्मानानं हेतया स्वाद्यां राणामिति श्रुते: || ४६ ||

46. The conceptions of 'me' and 'mine' with regard to the non-Self, the body etc., are due to Ignorance and should be renounced by means of Self-knowledge as there is the Sruti, 'of the Asuras.'

दशाहाश्रोचकार्याणां पारिष्रायथेऽन्नर्तनम् ।
यथा, स्वात्मव संप्राती तद्वजात्यादिकमणाम् || ४७ ||

47. Just as the duty of observing defilement for ten days (following child birth or the death of a kinsman) is refrained from when one becomes a wandering religious mendicant; so, the duties belonging to particular castes etc. come to an end when right Knowledge is achieved.

यत्कामस्तत्कुभूत्वा कृतं त्रिश: पर्ययः ।
यदा स्वात्मद्व: कामा: प्रमुख्यन्तेऽक्षत्तद्वा || ४८ ||

48. A man of Ignorance reaps the results of those actions done according to particular desires followed by

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1 See verse 5, chapter 15.
2 Chh. U., 8, 8, 4, 5. 3 Opponents of gods.
4 See verse 19 of this chapter.
particular determinations. But when the desires 1 of a man of Self-knowledge vanish he becomes immortal. 2

आत्मस्रुपविचे: कार्य क्रियाकःर्वो निवर्तनम् ।
न साध्यं साधनं बास्त्वमा नित्यतः स्मृतेर्मेत्: || ४९ ||

49. The outcome of the ascertainment of the real nature of the Self is cessation from actions etc. and from having an end or a means. (For) It is, according to the Smriti, 3 eternally contended.

उत्पादायपविकार्याँग संस्कार्ये च क्रियाफळम् ।
नातोदन्तस्मरणं कार्ये उजेतस्मात्साधानम् || ५० ||

50. The results of actions are the production, acquisition, transformation and purification of something. They produce no other results. All actions with their accessories 4 should, therefore, be given 5 up.

तापान्तत्वादनित्यत्वादात्मायेत्वाश्च बहि: ।
संहृतत्वात्मनि तां प्रतिति सत्यार्थी गुरुमातस्मेत् || ५१ ||
शान्तं प्राङ्खं तथा मुखं निष्क्रियं ब्रह्मणि स्थितम् ।
श्रुतेशाचार्यावान्वेद तद्धिक्षीति स्मृतेस्तथा || ५२ ||

51, 52. One desirous of attaining Truth should withdraw into the Self the love that he has for external

1 For these are in the mind and such a man gives up his identification with it on the strength of Self-knowledge.
2 Brahman.
3 Bh. Gîtâ, 4. 20.
4 Wife, children, wealth, sacred tuft of hair and holy thread.
5 By one who aspires after liberation which by its nature cannot be the result of any action.
persons or things. For this love, secondary to that for the Self, is evanescent and entails pain. He then should take refuge in a Teacher who is tranquil, free, bereft of actions and established in Brahman as the Sruti and Smriti say "One having a Teacher knows" and "Know that."

स गुहस्तार्येद्युर्वक शिष्यं शिष्यगुणान्वितम्।
श्रव्याविद्याप्रेक्षानां स्वान्तःव्यावन्तमहोदधिष्ठितं॥ ५३ ॥

53. That teacher should immediately take the disciple in the boat of the Knowledge of Brahman across the great ocean of the darkness which is within him—the disciple who is of a one-pointed mind and endowed with the qualities of a (true) disciple.

हस्ति: स्पष्टि: श्रुतिध्वनितमंतरिविश्वातिरेत् च।
शक्योदन्यायं भिन्नते चिद्दूर्पत्तेवव्यपहिम्:॥ ५४ ॥

54. The powers of seeing, touching, hearing, smelling, thinking, knowing and so on, though of the nature of Pure Consciousness, differ on account of adjuncts.

अपायोद्वूतिहीनामित्यं दीप्यन्नरविश्वाचा।
सबैंह: सबैदृश्य शुद्ध: सबै ज्ञाति सबैदा॥ ५५ ॥

55. Just as the sun illumines the world with its rays which are free from growth and decay, so, the Self

1 See verses 4 and 5 of this chapter.  
3 Bh. Gitā, 4. 34.  
4 Ignorance.  
5 See verse 72, chapter 16.  
6 See verses 14, 15 and 16 of this chapter.  
7 The eye etc., the sense organs.
always knows all things in general and all particular things and is pure.

अन्यदृष्टि: श्रीरस्थवस्तवन्तान्तो हसिदया ।
जगेन्द्रायुपाभिस्तु तदहर्मा च विभाव्यते ॥ ५६ ॥

56. Appearing to be in the body owing to Ignorance and, therefore, appearing to be of the same size as the body the Self is regarded as different from things other than the body (and possessed of its qualities) like the moon etc. reflected in water and appearing to be possessed of its qualities.

दृष्टा वास्तं निमिल्याथ स्मृत्या तत्षविहाय च ।
अथोन्निमील्यात्मस्त्र हसि ब्रह्म प्राप्त्यन्यावगः ॥ ५७ ॥

57. One merges the gross external objects experienced in the waking state in the subtle objects experienced in dream and these again in Ignorance. One then comes to have the vision of the Consciousness of the Self, attains Brahman and has not to follow any path (northern or southern).

प्राणाधेयेबं त्रिकं हित्वा तीनोऽद्वामहोदधितम् ।
स्वत्त्मस्थो निरुपयो शुद्धो बुद्धो सुक्त: स्वतो हि सः ॥ ५८ ॥

1 With Its consciousness which is Itsself.
2 Gross and subtle.
3 See verse 22, chapter 16.
4 For a clearer exposition see verses 65 and 66 of this chapter, and also Mā. U., 3—7.
5 The path which leads one to the region of Brahmad (Hiranya­garbha) at death. See Br. U., 6. 2. 15, and Bh. Gītā, 8. 24.
6 The path leading to the region of the moon when one dies. See Br. U., 6. 2. 16, and Bh. Gītā, 8. 25.
58. Having thus renounced the three states of the undifferentiated etc. one gets across the great ocean of Ignorance, for one is by nature established in the Self without qualities, pure, awakened and free.

अजोड़े चामरोड़कुल्यर जसोड़भय एव च ।
सत्वमः सर्वदक्ष शुद्ध इति बुद्धो न जाते ॥ ५९ ॥

59. One is not born again when one knows that one is unborn, deathless, devoid of old age, free from fear, pure and all-knowing (i.e. knowing all particular things and things in general).

पूर्वोऽकं यत्मोबीजं वात्स्तवति विनिधयं: ।
तद्भावे चुतो जन्म ब्रह्मेत्वं विजानत: ॥ ६० ॥

60. How can one be born again who has known the oneness of the Self and Brahman and is sure of the non-existence of the seed, called Ignorance, stated before?

श्रीरात्सर्पियंधोज्य श्वरमं तस्मिन्नपूवेत् ।
बुद्धविद्वेष्ट्यदातस्याय्य देही पूवेतब्रह्मेत् ॥ ६१ ॥

61. When the Witness is discriminated from the intellect etc. which are unreal It does not identify Itself again with the (gross or the subtle) body as before, just as butter raised from milk and thrown into it does not get mixed with it again.

¹ I.e., one’s identity with the three states.
² Deep sleep.
³ Verse 26 above.
62. One becomes free from fear when one knows that one is *Brahman* which is Existence, Knowledge and Infinite beyond the five sheaths consisting of food etc.¹ and which is described in the *Sruti*² as not perceivable and so on.

63. That knower of the Truth of the Bliss of the Self has no cause of fear whatsoever. For afraid³ of Him the organ of speech, the mind, fire and so on act regularly.

64. Whom should the knower of the Self salute if he is established in his own Glory which is infinite, non-dual and beyond name⁴ etc.? Actions then have no utility (for him).

¹ The vital force, the mind, the intellect and bliss. See Tai. U., 2. 1. 5.
² Tai. U., 2. 7.
³ Tai. U., 2. 8. 1.
⁴ Chh. U., chapter 7, parts 1—15.
65, 66. The externally conscious individual which is one with the aggregate of the gross bodies, and the individual which is conscious internally only and one with the aggregate of the subtle bodies, are both merged in the individual experiencing deep sleep which is one with the undifferentiated.

As the three states viz., deep sleep etc. have words only for their support they are unreal. The truthful man, therefore, who knows that he is Existence-Brahman gets liberated.

भार्हुपत्वायथा मानोनाहोरात्रे, तथेव च ।
श्नानापने न मे स्यातं चिद्रूपत्वाविशेषतः ॥ ६७ ॥

67. I have no knowledge or ignorance in Me as I am of the nature of homogeneous Consciousness only, just as there is no day or night in the sun which is of the nature of light only.

शाखस्यानतिशक्तव्यत्वाद्रूपेभ स्यामहं सहः ।
श्रद्धाः मे न द्वेय स्याहु प्राहः वेति च संस्मरेत् ॥ ६८ ॥

68. As the truth of the scriptures may never be doubted one should always remember that one is Brahman and, therefore, has nothing to accept or reject.

अहमेव च भूतेषु सर्वं अभेको न समो यथा ।
मष्ठ वर्षाणि भूतानि पश्चातन न जायते ॥ ६९ ॥

69. A man is never born again who knows that he is the One Existence in all beings like the ether and that all beings are in him.

¹ Mā. U., 3—7 and verse 57 above. ² Chh. U., 6. 16. 1—3.
70. The Self is pure and self-effulgent having by nature no interior, exterior, middle or anything else anywhere according to the Sruti,¹ 'devoid of the interior and exterior.'

71. The Self is non-dual (and left over) by the negation of the universe according to the Sruti,² 'Not this, not this.' It should be known as described in the Sruti, 'Unknown knower' and never otherwise.

72. If one knows that one is the supreme Brahman, the Self of all, one should be regarded as the Self of all beings according to the Sruti,³ 'their Self.'

73. An individual becomes adorable by gods and free from being under their control (unlike beasts under men) if he clearly knows the supreme Self, the shining One to be himself.

¹ Br. U., 2. 5. 19. ₂ Br. U., 2. 3. 6. ³ Br. U., 3. 8. 11. ⁴ Br. U., 1. 4. 10.
74. The Truthful man \(^1\) who has renounced everything unreal \(^3\) does not get bound again when he knows that he is always Consciousness, the eternally existing Self devoid of everything like the ether.

75. Those are to be pitied who know the supreme Brahman to be otherwise.\(^3\) Those, on the other hand, who know It to be not different from themselves are established in the Self and are their own masters.\(^4\) They have all the gods under their control.

76, 77. Give up all connection with caste etc., all actions and all talk regarding the non-Self. Always meditate on the pure Self, the all-comprehensive Principle as \textit{Aum} \(^5\)—The Self which like a causeway \(^6\)

\(^1\) Chh. U., 6. 16. 1—3.  
\(^2\) Chh. U., 6. 1. 4.  
\(^3\) I.e., to be other than the Self.  
\(^4\) Not subordinate to anyone else. See Chh. U., 7. 25. 2.  
\(^5\) The sound ‘Aum’ is the name and symbol of Brahman. See Kath. U., 1. 2. 16, 17.  
\(^6\) A causeway protects cornfields etc. by preventing water from entering into them.
protection everything established (such as, castes, orders of life etc.) and which, untouched by day and night, is all directions, horizontal, upward and downward and which, free from unhappiness, is of the nature of eternal Consciousness.

78. One should know oneself to be the Supreme Brahman free from all bondage—merit, demerit, past, future, cause and effect.

79. The Self is the doer of everything though It is a non-doer. It is pure. It runs ahead of those that run though It does not move at all. It appears to be many though unborn. For It possesses all powers by Māyā.

80. Without action, a non-agent and one without a second I, the universal Self, make the world go round like a king who is only a witness or like the loadstone which moves iron by its proximity only.
81. One should have the conception that one is Brahman which is without qualities, without actions, Eternal, free from duality, free from unhappiness, pure, awakened and free.

82. Having gained a perfect knowledge of bondage and liberation with their causes (viz., Ignorance and Knowledge respectively), having acquired a complete understanding of the cause and effect which are objects of knowledge and are, (therefore,) to be negated, and having properly known the one supreme and pure Truth (to be the Self) which is beyond all objects of knowledge, known in the Vedântas and taught by Srutis and knowers of Brahman one stands freed from the fear of being born again, becomes all-knowing, has everything accomplished, goes beyond grief and delusion and, (therefore,) has the acme of his life fulfilled.

83. The Self cannot be accepted or rejected by Itself or others, nor does It accept or reject anyone else. This is right Knowledge.

1 एक्षे in the text. 
2 द्वृष्टम in the text.
84. For this Knowledge, the subject of all the Vedántas produces the conviction that the Self is Brahman. One becomes perfectly free from the bondage of this transmigratory existence when one achieves it.


dvásyānām devāṇām chāpi yatparām


dvarṣaṃ param śvetatadvaitasamprakāshitam II 85 II

85. This Knowledge, the supreme purifier, the greatest secret of all the Vedas and gods is revealed here (in this chapter).


neteṣvam śaṁstvaḥ rahasya śaṁsuktam


viśvakāya pradātavāṃ shiṣṭāya nānugatāch II 86 II

86. This supreme and secret Knowledge should not be imparted to one who has not controlled oneself, but should be given to a disciple who is obedient and dispassionate.


udvartatamno śaṁnāṃ nīśṭhāyodhyo na viśvate


śānamichchhāntaracīrmaṣṭu: shiṣṭāy: saha II 87 II

87. As there is no other equivalent (which a disciple may offer to the teacher) for imparting (to him)

1 For this Knowledge does not come without being taught by a Teacher.

2 Not easily attainable even by gods. See Kath. U., 1. 1. 21.
Selfknowledge one should always possess the qualities of a disciple, achieve Knowledge and thus get across the ocean of transmigratory existence.

88. I bow down to that All-knowing and All-powerful One who is of the nature of Consciousness and besides whom there is nothing else viz., a knower, knowledge or an object of knowledge.

89. I bow down to my most adorable Teacher who is all-knowing and has, by imparting Knowledge to me, saved me from the great ocean of births and deaths filled with Ignorance.

1 See verse 72, chapter 16.
CHAPTER XVIII

'THOU ART THAT'

1. I bow down to that Eternal consciousness, the Self of the modifications of the intellect, in which they merge and from which they spring.

2. I bow down to the great mendicant, the Teacher of my Teacher who, of great intellect, routed hundreds of enemies of the Sruti by means of words comparable to swords and made impenetrable through thunder-like reasoning, and who protected the treasure of the real import of the Vedas.

1 Just as circles of fire (e.g., in a revolving torch) merge in and spring from fire.  
2 E.g., during deep sleep.  
3 E.g., during waking and dream when they spring from the Self.
3. If the conviction, 'I am nothing but Existence and am ever free' were impossible to be attained, why should the Sruti teach us that so affectionately like a mother?

सिद्धादेवविम्बितायुक्तहुष्णद्वमि निषिद्धते ∥
रघुवामवाहिष्ठीयंक्ष्या सत्त्वमित्याविश्वासनेन: ॥ ४ ॥

4. Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-Self is negated from the eternally existing Self implied by the word 'I', on the evidence of the Srutis, 'Thou art That' etc. and by reasoning.

शाख्प्रामाण्यो ज्ञेयते धनान्देरस्तित्वा यथा ∥
विषापः हथा ध्यानाद्व ह्रूतिः स्यात्पाप्यनस्तथा ॥ ५ ॥

5. *Brahman* should be regarded as the Self on the evidence of the scriptures, just as religious duties are known from the same source. Ignorance vanishes (immediately on the attainment of right Knowledge) like the effect of poison coming to an end when *mantras* are remembered.

स्त्रुब्राह्मणां करोमीति प्रत्ययात्मसाख्किको ∥
तयोग्महानस्यैव त्यागो युक्ततो मतः ॥ ६ ॥
सदस्मीति प्रमाणोत्त्वा धीरन्या तत्थिमोऽद्वश ।
प्रत्यक्षाविनिभा वापि बाध्यते दिग्रध्मादिविव ॥ ७ ॥

1 Sacred formulae addressed to individual deities like Garuda and others.
6, 7. It is reasonable that of the two ideas, 'I am Existence-Brahman' and 'I am an agent' both of which have the Self for their witness, the one owing its origin to Ignorance should be given up. Springing from evidences which are only apparently so viz., sense-perceptions etc., it gets negated like a mistaken notion of a direction by the other one which has its source in the right evidence of the Vedas.¹

8. When they say 'Do this' and 'You are experiencers' the scriptures restate popular conceptions. The Knowledge, 'I am Existence' arises from the Sruti. The other (arising from injunctive scriptures) is negated by it.

9. (Objection).³ Absolute liberation does not arise when one is told, 'Thou art That.' One should, therefore, have recourse to the reiteration (of the idea, 'I am Brahman') and support it with reasoning.

¹ For they are the words of the Lord. See Br. Su., 1. 1. 3.
³ i.e., the idea of agency and of experiencing.
³ Objections—verses 9-18.
10. Even acquainted with the (literal) meaning of the sentence one, once told, cannot know its true import but requires other things which, as we have said, are two.

11. Just as an injunction regarding Vedic actions is necessary, so, it is not incompatible (in the case of one) so long as one has not directly known the Self and Self-Knowledge has not been firmly grasped by one.

12. All one's efforts (viz., self-control etc.) become useless if one can know Brahman without being enjoined. One should, therefore, go on with the repetition so long as the Self is not known.

13. Firm impressions originating from sense-perception do surely negate the Knowledge, 'I am Brahman' arising from the Sruti. Moreover an aspirant is attracted

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1 I.e., 'Thou art That'.
2 (1) Mental repetition of the sentence and (2) looking for reasoning in support of it.
3 Even when actions are known from Vedic statements an injunction regarding them is necessary so that one may get the result arising from the observance of the injunction.
4 From the Vedic statement, 'Thou art that'.
5 Br. U., 1. 4. 10.
towards external objects through impurities (such as, attachment and so on).

श्रुतानुमानज्ञानां सामान्यविषयो यतः ।
प्रत्यावक्षज्ञानवृत्तिं विशेषायो निवार्येत् ॥ १४ ॥

14. Perceptional Knowledge which has for its objects particular properties of things does surely contradict that which arises from hearsay and inference and which is related only to generic properties of things.

वाक्यार्थप्रत्ययं क्षिप्रभिद्वःखो नोपलभ्यते ।
यदि वा हेतुते क्षिप्राक्यार्थश्रुतिमात्र: ॥ १५ ॥
निन्दूः: लोकस्तैतदेशु क्षतभावोदकुमीयते ।
चर्या नोक्षासवेधा स्वादनिष्ठे तथासति ॥ १६ ॥

15, 16. No one is seen freed from the distress (of this transmigratory existence) simply by understanding the meaning of the sentence. If, however, a rare man is seen to be freed from such distress on the mere hearing of it he must be inferred to have practised repetition in previous lives. Moreover our conduct will have to be regarded as non-scriptural (if you do not admit the existence of an injunction) in this case. But that is not desirable.

1 E.g., the knowledge that arises by actually seeing fire.
2 E.g., the knowledge that arises on hearing the word 'fire' or through inference on seeing smoke.
3 E.g., Vāmadeva, who, while in his mother’s womb, had Self-knowledge. See Ai. U., 2. 5.
4 The conduct of mendicants.
5 In the case of one who has become acquainted with the sentence, but not with the Self.
14-19]  ‘THOU ART THAT’  223

सत्सत्तिति फणो चोक्वा विशेषं साधनं यत: ||
न तदन्यतः प्रकट्वा यथायानात्प्रस्ति द्वार्थमिहे: परम्परागते || १७ ||

17. (Just as everywhere in the Vedas) the means to an end is enjoined after stating the result to be achieved, so, here (the result, ‘Thou art That’ is stated and) the means can be nothing but this repetition which only is regarded as being capable of revealing an eternally existing thing.

तस्माद्वाच यथायानं प्रसंचक्षीत्य यथायानं |
लघुन्तनन्तख्यायं विहुण्ड्यं शमनादिमान्यं || १८ ||

18. Therefore, practising self-control etc. and renouncing everything incompatible with this end and the means to it one should carefully practise the said reiteration in order directly to know the Self.

नैतदेवं रहस्यानं नेतिनेत्यवशान्तं |
क्रियासाधयं पुरा आत्मं न मोक्षो नित्यसिद्धतं || १९ ||

19. (Reply). This is not so; for the Upanishats end with ‘Not this, not this’ (and deal with nothing else). Results to be achieved by means of actions are heard of in the previous part of the Vedas but

1 For example, ‘desirous of attaining heaven a man should perform sacrifices,’ Similarly, desirous of attaining Brahman one should practise the said repetition.
2 In the Vedantas.
3 Brahman.
4 And not sacrifices etc.
5 All actions.
6 The direct Knowledge of Brahman.
7 The said repetition.
8 I.e., with Brahman having duality negated from It.
9 I.e., they do not enjoin actions.
10 In the work portion.
not liberation which has an eternal existence (and is not achievable by means of any action).

 пуна: \( \text{तथायत्वस्तं} \) पित्राकु: \( \text{ले} \) स्व \( \text{आत्मनि} \)।
 अहंकर्त सत्त्वायस्तो \( \text{नियाद्वे} \) \( \text{ले} \) स्व \( \text{आत्मनि} \)। ॥ २० ॥

20. Just as the distress experienced by one's son is superimposed by the father on himself who has no distress at all, so, the ego is superimposed on the Self which is eternally free from any pain whatsoever.

 ब्रूसः \( \text{नेतिनेतीति} \) \( \text{प्राप्तव्यत्तिष्ठितं} \)।
 मूत्रोऽध्यायसविति: कदिस्त्वत्तित्वात्मोपपत्ते। ॥ २१ ॥

21. This superimposition (of the ego on the Self) is negated on the evidence of the \( \text{Sruti} \) 'Not this, not this', as if it were a reality. And hence no injunctions which are all due to superimposition can by any means be reasonable (after such a negation has taken place).

 आत्मनीह तथायतः \( \text{प्रतिषेधस्तथैव} \) \( \text{च} \)।
 महायायसतिष्ठिती \( \text{ले कियेते} \) \( \text{च} \) यथाविधे। ॥ २२ ॥

22. Just as colour is superimposed on and negated from the sky by ignorant people, so, there are the superimposition (of the ego) on the Self and its negation from It.

 प्राप्तेऽप्रतिष्ठितं \( \text{मोक्षोऽनियो} \) \( \text{भवेद्धुष्टम} \)।
 अतोप्राप्तेऽपैति \( \text{यं} \) \( \text{दिन्यप्रिचायनादिवृत} \)। ॥ २३ ॥

\(^1\) For it is only things superimposed that are negated.
\(^2\) Such as, the repetition of the sentence.
23. This negation is not one of a reality, but of a false superimposition only like the prohibition of the placing of fire\(^1\) on the highest region of the sky; for liberation would have surely been transitory if things really existing were negated.

\[\text{संभाव्यो गोचरे शन्दः प्रत्ययो वा न चान्यथा।}
\]
\[\text{न संभाव्यो तदात्मस्त्वादेहि-कर्तृस्थय च।} \quad 24 \]

24. It is only to objects of knowledge and not to non-objects that a word\(^4\) or an idea\(^7\) can be applied. *Brahman* which is the Self of them and also of the ego is not within the scope of a word or an idea.

\[\text{अहंक्त्रात्मत्मिनि न्यस्ते बैतने फर्त्तादि गत।}
\]
\[\text{नेति नेतीति तत्सवै सांहंक्त्रा निविष्यते।} \quad 25 \]

25. Everything such as agency etc. superimposed\(^3\) by the ego on (the Self), Pure Consciousness is negated together with the ego on the evidence of the *Sruti*, 'Not this, not this.'

\[\text{चपळभिः स्वच्छंयोरितिहः प्रत्यक्सदक्षिणः।}
\]
\[\text{साक्षात्सबान्तः साक्षी चेता नित्योक्तगुणोद्धरः।} \quad 26 \]

26. (The Self is then known to be) Intelligence, Self-effulgent, a Seer, the Innermost, Existence, free from actions, directly cognised, the Self of all, the

\(^1\) There is the scriptural statement that fire should be placed neither in the highest nor in the middle region of the sky. The placing of fire in those two regions is an impossibility; still it is forbidden like the real placing of fire on the earth.

\(^3\) I.e., all the evidences.

\(^3\) Through the indiscrimination between the intellect and the Self.
Witness, One imparting consciousness to others, Eternal, devoid of qualities and without a second.

27. On account of the constant proximity of the conscious Self the ego also appears to be conscious.¹ Hence the two things viz., oneself ² and things related to oneself denoted by the words, ‘I’ and ‘mine’ originate.

28. As the ego is possessed of species action, etc. words are applicable to it. But no word can be used with respect to the innermost Self owing to the absence ³ of these from it.

29, 30. Words which denote the ego and the other things which reflect the innermost Self express the latter only indirectly but by no means describe It directly. For nothing that has no species etc. can be described by means of words.

¹ E.g., Proximate to a red flower a crystal appears to be red.
² The experiencer, the agent.
³ See verse 24 above.
31. Just as words denoting the action of fire are applied only indirectly and nor directly to torches etc. (having fire in them) as they imply a thing different from torches etc.; so, words implying the Self are applied to the ego having the reflection of the Self (and appearing like It).

32, 33. As it imitates the mirror the reflection of a face is different from the face. The face which does not depend on the mirror (for its existence) is also different from its reflection. Similarly, the reflection of the Self in the ego is also regarded (as different from the pure Self) like that of the face which is different from the face. The pure Self is considered to be different (from Its reflection) like the face (which is different from its own). In fact, however, the Self and

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1 The word 'burn' for example, is used with reference to a torch when we say 'The torch burns a thing'.
2 Fire.
3 E.g., the word, 'I' implying Existence, Knowledge, Bliss, etc.
4 As a matter of fact it is the real face reflected in a mirror and acquiring, as it were, the quality of being in it and possessing its properties that is called the reflection. The reflection cannot be real, because it is not always in the mirror; nor can it be called absolutely unreal, because it is sometimes seen there. Therefore, the reflection is indescribable and the face is different from it.
Its reflection are free\(^1\) from (real) distinction (between each other like the face and its reflection\(^2\)).

34. (Objection). Some say that the reflection in the ego (as distinct from the Self) is the individual soul.\(^3\) (But if one asks how the reflection which is not a reality can experience anything at all the objector answers that) the reflection is a reality as the shadows of things are known to be realities according to the Smriti.\(^4\) Not only so, there is another reason also (why a shadow should be regarded as a reality). For a man in a shadow feels refreshingly cool.

35. (Other objections). Some say that the individual soul is a part of Pure Consciousness. Others hold that it is a modification of the same. Still others are of opinion that the ego together with the reflection

\(^1\) Though there is an apparent distinction there is not a real one between the Self and Its reflection nor between the Self and the intellect. For as a matter of fact neither the reflection nor the intellect has an existence independent of the Self. The conclusion is that Pure Consciousness, reflected in Ignorance and the ego etc., its modifications, is regarded as the individual experiencing transmigratory existence owing to a nondiscrimination between Itself and Its reflection. See verse 43 of this Chapter.

\(^2\) Which has an existence dependent on that of the face.

\(^3\) The experiencer of this transmigratory existence.

\(^4\) ‘One should not deliberately cross the shadows of one’s teachers and other superiors.’

\(^5\) Therefore a shadow must be a real thing having the property of coolness.
of Pure Consciousness: in it is the individual soul. Others again think that it is the independent ego, (neither a part nor a modification,) which is the experiencer of this mundane existence.

36. The Buddhists say that the series of the momentary consciousnesses, ‘I’ and so on, is the individual soul. There is no witness (distinct from the series to see the beginning and the end of these momentary phenomena). Now examine which of these doctrines is reasonable.

37. Let us now stop discussing the different doctrines about the transmigratory soul. Let us go on with the present subject. The reflection of the face in the mirror is a property neither of the face nor of the mirror. For if it were the property of either of the two, it would continue even if the other were removed.

1 See verse 23, Chapter 16. 2 Produced and destroyed every moment. 3 See footnote 1, verse 14, Chapter 16. 4 Including that of the author. See footnote 1, p. 228. 5 Viz., the reflection. Five alternatives are discussed. Verses 37, 38, 39 (first line), 39 (second line) to 42, and 43. The last one is the conclusion according to this book.
38. If it is argued that it is a property of the face because it is called after it, that cannot be so. For it imitates the mirror and is not seen even when the face is there (but the mirror is removed).

utra utaṁ chetan utraṇavatya dhṛṣṇaḥ
adhyakṣam sato dṛṣṭi: śvaḍāraḥoṣasvatprayatyo: || 39 ||

39. (First line). If you say that it is the property of both, we say 'No'; because it is not seen even when both are present (but improperly placed).

(Second line). (Objection). It may be said that Râhu, a real thing, though invisible, is (sometimes) seen in the sun and moon; (so the reflection of the face, a reality, though invisible, is sometimes seen in the mirror).

Râho: praṇeṣv vastultvā siddhau śāstraprameyat: ||
śvaḍāpānāṃ tvaḥ vastultvā tathā śvaḍāpūrṇyakṛtah: || 40 ||

40. (Reply). That Râhu is a real thing is known from the scriptures before one sees it in the sun or moon. But according to those who hold that it is the shadow of the earth it cannot be a real thing and the unreality of the reflection has been proved by arguments before.

1 That is, the reflection of the face.
2 I.e., undergoes changes that the mirror is subject to.
3 During eclipses. See footnote 4, verse 34, Ch. 17.
4 When a mirror is properly placed.
5 See footnote 4, verse 34, Ch. 17.
6 But there is no such evidence with regard to the existence of the reflection.
7 Verses 37-39 above.
41. This is a prohibition¹ regarding the crossing of the shadows (of one's teachers and other superiors); but it does not prove the reality of a shadow as a sentence expressing one meaning cannot express another at the same time.

42. That one feels cool while sitting in a shadow² is not the effect of the shadow on one. It is due to one's refraining from using warm things. Coolness is found to belong to water but not to a shadow.³

43. The Self, Its reflection and the seat of the reflection, (i.e., the intellect) are comparable to the face, its reflection and the mirror. The unreality of the reflection is known from the scriptures and reasoning.

44. (Objection). Who is the experiencer of transmigratory existence as it cannot belong to the Self

¹ See footnote 4, verse 34.  
² See verse 34 above.  
³ For, sitting in the shadow of a hot piece of stone, one does not feel cool at all.
which is changeless, neither to the reflection which is
not real nor to the ego which is not a conscious entity?

अविद्यामान एवातः संसारोद्धस्तविवेकः ।
छूटस्थेनात्मना नित्यमात्मवानात्मनीव सः ॥ ४५ ॥

45. (Reply). Let the transmigratory condition then
be only a delusion due to the indiscrimination (between
the Self and the non-Self). It always has an
(apparent) existence due to the real existence of the
changeless Self and, therefore, appears to be pertaining
to It.

रज्जुलपोऽ तथा रज्जुर्ष सात्मकः प्राविवेकः ।
अवस्तु सत्यपि श्रेष्ठ कूटस्थेनात्मना तथा ॥ ४६ ॥

46. Just as a rope-snake (a rope mistaken for a
snake), though unreal, has an existence due to that
of the rope before the discrimination between the rope
and the snake takes place; so, the transmigratory
condition, though unreal, is possessed of an existence\(^1\)
due to that\(^2\) of the changeless Self.

आत्मामासाश्रयश्चात्मा प्रत्ययः स्वेत्विविकारवान् ।
सुखी दुःखी च संसारी नित्य एवेति केवच ॥ ४७ ॥

47. Some say that the Self, to which the reflection
belongs, though changeful on account of the modifica-
tions of the mind pertaining to Itself such as, ‘I am
happy’, ‘I am miserable’ and, though an experiencer
of the transmigratory condition, is eternal.

\(^1\) Empirical or phenomenal existence.  \(^2\) Real existence.
48. Having no knowledge of the Vedas and deluded on account of the lack of the real knowledge of the Self and Its reflection they consider the ego to be the Self.

49. The transmigratory existence consisting of agency and the experiencing (of pain and pleasure) is, according to them, a reality. They, therefore, continue to be born again and again on account of the ignorance of the nature of the Self, its reflection and the Seat of the reflection, (the intellect) between which they cannot discriminate.

50. That the Vedas imply the Self by means of words such as, 'Knowledge' etc.\(^1\) becomes reasonable if it is true\(^2\) that the Self is of the nature of Pure Consciousness and the intellect has Its reflection in it.

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\(^1\) Words such as, Existence, Bliss and so on.

\(^2\) These words will then be applied directly to the intellect with the reflection of the Self in it and indirectly to the Self. See verse 29.
51, 52. (Objection). It is well known among the people that the meaning of the root and that of the verbal suffix, though different from each other in each of the words such as, 'does', 'goes', etc., are seen to belong to the same subject.

They are not seen to belong to two different subjects, either according to ordinary people or grammarians. Now, please tell me the reason why the meanings of the root and the suffix should belong to two different subjects in the case of the words such as, 'knows' etc.

अत्माभास्तु तिद्वाच्यो धर्मवर्ध्य चित्र: क्रिया ।
वंभयं धार्मिकेकन जानातीत्वस्वयं मृषा || ५३ ॥

53. (Reply). The meaning of the suffix is the reflection of the Self (in the intellect) and the root denotes an action i.e., a modification of the intellect. As the intellect and the reflection are not discriminated from the Self the word 'knows' is predicated falsely about it.

न बुद्धेरवबोधोस्तिने नात्मनो विद्यते क्रिया ।
अवो नान्यत्तात्मापि जानातीति च युक्ते || ५४ ॥

54. The intellect has no consciousness and the Self no action. The word 'knows' can, therefore, reasonably be applied to neither of them.

नाओतो भावशब्देन ज्ञानित्वस्त्वापि युक्ते ।
न ज्ञात्मा विद्यायामात्रो नित्य ज्ञात्मेति शासनात् ॥ ५५ ॥

1 The discussion begun here ends in verse 69.
2 The meaning of a root is an action.
3 The meaning of a verbal suffix is agency.
4 E.g., Devadatta.
5 Meaning wrongly that the Self is the agent of the action of knowing.
55. The word ‘knowledge’, in the sense of the action of knowing, cannot, similarly, be applied to the Self. For the Self is not a change only (as is indicated by an action) inasmuch as it is taught (in the Srutis) that It is eternal.

न बुद्धबुद्धवाच्यतनं करणं न हाकर्त्तकम् |
नापि स्मायत इत्येवं कर्मेष्वद्वैनिर्द्वयते || ५५ ||

56. The word, ‘knowledge’, in the sense of the instrument of the action of knowing, is applied to the intellect and not to the Self as an instrument cannot exist without an agent.¹ Neither can the word, in the sense of that which is the object of the action of knowing, be applied to the Self.

न येषामेक एवात्मा निद्रुः लोकविकर्यः सदा ||
तेषां स्याच्छाद्यवाच्यतनं क्षेयतनं चात्मनः सदा || ५६ ||

57. The Self is never knowable and is not directly denoted by any word according to those who hold that It is eternally changeless, free from pain and one only.

यदाहंक्षुर्गर्मतनं सदा शब्दगर्भमुख्यता ||
नाशानायादिमस्त्राच्च शुद्धी तस्यात्मलेखेत्यते || ५७ ||

58. If the ego were the Self a word might be applied to it in its primary sense.² But it is not the Self according to the Sruti as it is possessed of hunger etc.

¹ If the Self becomes an instrument there will be no agent left.  
² It is the doctrine of the author.  
³ See verse 29 above.
59—62. (Objection). Well, words that have no primary meanings can have no secondary ones also. Therefore, you are to explain the application of the words 'knows' etc.

The *Vedas* would lose their authority as an evidence if words were false. But that is not desirable. (Reply). Should one, therefore, have to accept the application of words according to popular usage?

(Objection). If you accept the usage of ignorant people you will have to arrive at the conclusion of the *Chārvākas* who hold that there is no Self (other than the body). But that is undesirable.

If, on the other hand, you accept the usage of the learned you will arrive at the same dilemma as before. The *Vedas* which are an authority do not use meaningless words.

1 Have no meanings. 
2 See verse 54 above. 
3 For the *Vedas* are the only evidence 
4 regarding the Self.
63, 64. (Reply). As the reflection appears like the face people accept its oneness with its reflection in a mirror.

All people, therefore, naturally use the verbs 'knows' etc. owing to the indiscrimination between that in which there is the reflection and that which is reflected.

65. The Self is said to be knowing things on account of the superimposition of the agency of the intellect on It. Similarly the intellect is called a knower owing to the superimposition of Consciousness on it.

66. Being Eternal, Knowledge which is the nature of the Self described by the Srutis as the Light (of Consciousness) is never created by the intellect, by Itself or by anything else.
67. Just as people regard their bodies as themselves and say that they (bodies) know things, so, they speak of the intellect having the agency in producing knowledge, and of the Self (as being its seat).

68. Deluded thus by the modifications of the intellect which appear to be conscious and are created the argumentative philosophers say that knowledge is produced.

69. Therefore the words ‘knows’ etc., the corresponding modifications of the mind and their memory are possible on account of the indiscrimination regarding the Self, the intellect and the reflection of the Self in it.

70. Just as the properties of a mirror assumed by the reflection of the face in it are attributed to the face, so, the properties of the intellect assumed by the reflection of the Self are superimposed on the Self.

1 Owing to the mutual superimposition of the Self and the intellect.
2 Dark spots etc.
3 Agency etc.
71. Therefore, just as torches and other things appear to be possessed of the power of burning (on account of there being fire in them), so, the modifications of the intellect, illumined by the reflection of the Self, appear to be endowed with the power of perception.

72. The Buddhist philosophers deny the existence of a Witness by saying that the modifications of the intellect are themselves perceivers and are also perceived (by themselves).

73, 74. Say how to refute (the Buddhists who hold) that the modifications of the intellect are not illumined by a Witness different from them. (In refuting the Buddhists it may be said that) though a persistent Knower, different from the modifications, revealing their

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1 Addressed to the Vedântins who do not accept a reflection of the Self.
2 By the said Vedântins.
3 Known to be so on the evidence of recognition: the knower is the same in respect of all the modifications.
presence and absence must be accepted, it is not necessary to assume a reflection of the Self).

(Reply). This persistent Knower also is no better than the modifications themselves as the said Knower, different from the modifications, will be equally non-Conscious.

75. If you are of opinion that the presence and absence of the modifications will be known owing to the proximity of the permanent Knower we say "No."

For the (changeless) Knower will be of no utility. (Even admitting that It will reveal them by Its proximity only) everything will have mental modifications.

1 To the Vedántins who do not accept the reflection of the Self.
2 For being a knower (an agent of knowing) it will fall into the category of the non-Self and so will be non-conscious.
3 Those Vedántins who do not accept the reflection of the Self.
4 Including non-conscious objects, inasmuch as the knower is all-pervading.
76—77. Is the hearer (i.e. the aspirant) who is suffering from the misery due to transmigratory existence and seeking liberation the Witness Itself or other than It? That the Witness is subject to misery and desirous of liberation is not your view.

If, on the other hand, he be (other than the Witness) he then an agent, cannot accept the idea, 'I am Brahman, the Witness.' And, (in that case) the teaching of the Sruti, 'Thou art That' would be false, which is not reasonable.

78. (First line). But this teaching may be accepted if the Sruti teaches it without discriminating the two, (the Self and the ego).

78. (Last two lines). But if the Sruti discriminates the ego from the innermost Self and then says to the ego 'Thou art That' the defects spoken of (in the previous verse) will creep in.

79. If you say that the word 'thou' means finally the witness you must explain how there can be a relation between It and the ego so that the word 'thou' may express the Witness indirectly.

1 For in the absence of a reflection, the Witness, untouched by Ignorance and its effects, cannot become an aspirant.

2 The refutation of the Śāṅkhyaś who do not accept the reflection of the Self in the intellect.

3 The Śāṅkhyaś. 4 As the reflection is not accepted the relation cannot be ascertained.
80. (Objection). Suppose the relation is one of the seer and the seen. (Reply). How can it be with regard to the Witness which is devoid of activity?

अन्तःस्वेवपि नातात्मवध्यावक्यस्य भवेयदि ।

अत्माशक्यो ममास्तीति संबन्धार्थः न धीः॥ ८१ ॥

81. If it be contended that there will be the identity of the ego and the Witness though the latter is devoid of activity (we say it cannot be so; for) the knowledge of the said identity will not be there in the absence of the knowledge of the relation that my Self, the Witness exists.

संबन्धार्थः शास्त्राद्विति चेन्मन्ये नहि ।

पूर्वोऽकः स्युभिधाद दोषाः प्रहो वा स्थानमेति च ॥ ८२ ॥

82. If you think that the relation will be known from the scriptures it cannot be so. For (in that case) all the three defects spoken of before will arise. (And if there be a knowledge of the relation at all) it will be one of 'mine' (but not of identity).

अद्वितेशिश्रूपणे वा भार्ति सुदृढ्येदा तदा ।

प्रत्यया अपि तत्स्या: स्युस्तात्मायोविस्फुल्लिङ्गातू। ॥ ८३ ॥

83. When it is accepted that the non-conscious intellect appears to be conscious its modifications also appear to be so like sparks of red-hot iron.

¹ Chh. U., 3. 14. 3.
² (1) The ego cannot know the relation as it is non-conscious, (2) the same is the case with the Witness as it is changeless and (3) the non-conscious ego cannot be taught by the Sruti.
³ It is the conclusion.
84. The knowledge on the part of the people of the appearance and disappearance of the mental modifications is reasonably possible only on account of (the existence of) the Witness, the limit

1 and not in the contrary case. And in that case (viz., if the reflection of the Self is accepted) the intellect

2 may know itself to be Brahman.

85. (Objection). Is it not a change on the part of the Self to pervade the intellect like fire pervading a mass of iron?

(Reply). We have refuted this in the example of the face and its reflection in a mirror.

86. That black iron appears to be red is only an example (to illustrate the fact that the non-conscious intellect appears to be conscious). An illustration and its subject can nowhere be absolutely similar in all respects.
87. Reflecting Consciousness, therefore, the intellect appears to be conscious like a mirror reflecting a face and appearing like it. It has already \(^1\) been said that the reflection is not real.

\[\text{चित्तं चेतनमित्येतच्छाल्युक्तिविविहितं} \]
\[\text{देहस्यापि प्रसङ्गः स्वाश्चुरुद्वपेक्षेऽच} \]

88. It is not supported by the scriptures or reasoning that the intellect is conscious. For in that case the body, the eye, etc. also would be so.

\[\text{तद्व्यशिष्यति चेतन लोकायतिक्षंगते} \]
\[\text{न च धीर्षिरस्मीति यथाभासो न चेतसि} \]

89. (Objection). Let them be so.

(Reply). No. For (in that case) the position of the chārvāka philosophers comes in. Moreover the knowledge, 'I am Brahman' also will not be possible \(^3\) if there be no reflection (of the Self) in the intellect.

\[\text{सद्दस्याति धियोभावे व्यर्थं स्यात्तत्त्वमस्त्यपि} \]
\[\text{युभस्यध्विभागेः स्यादर्थविद्वं वचः} \]

90. The teaching ‘Thou art That’ will surely be useless in the absence of the knowledge, ‘I am Brahman’. This teaching is of use to those only who are acquainted with the discrimination \(^3\) between the Self and the non-Self.

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1 See verse 43 above.
2 For the Self is changeless and the intellect is non-conscious. See also verse 29.
3 See the four following verses, verses 96—98 and 181—183 of this chapter. See also Ch. 6.
91. ‘Mine’ and ‘it’ are ideas predicated of the non-Self and the idea ‘I’ of the ego.1 The ideas such as, ‘I am a man’ are predicated of both the Self2 and the non-Self.

92. They3 should be regarded as principal and subordinate with relation to one another and be taken as the qualified or qualifying according to reason.

93. Both the ideas ‘mine’ and ‘it’ are qualifications4 of the ego,5 as for example, ‘a man having wealth’ and ‘a man having a cow’; similarly, the gross body is the qualification of the ego.6

1 Which appears like the Self through the reflection.
2 The empirical Self, the ego.
3 The ideas about the empirical Self and the non-Self.
4 In relation to the idea, ‘I am a man’. Wealth or a cow described as ‘it’ is described as ‘mine’ in relation to One’s gross body.
5 Spoken of in the middle of verse 91.
6 The empirical Self described as my Self. The ego again is the qualification of the innermost Self when one says ‘I am the Witness.’
94. Everything \(^1\) pervaded by the intellect together with the ego \(^2\) is the qualification of the Witness. Without being connected with anything and pervading everything by means of Its reflection the Self is, therefore, always of the nature of Knowledge Itself.\(^3\)

प्रतिलोममिवं सर्वं यथोक्तं लोकबुद्धितः ।
अविवेकाधिपात्मस्तौ नास्ति सर्वं विवेकिनामः ॥ ९५ ॥

95. All this, described according to popular ideas, is the reverse (of what is true) and exists for the undiscriminating; it \(^4\) does not exist at all for men of Knowledge.

अत्ववच्चयतिरेको हि पदार्थस्य पदस्य च ।
स्यावेशतदोहिमित्रम् हुक्तः ज्ञावधारणे ॥ ९६ ॥

96. Agreement \(^5\) and contrariety \(^6\) with regard to words and with regard to their meanings are the only

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\(^1\) The gross body and things connected with it.
\(^2\) Including the whole of the subtle body.
\(^3\) This (verses 91—94) is how the Self is discriminated from the non-Self. See verse 90 above.
\(^4\) Everything described as qualification in the two previous verses.
\(^5\) The Self is always the witness and never ceases to exist. It is self-existent and never a qualification. (See verse 94 above). It is, therefore, real.

The ego etc. that are witnessed by the Self and depend for their existence on It are always of the nature of qualifications. (See verse 94 above). They are, therefore, unreal.

These are what are called agreement and contrariety with regard to the meanings of the words.

The words such as Self, Existence, Knowledge, Bliss, etc. imply Pure Consciousness. They are neither qualifications nor denote anything qualified.

The words agent, experiencer, knower, thin, fat and so on do not denote Pure Consciousness. They are applied to the Self when the body, the senses, etc. qualify It.

These are what are called agreement and contrariety with regard to words.
means by which the meaning implied by the word 'I' may be ascertained. ¹

97. (Waking up from deep sleep one says) 'I did not see anything at all in that state.' (From this it is clear that) one denies the existence of the mental modifications, (the knower, knowing and the known) in deep sleep but not that of Knowledge Itself.

98. The scriptures themselves discriminate between Knowledge Itself on the one hand, and the mental modifications, (the knower, knowing and the known) on the other and prove that the former is changeless and really existing and that the latter deviate from existence, as they say 'It is self-luminous' ² and 'The Knowledge' ³ of the knower does not (cease to exist).

¹ But not the absolute oneness of the meanings of the word, 'thou' and 'that'. See verse 99 of this chapter.
² Br. U., 4. 3. 9.
³ Br. U., 4. 3. 23.
99, 100. Just as Brahma removed the Ignorance\(^1\) of the son of Dasaratha by means of words\(^2\) only, but did not teach him any action in order that he might know that he was Vishnu; so, in order that one's Ignorance may be removed the Sruti, teaches one 'Thou art That' when one has learnt the meanings of the subordinate sentences\(^3\) according to the Srutis\(^4\) and popular grammar.

\[\text{अहंकारभूतस्य निद्धय या ज्योतिषि प्रवृत्तगतमिनि} \]
\[\text{सत्योऽकाः सहस्रित्येवं फलं तत्र विकृत्ता} \]

101. It is the indirectly expressed meaning of the word 'I' viz., the innermost and self-luminous Self which is expressed in the teaching, 'Thou art That.' And the result is liberation.\(^5\)

\[\text{श्रुतमात्रेण चेत स्मात्कार्य तत्र भवेद्धुतमु} \]
\[\text{व्यवहारार्थपुराणीः सद्याच: स्थवमात्रमः} \]

102. It would surely be necessary to admit an injunction\(^6\) if right knowledge were not produced immediately when one was taught (that one was Brahman). The

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1. It was assumed by him out of his own accord in order to veil his Powers for some time.
2. The words are:—you are Vishnu and not the son of Dasaratha.
4. And thus has learnt the meaning implied by the word 'I'.
5. When the knowledge, 'I am Brahman' arises on being taught 'Thou art That.'
6. E.g., an injunction regarding the mental repetition of the idea, 'I am Brahman'. See verses 9—18 of this chapter to which this is a reply.
Self exists in its own nature even before one is taught (the meaning of the sentence, ‘Thou art That’),

अशान्तायादिभिन्दुस्मुक्तये तत्त्वाला जायते प्रमा ।
तत्त्वमयादिविवक्तये ग्रंथु कालेवप्पस्मयः ॥ १०३ ॥

103. The listening to the teaching and the production of right knowledge are simultaneous, and the result is the cessation of (the transmigratory existence consisting of) hunger etc. There can be no doubt about the meaning of the sentences like ‘Thou art That’ in the past, present or future.

प्रतिवन्यविद्विन्तवात्स्त्रयं चानुभवत्तमनः ।
जायेतेऽप्रमा तत्र स्वात्मन्येब न संशयः ॥ १०४ ॥

104. The right knowledge of the Self which is of the nature of Pure Consciousness is, no doubt, produced in one at the time (of listening to the teaching) as all obstacles are removed (beforehand).

1 The Sruti is the right evidence regarding the knowledge of the eternally existing Self. It cannot, therefore, be said that a wrong knowledge, a futile knowledge, a doubtful knowledge or no knowledge is produced from the sentence. Verses 102—104 refute these objections.
2 So the knowledge arising from the Sruti is not wrong.
3 Which is directly felt and therefore the knowledge is not futile.
4 It is felt that one is Brahman in the past, present and future. The knowledge is, therefore, not doubtful.
5 Through the method of agreement and contrariety. See verses 96 and 97 above.

The ignorance of the implied meanings of the words, ‘thou’ and ‘that’ is the only obstacle to the right knowledge of Self-Brahman.

It cannot, therefore, be said that no knowledge is produced.
105, 106. Does one understand the word 'I' to mean Brahman, Itself or something other than It (when one is taught 'Thou art Brahman')? If it is understood to mean Brahman Itself you must accept the absolute identity of the meaning of the word 'I' and that of the word Brahman. But if (the word 'I' imply something) other than Brahman the knowledge, 'I am Brahman' certainly becomes false. The arising of the knowledge of their absolute identity from this sentence cannot, therefore, be denied.

107. Having the reflection of the Self in them the intellect and its modifications exist for It and are non-conscious. (Liberation,) the result is, therefore, supposed to be in the conscious Self.

108. As neither the intellect (with the reflection of the Self) nor its modification in the form of the ego is of the nature of the result or its (material)

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1 Directly expressed by the word 'art' the copula in the sentence 'Thou art Brahman'.
2 Therefore they cannot be connected with liberation, the result of right knowledge.
3 Liberation.
cause the result is capable of being attributed to the Self though immutable, like victory to a King.

ःादशस्त्र यद्याभासो मुखारः स एव सः ||
नवें प्रत्ययादशी यद्याभासस्तदा हाम्मू || १०९ ||

109. Just as the reflection of a face which makes a mirror appear like it, is the face itself,\(^1\) so, the reflection of the Self in the mirror of the ego making it appear like the Self (is the Self).\(^2\) So (the meaning of the sentence,) ‘I am Brahman’ (is reasonable).

इत्येवं प्रतिपति: स्यात्सदस्मीति च नान्यथा ||
तत्स्तमित्युपेदेशोधिपि द्वाराभावाद्वन्येकः || ११० ||

110. It is only in this way\(^3\) and in no other that one knows that one is Brahman (and that Brahman is oneself). Otherwise the teaching, ‘Thou art That’ also becomes useless in the absence of a medium.\(^4\)

श्रोतुः स्यादुपेदेशकेषद्वक्तत्रस्य तथा भवेत्
अध्यक्ष्यस्य न चेदिं श्रोतुः कफस्य तद्वेत् || १११ ||

111. Teaching becomes useful if it is meant for a hearer (i.e. the aspirant). Who will be the hearer if the Witness is not?

अध्यक्ष्यस्य समीपे स्यादुपेदेशरेवति चेल्म्यस्य
न तत्कृतोपकारोदिति कायायद्रस्य कल्प्यते || ११२ ||

\(^1\) Not different from the face. \(^2\) Not different from the Self. \(^3\) I.e., when the reflection of the Self is accepted. See verse 78 above. \(^4\) The reflection of the Self.
112. If you are of opinion that the intellect proximate to the Witness is the hearer it cannot be regarded as deriving any benefit from the Witness as from a piece of wood.

बुद्धी चेतत्सूक्तः कश्चिः नवेषं परिणामिताः।
आभासेषपि च को दौः सति श्रुत्याचनुमहे।

113. But the Witness must be admitted to be subject to change if there be any benefit rendered by it to the intellect.

What harm is there if the reflection of the Self is accepted as it is supported by the Srutis and Smritis?

आभासे परिणामश्चेत्र रज्ञावृद्धिनिभवत्तत्।
सपोष्टेश्च तथाबोचमादशेष च मुखत्वतः

114. If you say that there will be changes in the Self in case the reflection is accepted we say 'No.' For we have already said (that the reflection of Consciousness in the intellect is an unreality) like a snake appearing to be a rope and (like the reflection of a face) in a mirror appearing to be the face itself.

नात्माभाससत्त्वसिद्धिष्येत्रात्मो श्रणाल्प्यः।
मुखादेश्च प्रथक्रिष्ठिरिह त्वादितिध्वल्यसंभवः।
अवध्यक्ष्मस्य प्रथक्रिष्ठिरिह आधिभासस्य तद्दीयतः।
आभासस्य तद्दीयत्वे भाज्यक्ष्मव्यतिरिक्तितः।

1 Which only exists and is actionless.
2 Br. U., 2. 5. 19.
3 Bh. Gitā, 15. 7.
115, 116. (Objection). No. There will be the fallacy of reciprocal dependence here as the knowledge of the reflection depends on that of the Self (and the knowledge of the Self depends on that of the reflection); (but it is not so in the case of the face etc. and their reflections) as the face etc. are always known independent of their reflections.

The reflection may be said to belong to the Self if the latter be known to have an independent existence. Again, the Self may have an independent existence if the reflection belongs to It.¹

117. (Reply). It is not so. For the intellect and the Self are known to exist independent of each other in dream (like the face and its reflection), as the Self then illumines the modifications (of the intellect) in the forms of objects such as, chariots² etc. though they are not present in that state.

¹ The fallacy spoken of in verse 115 is explained here.
² The intellect is an object of the Self (Pure Consciousness) in dream. The Self must, therefore, be admitted to have an existence independent of that of Its reflection.
³ See Br. U., 4. 3. 9.
118, 119. Pervaded by Consciousness mental modifications in the forms of objects come into existence. External objects are what impart their forms to these modifications. The most desirable of all things (on the part of the agent), these external objects are called objects of his action. One having such a desire is enjoined to perform actions. The mental modifications in which the forms of external objects are present are called the instruments of his knowledge of objects.¹

यद्रामासेन संव्यायः: संज्ञातेति निगचने ।
त्रयमेतद्विविधायाः यो ज्ञाति स आत्मविनः ॥ १२० ॥

120. The ego which is pervaded by the reflection of Consciousness is called the knower or the agent of the action of knowing. One who knows oneself, the witness to be distinct from all these three² is a (real) knower of the Self.

सम्यक्संविधायि:प्रत्यया व्यथिचारिणः ।
एकेवावगतिस्तेषु मेदस्तु प्रत्यारपितः ॥ १२१ ॥

121. The modifications of the intellect, called ‘right knowledge,’ ‘doubtful knowledge’ and ‘false knowledge,’ deviate from their existence. There is one and the same Consciousness³ in all of them. The differences are due to the modifications.

¹ In verses 118—122 the Self is shown in the waking state to be distinct from the intellect as it is shown to be so in dream in verse 117.
² The agent, the object and the instrument.
³ Pure Consciousness, the Self.
122. Just as a jewel differs in colour owing to the proximity of (coloured) things, so, Consciousness differs (according to different modifications of the mind superimposed on It). Impurities and changes in the Self are all due to Its connection with these modifications.

123. The modifications of the intellect are manifested, known and endowed with existence\(^1\) by another, i.e. the Self which is immediately known and different from them. It is inferred with the help of the example of a lamp.\(^2\)

124. Does one make another accept the Self by means of a positive evidence or without one by merely negating the non-Self and leaving over the Self only?\(^3\)

\(^1\) Kath. U. 5. 15.  
\(^2\) The discussion begun here ends in verse 140.  
\(^3\) After stating that the Self is proved by positive evidence in verse 123 the author refutes in verses 124-140 the doctrine that It is proved by negative evidence only.
125. The possibility of a void comes in owing to
the witness being unknown 1 if the non-Self be meant
to be negated by means of the evidence of words. 2

चेतनस्त्वं कथं देह इति चेन्नासिद्धितः ||
चेतनस्त्वान्यत: सिद्धवेव स्वाध्यायानं: || १२६ ||

126. (Objection). ‘You are a conscious being, how 3 can you be the body?’
(Reply). It cannot be so proved as the Self is not
known (from any other evidence). It might be proved
by negating the non-Self if Pure Consciousness were
known to exist through an evidence.

अध्यक्ष: स्त्रयमस्त्वेव चेतनस्त्वापरोक्ष्यः ||
तुल्य एवं प्रबोध: स्वाध्यायास्त्रवादिनः || १२७ ||

127. (Objection). The Self is self-existent as Pure
Consciousness is immediately known. (Reply). The
knowledge of the Self (according to you) then becomes
similar 4 to that of the void assumed by the Nihilist.

अहमम्मासिषवं चेत्तसमि दोकस्मुतरेति ||
कर्ण एवं कर्ती च सिद्धस्त्वेक्षणं फिन || १२८ ||

128. (Objection). That the agent, the object and
instrument are known to exist simultaneously is proved
by memory, (e.g., when one says) ‘I 5 knew it.’

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1 By any other evidence.
2 The Srutis.
3 The idea is that the Self and the non-Self being contradictory
to each other, the former is left over when the latter is negated.
4 As regards the want of an evidence.
5 The objector tries to prove the independent existence of the Self
by showing that there must be a Self-evident principle through which
the three things are known simultaneously. And that is the Self.
129. (Reply). 1 Though memory is a right evidence simultaneity is a misconception due to quick perception. So they were perceived before one after another and afterwards remembered in the same way.

130. Relative to, and characteristically different from, each other the things denoted by the words 'it' and 'myself' in the sentence, 'I knew it and myself', cannot be the objects of simultaneous perception.

131. Three things (namely, an agent, an instrument and an object) are necessary in the perception of each one of the knower, knowledge and the known. (And in order to avoid a regressus ad infinitum it cannot be said that each of these three things will prove its own existence, because) the agency of the agent exhausted in proving its own existence will not be available to prove that of the instrument and the object (at the same time).

1 Verses 129—132.
2 And also in the perception of each one of the agent, the instrument and the object. Hence there arises a regressus ad infinitum with respect to each of them.
132. What is desired to be governed by the action of an agent is an object of that action. The object, therefore, depends on the agent and not on the Self which is other than it.

133. It is only through evidences such as, words,\(^1\) inference, etc.\(^2\) and in no other way that all things become known to those who do not know them.

134. Is the Self also\(^3\) substantiated by means of an evidence or not? Though the Self Itself is independent of evidence, evidence is necessary in order to know It.

135. If the conscious Self Itself is taken to be ignorant an evidence is necessary,\(^4\) in order that It may know Itself to be so. It is surely necessary\(^4\) in knowing the Self if one\(^4\) (i.e. the ego) other than It be regarded as ignorant.

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\(^1\) The Sruti. \(^2\) E.g., sense-perception. \(^3\) Like the non-Self. \(^4\) In both the cases, therefore, a positive evidence is necessary.
136, 137. Does substantiation\(^1\) mean being known, being endowed with existence or anything else\(^2\)? You should remember the two alternatives spoken of in the previous verse if it means 'being known'.

As it is well-known that all things come to existence from their causes no effort (by way of the application of an evidence\(^3\)) is necessary for substantiation.

138. Substantiation, therefore, means 'being known' according to the doctrine in which the knower, knowing and the known are admitted. In the case of both the witness and the witnessed it denotes 'being known' and not 'endowed with existence'.

139. If it be assumed\(^4\) that the distinctness of the agent, the object, etc. is what is substantiation (We

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\(^1\) See verse 134 above.
\(^2\) See verse 139.
\(^3\) Even a negative evidence upheld by the objector is not necessary. So this alternative is refuted.
\(^4\) By the Bhāttas.
say that) there can be distinctness\(^1\) and indistinctness with respect to the other (i.e., the witness) only, but not the agent.\(^2\)

अत्मने चामुंडेय सप्तबांवो गहस्म तु
कर्मदेव: सप्तस्तेष्य चेष्ट्यानाथ्यकर्त्तवः || १४० ||

140. There is no distinctness of a jar to a blind man having no power of vision. (It is nothing more than the jar being known.)\(^3\) If, however, they want to predicate distinctness about the agent etc., they must admit that Knowingness belongs to the Self.\(^5\)

\[\text{अनुभूते: किमन्यस्मिन्याचत्रापेश्य बद्} \]
\[\text{अनुभवितरीश्य स्यात्सोप्यनुभूतिरेव न:} || १४१ ||

141. Please tell us\(^6\) what benefit you derive by holding that knowledge depends on other things. If it is contended that dependence (of knowledge) on the knower is desirable (we reply that) the knower also, according to us, is nothing but Knowledge.

अभिशोधिपि हि बुद्धार्थमा विषयसिद्धार्थः ||
प्राणायांकसंविचित्तेन्द्रानवि वश्यते || १४२ ||

142. The intellect itself, though indivisible, is looked upon by deluded people as consisting of the divisions of the knower, knowing and the known.

\(^1\) When the Self is reflected in the intellect etc.
\(^2\) Because the agent, the object, etc. are non-conscious by nature.
\(^3\) Therefore substantiation does not mean distinctness.
\(^4\) The Bhāttas.
\(^5\) Different from the agent. Here ends the discussion begun in verse 123 of this chapter.
\(^6\) The Idealists.
143. Actions, agents etc. consist, according to us, (Idealists), of knowledge only.

(Reply). You must accept an agent of this knowledge if you admit its existence and destruction (every moment).  

न कशिष्ठ्यवे धमे इति चेत्यप्रहानता ।
नन्वसित्रत्वाद्यो धमे नास्तित्वादितिशुचयः ।
न भूतेस्त्वहि नाशित्वं स्वालक्षणं मधे हि ते ॥ १४४ ॥

144. Your own conclusion is given up if you do not admit any quality" (belonging to knowledge). (Objection). The qualities of existence etc. are nothing but the negation of their non-existence and so on. (Reply). Even then knowledge cannot be liable to destruction (every moment) as it is self-existent (and known by itself) according to you.

स्वालक्षणाविधिनाथो नाशोद्वारिष्टिता ।
अगोरसत्वं गोरं ते न तु बद्धोत्वालक्षणम् ॥ १४५ ॥

145. Destruction has for its ultimate limit something which is self-existent." (You say that) destruction is

1 See verse 23, Chap. 16.
2 Such as, existence and destruction every moment.
3 In being born and known by itself it requires more than one moment. It cannot, therefore, be called momentary.
4 The appearance and disappearance of things are impossible on account of the absence of a permanent entity (according to you) which must be their ultimate limit. Existence and destruction are, therefore, not possible in your philosophy.
5 Destruction being impossible, non-destruction also is so.
the negation of non-destruction. A cow is defined according to you as the non-existence of a non-cow. It cannot be the definition of a cow.

क्षणवाच्योऽपि योरथः: स्वात्सोऽक्षण्याभाव एव ते || १४६ ||

146. Things denoted by the word 'momentary' are also, according to you, only the negation of things that are non-momentary.¹

मेद्याभावेक्षणाभावे भेदे नामभिविष्यते |
नामभेदरूपस्तम्भ्यस्त्यात्कथं तव || १४७ ||

147. (The Idealists). As there cannot be any difference in non-existence² differences are due to names only. (Reply). Please, tell me how there can be manyness in one (indivisible non-existence) due only to different names.

अपोहो यदि भिन्नानां वृत्तिस्तम्भ्य कथं गवि ||
नाभावानु मेद्यांक: सवेब विशेषां वा कथचन || १४८ ||

148. How § can the negation (of a non-cow) denote a cow if by the word negation the negation of different things is meant? (Again) no negation¹ distinguishes one thing from another, nor can special properties⁵ do it.

¹ You have, therefore, to accept a permanent real entity.
² The Idealist means to say that his negation is not that of a reality.
³ For there is no limit to the number of things denoted by the word non-cow. All of them cannot, therefore, be known. So a cow cannot be defined.
⁴ E.g., the negation of a horse or that of a goat does not distinguish a cow from either of them.
⁵ E.g., hornlessness etc. See the next verse.
149. Just as names, species, etc. do not qualify Knowledge) according to you as it has no special properties, (so, the negation of a non-cow, hornlessness etc. do not qualify a cow).

प्रत्यक्षमनुमानं वा व्यवहारं यदीभिष्टिः ।
क्रियाकारकंतद्वस्तद्वुपेयं ध्वनं भवेत् ॥ १५० ॥

150. You have to admit difference as you have to accept sense-perception and inference consisting of actions, agents and so on in everyday life.

तस्मानीचः तथा पीतं घटादिव्रो विशेषणम् ।
संविद्वस्तदुपेयं स्याचेन चाप्यनुभूयते ॥ १५१ ॥

151. Entities qualifying knowledge such as, jars, blue, yellow, etc. and also the knower by which these are known must be accepted.

हृपादीनां यथान्यः स्याच्याभायत्वाद्याहकृतस्तथा ।
प्रत्ययस्तवस्त्वान्यः स्याद्यत्वचकृतप्रादीपवत ॥ १५२ ॥

152. Just as the perceiver is different from colours etc. which are perceivable, so, the Knower, the Self, is different from the modifications of the intellect which are knowable. (Again) just as a lamp revealing things

1 Here ends the refutation of the Idealists begun in verse 141 above.
Hence in addition to knowledge the knower and the known also must be accepted. See verses 141 and 142.
is different from them, so, the Knower is different from things known.

1. The reading should perhaps be अवध्यक्ष्यः.

2. Real pervasion is impossible as the Self is changeless.

3. See the following verse.

4. Verse 87 above.

5. The Self is thus related to external objects through its reflection.

153, 154. What other relation except that of the seer and the seen can there be between the Self, the Witness and the modifications of the intellect witnessed by It?

(Question :) Does the consciousness of the Self pervade the modifications (really or apparently) ?

(Answer). If apparently, the eternal Self must be of some utility to the intellect.

155. It has been said before that the benefit derived from (the proximity of) the Self by the intellect is that it appears conscious like the former. Being a revealer the intellect pervading objects like light and so on pervading jars etc.

The reading should perhaps be अवध्यक्ष्यः.

Real pervasion is impossible as the Self is changeless.

See the following verse.

Verse 87 above.

The Self is thus related to external objects through its reflection.
156. Just as a jar \(^1\) placed in the sun may be said to be mounted on light, so, an object in the intellect may be said to be mounted on it. Being mounted is nothing but being pervaded by the intellect. Objects become pervaded by the intellect one after another.

157. The intellect pervades an object (and assumes its form) when the object is revealed through the help (i.e., the reflection) of the Self. Like time and space the all-pervading Self \(^2\) can have no order or succession (in pervading objects).

158. A thing like the intellect that depends on the agent etc. in pervading its objects (and does not pervade all objects at the same time,) some being always left unpervaded, is liable to transformation.

159. It is to the intellect and not to the Self which is immutable that the knowledge, ‘I am *Brahman*’

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\(^1\) See verse 6, chap. 14.

\(^2\) See verse 7, chap. 14.
belongs. Moreover the Self is changeless because it has no other witness.

160. If the agent, the ego, were to feel ‘I am liberated’ freedom from pain and pleasure would not be reasonable with respect to it.

161, 162. The wrong knowledge that one is happy or unhappy due to one’s identification with the body etc., like the pleasure or sorrow due to the possession or loss of an ear-ring, is surely negated by the right knowledge that one is Pure Consciousness.

An evidence becoming non-evidence, everything will end in non-existence in the reverse case.

163. One feels pain when one’s body gets burnt, cut or destroyed, (because one identifies oneself with

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1 It is only changeful things that can have a witness. If a witness of the Self is assumed there will be a regressus ad infinitum.

2 Liberation, the result, apparently belongs to the Self. (See verses 107, 108 and 109 above.)

3 For an agent is always connected with pain and pleasure.

4 Where wrong knowledge to negate right knowledge.
it). Otherwise the Self (which is different from the body) is never pained. Owing to there being burns etc. in one man another is not pained.

164. As I am not touched \(^1\) by anything and do not possess a body I am never susceptible of being burnt. Pain arises from the wrong notion (due to a false identification with the body) like the wrong notion of one being dead at the death of one’s son.

165. Just as the wrong notion, ‘I possess an earring’ is removed when the right \(^2\) knowledge regarding it arises, so, the false consciousness, ‘I am unhappy’ is negated by the right knowledge, ‘I am Pure Brahman’.

166. The Self might be freely imagined to have the potentiality of pain in It if It were proved to possess pain at all. One’s identification with the body etc. is the cause of the pain felt and is responsible for the idea of such a potentiality existing in It.

\(^1\) Kath. U., 1. 3. 15.
\(^2\) I.e., an earring is a piece of gold having no connection with a man.
167. Just as, due to indiscrimination, touch and movement are felt to be in the Self (which is devoid of them), so, mental pain is also felt to be in It owing to the same reason).

168, 169. The pain (due to one's identification with the subtle body) comes to an end like movements etc. on one's having the discriminating knowledge (that one is the Innermost Self), coming to an end (when one knows that one is different from the gross body. Unhappiness is seen in one when one's mind roams against one's will on account of Ignorance. But it is not seen in one when the mind is at rest. It is, therefore, not reasonable that unhappiness is in the innermost Self.

170. The saying, 'Thou art That,' (therefore) implies an indivisible reality,¹ the words 'Thou' and 'That' expressing the same reality (indirectly) like (the words 'blue' and 'horse' in) the sentence,² it is a blue horse.'

¹ Self-Brahman. ² This example is meant to imply an indivisible thing and not a qualified one.
171. The word 'Thou' comes to mean one free from pain on account of its being used (in the same predicament) with the word 'That' which means One eternally devoid of pain. Similarly, used in the same connection with the word 'Thou' meaning the Innermost Self (which is directly known) the word 'That' also (comes to mean a thing directly known).

172. The sentence, ('Thou art That' produces the immediate knowledge) of Self-Brahman like the saying,1 'You are the tenth.'

173. Without giving up their own meanings2 the words, ('thou' and 'That') deliver (by implication) a special one3 resulting in the knowledge of Self-Brahman. They do not express any other4 meaning contrary to it.

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1 See foot-note 2, verse 3, chap. 12.
2 Direct meanings.
3 A Being indivisible and of the nature of Bliss only, Self-Brahman.
4 i.e., One connected with or qualified by anything else. See Sankarâchârya's 'Vâkyâ Vrîttî' verse 38.
174, 175. Just as misled by the number nine the boy did not know the truth i.e., himself and wanted to know himself, so, one does not see one’s own Self, the Witness, though detached from the non-Self and self-evident, on account of one’s eyes being covered by Ignorance and intellect captivated by desires.

176. One knows one’s own Self, the witness of the intellect and all its modifications, from sentences such as, ‘Thou art That’ like the boy who knew himself from the sentence, ‘You are the tenth.’

177, 178. The understanding of sentences is possible (on the knowledge of the implied meanings of the words) after it has been ascertained by the method of

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1 See foot-note 2, verse 3, chapter 12.  
2 Including the ego.  
3 I.e., the understanding of the meaning of the word ‘Thou’ to be the meaning of the word ‘That’.
agreement and contrariety which words should be placed first\(^1\) and which next.

For the order of words in *Vedic* sentences follows \(^2\) the meaning of the sentences. No rule about (the order of) remembering the meanings of words in sentences holds good in the *Vedas*.

\[\text{यद्द नित्येषु वाक्येषु पद्यर्थस्तु विविधतेः }\]
\[\text{वाक्यायं वाक्यायं सामान्यतः तदा प्रभृ न युज्यते }\]

179. The question \(^3\) is out of place when the meanings of words in sentences \(^4\) having fixed meanings are made clear \(^5\) in order that the meanings of sentences may be comprehended.

\[\text{अन्तव्यव्यवस्थितं कोश्चि: पद्यर्थस्मरणाय तु }\]
\[\text{स्मृतमेव न वाक्यां भावं श्रव्यो हि केनचित् }\]

180. The method of agreement \(^6\) and contrariety is spoken of in order that one may be acquainted with the (implied) meanings of words. For no one can know the meaning of a sentence without knowing (the meanings of the words in it).

\(^1\) In construing sentences we place the words having known meanings, ‘I’, ‘thou’, etc. first and ‘That’, ‘Brahman’, etc. next, which have unknown meanings.

\(^2\) In the *Vedic* statement, ‘oblations should be offered to fire’, ‘barley gruel should be cooked’, though offering of oblations precedes it is done next; for the offerings must be made with the cooked gruel. Such is the case with the words ‘That’ and ‘thou’ in the sentence ‘That thou art’ (तत्तथमसि).

\(^3\) How one is *Brahman*.

\(^4\) ‘Thou art That’ etc.

\(^5\) By the method of agreement and contrariety. See verse 96 above.

\(^6\) See verse 96 above.
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181—183. The meaning of the sentences like 'Thou art That', i.e., one is Brahman ever free, does not become manifest on account of the non-discrimination of the (implied) meaning of the word 'Thou'. It is for the purpose of discriminating the meaning of that word and for no other purpose that the method of agreement and contrariety has been described. For when the meaning of the word 'thou' is discriminated by the negation of the ego subject to unhappiness from the meaning of the word 'I', one becomes perfectly sure of the nature of the Innermost Self. And then the meaning of the sentence viz., One Pure Consciousness, becomes manifest like an Aegle marmelos fruit placed on one's palm.

184. Those who are well-versed in the meanings of words and sentences should not, therefore, assume a meaning which is not in accordance with the Srutis

1 The direct meaning. See foot-note 2, verse 173.
2 See foot-note 3, verse 173.
3 Action (e.g., the reiteration of the idea, 'I am Brahman') as the direct means to right knowledge causing the cessation of Ignorance.
and give up what is in them. For this explanation of the sentence is thus possible.

185. (Objection). The knowledge 'I am Brahman' is contradicted by sense-perception etc. like the cooking of gold particles. (Reply). How can that knowledge be contradicted by these which are evidences only apparently?

186. (Objection). The knowledge that one is devoid of unhappiness does not arise from the sentence as long as one feels that one is unhappy, though the feeling of unhappiness may be due to sense-perception etc. which are all fallacious. (Reply). we say 'No.' For there are exceptions.

1 Right knowledge of Self-Brahman arising from the sentences like 'Thou art That' and negating Ignorance.
2 'Thou art That.'
3 On the part of those who hold that the idea, 'I am Brahman' is enjoined to be repeated for self-purification.
4 For sense-perception, according to the objector, proves agency etc. to be in the Self.
5 Gold particles are boiled in order to sanctify them for use in certain sacrifices.
6 Evidently they (gold particles) do not become soft. So the word 'cooking' implies a contradiction.
7 One feels unhappy and so on from one's birth. The knowledge, 'I am free from unhappiness' (i.e., 'I am Brahman') which comes later cannot, therefore, negate the previous one.
8 E.g., One feels that the sky is blue from one's birth, but one acquires the knowledge later that it is free from blueness when one is told so. See verse 3, chap 2, Metrical Part.
187, 188. (Reply continued). I felt miserable on account of burns, cuts, etc. in dream (and was freed\(^1\) from pain through the teaching imparted to me by a man of knowledge in that state). Even if it be contended that the teaching in dream negates no pain, (still pain etc. cannot be regarded as belonging to the Self). For the absence of pain is there both before\(^2\) and after\(^3\) it is experienced, delusion or a pain being never unceasing.

189. There is no contradiction if, by negating the idea that one is unhappy, one knows oneself to be the Innermost Self (i.e., *Brahman*) like the bony\(^3\) who knew himself to be the tenth by negating the false motion that he was the ninth.

\(^1\) Pain etc. are, therefore, not the properties of the Self.
\(^2\) G. K. 2. 6.
\(^3\) See footnote 2, verse 3, chapter 12.
190, 191. It is from the sentence only and from nothing else that one knows oneself to be ever free. The meaning of the sentence is known from the knowledge of the (implied) meanings of the words; these meanings again are surely understood by the method of agreement and contrariety. Thus one knows oneself to be free from pain and action.

192, 193. The right knowledge of Self-Brahman becomes manifest from sentences such as, 'Thou art That', like the knowledge acquired from the sentence, 'you are the tenth.' The (false) conception of pain with regard to the Self vanishes for ever when the (right) knowledge of Self-Brahman arises, like all kinds of pain experienced in dream which come to an end as soon as one wakes up.

194. The knowledge (that they have been cooked) does not arise in the case of gold particles etc. as they do not become soft. They are made hot by boiling them for the purpose of producing an unseen result (in connection with sacrifices). It is not a fact

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1 i.e., Brahman. 2 See verse 96 above. 3 See verse 185.
that right knowledge does not arise from sentences like ‘Thou art That.’ For there is no such \(^1\) contradiction here.

\[ \text{वाक्ये तत्त्वमसीत्यसिद्धान्तार्थे तद्दिश्यते } \]
\[ \text{स्वमेव सत्यसाहायताय द्वारवत्कः नोत्तपाद्येहं माम् } \| 195 \| 

195. The meanings of the two words ‘That’ and ‘art’ in the sentence ‘Thou art that’ are well-known. It does not produce right knowledge for want of help when the (implied) meaning of the word ‘Thou’ \(^2\) (is not known).

\[ \text{तत्त्वमोऽत्यन्तिनीदार्थमसीत्येतत्पदं भवेत् } \| 196 \| 

196. The word ‘art’ is used in order to show that the two words ‘Thou’ and ‘That’ are in the same predicament.

\[ \text{तच्चबुधः प्रत्यगात्मार्थेनस्तच्चबुधार्थस्तवमस्तथा } \]
\[ \text{हुँस्वित्वाप्रत्यगात्मत्वं वार्येतामुभावपि } \| 197 \| 

197. (Being in the same predicament with the word ‘Thou’,) the word ‘That’ comes to mean the Innermost Self. (Similarly, being in the same relation with the word ‘That’,) the word ‘Thou’ comes to mean the same thing as the word ‘That’. (Thus in relation to each other) the two words \(^3\) show that the Innermost Self is not unhappy and that Brahman is not other than the Self.

\(^1\) As in the case of gold particles. \(^2\) See verse 181 of this chapter. \(^3\) See verse 171 of this chapter.
198. Thus both of them in conjunction express the same meaning as is implied by the sentence, 'Not this, not this.'

199. Why do you say that the sentence is not an evidence (regarding the knowledge of Brahman) and depends on an action (in order to produce the same knowledge) as the result produced by the sentence, 'Thou art That,' (is the right knowledge regarding Self-Brahman?).

200. We do not, therefore, admit (the injunction of an action) in the beginning, end or middle. For it is contradictory and not met with in the Vedas. Not only so, we have, in that case, to give up what is there in them. And that would be harmful.

1 A Being, one and indivisible, of the nature of Bliss, Self-Brahman.  
2 Br. U., 2. 3. 6.  
3 See verses 9, 17 and 18 above.  
4 At the time of the first teaching of the sentence 'Thou art That.'  
5 At the time when direct knowledge of Self-Brahman has been achieved.  
6 At the time of understanding the implied meanings of the words by the method of agreement and contrariety. See verse 96 of this chapter for the said method.  
7 See footnote 2, p. 272.  
8 See footnote 1, p. 273.
201. (Objection). The Bliss of liberation is not obtained by ascertaining the meaning of the sentence. It is not like the satisfaction which is felt by eating. Just as boiled milk-rice cannot be prepared from cow-dung, so, (the direct knowledge of Brahman cannot be produced) simply by ascertaining the meaning of the sentence.

202. (Reply). Indirect knowledge, it is true, is the result produced by the sentences regarding the non-Self, but it is not so in the case of those regarding the Innermost Self. It is, on the other hand (direct and certain knowledge) like that in the case of the tenth boy.

203. Therefore accept the Self as self-evident which means the same thing as self-knowable. The knowledge of the Innermost Self according to us thus becomes possible when the ego vanishes.

1 See footnote 2, verse 3, chapter 12.
2 It vanishes when one is taught 'Thou art That.'
204. Pain is a property belonging to the intellect.\(^1\) How can it, therefore, belong to the Innermost Self which is of the nature of Pure Consciousness and not connected with pain?

इश्वरानुभूति स्वेतानुभूति भावना ।
तदाभासतया जन्म ध्ययोः भावना: स्मृत: || २०५ ||

205. The Witness is known by Itself\(^2\) which is of the nature of knowledge only. It is the birth of the modification of the intellect pervaded by the reflection of Consciousness that is what is known to be the knowledge\(^3\) of the Self.

अभासायादिनिरूपः सिद्धोऽभोजस्वयमेव स: ।
श्रोत्रवृद्धि तवेत्येत्तद्विहृद्दं कथमुच्यते || २०६ ||

206. How can you speak of the hearing\(^4\) etc. (of the Self) on your part which is a contradiction\(^5\) when you are (taught to be) the eternally existing Liberation\(^6\) free from hunger etc.?

स्वस्तस्यतीत्येव चेतत्त्वाच्चूर्ववादादि तदा भवेत् ।
मोक्षस्यातिविवेन स्वादिरोध्य नान्यथा वचः || २०७ ||

207. Hearing etc. would be necessary if Liberation were to be brought about. But It would be transitory

\(^1\) i.e., the ego. \(^2\) It requires, in order to be known, no other knowledge. \(^3\) i.e., ‘I am Brahman.’ \(^4\) Br, U., 2. 4. 5. \(^5\) For a man cannot be the actionless Brahman and at the same time the agent of hearing etc. \(^6\) i.e., Brahman.
in that case. The sentence, therefore, can have no other meaning which involves contradiction.

208. The repetition of the idea, ‘I am Brahman’ might be possible if there were a difference between the hearer (i.e. the aspirant) and what is to be heard (but) the desired meaning would be wronged in that case. Therefore the sentence becomes unreasonable (i.e., loses authority according to that view).

209. Knowing that one is eternally existing Liberation one who desires to perform actions is a man of clouded intellect and nullifies the scriptures.

210. For knowing oneself to be Brahman one has no duty to perform; nor can one be a knower of Brahman when one has duties to perform. One deceives oneself by having recourse to both sides.

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1 E.g., the reiteration of the idea, ‘I am Brahman.’
2 The Self (i.e., Brahman) Br. U. p. 2, 4, 5. See also verse 111.
3 That the individual Self is Brahman.
4 E.g., the reiteration of the idea, ‘I am Brahman.’ For the objector’s contention see Verses 12 and 18 above.
211. (Objection). A reality is only pointed to (but no injunction is given) when one is told ‘Thou art eternally existing Liberation’; how can the hearer apply himself to know that he is so (without being enjoined)?

212. It is known by perceptual evidence that one is an agent and experiencer of pain. And then there is an effort so that one may not remain so.

213. The Sruti, therefore, restates the agency etc. on the part of the people and enjoins duties such as reasoning etc. in order that they may know and feel that they are eternally existing (Brahman).

214. (Reply). How can one accept a contradictory meaning after knowing that one is eternally existing

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1 Verses 211—213.
2 Brahman.
3 Br. U., 2. 4. 5.
4 Which people are conscious of.
5 That one is an agent.
6 From the sentence which is the only right evidence.
Liberation which is free from unhappiness, activity and desires?

सक्तम्: नक्षिरसिद्ध इति बेदतुभवः कथम्।
अतो मे विपरीतस्य तद्भवान्वकुमहति॥ २१५॥

215. (Objection). You should say why I, though of an opposite nature, should feel that I have desires and activities and am not Brahman.

इहैव घटते प्रभो न मुक्तत्वातुमूलये।
प्रमाणेन विरोधी यः सोक्तार्थः प्रभमहति॥ २१६॥

216. (Reply). A question on this subject is reasonable, but it is not reasonable to ask why one is free. It is only a thing contrary to evidences that should be questioned.

अहैं निगुण: इत्येव सदसीत्यमानाः।
प्रत्यक्षाभाससवज्जन्तादृः बितं प्रभमहति॥ २१७॥

217. The knowledge that one is free arises from a different evidence viz., the evidence, 'Thou art That.' Arising from fallacious perceptual evidence unhappiness deserves an explanation.

प्रत्यक्षाभाससन्तान्त्येन दु:खाभासमभिप्पितम्॥ २१८॥

1 Of the nature of Brahman.
2 Verses 216—228.
3 I.e., why one feels unhappy though one is Brahman according to the evidence of the sentence.
4 E.g., the sentence, 'Thou art That.'
5 Different from perceptual evidence and so on.
214-221] ‘THOU ART THAT’ 283

218. One should be told what one asks and wants to know; and the inquirer desires to know liberation, (the Self) which is free from unhappiness.

219. That which removes unhappiness should be told (by the teacher to the disciple) according to his question inquiring how his unhappiness might be removed altogether.

220. There can be no doubt about what the *Srutis* prove as they are an independent source of knowledge. The words of *Srutis*, therefore, produce the conviction that one is free. So it should be said that such is the meaning of the *Srutis*, as (it has been proved that) they do not contradict any other source of knowledge.

221. The Knowledge of the Self different from what has been said before is unreasonable on the authority

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1 Liberation due to Self-Knowledge.
2 Br. Sû. 1. 1. 3.
of the *Srutis*, ‘It is unknown to those who know It’ and ‘Who will know the knower’?

222. The renunciation of all actions in order to know the (implied) meaning of the word ‘thou’ becomes the means (to Self-Knowledge) according to the teaching, ‘controlling the internal and external senses.’

223. One should know the Self, the innermost One, the implied meaning of the word ‘thou’ in the combination of the body and the senses. One then knows the pure Self to be *Brahman*, the all-comprehensive principle. And that is the meaning of the sentence, ‘Thou art That.’

224. How can one be enjoined to perform a duty when the meaning of the sentence, viz., one is *Brahman*, is known by one according to the right source of

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1 K.s. U., 2. 3.
2 To be an object of Knowledge.
3 Br. U., 2. 4. 14.
4 Br. U., 4. 4. 23.
5 As its witness.
knowledge, the Srutis, inasmuch as no other source of knowledge can then exist for one?

तस्मादावथ्याथ्विज्ञानोपर्ययः कर्मेविभिन्नवेत् ।

नन्हः ब्रह्मासिम कर्तव्यं विन्दुशः भवतो धियो ॥ २२५ ॥

225. No actions can, therefore, be enjoined on one when one has known the meaning of the sentence. For the two contradictory ideas, 'I am Brahman' and 'I am an agent' cannot exist together.

ब्रह्मासिमीति च विचेष्यं नैत्र कर्तव्यं वाव्यते ।

सचामो बद्ध इत्येवः प्रमाणाभासाभाय ॥ २२६ ॥

शाखाद्रब्रह्मासिम नान्योरस्मिति बुद्धिम्बेदूढ़ता ।

यदाशुकातः तद्वैर धीर्यथा देहांस्मारिति ॥ २२७ ॥

226, 227. That one is Brahman is the right knowledge. It is not negated by the false conceptions that one is an agent, has desires and is bound arising from fallacious evidences. This (false) knowledge (i.e., I am an agent), like the identification of the Self with the body, becomes unreasonable when the knowledge that one is Brahman and not other than It is firmly grasped according to (the teaching of) the scriptures.

सभ्यादभयं प्राप्तस्तद्भि यस्तते च यः ।

स पुनः सभ्यं गतं स्वतन्त्रभि गच्छति ॥ २२८ ॥

228. A man who tries to remain free from fear after going to a place devoid of it from one full of fear does not, if independent, go to a place of fear again.

¹ They are then all proved to be unreal.
² 'Thou art That.'
³ The idea, 'I am a man.'
229. How can there be the possibility of wrong conduct\(^1\) on the part of one on whom renunciation etc.\(^2\) are enjoined and who is awakened on knowing the implied meanings of the words\(^3\) and aspiring\(^4\) after the comprehension of the meaning of the sentence\(^5\) ?

\[\text{शर्मिंद सिद्धो यत्रगस्माभिरितम्} \]

230. Everything, therefore, that we said before, is substantiated.

\[\text{यो हि यस्माद्विवर्का: स्याशास्त्रो तस्मै प्रबंधते} \]

\[\text{क्लोकत्र्यादिविर्क्तत्वानमुख्य: क्षिप्रतीहते} \]

231. One does not try to attain anything in which one has lost interest. Why will a man seeking\(^6\) liberation make any effort at all who has lost interest in all the three worlds?

\[\text{श्रुपया पीड्यमानोपि न विष्णुमिच्छति} \]

\[\text{मिद्याज्ञवस्तुश्च जानन्माच्छदति जिष्टसति} \]

\(^1\) For objection see verses 12 and 16, chap. 18.
\(^2\) Including the injunctions of hearing, reflecting and meditating on the Self.
\(^3\) The words, 'thou' and 'that.'
\(^4\) Therefore wrong conduct is impossible on one's part as one's mind is occupied with the attempt.
\(^5\) For one again who has rightly comprehended the meaning of the sentence, wrong conduct is of course absolutely impossible.
\(^6\) 'Thou art That.'

Even one seeking liberation is free from desires and efforts; how much more free is one who has obtained it?
232. No one likes to eat poison even if pressed by hunger. So, no one who is not an idiot will knowingly wish to eat it when his hunger has been appeased by eating sweatmeats.

\[\text{वेदान्तवाक्यपुढ़ पेम्यो ज्ञानामृतमधूचमम्} \]
\[\text{जजहाराठिवधो नस्तस्मै सदृशर्वे नमः} \]

233. I bow down to my Teacher, a knower of \textit{Brahman}, who collected for us the nectar of knowledge from the \textit{Vedântas} like a bee collecting the best honey from flowers.
CHAPTER XIX

A CONVERSATION BETWEEN THE SELF AND THE MIND

प्रायुक्तब्रृहत्तकासतकरणसत्तां चिकित्सितं ज्ञानबिराग-मेषज्ञ। न यथि कामज्ञवस्त्रिपातजां शरीरमालं शतयोगयु: खिताम् ॥ १ ॥

1. One does not meet with the distress caused by a series of hundreds of bodies, which has its origin in a swoon due to the fever of desires if one places oneself under the treatment in which medicines are Knowledge and dispassion, the causes of the destruction of the fever of desires (mentioned before).

अहं ममेति त्वमनन्तरमिहसे परार्थमिच्छन्ति तवान्य इहितम्। न तेस्यंबोधो न हि मेयक्ष्मि चार्थिता तत्तत्त्त्वं युक्तं शम एव ते मनः ॥ २ ॥

2. Oh my mind, you indulge in vain ideas like 'me' and 'mine.' Your efforts, according to others,

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are for one other than yourself. You have no consciousness of things and I have no desire of having anything. It is, therefore, proper for you to remain quiet.

यतो न चान्यं: परमात्मनात्मात्मवेव तृतीयमलो न
मेरिता । सत्तेऽ तुसद्य न कामवे हिंतं यतस्व वेत:
प्रशास्त्व ते हितमु ॥ ३ ॥

3. As I am no other than the Supreme Eternal One I am always contented and have no desires. Always contented I desire no welfare for myself, but I wish your welfare. Try to make yourself quiet, Oh mind.

षष्टीमिमाल्यतिव्रृत एव य: स एव चात्मा जगत्त्व न:
शुक्ते: । प्रमाणत्त्वापि मथा प्रवेश्वते सुधेव तस्माद
मनस्तवेहितमु ॥ ४ ॥

4. One who is by nature beyond the six continual waves is, according to the evidence of the Srutis, the Self of us and the universe. This is what I know from other sources of knowledge also. Your efforts are, therefore, all in vain.

तत्वं प्रशासन्ते नहि चास्ति मेदर्थीयतो जगन्मोन्मुपैति
मायया । महो हि मायाप्रभवस्य कारण प्रहातिमोके
नहि सास्ति कस्यचित् ॥ ५ ॥

1 The Purusha, the Self (according to the Sāṅkhya).
2 (1) Hunger and (2) thirst, the properties of the vital force, (3) grief and (4) delusion, of the mind, (5) old age and (6) death, of the body.
3 E.g., Bh. Gîtā, 10. 20.
5. There is no idea of difference left deluding people through wrong notions when you are merged. For the cause of all wrong notions is the perception of (the reality of) difference. These wrong notions vanish as soon as one is free from this perception.

6. I am not deluded by your efforts. For I have known the Truth and am free from all bondage and change. I have no difference in the conditions preceding the knowledge of Truth and succeeding it. Your efforts, oh mind, are, therefore, useless.

7. As I am eternal I am not otherwise. Transitoriness is due to the connection with changes. I am always self-effulgent and therefore without a second. It is ascertained that everything created (by the mind) is non-existent.

1 In Ignorance e.g., in deep sleep.
8. Scrutinised through the reasoning that reality is never destroyed and unreality never born you have no (real) existence. You are, therefore, Oh my mind, non-existent in the Self. Having both birth and death you are accepted as non-existent.

9, 10. As everything—the seer, seeing and the seen—is a false notion superimposed by you and as no object of perception is known to have an existence independent of that of the Self, (the Self is one only). When this is so, the Self in the state of deep sleep does not differ from Itself when in waking (or dream). Unreal like the circular form of a burning torch superimposition also (has no existence independent of that of) the non-dual Self. The oneness of the Self is ascertained from the Srutis as the Self has no division within Itself on account of different powers and as It is not different (in different bodies).

1 See Bh. Gîtâ, 2. 16.
2 The non-dual Self only exists in deep sleep. See Br. U., 4. 3. 32.
3 When it is moved round.
4 Like the seer, seeing and the seen which are superimposed,
5 See Br. U. 4. 3. 23—30.
11. If, according to you, souls were mutually different and so limited (by one another) they would meet with destruction as all such things are seen to come to an end. Again, all being liberated, the whole world would meet with extinction.

12. There is no one who belongs to me nor is there anyone to whom I belong as I am without a second. The (world which is) superimposed does not exist. My existence¹ being known to be anterior to superimposition, I am not superimposed. It is duality only that is so.

13. The unborn Self² can never be regarded as non-existent because there cannot be the superimposition of existence or non-existence on It. What exists

¹ The Final substratum of all superimposition.
² The Self, the substratum of all superimposition.
prior to your coming into (apparent) existence and on which you yourself are superimposed cannot Itself be superimposed.

असद्वते तेष्विष हि यच्चदीश्यते न हंसितिवेव न चेति नासितता | यश: प्रत्यक्ता सदसिद्धिक्षयना विचारवद्यापि तथावद्य च सत्य || १४ ||

14. The duality pervaded by you is unreal. That It is not seen is no reason that the Self does not exist. That from which the wrong notions of existence and non-existence proceed¹ (must exist). And just as a deliberation ends in a conclusion, so, (all things superimposed have a final substratum) in the really existing and non-dual Self.

सदस्युपेतं भवतोपकल्पितं विचारहृतोऽविद सत्य नासित- 
ता | विचारहृतां तथेव संस्थितं न चेतसदिर्भिन्नतं नितरं 
सदिश्यते || १५ ||

15. If the duality, created by you and assumed by us to be real so that an investigation of the Truth might be possible, were non-existent² Truth would remain unascertained owing to the investigation becoming impossible. The existence³ of a reality must be accepted as a matter of course if an unascertained nature of Truth is not desirable.

¹ I.e., are superimposed on It. See verse 16, chapter 16.
² A void.
³ Non-dual existence which is common to all dual phenomena must be accepted as real. But excluding one another, phenomena themselves are not persistent in their existence and are, therefore, unreal. See Sankara's Commentary on Bh. Gîtâ, 2. 16.
16. (Objection). What is called real is, as a matter of fact, unreal like a human horn as it does not serve any purpose. (Reply). That a thing serves no purpose is no reason why it should be unreal and that a thing serves some purpose is no reason, on the other hand, why it should be real.

17. Your inference is wrong (because reality serves some purpose) as it is the subject-matter of deliberation and also the source of all duality proceeding from it under the influence of Māyā, according to the Śrutis, the Smritis and reason. Thus it is reasonable (that the Self, though changeless, serves some purpose). Otherwise (i.e., as a matter of reality) it is not reasonable (that a thing, either permanent or momentary, serves any purpose).

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1 In the Veda.
2 In the opposite case it becomes momentary according to the objector.
3 Sw. U., 4. 10.
4 Bh. Gītā, 9. 10.
5 Chh. U. 6. 1. 4-6.
18. According to the *Sruti* It is of a nature contrary to that of superimposition. This One is without a second as It is also known to have an eternal existence even prior to all superimposition. Unlike everything superimposed on It, which is negated on the evidence of the *Sruti*, ‘Not this, not this’. It is not negated and, therefore, left over.

\[\text{अकलिप्तेप्रयेकवेद्येवकुशे विकलपयन्तः सदसः जन्मभिः} | \text{स्वचित्तमाताप्रभवं च ते भवं जगां च मृत्युं च नियान्ति संततः || १९ ||}\]

19. Those who, owing to false notions in their own minds, superimpose the ideas of existence, non-existence, etc. on the Self which is not Itself superimposed and is birthless, imperishable and without a second always meet with birth, old age and death as different kinds of beings.

\[\text{भवाभवत्वं तु न चेतवस्थितिः चास्य चान्यसिधिनिः नान्यथा} | \text{सतो द्वस्ववादसत्त्व सत्त्वो न च क्रिया कारकमित्वतोप्यज्ञम् || २० ||}\]

20. (Duality) can have no reality if both its birth and absence of birth are denied (owing to the possibility of contradictions). Again it cannot owe its origin to another thing either real or unreal. For in that case, (being the origin of duality) reality would become

---

1 Sw. U., 6. 19.  
2 Br. U., 2. 3. 6.  
3 Qualified, non-qualified, agent, non-agent and so on.  
4 See G. K. 4. 22 and 4. 40.
unreal¹ and unreality real². Hence the nature of actions and their instruments³ also (cannot be ascertained). It is for these reasons that the Self is (ascertained to be) unborn.

21. If the instruments in connection with the birth of duality be considered to be devoid of any action whatever there will be nothing (which will not be an instrument). (And if they are considered to have the power of action) they will not be instruments. (For they can be acting neither) in the state of reality nor of unreality as both these states are without any particulars (and will always produce effects or never produce any). Neither⁴ can they become instruments at the time⁵ of their deviation from their original states (of reality or unreality). For (in that case the distinction between the nature of the cause and that of the effect) cannot be ascertained like (the relation of cause and effect) between the two ends (moving up and down) of the beam of a balance.

¹ For all material causes are changeable and, therefore, unreal.
² For a material cause cannot but have some existence; it cannot be a void.
³ Regarding the production of duality.
⁴ If you argue that reality or unreality may have the power of action when they deviate from the previous states (of reality or unreality).
⁵ Nor can they be instruments after such deviation. For deviation itself being an effect requires something to produce it, that again something else and so on. There will thus be a regressus ad infinitum.
22. If the reversal of reality and unreality is not desirable how can anything owe its origin to them which are of a fixed nature? For both of them stand without having any connection with each other. Nothing,\(^1\) therefore, Oh my mind, is born.\(^2\)

23. Even by assuming the birth (of things), if you like so, I say your efforts serve me no purpose. For not existing in the Self gain or loss cannot be there either uncaused or due to any cause. Even assuming that they exist (in the Self, it is a fact that your efforts are of no use\(^3\) to me).

\(^1\) G. K. 4. 4, 10, 28 and 46.
\(^2\) In the previous verse a change of condition in reality and unreality was assumed. But as a matter of fact there is no such change.
\(^3\) In the case of their existence your effort to produce them is futile.
24. Things either immutable or transitory cannot have any relation with other things or with themselves. Therefore it is not reasonable that they should have any effects. So nothing belongs to anything else. The Self Itself is also not (directly) within the scope of words.\(^1\)

\[
\text{समं तु तत्समात्स्ततं विभावतवहःयादिमुकं सदसदि-}
\text{कलिपलात् निरीक्ष्य युक्तं श्रूतिनस्तु बुद्धिमानशेष-}
\text{निर्वाणमुपैति दीपवत्॥ २५॥}
\]

25. A wise man immediately meets with the complete extinction of bondage like the (extinguishing of) a lamp when he knows through reasoning and the Srutis (the Self) which is the same in all conditions, always of the nature of self-effulgent Consciousness and free from duality fancied to be existing or non-existing.

\[
\text{अवेदमेकं यदन्त्यवेदिनां कुतार्फिकाणं च सुवेष-}
\text{मल्यथा निरीक्ष्य चेत्थं त्वरणप्रहोडः गुणं न यति}
\text{मोहं प्रहोष्टमुकितः॥ २६॥}
\]

26. Knowing the One bereft of the gunas which is unknowable\(^2\) according to those who know It to be not different from the Self and which is very well knowable\(^2\) according to those fallaciously argumentative people who wrongly know It to be an object of knowledge a man, thus freed from the Gunas, becomes liberated from the bondage of false notions and is never deluded (again).

---

\(^1\) This is stated in answer to the objection that being an object of Vedic evidence the Self is related with the Vedas. See verses 29, 30, Ch. 18.

\(^2\) Ke. U., 2. 3.
27. False notions cannot be negated in any way other than (thus knowing the Self). It is these wrong notions that are the causes of delusion. These notions, bereft of their cause, come to an absolute end, like fire bereft of fuel, (when knowledge is achieved).

28. I bow down to the teachers, the great souls who realized the Supreme Truth and gathered from the ocean of the Vedas this knowledge (described in the present book) like gods who churned the great ocean in ancient time and gathered nectar.

Here ends A Thousand Teachings, the substance of all the Upanishats written by the All-knowing Sankara, the Teacher and wandering Paramahamsa, the disciple of Govinda worthy of adoration.

1 Ignorance.
2 A man who has renounced worldly action and has the surest Knowledge that he is not different from Brahman and that the universe is unreal, wandering from place to place for the spiritual benefit of people.
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### PART II

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