

॥ ब्रह्मसूत्रचतुःसूत्री ॥

# **BRAHMA SŪTRAS**

**CHATUH-SŪTRI**

*(Sūtras 1-4)*

*Deliberation on*

*Brahman*

*(or “The Desire to Know Brahman”)*

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***“THE SANDEEPANY EXPERIENCE”***

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**TEXT**

**44**

*Reflections by*  
**SWAMI GURUBHAKTANANDA**



## ***Sandeepany's Vedanta Course***

***List of All the Course Texts in Chronological Sequence:***

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3	<i>Atma Bodha</i>	26	<i>Advaita Makaranda</i>
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5	<i>Manisha Panchakam</i>	28	<i>Bhagavad Geeta (Discourse -- )</i>
6	<i>Forgive Me</i>	29	<i>Mundaka Upanishad</i>
7	<i>Upadesha Sara</i>	30	<i>Amritabindu Upanishad</i>
8	<i>Prashna Upanishad</i>	31	<i>Mukunda Mala (Bhakti Text)</i>
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12	<i>Jnana Sara</i>	35	<i>Narada Bhakti Sutras</i>
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17	<i>Manah Shodhanam</i>	40	<i>108 Names of Pujya Gurudev</i>
18	<i>"Nataka Deepa" – Panchadasi 10</i>	41	<i>Mandukya Upanishad</i>
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### **A NOTE ABOUT SANDEEPANY**

***Sandeepany Sadhanalaya*** is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramacharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

***– The Author, 28<sup>th</sup> April, 2020, the Sri Shankara Jayanti***

Om Namah Shivaaya!

Text

44



॥ ब्रह्मसूत्रचतुःसूत्री ॥

# BRAHMA SŪTRAS – CHATUH-SŪTRĪ

*“Deliberation on Brahman” – (Sūtras 1-4)*

with Bhashya by

**Sri Adi Shankaracharyaji**

## Reflections

**by Swami Gurubhaktananda**

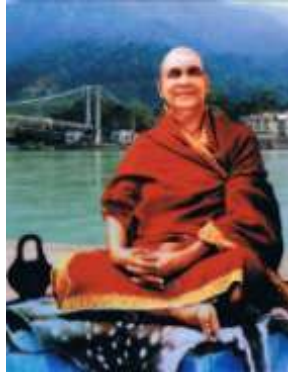
on the Series of 30 Lectures by Acharyaji **Swami Advayananda**

at the 15<sup>th</sup> Batch Vedanta Course, Sandeepany Sadhanalaya, Powai, Mumbai

**September 1st – September 17th, 2013**



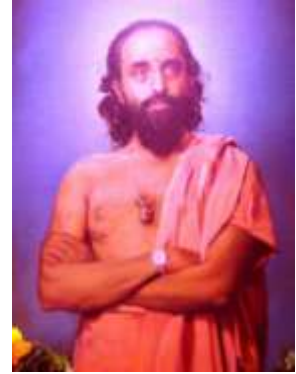
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### **About This Edition:**

Web Edition:	28 <sup>th</sup> April, 2020, the Sri Shankara Jayanti
Website:	Chinmaya International Foundation: <a href="http://www.chinfo.org">www.chinfo.org</a>
Series Title :	<b>The Sandeepany Experience</b>
Series Subject:	Vedanta & Supportive Subsidiary Texts

**Declaration by the Author:** *The material in this series is under inspiration of the Sandeepany Vedanta Course, but largely consists of the Author's reflections on the Course. He is deeply indebted to the Chinmaya Mission for its excellent presentation of the Course by their renowned and dedicated Acharyas.*

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## **Personal Dedication**

### **1. To my Late Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan**

*who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;*

### **2. To Pujya Sri Swami Vimalanandaji Maharaj (1932-2019)**

*the Late President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;*

### **3. To Pujya Sri Swami Tejomayanandaji (Guruji)**

*for his boundless vision and inspiration to create a vibrant organisation;*

### **4. To Sri Swami Advayanandaji and Sri Swami Sharadanandaji**

*my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.*

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*Chatuh-Sūtri*  
***BRAHMA SŪTRAS***

*“The Desire to Know Brahman”*

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## **PREFACE**

**P**ERSONS SHOWING AN interest in the Brahma Sootras, carry with them high expectations of reading what is the highest knowledge on offer from Vedic spirituality. The Brahma Sutras represent the pinnacle in the development of Vedic Literature. As such a reader rightfully demands rigour and discipline from anyone attempting to write on them.

At Sandeepany this text is studied just before the end of the two-year Course. This is done so that students are equipped with sufficient knowledge from dedicated study to digest the complexities of a text such as the Brahma Sutras.

It is served as a “dessert” to crown off a grand meal of exquisite Vedantic cuisine!

In the last month of the 15<sup>th</sup> Batch, we were treated to 30 lectures on the Brahma Sutras by Puja Swami Advayanandaji, the Course Acharyaji. The lectures, covering only the first four of a total of 555 Sutras, were done over a period of 17 days. The reflections contained here were compiled immediately after every lecture while the thoughts were still fresh, even when we switched to 3 lectures per day in the last 4 days to stay within the Course duration. The pace set by Acharyaji was blistering; the Brahma Sutras held a firm grasp on our entire concentration. We were having it for breakfast, lunch and supper!

Just after the Course, Swami Advayanandaji devoted himself for more than a year in New Delhi with a team of learned scholars to put together an exhaustive document covering the very same material we had studied. They ended their 14-month labour by producing two thick volumes totalling 1127 pages by November 2015. The two volumes are packed with details that would satisfy the hungriest among scholars of this famous Bhashya. Acharyaji was gracious in gifting to me the fruit of so much of his hard work.

In addition to the Course lecture notes, these two volumes have served as a resource for this book in two important ways: Firstly, to verify the original Samskrit Bhashya; and secondly, to obtain word-for-word translations to enable me to present the meanings in a manner that is more friendly to students. They are presented phrase-by-phrase, following the order in the Bhashya, and the phrases follow a numbered sequence. Students of the West might find this especially useful. It is hoped that the care taken in the neat presentation of translations will assist students in their study of the Brahma Sutras.

### **Summarised Theme of This Bhashya**

On the next two pages are two blocks, entitled “*Existing Entities*” and “*Sri Shankaracharyaji’s Concern*”. Readers will find them useful to read at the outset. The first block makes readers familiar with the key issue that is debated in this Bhashya. The second block gives readers some idea of how this issue motivated the Bhashyakara to defend the basic principle of Non-duality upon which the whole of Vedanta rests.

***Editor, Sri Shankara Jayanti Day, 28<sup>th</sup> April 2020.***

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## भूत-वस्तु – “BHOOTA VASTU” “EXISTING ENTITIES”

THIS WORD COMES UP again and again in the Brahma Sutras. It is a word whose implication is not easily understood. In this block we explore a modern interpretation of it that may help to grasp it in the sense that Sri Shankaracharya intended.

Let us take the entrepreneurial business-minded industrialist of today as an example. His eyes see the world differently from most of us. He sees raw materials all around him which he wants to convert into saleable products and then convert even those products into money. Money is the “end product” he desires. There are three things in his chain: raw materials, manufactured products and money, in that order.

Let us take **coal** as an example of a raw material. It is there, an entity existing in the bowels of the earth. He sets about his activity to mine the coal. It's a huge enterprise just to do that. But with great, well planned effort he succeeds and has the “product” in front of his eyes. The first stage of his plan is achieved. Now he needs to convert it into money. He can sell it as fuel at a good price. He can burn it and sell it as power at a good price. He can process it and sell it as oil at a good price. All these would require some activity, but the end product of all of them is the **money** in the bank.

Now look at the industrialist's mind: Was he interested in the coal in the ground? No. Was he interested in the fuel, or the power or the oil? No. He was really only interested in the money in the bank. The whole process was aimed at this final product. That final product is the **desirable commodity**, through which he can get “happiness”.

Now let us turn to Sri Shankaracharya's mind: He is concerned about a ‘raw material’ called Brahman. It is also an “existing entity”. He wants to realise Brahman. That is his aim. What does he need to do to realise his aim? He has to acquire Sadhana Chatushtaya, namely, discrimination, dispassion, sixfold virtues and a burning yearning for Liberation. He acquires these, obtains the knowledge of Brahman and realises Him. He attains the fruit of infinite Bliss and contentment, and is happy.

Now let us place an industrialist in the shoes of Shankaracharya. As soon as he steps into them, naturally, the thought of ‘Brahman’ pops up into his head!

He will look at ‘Brahman’ as a raw material. What can he do with it? First, he has to acquire knowledge about it. Asked to get it from the **Scriptures**, He chooses instead to get the knowledge by paying and attending a Course on Brahman. What does he do with this knowledge? He wants to convert it into the only end product he can think of. He opens a college and sets up a Course on Brahman himself. He markets this Course at a good price, and at the end of the day he sees his bank balance growing. He has attained his version of “happiness”. It may be temporary, but he is happy with that. If he wants more happiness, saves it up to be used in a heaven of his choice after he dies.

Now the point of all this. Brahman is the **“Existing Entity”**, the raw material. The fuel, power, oil, Course, etc are ancillary products or subsidiaries as termed in some translations of this text. The industrialist is the Meemamsaka, BUT he could also be a Shankaracharya, a **sincere spiritual aspirant** (Vedantin) wanting Liberation!

This is the typical scenario which Sri Shankaracharya is addressing.



## **SRI SHANKARACHARYAJI'S CONCERN**

**T**HE BLOCK ON “Existing Entities” raises a major concern in Sri Shankaracharyaji’s mind. We shall see more of it under Sutra 2 & 4. The concern is to maintain the purity of the Upanishadic teaching on Brahman. Sri Shankaracharyaji does not want the industrialist’s mentality to creep into Knowledge of Brahman. Much of the text of the Brahma Sutras is aimed at protecting this sacred knowledge from ‘business eyes and hands’. The knowledge is only meant for seekers who desire to realise Brahman.

The industrialist does not understand this purpose of the knowledge of Brahman. His expertise is business. He takes one look at Brahman, and only thinks of making it into an ancillary for his business ventures. Brahman cannot be worked on like coal. No activity can be performed on It. It cannot change; It is going to remain as Brahman forever. What a pity for the industrialist! That is of no use to him. He labels it “useless” in his own Sutra.

The best that his mind can think of doing with Brahman is to make Him an ancillary and use Him to bless all his business ventures. Brahman may not mind that – He is indifferent to whatever people may think of Him. But Shankaracharyaji does not like that. To put Brahman to such a menial task is an insult to the Supreme Reality. He cannot bear to see this being done. So he fights this tendency in his Bhashya. At no cost will he allow the “industrialist’s mentality” of business and action to enter spirituality.

In the Brahma Sutras, the word ‘**Injunctions**’ literally refers to an instruction that prescribes a certain activity to be performed upon a ‘raw material’. An injunction can therefore be thought of by us as the “**industrialist’s mentality**”. Readers may be wondering why Shankaracharyaji is concerned so much about injunctions wanting to employ Brahman as an ancillary to their business activity. What does all this mean?

Sri Shankaracharyaji really means only this: “What business has an industrialist to interfere in the sacred quest for Brahman? None. So keep him out of the way altogether. Have nothing to do with him. Let him do his business, but not on our premises! Let him make his money from rites and rituals, but let him not have anything to do with God-realisation. If we allow him in here, he will simply pollute us all with his business mind.”

That is what this Bhashya is basically all about. When we see the whole Bhashya in this light, we realise what an important service Sri Shankaracharyaji is rendering to mankind; to the quest for the realisation of Brahman; to preservation of the purity of the Knowledge of the Upanishads just for interested seekers of God.

Sri Shankaracharyaji is not stopping the industrialists from making their money. He is only stopping them from converting God-realisation into a big business venture. That is all. This is a valid concern. Mankind can never thank Sri Shankaracharyaji enough for the service he has rendered to preserve the integrity of purpose of the Scriptures. At all costs, this knowledge should be protected by preventing it from the intrusion of any activity-based, money-oriented ventures.

Of course, Brahman can and will take care of Himself. Nothing in the world can change the Reality from what it is. Brahman cannot be changed even by the biggest industrialist. But, nevertheless, the ‘industrialist’s mentality’ has to be stopped in its tracks from creeping into spirituality. Then alone will spiritual civilisation flourish.

**BRAHMA SŪTRAS**  
*“Chatuh-sūtrī” (Sutras 1-4)*

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# ॥ ब्रह्मसूत्रचतुःसूत्री ॥

## BRAHMA SŪTRAS CHATUH-SŪTRI

Adhyāya 1/4, Pada 1/4, Adhikarana 1-4

i.e. Chapter 1/4, Quarter 1/4 , Sections 1-4

## COMMENTARY ON THE FIRST FOUR “APHORISMS” OF BRAHMA SUTRAS

*Aphorisms Written by Sage Veda Vyasa*

*Bhashya by Sri Adi Shankaracharya*

## INTRODUCTION

## GENERAL, STRUCTURE & STATISTICS

**A**LL BEINGS ARE capable of thinking, but human beings can think of very complex things. They ask certain basic questions that are not asked by any other creatures, such as, “Who am I?” or “What is this world?”

### **A** *What is a Darshana?*

The following are six topics which interest all people on earth:

- |      |                         |                                  |                                   |
|------|-------------------------|----------------------------------|-----------------------------------|
| i)   | <b>Jeeva Vichara:</b>   | the <u>individual soul</u> .     | Who am I?                         |
| ii)  | <b>Jagat Vichara:</b>   | the <u>World</u> or creation.    | What is the nature of this world? |
| iii) | <b>Ishwara Vichara:</b> | the <u>Creator</u> of the world. | Who created this world?           |
| iv)  | <b>Bandha Vichara:</b>  | <u>Bondage</u> in this world.    | What is sorrow and bondage?       |
| v)   | <b>Moksha Vichara:</b>  | <u>Liberation</u> from bondage.  | What is bliss and liberation?     |
| vi)  | <b>Sadhana Vichara:</b> | the <u>Means</u> for liberation. | How do I get liberated?           |

These six topics constitute what would be a holistic vision called a **Darshana**.

Any teaching dealing with all these six topics, where there is in-depth analysis of these topics, would qualify as a Darshana Shastra, or simply a Shastra (scripture).

### **B** *What are the 12 Darshanas?*

In Indian philosophy there are 12 Darshana Shastras. These fall into 2 main divisions: the six **Astika Darshanas** (Vedic), and the six **Nastika Darshanas** (non-Vedic). The Vedic Darshanas hold the Vedas (or a part of it) as the Pramana or primary source of authority.

## **A. THE NASTIKA SCHOOLS:**

We deal first with the Nastika Darshanans. The following are six schools:

i) **Charvakas**: These are the anti-spiritual philosophers, or **Materialists**. They promote pure materialism to the very end. They accept no Shastras, no hell or heaven, no Dharma, etc. Sense pleasure alone is their epicurean philosophy. Theirs is a philosophy of the body and senses. As important as the body and senses are to our general well-being, this philosophy is outside the scope of the *Brahma Sutras*.

ii) **Jaina**: From Rishabha Deva to Mahaveera there were 24 Teerthankaras who began the Jain religion. The religion is rooted in the mastery of the senses. Their philosophy is technically called **Anaykanta Vada** – a system which does not accept any final decision. It specially prides itself to be **indecisive** on all matters. “Just keep open to the different kinds of thinking,” is their belief. They consider all possibilities, but do not take anything as final.

**Four Bauddha Schools**: Bhagavan Buddha’s followers began systematizing the teachings of the Buddha after his death. This happened a few centuries after his death. His three essential doctrines are classified into Pitakas (“baskets”):

- a. *Sutta Pitaka* – very simplistic.
- b. *Abhidamba Pitaka* – more complex issues discussed.
- c. *Vinaya Pitaka* – issues based on conduct.

With time, arguments developed over these “baskets”. Four schools of Buddhistic teachings sprang up. We number them together with the first two Nastika schools:

iii) **Sautrantika Bauddhists**: based on *Sutta Pitaka*. Also called **Anumeya Vadins**. They do not have any perception theory, only an **inferential** theory.

iv) **Vaibhashika Bauddhists**: based on *Abhidamba Pitaka*. Also called **Bahyarth Vadins**, believing in the reality of **external objects**.

v) **Yogachara Bauddhists**: based on *Vinaya Pitaka*. These are the **Kshanika Vijnana Vadins** or Vaivashikas (believers in momentary consciousness). The Vijnana Vadins are the ones who believe that the flow of thoughts in the **mind** is the reality.

vi) **Madhyamika Bauddhists**: they follow the middle path, taking the best of all the above three. These are also known as **Shoonya Vadins**, or believers in the **Void** as Reality.

## **B. THE ASTIKA SCHOOLS:**

- i) **Sankhyans**: by Rishi Kapila
- ii) **Yoga school**: by Rishi Patanjali
- iii) **Nyaya**: by Rishi Gautama
- iv) **Vaiseshika**: by Rishi Kanaada
- v) **Poorva Meemamsa**: by Rishi Jaimini
- vi) **Uttara Meemamsa**: by Rishi Vyasa (Badarayana); this is Vedanta.

Schools i), iv) and v) are grouped as **Nir-Eeshwara** schools, as there is no God in these schools. They believe God is not necessary to be posited; Karma is sufficient.

Schools i) through to iv) have **Logic** as their primary Pramana; Vedas are secondary.

Schools v) and vi) have **Vedas** as the primary Pramana; and Logic is secondary.

School v) The Poorva Meemamsa follow the **Karma Kanda**. This is the primary source that supports their philosophy. The rest of the Vedas are considered as secondary. ‘Poorva’ means “earlier” part, referring to the earlier portions that deal with rites and rituals to obtain one’s desires. The Meemamsakas believe that the Uttara Kanda (Vedanta) is mere abstract praise of the Supreme Brahman. They give Brahman a secondary status!

School vi) The Uttara Meemamsas are **Jnana Kandis** or **Vedantins**. ‘Uttara’ means “later” part, referring to the latter or end part of the Vedas. They take the Upanishads as the authority. Vedantins consider the Karma Kanda as having secondary status.

## C Sutra Literature of Darshanas

All the above schools have their own scriptural texts. A 3-Tier system is adopted for the organization of their scriptures. These 3 tiers are in order of increasing elaboration:

i) **Sutra**: Their purpose is to summarise the philosophy into succinct, memorisable portions. Their compiler is called the **Sutrakara**, e.g. Veda Vyasa.

ii) **Bhashya**: This elaborates briefly on the meaning of the Sutras. Their composer is called the **Bhashyakara**, e.g. Sri Shankaracharya.

iii) **Tika**: These are elaborate notes which clarify the Bhashya. They are very detailed. Their writer is called the **Tikakara**, e.g. Sri Sureshwaracharya.

SCHOOL	SŪTRAKĀRA & NAME OF SUTRA	BHĀSHYAKĀRA & NAME OF BHASHYA	TIKAKĀRA
1. Nyaya	<i>Akshapāda Gautama (Nyaya Sutras)</i>	<i>Vātsyāyana (Nyaya Bhāshya)</i>	<i>Vachaspati Mishra (Nyāya Vārttika)</i>
2. Vaisheshika	<i>Rishi Kanada (Vaisheshika Sutras)</i>	<i>Prasastapāda (Padārtha Dharma Sangrah)</i>	<i>Vyomasiva (Vyomavati)</i>
3. Sankhya	<i>Kapila Muni (Sankhya Sutras)</i>	<i>Ishwara Krishna (Sāṅkhya Kārika)</i>	<i>Gaudapāda (Gaudapāda Bhāshya)</i>
4. Yoga	<i>Rishi Patanjali (Yoga Sutras)</i>	<i>Veda Vyāsa (Bādarāyana) (Yoga Bhāshya)</i>	<i>Vijnana Bhiksha (Yogabhāshya Vārtika)</i>
5. Poorva Mīmāṃsaka	<i>Rishi Jaimini (Dharma Sutras)</i>	<i>Shabara Swāmin (Shabara Bhāshya)</i>	<i>Kumarila Bhatta Prabhākara</i>
6. Uttara Mīmāṃsaka	<i>Veda Vyasa, i.e. Bādarāyana (Brahma Sutras)</i>	<i>Dvaita Madhvāchārya (Poornaprajna Bhāshya)</i>	
		<i>Visisht- Adv. Rāmānujāchārya (Shree Bhāshya)</i>	
		<i>Advaita Shankarāchārya (Shārīraka Mīmāṃsa)</i>	<i>Sureshwarāchārya</i>

## D The Vedanta Prasthanatraya – Major Texts

There are three texts that comprise the Vedanta Prasthan, or the foremost texts in Vedanta literature. These are:

<b>Shruti Prasthan</b>	–	<i>Upanishads</i>
<b>Smruti Prasthan</b>	–	<i>Bhagavad Geeta</i>
<b>Nyaya Prasthan</b>	–	<i>Brahma Sutras</i>



## E The Brahma Sutras – Their Purpose

The purpose of the Brahma Sutras is threefold:

- i) The Mantras of the Upanishads that have ambiguities are resolved.
- ii) To defend Vedanta against the arguments of the other schools (i.e. 10 other schools – the Charvakas and, of course, Vedanta itself are excluded).
- iii) To point out erroneous thinking and the illogicalities of the other schools.

## F The Brahma Sutras – Their Arrangement

The Brahma Sutras are arranged as follows:

CATEGORY	TOTAL	Name: “SHĀRĪRAKA-MĪMĀMSĀ” THE BRAHMA SŪTRAS			
<b>ADHYĀYAS</b> (Chapters)	<b>4 No.</b>	<b>Chapter 1</b> <i>Samanvaya</i> “Harmony”	<b>Chapter 2</b> <i>Avirodha</i> “Consistency”	<b>Chapter 3</b> <i>Sadhana</i> “The Means”	<b>Chapter 4</b> <i>Phala</i> “The Results”
<b>SUBJECT</b>		Supreme Goal is Brahman. The Unity of all paths	Upanishads are Free of all Contradictions	Practice of Knowledge of Brahman	Liberation from Samsara here & hereafter
<b>Padas</b> (Quarters)	<b>16 No.</b> 4 Padas/ Chapter	<b>1-4</b>	<b>5-8</b>	<b>9-12</b>	<b>13-16</b>
<b>Adhikaranas</b> (Topics)	<b>191 No.</b>	39 (1 <sup>st</sup> four dealt in this book)	47	67	38
<b>Sūtras</b> (Terse Phrases)	<b>555 No.</b>	134 (1 <sup>st</sup> four dealt in this book)	157	186	78

**All Sutras** : are defined to have the following qualities:

- i) **Brevity**: very few words.
- ii) **Clarity**: no ambiguity.
- iii) **Vital Points**: only essential points to be mentioned, no peripherals.
- iv) **Facets**: It can have many facets, but each must have a valid meaning.
- v) **Extras**: No redundancies, or just praises, or just fillers to make up the meter. Simple words like ‘cha’, ‘vai’, ‘tu’, and ‘hi’ can be used if they add meaning to the Sutra.
- vi) **Grammar**: no grammatical errors, or faults in words or meaning.

The above six characteristics define a Sutra.

## **G** *Adhikaranas – The Topics & Their Characteristics*

An Adhikarana is a Topic, a main chunk within a Chapter. They are sub-sections within a Chapter. An Adhikarana should have the following 5 characteristics or aspects:

- i) **Vishaya:** subject.
- ii) **Samshaya:** a doubt.
- iii) **Poorvapaksha:** an opposing viewpoint.
- iv) **Siddhanta:** Vedanta's answer to the opposing viewpoint.
- v) **Sangati:** the thought-flow link between Adhikaranas or Sutas.

## **H** *Anumana Vakyas – Inferential Statements*

Every Sutra is a terse inferential statement, stating some aspect of a logical build-up. For this reason, the *Brahma Sutras* is called a Nyaya Prasthana, and each Sutra is also referred to as an **Anumana Vakya**.

Certain terms are used commonly in developing a statement of Logic:

**Paksha:** This is the *locus* or parameters within which alone the conclusion applies.

**Sadya:** (pronounced Saadya) This is the concluding statement, proved by the logic.

**Hetu:** This is the reason given to serve as a proof for the logic. Usually, only the Hetu is stated, and the Paksha and Sadya are to be extrapolated from it.

**Linga:** This is similar to Hetu, but means "an indicator" of the truth.

**Vyaapti Jnana:** This is a statement of unfailing relation between the Hetu and Sadya.

**Laukika Anumana:** The usage of colloquial knowledge as the basis of logic.

**Shastriya Anumana:** The usage of a scriptural quotation to fortify the logic.

In application of Logic, we approach a problem as follows:

The Paksha is ascertained first, giving the limitations of the enquiry. Then the Hetu and Vyaapti Jnana are ascertained, from which the Sadya is deduced. Depending on the correctness of the data gathered, we obtain a Sadya that is valid or invalid.

For example, smoke seen in the mountains makes us infer that there is a fire there. The observation of smoke is crucial. If it was just mist and not smoke, the whole conclusion gets falsified.

\*\*\*\*\*



॥ उपोद्घातः ॥  
॥ अध्यासभाष्यम् ॥

**PREAMBLE: “ADHYĀSA BHĀSHYA”**

**Commentary on SUPERIMPOSITION**

THE PREAMBLE TO THE Bhashya by Sri Shankaracharyaji is intended to invite people from the other schools of philosophy to the discussion table. The theme of **Adhyasa** or “**Superimposition**” has been carefully selected because it is a feature of all the other schools. By speaking about the theme, their attention is immediately drawn. In this way we see the far-sightedness of Bhagavan Bhashyakaraji.

**INTRODUCTION TO THE PREAMBLE**

**Confusion Gives Rise to Enquiry**

The aspect of Adhyasa is chosen to start with as it best shows the controversial viewpoints that surround this theme. Confusion or controversy is a good attraction to rivet people’s minds onto a subject. It also breeds the spirit of enquiry. Many minds come together to do searching enquiry to obtain solutions or clarity of their own standpoints.

Bhashyakaraji introduces for discussion the matter of Adhyasa, with specific focus on the “confusion” existing on this topic. He says that Adhyasa itself is the *basic “Error”*, taking the Self as being the not-Self. This leads to endless sorrow in the life of man. The removal of this error would lead to the destruction of sorrow.

The intelligent person will be interested at once if such are the benefits to be obtained. An intelligent person would not waste his time on fruitless discussions; here he has something worthwhile to engage his intellect!

Thus a valid purpose is created for the ensuing discussion to proceed further.

Sri Vachaspati Mishra’s quote was given by Acharyaji: “Doubt is a necessary but not sufficient condition to launch an enquiry. There must be a valuable result that follows”.

Is the solution possible? If it is an impossibility, those who have gathered will quickly walk away. Sri Shankara says it is possible: Samsara or worldly existence is Unreal, and therefore can be ended with knowledge. If it were Real, nothing could destroy it. Hope is generated amongst those interested.

Finally, is the knowledge available? Yes, it is, says Sri Shankara. The error of Adhyasa is due to ignorance, and so the only way to remove it is through knowledge. No other means are necessary. We do not need a broom to ‘sweep away’ ignorance, we need knowledge – it is the only antidote for ignorance.

We see, through these opening remarks, the genius of Sri Shankara as an educator first, but also as a reformer of society *par excellence*.

## PRELIMINARIES

i) **Mangalacharan**: A text is always begun with an auspicious reference to the Divine. Here we do not see anything resembling that at first sight. However, we find that the Self and not-Self are spoken of in the very first line as Light and darkness. This contrast of the Supreme with Ignorance, is, according to Acharyaji, to be taken as a Mangalacharan.

ii) **Asmad & Yushmad**: The pronouns usually used in this context are 'Tat' and 'Twam', i.e. the English 3<sup>rd</sup> and 2<sup>nd</sup> person (Sanskrit Prathama and Madhyama). But Sri Shankara has chosen to use the English 1<sup>st</sup> person instead of the 3<sup>rd</sup> person for the subject, the Self. Sri Shankara is making us feel a closeness to the Self even at the language level!

iii) **Dharma & Dharmee**: By definition, Dharma is a property, quality or attribute of an object, and Dharmee is the object possessing those attributes, etc.

Adhyasa can be of both Dharma or Dharmee. An example of Dharmee Adhyasa is the snake on the rope, the rope being the Dharmee upon which another Dharmee (snake) is superimposed. An example of Dharma Adhyasa is a clear crystal on a red cloth, where the red colour is superimposed on the crystal due to its mere presence. Redness is the property that is superimposed.

### How the Text Moves Forward: "Trividha Pravrittih"

Trividha Pravrittih means the threefold way in which a text moves forward in its thought-flow from one subject to the next. This is the procedure being followed in the whole Bhashya, and we see it in the Preamble also.

Part I Uddesha: a clear enunciation of the subject matter, which includes establishing firmly what is being explained.

Part II Lakshana: the definition of the subject matter.

Part III Pariksha: the examination of the subject in the light of the definition, showing the validity of the definition.

The Pariksha ensures that only one Uddesha fits a given Lakshana, and only one Lakshana is required to specify a given Uddesha.

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## THE TEXT BEGINS

### अध्यास भाष्य

#### PREAMBLE – THE ADHYASYA BHASHYA

(Divided into 16 Sections, 0.1 to 0.16)

#### SECTION 0.1

**Basic Objection: “Superimposition is Impossible!”**

- १ “युष्मद्-अस्मद्” – २ प्रत्ययगोचरयोः विषयविषयिणोः  
३ तमःप्रकाशवद् विरुद्धस्वभावयोः  
४ इतरेतरभावानुपपत्तौ सिद्ध्यायां,  
५ तद्धर्माणाम् अपि सुतराम् इतरेतर भावनुपपत्तिः –  
६ इति अतः ‘अस्मत्’-प्रत्ययगोचरे विषयिणि चिदात्मके  
७ ‘युष्मत्’-प्रत्ययगोचरस्य विषयस्य तद् धर्माणां च अध्यासः,  
८ तद् विपर्ययेण विषयिणः तद् धर्माणां च विषये अध्यासो  
९ मिथ्या इति भवतुं युक्तम् ।

॥ ०.१ ॥

1	<b>“yushhmad-asmad” -</b>
	<b>The Objection:</b> Consider the two notions ‘ <b>thou</b> ’ and ‘ <b>I</b> ’:
2	<b>pratyayagocharayoh vishhayavishhayiṇoh</b>
	The contents of these two are the ‘ <b>object</b> ’ and the ‘ <b>subject</b> ’.
3	<b>tamahaprakāshavad viruddhasvabhāvayoh</b>
	They are by nature opposed to each other as <u>light</u> and <u>darkness</u> .
4	<b>itaretarabhāvanupapattau siddhāyām,</b>
	As their mutual <b>identity</b> is certainly <u>impossible</u> ,
5	<b>taddharmāṇām api sutarām itaretara bhāvanupapattih -</b>
	the mutual transfer ( <b>superimposition</b> ) of their <u>attributes</u> is all the <u>more impossible</u> .
6-7	<b>iti atah ‘asmad’-pratyayagochare vishhayiṇi chidātmake ‘yushhmat’-pratyayagocharasya vishhayasya tad dharmāṇām cha adhyāsaḥ,</b>
	For this reason: i) On <u>the subject</u> , the content of ‘ <u>I</u> ’- <u>notion</u> , the conscious Self, superimposition of the content of ‘ <u>thou</u> ’- <u>notion</u> , <b>the object</b> and its attributes; and
8	<b>tad viparyayeṇa vishhayiṇah tad dharmāṇām cha vishhaye adhyāsaḥ</b>
	ii) Conversely, on <u>the object</u> , superimposition of <b>the subject</b> and its attributes –
9	<b>mithyā iti bhavatum yuktam /</b>
	(for both these cases) the <b>logical grounds</b> are simply not there. i.e. Superimposition is impossible!



**Poorvapakshi:** “The two things you propose to relate – namely the Self and the not-Self – are so diametrically opposed to each other, they are like comparing light to darkness! There cannot be any logical identity of these two items. The subject and object, which we refer to as ‘I’ and ‘You’ respectively, are poles apart.

“If the items are so different from each other, the mutual transfer of their attributes – which we call ‘Superimposition’ – is even more unthinkable! How do you expect us to swallow this impossible idea of yours called Superimposition?”

### **Two Conditions for Superimposition**

i) **Saadrishya – 1-9** This is “*similarity*” between that which is superimposed (object) and that upon which it is superimposed (subject). The Poorvapakshi is demanding this condition.

ii) **Bheda Agraha:** “*not seeing any difference*” between the subject and the object. There is a subtle difference between this and the above condition. Here, the two may be similar or dissimilar, but the important thing is that they are “seen to be similar”. This is taken up in the next section by Sri Shankaracharya, the Vedantin or Siddhantin.

Of these two, Sadrishya and Bheda Agraha, Sri Shankaracharyaji considers the first to be a secondary condition. If similarity is there, perhaps the chances of superimposition may be easier to occur and certainly easier to believe. However, when two things, even though different from each other, are “seen to be similar” by the subject (due to delusion, for instance), that becomes the primary or sufficient condition for superimposition to happen. In fact all superimposition happens in this way. If the Self is seen as the not-Self, then it is certain that characteristics observable in things that are not-Self will be superimposed upon the Self, and vice-versa.

## **SECTION 0.2**

### ***Basic Fact: “Superimposition is Natural”***

१ तथापि अन्योऽन्यस्मिन् अन्योऽन्यात्मकताम् अन्योऽन्यधर्माश्च

२ अध्यस्य इतरेतर अविवेकेन ३ अत्यन्तविविक्तयोः धर्म-धर्मिणोः

४ मिथ्याज्ञाननिमित्तः सत्य-अनृते मिथुनीकृत्य

५ ‘अहम्-इदम्’, ‘मम-इदम्’ इति नैसर्गिकः अयं लोकव्यवहारः ॥ ०.२ ॥

<b>1</b>	<i>tathā api anyah-anyasmin anyah-anyātmakatām anyah-anyadharmāshcha</i>
	<b>Reply:</b> Yet, on each of them (“I” and “you”), the <u>nature</u> and <u>attributes</u> of the other
<b>2</b>	<i>adhyasya itaretara avivekena</i>
	are Superimposed as a <b>matter of fact</b> . So much so, that the two items cannot be <u>discriminated</u> from each other.
<b>3</b>	<i>atyantaviviktayoh dharma-dharminoh</i>
	The attributes and the possessor of the attributes cannot be <u>matched</u> correctly!
<b>4</b>	<i>mithyājnānanimittah satya-anrte mithuneekrtya</i>
	An <b>illusory cognition</b> has resulted from the coupling of the <u>Real</u> and the <u>Unreal</u> :

5	<i>'aham-idam', 'mama-idam' iti naisargikah ayam lokavyavahārah</i>
	<i>'I am this', 'this is mine' – this is how <u>the people</u> of this world naturally speak.</i>

**1-3 Siddhantin:** Sri Shankara states three stages of how this superimposition takes place even when the subject and object are diametrically opposite in nature.

The Swaroopa, Nimitta and Phala in the answer, all fall under **Bheda Agraha**.

**4a i) Swaroopa:** *Satya-Anritam Mithunee* – there is an “unholy wedlock between the Real and the unreal” by which qualities and things get superimposed on each other. The nature of the objects get mixed up, i.e. Dharma (quality) and Dharmee (the owner of that quality) get confused with each other. The non-Self appears as the Self, and the Self appears as the non-Self.

**4b ii) Nimitta:** *Mithya Jnana* – an unreal ignorance is the direct or efficient cause for this false superimposition.

**5 iii) Phala:** The result of this errorneous identification is *Aham Idam* or *Mama Idam*, “I am this body” or “This body is mine”.

### **SECTION 0.3** **Superimposition Defined**

१ आह – कोऽयम् अध्यासो नाम इति ।

२ उच्यते – स्मृतिरूपः परत्र पूर्वदृष्ट अवभासः

॥ ०.३ ॥

1	<i>āh – kah ayam adhyāśah nāma iti  </i>
	<b>Question:</b> What is it that is termed <b>Superimposition</b> ?
2	<i>uchyate – smritiroopah paratra poorvadrshhta avabhāśah</i>
	<b>Reply:</b> It is something of the nature of a recollection, but on a different locus; A cognition that happened at another locus, is remembered now at a new locus.

**2 Adhyasa** or Superimposition is defined as:

*“Adhyasa Naama Smritiroopah-Paratra-Poorvadrishhta Avabhasah.”*

***“It is an awareness of one thing on something else (Avabhasah),  
similar in nature to memory (Smritiroopah), that arises on a different  
locus (Paratra) as a result of some past experience (Poorvadrishhta).”***

Acharyaji refined this definition to (refinements are explained below):

*“Adhyasa Naama Smritiroopah Avidyamaanasya – Paratra Adhishtane –  
Poorvadrishhta Sajaatasya Arthasya Avabhasah.” [The underlined words are refinements.]*

Adhyasa is the cognition of an object which is not there but was seen in a different locus before. Applying this refined definition to the example of silver on a shell, we get:

a. **Adhyasa:** Superimposition – silver superimposed on the shell.

b. **Smritiroopah: Nature of Memory** – the shell in front resembles the sight of the silver seen previously, and therefore it recalls the memory of it. **Avidyamaanasya** means that we have not yet recognized the shell as a shell; we still think it is silver.

c. **Paratra: Different Locus** – Paratra is ‘there’, where the silver was seen.. The shell is ‘here’ in front of our eyes. **Adhishthane** means ‘here’, in the place where the shell is located, which is different from ‘there’, where the silver was located.

d. **Poorvadrishtha: Past Experience** – the sight of actual silver in some other locus. **Sajaatasya Arthasya** means similar to the object being seen now, but not exactly the same object, i.e. the silver and the shell resemble each other, but they are not the same.

e. **Avabhaasa: Awareness** (of the Previous Thing on Present Thing) – When the shell is just seen, at first sight, when cognition has not fully matured, i.e. when there is a degraded state of cognition.

## SECTION 0.4

### Definitions by Other Schools

- १ तं केचिद् अन्यत्र अन्यधर्म अध्यासः इति वदन्ति ।  
 २ केचित् तु यत्र यद् अध्यासः तद् विवेकाग्रहनिबन्धनो भ्रम इति ।  
 ३ अन्ये तु यत्र यद् अध्यासः तस्यैव विपरितधर्मत्वकल्पनाम् आचक्षते ।  
 ४ सर्वथापि तु अन्यस्य न्यधर्मा अवभासतां न व्यभिचरति ॥ ०.४ ॥

	Five viewpoints or <i>Khyatis</i> on Superimposition are given in this verse:
1	<i>tam kechid anyatra anyadharma adhyāsaḥ iti vadanti  </i>
	1. <b>Atma Khyati</b> by the Vijnanavadins: They say the <u>attribute</u> of one thing is superimposed on another thing.
2	<i>kechit tu yatra yad adhyāsaḥ tad vivekāgrahanibandhano bhrama iti  </i>
	2. <b>Asat Khyati</b> by the Shoonyavadins: They say an illusory <u>entity</u> is superimposed on a given substance, due to <u>not apprehending</u> the two substances as being distinct from each other.
3	<i>anye tu yatra yad adhyāsaḥ tasyaiva viparitadharmatvakalpanām āchakshhate  </i>
	3. <b>Anyatha Khyati</b> by the Naiyayikas: They say that on a given substratum, superimposition of an entity is a contrary <u>attribute</u> erroneously ascribed to that very substratum.
4	<i>sarvathāpi tu anyasya anyadharmā avabhāsatām na vyabhicharati</i>
	But common to all definitions, is that one thing is given an attribute of another due to an erroneous cognition. There is no departure from this principle.

### KHYAATI: THEORIES

There are five Khyatis or theories of superimposition. Three are mentioned here:

- |   |   |
|---|---|
| 1. <b><u>Atma Khyaati:</u></b>          | Vijnana Vadins (Bauddhas).                        |
| 2. <b><u>Asat Khyaati:</u></b>          | Shoonya Vadins (Bauddhas).                        |
| 3. <b><u>Akhyati:</u></b>               | Sankhya, Yoga, Meemamsaka 2 (Prabhakara).         |
| 4. <b><u>Anyatha Khyaati:</u></b>       | Nyaya, Vaisesika, Meemamsaka 1 (Kumarila Bhatta). |
| 5. <b><u>Anirvachaniya Khyaati:</u></b> | Advaita Vedantins.                                |

### **Theories of Superimposition in Other Schools:**

At this point Acharyaji gave us some background notes about various superimposition theories that exist among the different schools of thought. They are:

Except for 3, all the others are mentioned in the Bhashya as examples of how the other schools also have their theories of superimposition.

Sri Shankara concludes that in all cases, there is no difference regarding the basic definition of Adhyasa as **Avabhāsa**, i.e. the appearance of one thing on something else; a degraded cognition. This is common in all theories. The difference is only in other details.

## **SECTION 0.5**

### ***Common Experiences of Superimposition***

१ तथा च लोके अनुभवः – शुक्तिका हि रजतवद् अवभासते,

२ एकश्चन्द्रः सद्वितीयवद् – इति ।

॥ ०.५ ॥

1	<i>tathā cha loke anubhavah – shuktikā hi rajatavad avabhāsate,</i>
	And that is why experience of this world confirms this: <b>Example 1:</b> the shell indeed appears as though it is silver (due to greed?);
2	<i>ekashchandrah sadviteeyavad - iti  </i>
	<b>Example 2:</b> and the single moon does appear as if it has a double (due to cataract).

### **Two Examples of Superimposition:**

The Section presents two examples. Acharyaji pointed out that the examples themselves showed how meticulous Sri Shankara is in his selection of examples:

i) **Sopadika Example** (with Upadhis): *Shell appearing as silver* – the shell acts as an Upadhi, appearing as silver.

ii) **Nirupadika Example** (without Upadhis): *Single moon appearing as double* – here the illusion is not in the object (moon), but in the vision of the subject. No intermediate Upadhis are influencing the vision.

Acharyaji spent extra time on this section of the Bhashya mainly to illustrate how deep it could be if only we looked closer. One commentator described the Bhashya as ‘*Prasannam Gambhiram*’ – “deceptively simple at first glance, but very deep in meaning if we dive deep into it.”

Acharyaji also commented that in no other country in the world did people look so deeply into life than in India. We were seeing the richness of Indian philosophy!

## SECTION 0.6

### Objection: "Self is Not an Object"

१ कथं पुनः प्रत्यगात्मनि अविषये अध्यासो विषयतद्धर्माणाम् ?

२ सर्वो हि पुरोऽवस्थिते विषये विषयान्तरम् अध्यस्यति ।

३ 'युष्मत्'-प्रत्ययापेतस्य च प्रत्यगात्मनः अविषयत्वं ब्रवीषि ।

॥ ०.६ ॥

1	<i>katham punah pratyagātmani avishhaye adhyāso vishhayataddharmāṇām ?</i>
	<b>Objection:</b> Again, on the <b>inner Self</b> , which is a <u>non-object</u> , how can there be superimposition of an <u>external object</u> along with its <u>attributes</u> ?
2	<i>sarvo hi purah avasthite vishhaye vishhayāntaram adhyasyati  </i>
	Indeed, all (your examples above) show an object that is present in front being superimposed with another object (also in front).
3	<i>'yushhmat'- pratyayāpetasya cha pratyagātmanah avishhayatvam braveeshhi  </i>
	But the inner Self falls outside the 'thou'-notion, and you yourself declare It to be a <u>non-object</u> .

**Poorvapakshi:** How can there be superimposition of the Self when it is not a perceivable object to the mind and senses, i.e. not in front of him?

**1-3** The Poorvapakshi can be thought of as our own questioning intelligence. This is an excellent question from the layman's point of view. Practically all of us do not see the Self 'in front of us'. What then to speak of Superimposition on the Self?

## SECTION 0.7

### Reply: "Self as an Object"

१ उच्यते – न तावद् अयमेकान्तेन अविषयः,

२ 'अस्मत्'-प्रत्ययविषयत्वात् अपरोक्षत्वात् च प्रत्यक् आत्मप्रसिद्धेः ।

३ न च अयमस्ति नियमः – पुरोऽवस्थित एव

४ विषये विषयान्तरम् अध्यसितव्यम् – इति ।

५ अप्रत्यक्षेऽपि हि आकाशे बालाः तलमलिनतादि अध्यस्यन्ति ।

६ एवम् अविरुद्धः प्रत्यक् आत्मनि अपि अनात्माध्यासः ।

॥ ०.७ ॥

1	<i>uchyate – na tāvad ayam ekāntena avishhayah,</i>
	<b>Reply:</b> This (inner Self) is not a <b>non-object</b> in every respect (i.e. absolutely). [i.e. in some respects the inner Self <u>is</u> experienced as an object.]
2	<i>'asmat'-pratyayavishhayatvāt aparokshhatvāt cha pratyak ātmaprasiddheh  </i>
	For example: i) It is the <u>object</u> of the ' <b>I</b> '-notion, and ii) It is experienced <u>at once</u> . These two aspects of the <b>inner Self</b> are a <u>well-known</u> fact.



3-4	<i>na cha ayam asti niyamah – purah avasthite eva vishhaye vishhayāntaram adhyasitavyam – iti  </i>
	The following is also not a <u>necessary</u> condition: that only on an <b>object</b> that is <u>in front</u> can another object be superimposed.
5	<i>apratyakshhe api hi ākāshe                      bālāh talamalinatādi adhyasyanti  </i>
	Why, even on an imperceptible thing like <b>space</b> , children (i.e. the credulous) are known to superimpose surfaces, impurities, etc.
6	<i>evam aviruddhah pratyak ātmani api anātmādhyaśah  </i>
	Thus, it is not illogical that even on the inner Self, the not-Self is superimposed,.

**1-2 Answer:** The Self is not absolutely a ‘non-object’, an unknown entity. If we were dealing with Pure Consciousness, that may be true. But here we are talking of Consciousness in association with the Upadhis of body, mind and intellect. That brings about an “I” thought, and upon that thought many things are superimposed by wrong identification.

Even the Pure Self is really not ‘unperceived’, as you think. It is self-luminous, it is Awareness itself. It is what enables us to perceive.

**3-5** And why do you want to make a rule about it – that it has to be perceivable? There is no need to make such a rule! Look at what kids do. [‘Kids’, in philosophy, means “those who are innocently ignorant” as opposed to the ‘Fools’ who are “foolishly or knowingly ignorant”.]

Kids superimpose a shape on the open sky. That is quite permissible to them. They think of it as concave or convex in shape, taking the form of the horizon below.

**6** Thus superimposition on the Self is not such an illogical, absurd idea.

## SECTION 0.8

### *Superimposition is Ignorance*

In a book on the enquiry into Brahman, why is Superimposition occupying such a prime place in the discussion? Should we not be speaking of Knowledge rather? Or at least should we not say something about Ignorance to start with? Perhaps it is such a doubt that sparked off the following lines:

१ तम् एतम् एवं लक्षणम् अध्यासं

२ पण्डिताः ‘अविद्या’ इति मन्यन्ते ।

३ तद्विवेकेन च वस्तुस्वरूपावधारणं विद्याम् आहुः ।

॥ ०.८ ॥

1-2	<i>tam etam evam lakshhaṇam adhyāsam,    paṇḍitāh ‘avidyā’ iti manyante  </i>
	Superimposition of the type just described above, is considered by <u>learned persons</u> to be a product of <b>Ignorance</b> .
3	<i>tadvivekena cha vastusvaroopā avadhāraṇam    vidyām āhuh  </i>
	And by proper <u>discrimination</u> , the determination of the <u>true nature</u> of a thing is termed as <b>Knowledge</b> .

**1-2** Sri Shankara, anticipating such questions, hastily adds now, “Adhyasa *IS* Avidya. We have been on the topic all the time. This is a very pertinent start.”

Some say that Adhyasa is the effect of Avidya. It is such an obvious effect, that there is no harm in calling it Avidya itself. Avidya has two aspects – Avarana and Vikshepa, i.e. veiling and restlessness. Avarana does the deluding, and Vikshepa does the resulting superimposition. That is the logical flow.

**3** The removal of this Adhyasa is termed as Vidya, which leads us to illumination. Since the Self is only ignorantly mistaken for the non-Self, it means that Samsara or worldly existence is not actual but unreal. That means it can be removed. Vidya (knowledge) is the sufficient means to eliminate ignorance; nothing else is needed.

## **SECTION 0.9**

### ***The Full Implication of Superimposition***

- १ तत्रैवं सति यत्र यद् अध्यासः, तत्कृतेन दोषेण  
 २ गुणेन वा अणुमात्रेण अपि स न संबध्यते ।  
 ३ तम् एतम् अविद्याख्यम् आत्मानात्मनोः इतरेतराध्यासं  
 ४ पुरस्कृत्य सर्वे प्रमाणप्रमेयव्यवहारा लौकिकाः वैदिकाश्च प्रवृत्ताः,  
 ५ सर्वाणि च शास्त्राणि विधिप्रतिषेधमोक्षपराणि ।                      ॥ ०.९ ॥

<b>1</b>	<i>tatraivam sati yatra yad adhyāsaha,</i>
	Such being the case, where (on a substratum) an entity is superimposed,
<b>2</b>	<i>tatkrtena doshheṇa guṇena vā aṇumātreṇa api sa na sambadhyate  </i>
	even by an iota of the bad or good property brought about by that entity, the substratum remains <u>absolutely unassociated</u> .
<b>3</b>	<i>tam etam avidyākhyam ātmānātmanoh itaretarādhyāsam</i>
	As belonging to the realm of ‘Nescience’ (ignorance), the above-mentioned mutual superimposition of the Self with the not-Self can be taken for granted.
<b>4</b>	<i>puraskrtya sarve pramāṇaprameyavyavahārā laukikāh vaidikāshcha pravrttāha;</i>
	This applies to <b>all transactions</b> centering on the means and objects of <u>valid cognitions</u> , whether <u>empirical</u> (secular) or <u>Vedic</u> (sacred) in nature. Further,
<b>5</b>	<i>sarvāṇi cha shāstrāṇi vidhipratishhedhamokshhaparāṇi  </i>
	this applies to <b>all scriptures</b> dealing with <u>injunctions</u> on <u>prohibitions</u> and <u>liberation</u> .

A vast empire of human activities falls under the domain of superimposition. This section demarcates the realm of superimposition from that of the realm of the Substratum.

**1-2** Firstly, the **Substratum** is not affected by the superimposition, whether beneficial or deleterious. The Self is not degraded by the non-Self superimposed upon it, nor is the non-Self benefited by having the Self superimposed upon it. This is mutual Adhyasa. The Self remains absolutely untouched or unaffected by whatever may be superimposed upon it. It is ever immaculate, pure and unstained by the superimposition.

**3** Secondly, the superimposition remains ever in the realm of ignorance or Nescience. The fact that it is a superimposition, means that it is Unreal in nature. This applies universally to all superimpositions. Anything that concerns superimpositions, falls into the realm of Ignorance, and are meant for the ignorant only.

**4-5** The implication of this statement is far-reaching. It covers every field of our existence. Practically the whole of human civilisation falls into this category. To start the list, Shankaracharyaji mentions **all transactions**. That includes all business dealings, all trade, all human endeavours, industrial or agricultural, etc.

**5** It does not stop there. Even in the sacred religious sphere (non-secular) all practices that arise out of injunctions and are centred on an object fall into the realm of superimposition. Therefore, they operate in the realm of Unreality. It means that they will only produce results that are themselves unreal. The best they can achieve is the accumulation of merits and reduction of demerits. They do not play any role in our emancipation. All injunctions and codes of conduct accept this as their starting point.

Naturally, this must come as a shock to the Meemamsakas. They immediately respond to it with a serious objection . . .

## **SECTION 0.10**

### ***The Implication is Questioned***

१ कथं पुनः अविद्यावद् विषयाणि

२ प्रत्यक्षादीनि प्रमाणानि शास्त्राणि च इति ।

॥ ०.१० ॥

<b>1-2</b>	<i>katham punah – avidyāvad vishhayāṇi pratyakshhādeeni pramāṇāni shāstrāṇi cha iti  </i>
	<b>Objection:</b> But how is it that your conclusion applies only to the <b>ignorant?</b> – Do you mean to say all <u>perceptions</u> , all means and objects of <u>valid cognitions</u> , and all <u>scriptures</u> (with their injunctions, etc), are only for the ignorant!

Section 9 ended with a sweeping statement by Sri Shankaracharyaji: He claimed that all injunctions, all valid cognitions, whether sacred or secular in nature, were meant only for the “ignorant”! To add to that, all scriptures themselves were written only for the ignorant. What could he have meant by that? The Poorvapakshi shakes his head in disbelief, taking it to be some kind of insult.

**Poorvapakshi:** Now what are you saying? Is everyone who connects with scriptures to be considered ignorant? Then who is left who may be called the enlightened ones!

## **SECTION 0.11**

### ***The Rationale of the Implication Explained***

१ उच्यते – देहेन्द्रियादिषु ‘अहं-मम’ अभिमानरहितस्य

२ प्रमातृत्वानुपपत्तौ प्रमाणप्रवृत्त्यनुपपत्तेः ।

३ न हि इन्द्रियाणि अनुपादाय प्रत्यक्षादिव्यवहारः संभवति ।

४ न च अधिष्ठानमन्तरेण इन्द्रियाणां व्यवहारः संभवति ।

५ न च अनध्यस्तात्मभावेन देहेन कश्चिद् व्याप्रियते ।

६ न च एतस्मिन् सर्वस्मिन् असति असङ्गस्य

७ आत्मनः प्रमातृत्वम् उपपद्यते ।

८ न च प्रमातृत्वम् अन्तरेण प्रमाणप्रवृत्तिः अस्ति ।

९ तस्मात् अविद्यावद्विषयाण्येव प्रत्यक्षादीनि

१० प्रमाणानि शास्त्राणि च ।

॥ ०.११ ॥

1-2	<i>uchyate – dehendriyādishhu ‘aham-mama’ abhimānarahitasya pramātrtvānupapattau, pramānapravrttyanupapatteh /</i>
	<b>Reply:</b> Concerning the body, senses etc, of one <u>free</u> from notions of ‘I’ and ‘mine’, the state of being an <u>agent of knowledge</u> becomes incongruous (inapplicable), and as a result of that the <u>organs of knowledge</u> also become incongruous.
3	<i>na hi indriyāṇi anupādāya pratyakshhādīvyavahārah sambhavati /</i>
	i) Without the <b>senses</b> being employed, activity like <u>perception</u> is not possible;
4	<i>na cha adhiṣṭhānamantareṇa indriyāṇām vyavahārah sambhavati /</i>
	ii) Without the <b>physical body</b> to serve as a locus, the <u>sense organs</u> cannot function;
5	<i>na cha anadhyastātmabhāvena dehena, kashchid vyāpriyate /</i>
	iii) Without the <b>conscious Self</b> to render sentiency to the body, no one can perform any activity (How can he when he is lifeless!);
6-7	<i>na cha etasmin sarvasmin asati asaṅgasya, ātmanah pramātrtvam upapadyate /</i>
	iv) Without all these – senses, body, consciousness and activity – for one who is so detached, <b>agency</b> itself is <u>unintelligible</u> ( ‘incongruous’ as in 2);
8	<i>na cha pramātrtvam antareṇa pramānapravrttiḥ asti /</i> (cf. Pada 2)
	v) Without agency, the <b>organs of knowledge</b> are also <u>superfluous</u> (‘incongruous’).
9-10	<i>tasmāt avidyāvadviśhayāṇyeva pratyakshhādeeni pramāṇāni śāstrāṇi cha /</i> (cf. Pada 1 – we have the closure.)
	This explains why only to those who are in the realm of <b>Ignorance</b> , do perception, means of knowledge, and the scriptures, become <u>pertinent</u> (or applicable).

**Answer:** The enlightened man does not need this teaching; only the ignorant is being addressed here. There is no conflict there. Here are 5 reasons why it is perfectly so:

**1-2** This line sums up the whole reply, which is then elaborated in the rest of the Section. The key to the answer is: As long as **Ignorance** is present, so long the **Ego-sense** will not be eradicated. And while Ego is still around, the person cannot realise God. But as soon as Ego departs, one no longer feels he is an agent any more. He begins to relate to his organs of knowledge in a totally different way from those who are ego-driven. This is a huge difference. The five ways are then listed, which perpetuate the life of the Ego:

**3** i) The injunctions require the seeker’s senses to be active for participation;

**4** ii) It follows that the body has to be fully available for the injunctions.

**5** iii) The idea of one's Self superimposed on the body has to be accepted, since, except in the case of slavery, nobody has control over a body other than his own.

**6-7** iv) Agency (doership, knowership and enjoyership) has to be accepted in the preliminary stages, because that is how ignorant persons get the incentive to function.

**8** v) If the sense of agency is present, then all the organs of knowledge are present.

**3-8** These lines are written in the opposite sense to the above, indicating that their absence is needed for realisation to take place.

**9-10** Thus, it is well-concluded that the scriptures, in teaching the path to emancipation, have to address the man in **Nescience** as his candidate, and use appropriate means to teach him. There is no for the man of realisation to follow any injunctions.

### The Agent in Detail

	1	2	3	4	
A.	Pramatha	+	Pramana	+	Prameya = <b>Pramaa</b> (Knowledge)
B.	Karta	+	Karana	+	Karya = <b>Karma</b> (Action)
C.	Bhokta	+	Bhogarana	+	Bhogyas = <b>Bhoga</b> (Enjoyment)

### **THE KNOWLEDGE TRIPUTI (CHAIN)**

The <sup>1</sup>**Pramatha** (knower, the Agent) employs or operates the machinery of <sup>2</sup>**Pramana** (means of knowledge) to obtain information about the <sup>3</sup>**Prameya** (object of knowledge). These three together produce <sup>4</sup>**Pramaa** or knowledge. Of these the key role is played by the person himself, the Pramatha.

Acharyaji quipped, "The Advaitin should be very grateful to 'Ignorance' so that he can have knowledge!"

## **SECTION 0.12**

### **Sub-section 1**

#### ***Non-Discrimination in Animals***

<sup>१</sup> पश्चादिभिश्चाविशेषात् ।

<sup>२</sup> यथा हि पश्चादयः शब्दादिभिः श्रोत्रादीनां संबन्धे सति

<sup>३</sup> शब्दादिविज्ञाने प्रतिकूले जाते ततो निवर्तन्ते,

<sup>४</sup> अनुकूले च प्रवर्तन्ते –

<sup>५</sup> यथा दण्डोद्यतकरं पुरुषम् अभिमुखम् उपलभ्य

<sup>६</sup> 'मां हन्तुम् अयम् इच्छति' इति पलायितुम् आरभन्ते,

<sup>७</sup> हरिततृणपूर्णपाणिम् उपलभ्य

<sup>८</sup> तं प्रति अभिमुखी भवन्ति ।

॥ ०.१२.१ ॥

1	<i>pashvādibhishchāvisheshhāt /</i>
	Further, apart from <b>intelligence</b> , there is no distinction between <u>man</u> and <u>animals</u> .
2	<i>yathā hi pashvādayah, shabdādibhih shrotrādeenām sambandhe sati</i>
	<b>Animals</b> : Indeed, in animals like cows, when their <u>senses</u> see or hear something,
3	<i>shabdādi vijñāne pratikoole jāte tatah nivartante,</i>
	if the cognition of the senses is <u>unfavourable</u> , they <b>go away</b> from there;
4	<i>anukoole cha pravartante -</i>
	but when the cognition is <u>favourable</u> , they <b>approach</b> the object.
5-6	<i>yathā daṇḍodyatakaram purushham abhimukham upalabhya 'mām hantum ayam ichchati' iti palāyitum ārabhante,</i>
	If a <u>man with a stick</u> holds it aloft and waves it at them – seeing him in front, the cow thinks: “ <u>He intends to hurt me</u> ”; it thus starts to <b>run away</b> from him;
7-8	<i>haritatṛṇapoornāpāṇim upalabhya tam prati abhimukhee bhavanti /</i>
	But on seeing a person with hands full of <u>green grass</u> , they <b>approach</b> him.

**1** In regard to behaviour in this world, Sri Shankaracharyaji now compares man with animals and shows how the behaviour in both cases is identical in most respects.

**2-4 Encountering Threats or Pleasantries:** Animals turn away from threats, and are attracted towards pleasant sensations.

**5-8** Example: The case of a man coming as a threat and as a welcome feeder is described to illustrate the above principle.

## SECTION 0.12

### Sub-section 2

#### *Non-Discrimination in Man*

- १ एवं पुरुषा अपि व्युत्पन्नचित्ताः क्रूरदृष्टीन् आक्रोशतः  
 २ खड्गोद्यतकरान् बलवतः उपलभ्य ततो निवर्तन्ते,  
 ३ तद्विपरीतान् प्रति प्रवर्तन्ते ।  
 ४ अतः समानः पश्चादिभिः पुरुषाणां ५ प्रमाणप्रमेयव्यवहारः ।  
 ६ पश्चादीनां च प्रसिद्धः ७ अविवेकपुरःसरः प्रत्यक्षदिव्यवहारः ।  
 ८ तत्सामान्यदर्शनाद् व्युत्पत्तिमताम् ९ अपि पुरुषाणां प्रत्यक्षादि व्यवहारः  
 १० तत्कालः समानः इति निश्चीयते । ॥ ०.१२.२ ॥

1-3	<i>evam purushhā api vyutpannachittāh krooradrshhṭeen ākroshatah khaṅgodyatakarān balavatah upalabhya tatah nivartante, tadvipareetān prati pravartante /</i>
	<b>Man</b> : Similarly, men of <u>cultured mind</u> also <b>flee</b> when they encounter fierce-looking people, full of might, shouting, and with swords raised in their hands; while they happily <b>approach</b> those who display the opposite qualities.

4-5	<i>atah samānah pashvādibhih purushhāṇām pramāṇaprameyavyavahārah /</i>
	Therefore, the <u>similarity</u> with animals, is seen in the nature of man, in matters concerning the means and objects of <b>empirical knowledge</b> .
6-7	<i>pashvādeenām cha prasiddhah avivekapurahasarah pratyakshhādivyavahārah /</i>
	<b>The Principle:</b> It is well-known that the affairs of animals, etc, are due to <b>non-discrimination</b> , concerning perceptions and the means of knowledge.
8-10	<i>tatsāmānyadarshanād vyutpattimatām api purushhāṇām pratyakshhādi vyavahārah tatkālah samānah iti, nishcheeyate /</i>
	Because we observe a <u>similarity</u> of behaviour in animals and men. Thus, even in the case of men of learning, in affairs concerning perception, etc., we can logically conclude that it is due to a state of <b>non-discrimination</b> . For how else can men and animals be of the <u>same</u> nature?

**1-3** Now the case of Man is taken up. He, too, is repelled by people who are uproarious and frightful-looking, and attracted to those who are well-mannered. This similarity is seen between man and animals. There are two conditions for this similarity:

**4-5** i) The first is that it applies to all matters of an empirical nature; it excludes the spiritual nature. This covers those spheres that fall into the realm of the Knowledge Chain above, i.e. the means, objects, subject of knowledge, and the knowledge itself.

**6-10** ii) The second condition seen in the similarity is that in both animals and man there is exhibited a non-discrimination with regard to the perceptions and the means.

Animals do not have the intellect to enable them to discriminate. But, in the case of humans, they do not have the knowledge to enable them to use their intellect for the purpose of spiritual discrimination. Animals cannot be blamed for their non-discrimination; man can be blamed, because he can avail himself with the means to access the knowledge of the Self. That knowledge alone will enable discrimination to take place.

That knowledge is dealt with in the next section . . .

## SECTION 0.13

### Two Levels of Knowledge

<sup>१</sup> शास्त्रीये तु व्यवहारे यद्यपि बुद्धिपूर्वकारी न

<sup>२</sup> अविदित्वा आत्मनः परलोकसंबन्धम् अधिक्रियते, तथापि

<sup>३</sup> न वेदान्तवेद्यम् अज्ञायाद्यतीतम्

<sup>४</sup> अपेतब्रह्मक्षेत्रादिभेदम् असंसार्यात्मतत्त्वम्

<sup>५</sup> अधिकार अपेक्ष्यते, अनुपयोगात् अधिकारविरोधात् च ।

<sup>६</sup> प्राक् च तथाभूतात्मविज्ञानात् प्रवर्तमानं

<sup>७</sup> शास्त्रम् अविद्यावद्विषयत्वं न अतिवर्तते ।

<sup>८</sup> तथा हि – ‘ ब्राह्मणो यजेत् ’ इत्यादीनि



९ शास्त्राणि आत्मनि वर्णाश्रमवयोऽवस्थादि-

१० विशेषाध्यासम् आश्रित्य प्रवर्तन्ते ।

॥ ०.१३ ॥

1-2	<i>shāstreeye tu vyavahāre, i) buddhipoorvakāree ii) na aviditvā ātmanahparalokasambandham adhikriyate,</i>	<i>yadyapi  tathāpi</i>
	But as regards <b>scriptural injunctions</b> , i) the man of culture habitually acts with forethought; and ii) he is knowledgeable of the Self's relation with the 'other' world (heaven) – and thus he becomes <u>eligible</u> for the injunctions;	<u>even though</u>  <u>even then,</u>
3-5	<i>*na a. vedāntavedyam ii) apetabrahmakshhatrādibhed b. adhikāre *(na) apekshhyate,</i>	<i>i) ashanāyādyateetam iii) asamsāryātmataṭṭvam c anupayogāt adhikāravirodhāt cha /</i>
	a. the <b>knowledge</b> (of the Self) that is made known in the <u>Upanishads</u> , such as: i) It (the Self) is free from hunger, thirst, pain, disease, etc; ii) It is devoid of all divisive groupings like Brahmana, Kshatriya, etc; iii) It is non-transmigratory in nature (not subject to birth and death) – b. is a knowledge that is not required for eligibility to do the injunctions, c. for it serves no purpose there, and actually <u>acts counter</u> to them.	
6-7	<i>d. prāk cha tathābhootātmavijñānāt f. avidyāvadviśhayatvam na ativartate /</i>	<i>e. pravartamānam shāstram</i>
	d. Only <u>prior</u> to realisation as described, i.e. while in <b>ignorance</b> , e. do the <b>scriptural injunctions</b> mentioned above apply; f. It is out of no malice that they concern only those who are <u>ignorant</u> .	
8-10	<i>g. tathā hi - 'brāhmaṇo yajet ' ityādeeni shāstrāṇi h. *atmani varṇāshramavayo'vasthādi-visheshha- i. adhyāsam āshritya pravartante *(ātmani) /</i>	<i>[*Note re-positioning of word]</i>
	g. <u>Example</u> : "A Brahmin shall perform sacrifice" – such <b>scriptural injunctions</b> , etc. h. involve various differentiating factors like caste, stage of life, age, etc., i. all of which are nothing but <b>Superimpositions</b> on the Self.	

**1-5 Performing Activities:** For ordinary activities, knowledge of the Self is not required. Even for executing scriptural injunctions, knowledge of the Self is not needed. Indeed, the latter can be a hindrance to both kinds of activities, because knowledge of the Self has nothing to do with activities. On the contrary, it can prevent them from acting. Thus the very actions enjoined by the scriptural injunctions are in most cases no different from the actions of animals, since they do not require superior knowledge of the Self and fall in the empirical realm.

**6-7** Once again we arrive at the conclusion that scriptural injunctions are meant for those who are in the realm of Ignorance.

**8-10 Performing Roles:** There are other functions of man called roles in society which ensure that certain duties are fulfilled. These relate to one's caste, one's birth, one's country, etc. The roles are dependent greatly on superimpositions, their performance does not need knowledge of the Self, which will remove those superimpositions. Thus these roles, too, are similar to how animals fulfil their roles when living in groups. The point is to show the serious limitations of the path followed by the Karma Kandis.

The only time when man differs from animals is when he desires the knowledge of the Self to overcome these superimpositions. This only happens when he realizes that superimpositions are causing bondage in his life. When the desire comes to free himself from this bondage, then he becomes eligible for Self-knowledge. The Brahma Sutras, which are entirely at the service of the Upanishads, are meant for such a person. They clear his doubts about knowledge of Brahman. Only such seekers, on the path to realisation of the Ultimate Truth, start doing everything in a manner superior to that of animals.

## SECTION 0.14

### “Layered” or Mutual Superimposition

- १ अध्यासो नाम अतस्मिन् तद्बुद्धिः इति अवोचाम ।  
 २ तद् यथा पुत्रभार्यादिषु विकलेषु सकलेषु वा  
 ३ ‘ अहमेव विकलः सकलो वा ’ इति  
 ४ बाह्यधर्मान् आत्मनि अध्यस्यति,  
 ५ तथा देहधर्मान् – स्थूलोऽहं, कृशोऽहं, गौरोऽहं,  
 ६ तिष्ठामि, गच्छामि, लङ्घयामि च इति,  
 ७ तथा इन्द्रियधर्मान् – मूकः, काणः, क्लीबः, बधिरः अन्धोऽहम् इति,  
 ८ तथा अन्तःकरणधर्मान् कामसङ्कल्प-विचिकित्साध्यवसायादीन् ।  
 ९ एवम् ‘अहं’-प्रत्ययिनम् अशेषस्वप्रचारसाक्षिणि  
 १० प्रत्यगात्मनि अध्यस्य तं च प्रत्यगात्मानं सर्वसाक्षिणं  
 ११ तद्विपर्ययेण अन्तःकरणादिषु अध्यस्यति ।

॥ ०.१४ ॥

1	<i>adhyāsaḥ nāma atasmin tadbuddhiḥ iti avochāma  </i>
	<b>Superimposition</b> is indeed cognition of a thing on what it is not, by definition.
2-4	<i>tad yathā putrbhāryādishhu vikaleshhu sakaleshhu vā ‘ahameva vikalah sakalo vā’ iti bāhyadharmān ātmani adhyasyati,</i>
	<b>Example 1:</b> When enquiring whether one’s son, wife, etc. are sound or unsound; one feels “Am I sound or unsound?” (he places himself in their shoes); He superimposes his attributes on <b>external objects</b> .
5-6	<i>tathā dehadharmān – ‘sthoolo’ham, krsho’ham, gauro’ham, tishthāmi, gachchāmi, laṅghayāmi cha’ iti,</i>
	<b>Example 2:</b> In the same way, he superimposes attributes on his <b>body</b> : “I am fat, I am thin, I am fair, I stand, I go and I jump.”
7	<i>tathā indriyadharmān – ‘mookaha, kāṇaha, kleebaha, badhirah andho’ham’ iti,</i>
	<b>Example 3:</b> Likewise, he superimposes attributes on his <b>senses</b> : “I am dumb, I am one-eyed, I am impotent, I am deaf, and I am blind.”
8	<i>tathā antahakaraṇadharmān kāmasaṅkalpa-vichikitsādhyaavasāyādeen  </i>

	<b>Example 4:</b> Similarly, he superimposes attributes on his <b>mind</b> and <b>intellect</b> : such as desire, resolve, doubt, determination, etc.
9-10	<i>evam 'aham'-pratyayinam asheshhasvaprachārasākshhiṇi pratyagātmani adhyasya tam cha pratyagātmānam sarvasākshhiṇam</i>
	<b>Example 5:</b> And finally, the locus of the 'I'-notion is superimposed on the <b>Witness</b> of all activities of the mind, i.e, the inner Atman or Self, It is superimposed on the <b>Inner Self</b> which is the Witness of all.
11	<i>tadviparyayeṇa antahakaraṇādishhu adhyasyati  </i>
	Conversely, by implication, the Inner Self or Witness also gets superimposed on the internal organ, etc (i.e. the mind, senses, body and external objects).

In this section the Bhashya gives five examples from five “layers” of life wherein man is governed by superimpositions. Caste, stage of life, age, condition, health, etc, are some of the more well-known forms of superimposition that govern our life in the world. The five given here are more fundamental than them. They determine the outer manifestations of superimpositions in our life.

**1** The Bhashyakara begins by anchoring us to the basic definition of superimposition.

**2-4** i) External Characteristics: with injuries, good health, loss of limbs.

**5-6** ii) The Body: with body characteristics such fat, thin, fair, dark.

**7** iii) The Sense Organs: with being dumb, blind, impotent, deaf.

**8** iv) The Mind & Intellect: with desire, will, doubts, perseverance.

**9-10** v) The Inner Self: with feelings of joy and sorrow, happiness and sadness.

Thus, the Ego gets qualities starting from the first layer followed by each subsequent layer superimposed upon it, until finally the whole ‘Ego-bundle’ is superimposed on the Self.

**11** vi) Simultaneous with this process, but in reverse order, is the superimposition in the other direction, from the Self to the external objects. That completes the two-way process, which is called mutual superimposition.

This is a crucial section which presents before us the full range of superimpositions that we encounter, in a compact, summarised form. We get the ‘big picture’ all at once.

## SECTION 0.15

### Conclusion on Superimposition

१ एवमयम् । अनादिरनन्तो नैसर्गिकः अध्यासो

२ मिथ्याप्रत्ययरूपः, कर्तृत्व-भोक्तृत्व-प्रवर्तकः, सर्वलोकप्रत्यक्षः ।

३ अस्यानर्थहेतोः प्रहाणाय, आत्मैकत्वविद्याप्रतिपत्तये

४ सर्वे वेदान्ता आरभ्यन्ते ।

॥ ०.१५ ॥

1-2	<i>evamayam i) anādirananto naisargikah adhyāsaḥ, ii) mithyāpratyayarūpaha iii) kartrtva-bhoktrtva-pravartakah, iv) sarvalokapratyakshhah  </i>
	In this manner, occurs the <b>superimposition</b> : i) which is <u>beginningless</u> and <u>endless</u> and flows on <u>naturally</u> to Eternity; ii) which is of the nature of <u>illusory cognition</u> , appearing as this universe;

	iii) which conjures up ' <u>doership</u> ' and ' <u>enjoyership</u> '; iv) and which is experienced <u>by one and all</u> .
3	<i>a. asya anartha hetoh prahāṇāya, b. ātmaikatvavidyāpratipattaye</i>
	<b>The Purpose of Learning about Adhyasa:</b> a. In order to annihilate this <u>source of all evils</u> , namely Superimposition; and b. to attain the realisation of the <u>Oneness</u> of the Self;
4	<i>sarve vedāntā ārabhyante  </i>
	We commence the <b>study</b> of all the Upanishads (Vedanta) .

**1-2** This endless round of superimpositions, penetrating every sphere of human activity, can be brought to an end with knowledge – if one desires it! Experiences that hasten us to the point of making such a choice are:

- i) There is no beginning and no end in sight for this misery.
- ii) The whole manifested universe and all perception is a huge superimposition.
- iii) This entangles us in doership, knowership and enjoyership.
- iv) Every being is affected by this universally.

**3-4** Having thus stated how Superimposition affects every detail of our life, the twin purpose of this study of Brahma Sutras is stated:

i) **To eradicate this source of evil:** As Acharyaji put it: “This cause of all the calamity which runs in our very veins, and which has percolated into every cell of life, is like a hidden virus sabotaging all that we do. This has been so from prehistoric times to the present day.” Covid-19 has only just begun and already caused so much trouble. How much more troublesome, then, the ancient virus of **Superimposition**!

ii) **To present the knowledge of the unity of the Self:** What is presented here is to be studied after a study of all the Upanishads, since the Sutras are intended to resolve the doubts that arise from a study of the Upanishads.

## **SECTION 0.16**

### ***Announcement of the “Brahma Sutras”***

<sup>१</sup> यथा च अयम् अर्थः सर्वेषां वेदान्तानां

<sup>२</sup> तथा वयम् अस्यां “शारीरकमीमांसा”-यां प्रदर्शयिष्यामः । ॥ ०.१६ ॥

1	<i>yathā cha ayam arthah sarveshhām vedāntānām,</i>
	And how this is the purport of all the Upanishads (Jnana Kanda of the Vedas);
2-3	<i>tathā vayam asyām “shāreerakameemāmsā”-yām pradarshayishhyāmah  </i>
	that we shall take up in the ensuing “ <b>Shaareeraka-Meemaamsa</b> ”, the name given to Sri Shankaracharyaji’s Bhashya on the “Brahma Sutras”.

By the discussion that ensues in this Brahma Sutras text, it is hoped to show the nature of the embodied soul and how it can attain emancipation through reflection and meditation upon the truths presented here.

## Anubandha Chatushtaya

In Section 15, we also have the Anubandha Chatushtaya for this text. It has all except the Adhikari, which comes in the very first word of the first Sutra that follows.

i) **Adhikari**: [refer to the First Sutra] *Atha* – “*thereafter*”, i.e. after having acquired the Sadhana Chatushtaya, the Fourfold Means to Acquire Knowledge.

**3a** ii) **Prayojana**: *Anartha Hetoh* – “*The source of evil*”; the cause of calamity.

**3b** iii) **Vishaya**: *Aatmaikatva Vidya* – “*Unity of the Self*”; the teachings of Vedanta.

**4** iv) **Sambandha**: *Pratipattaye Sarve Vedantaa Aarabhyante* – “in order to acquire the knowledge of the Self, is begun here a discussion of all the Upanishads.”

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॥ इति अध्यासभाष्यं समाप्तम् ॥

Thus Ends the “Adhyasa Bhashya”,  
The Preamble to the Brahma Sutras.

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## SUTRA 1

॥ ‘जिज्ञासा’ नाम प्रथमोऽधिकरणम्, १.१.१ ॥

॥ सूत्रः १.१.१.१ ॥

“ अथातो ब्रह्मजिज्ञासा ”

1.1.1.1 “Athāto Brahma-Jijnāsā”

Deliberation on BRAHMAN

### 1. THE BHASHYA ON SUTRA 1

(Divided into 23 Sections, 1.1 to 1.23)

#### SECTION 1.1

*The First Aphorism*

१ “ अथातो ब्रह्मजिज्ञासा ” |

॥ १.१ ॥

1	<i>athāto brahmajijnāsā</i> / -- <i>atha atah brahmajijnāsa</i>
	<i>Therefore, now</i> (following ‘then, before’), <i>the desire to know Brahman.</i>

#### SECTION 1.2

*Its Brief Description*

२ वेदान्तमीमांसाशास्त्रस्य व्याचिख्यासितस्य

३ इदम् आदिमं सूत्रम् –

॥ १.२ ॥

2-3	<i>i) vedānta-meemāmsā-shāstrasya,</i> <i>ii) vyāchikhyāsitasya,</i> <i>iii) idam ādimam Sutam /</i>
	i) The Sutra pertains to the deliberation on the Vedanta treatise; ii) It is proposed to be elucidated; iii) It is the first Sutra, (out of a total of 555 no. Sutras spread over 4 Chapters).

#### SECTION 1.3

*The Word “Atha”*

४ तत्र ‘अथ’ शब्दः आनन्तर्यार्थः परिगृह्यते;

॥ १.३ ॥

4	<i>tatra 'atha' shabdah ānantaryārthah parigrhyate;</i>
	The word ' <b>atha</b> ', meaning "thereafter", is translated in the sense of ' <b>sequence</b> '.

## SECTION 1.4

### Other Meanings of "Atha" Refuted

<sup>५</sup> नाधिकारार्थः, ब्रह्मजिज्ञासाया अनधिकार्यत्वात् ।

<sup>६</sup> मङ्गलस्य च वाक्यार्थे समन्वयाभावात् ।

<sup>३</sup> अर्थान्तरप्रयुक्त एव हि 'अथ'शब्दः श्रुत्या मङ्गलप्रयोजनो भवति ।

<sup>८</sup> पूर्वप्रकृतापेक्षायाश्च फलत आनन्तर्याव्यतिरेकात् । ॥ १.४ ॥

5	<i>na adhiḥkāṛārthaha, brahmajijñāsāyā anadhiḥkāryatvāt  </i>
	i) It cannot be taken in the sense of ' <u>commencement</u> ', since the desire to know Brahman cannot have a beginning.
6	<i>maṅgalasya cha, vākyaṛthe samanvayābhāvāt  </i>
	ii) Nor can it be taken to mean ' <u>auspiciousness</u> ', since auspiciousness cannot simply be "syntaxed" into the sense of a sentence.
7	<i>arthāntaraprayukta eva hi 'atha'-shabdah shrutyā maṅgalaprayojano bhavati  </i>
	iii) However, the word ' <b>atha</b> ', whatever else it may mean in a sentence, can be accepted to produce <u>auspiciousness</u> merely by it being <u>heard</u> !
8	<i>poorvaprakṛtāpekshhāyāshcha, phalata ānantaryāvyatirekāt  </i>
	iv) If the word anticipates something yet to come due to something that has come already, it does not essentially differ in meaning from ' <b>sequence</b> '.

**1-8** The first four sections are explained together:

#### The Meanings of "Atha"

**4 i) Aanantarya:** "immediately thereafter"; immediate succession; comes after. This is usually used when separating two main topics, i.e. between two Adhikaranas.

**5 ii) Adhikaarah:** "beginning"; this meaning is not selected because Brahma Jnana is not something whose beginning can be specified with respect to time, as though it were being commanded.

**6-7 iii) Mangalasya:** "auspiciousness"; in this sense, it is not the word meaning that is relevant, but the sound. The sound of '**atha**' is considered to be auspicious, since, together with 'OM', it was the next word that was uttered by Brahmaji when He gave verbal form to the divine, sound-less Vedas.

**8 iv) Poorva Prakrita Apeksha:** "when introducing a thought linked to the previous thought"; this is more in the context of between two sub-topics.

v) It can mean "question", but this is not relevant here.

vi) It can mean "totality", which is also not relevant here.

The meaning selected by Bhashyakarji is the first one – "immediately thereafter".



Why the selection? – because it relates to what has to be done *immediately before* the study of *Brahma Sutras* begins. The Adhikari or qualified candidate is referred to by this meaning of '*atha*'.

What qualities does the Adhikari have to have "*immediately before*" the start of the Sutras? The answer to this comes in **Section 1.9**.

Acharyaji began by making a comparison between **Deliberation on Brahman** and **Deliberation on Dharma**. Knowledge of the Vedas qualifies one for Dharma Jnana; for Brahma Jnana something extra is required. This is explained in the next Section.

No.	DETAIL	DHARMA JNANA	BRAHMA JNANA
1	Subject of Study	<i>Dharma, rules of conduct</i>	<i>Brahman, the Supreme Self</i>
2	Portion of Vedas	<i>Karma Kanda</i>	<i>Jnana Kanda</i>
3	Qualification	<i>Study of Vedas</i>	<i>Sadhana Chatushtaya</i>
4	Sadhanas	<i>Yajna, Dana, Tapas, Japa</i>	<i>Renunciation of sense pleasures</i>
5	Means to Goal	<i>Yajnas, Karmas</i>	<i>Sravaṇa, Manana, Nididhyasana</i>
6	Method	<i>Karmas, Rites &amp; Rituals</i>	<i>Self-Enquiry, Meditation</i>
7	Goal	<i>Pleasure (here or in heaven)</i>	<i>Moksha, Liberation</i>

**TABLE COMPARING DHARMA & BRAHMA**

## SECTION 1.5

### *What is the Antecedent of "Atha"?*

<sup>१</sup> सति च आनन्तर्यार्थत्वे,

<sup>२</sup> यथा धर्मजिज्ञासा पूर्ववृत्तं वेदाध्ययनं नियमेनापेक्षते,

<sup>३</sup> एवं ब्रह्मजिज्ञासापि यत्पूर्ववृत्तं नियमेनापेक्षते, तद्वक्तव्यम् ।

<sup>४</sup> स्वाध्यायानन्तर्यं तु समानम् ।

॥ १.५ ॥

1	<i>sati cha ānantaryārthatve,</i>
	Granting the meaning taken as ' <b>sequence</b> ', (what is the <u>earlier antecedent</u> )?
2	<i>yathā dharmajijñāsā poorvavrttam vedādhyayanam niyamenāpekshhate,</i>
	Just as the desire to know <b>Dharma</b> necessarily has, as its antecedent, the deep cogitation upon the (Karma Kanda) portion of Vedas relevant to it;
3	<i>evam brahmajijñāsā api yat poorvavrttam niyamenāpekshhate, tadvaktavyam /</i>
	In the same manner, what is the antecedent for the desire to know <b>Brahman</b> ? What makes it so necessary to know Brahman? That is to be now stated:
4	<i>svādhyāyānantaryam tu samānam /</i>
	Common to both the above desires, is the study of the <u>respective portion</u> of Vedas.

## SECTION 1.6

### Antecedent – Vedic Rituals?

१ ननु इह कर्मावबोधानन्तर्यं विशेषः;

॥ १.६ ॥

1	<i>nanu iha karmāvabodhānantaryam visheshhah;</i>
	<b>Objection:</b> In the present case, is not the immediate antecedent <u>Vedic rituals</u> ? This appears to be distinctly obvious.

**1 Poorvapakshi:** Surely, an understanding of the Karma Kanda, with its knowledge of all the rites and rituals, has to be a pre-qualification for Brahma Jnana? This assumption by the Meemamsaka is because he believes that Dharma is a forerunner for Brahman.

## SECTION 1.7

### Sub-section 1

### Dharma & Brahman Compared

१ न; धर्मजिज्ञासायाः प्रागपि अधीतवेदान्तस्य ब्रह्मजिज्ञासोपपत्तेः ।

२ यथा च हृदयाद्यवदानानाम् आनन्तर्यनियमः, क्रमस्य विवक्षितत्वात्,

३ न तथा इह क्रमोविवक्षितः; शेषशेषित्वे अधिकृताधिकारे वा

४ प्रमाणाभावात् धर्मब्रह्मजिज्ञासयोः ।

॥ १.७.१ ॥

1	<i>na; dharmajijnāsāyāh prāgapi, adheetavedāntasya brahmajijnāsopapatteh  </i>
	<b>Reply:</b> No, even before the desire to know <u>Dharma</u> , in one who has studied <u>Vedanta</u> , the desire to know <u>Brahman</u> can arise.
2	<i>yathā cha a. hrdayādyavadānānām, b. ānantaryaniyamah, c. kramasya vivakshhitatvāt,</i>
	<b>Example:</b> Consider this case: a. Ritual offerings are made in a specific sequence; b. a specified rule on the sequence is given in the scripture, c. since a sequential order is intended to be specified.
3-4	<i>d. na tathā iha e. kramah vivakshhitah; f. sheshhasheshhitve, g. adhikrtādhikāre vā; h. pramāṇābhāvāt dharmabrahmajijnāsayoh  </i>
	<b>Explanation:</b> d. What applies there (in Dharma) does <u>not</u> apply here (in Brahman): e. In a ritual, sequence of events has to be specified; it is necessary. f. to relate Dharma and Brahman as principal (whole) and ancillary (part); or g. to relate eligibility in one thing (Jnana) to eligibility in another (Karma); h. there is no such scriptural sanction that relates these two.

**1 Answer:** No, it is logically possible for someone to be qualified for Brahma Jnana without having to go through the Karma Kanda. That is certainly not the qualification for Brahma Jnana. They are not connected. That is Sri Shankaracharyaji's contention.

Consider two students who have just matriculated. One wants to study Engineering, the other wishes to do Medicine. Is there any rule that the medical student has to do Engineering first before being allowed to enter medical college? It would be absurd to make this a requirement for medical college, since the two courses have no relation to each other.

Of course, no one will stop an engineer from becoming a doctor as well, if he so wishes. The point is they are two distinctly separate pursuits.

Similarly, Dharmajijnasa and Brahmajijnasa are two unrelated courses. The former is for purification of the Jeeva, the latter is for emancipation and liberation of the Jeeva. The Vedic texts on Karma Kanda enjoin action on their followers. In the Jnana Kanda, the Vedas (Upanishads), enjoin only knowledge of the Self. The two can but need not go together. There is no rule that the former has to be done before the latter.

### **Sequence for Qualifying**

**2** Bhagavan Bhashyakaraji now gives an example from the Karma Kanda to explain to the Poorvapakshi in his own “language” that a sequence for qualifying for Brahma Jnana via the Karma Kanda does not exist. He quotes the sequence of making offerings in an animal sacrifice, and says that sequence is needed in a ritual because all the steps cannot be done at once!

**3-4** Firstly, what applies in the science of ritual performance, does not apply in the science of attaining liberation. There is a sequence in Brahma Jnana, but it is some other qualification, not a connection with rituals. Competence in rituals does not qualify one for competence in Brahma Jnana. The two have different goals to achieve.

Secondly, the Bhashyakara is amused to note that the Karma Kandi considers Brahman as a subsidiary to the performance of rituals. More is said on this matter under Sutra 4, but now the point is introduced.

Thirdly, it is even more amusing to note that the Karma Kandi wants the Jnani to go through his “University of Rituals” before gaining admission for Brahma Jnana. The Karma Kandi is out and out wanting to get a foothold in the Sadhana of the Jnani. His aim is to create for himself a more lucrative trade in his business of performing rituals.

There are no such requirements in the pursuit of Brahma Jnana. The ever-alert Sri Shankaracharyaji is quick in anticipating the intentions of the Karma Kandi. Hence, he is uncompromising in his adherence to the pure path of knowledge, allowing nothing to deflect the Jnanis from their chosen path.

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## **SECTION 1.7**

### **Sub-section 2**

#### ***The Results & Objects Different***

<sup>५</sup> फलजिज्ञास्यभेदाच्च ।

<sup>६</sup> अभ्युदयफलं धर्मज्ञानम्, तच्चानुष्ठानापेक्षम् ।

<sup>७</sup> निःश्रेयसफलं तु ब्रह्मज्ञानं, न चानुष्ठानान्तरापेक्षम् ।

<sup>८</sup> भव्यश्च धर्मो जिज्ञास्यो न ज्ञानकाले अस्ति,

<sup>९</sup> पुरुषव्यापारतन्त्रत्वात् ।

<sup>१०</sup> इह तु भूतं ब्रह्म जिज्ञास्यं नित्यवृत्तत्वाद्

<sup>११</sup> न पुरुषव्यापारतन्त्रम् ।

॥ १.७.२ ॥

	For one thing, there is a <u>difference</u> in, i) the <b>results</b> ; and ii) the <b>objects</b> desired:
6	<i>i) abhyudayaphalam dharmajñānam, ii) tat cha anushhṭhāna apekshham /</i>
	<b>RESULTS: In Dharmajijnasa:</b> Here, i) the knowledge of <u>Dharma</u> brings the fruit of <b>Prosperity</b> ; ii) and its <u>acquisition</u> depends on <b>Performance</b> (or actions);
7	<i>i) nihshreyasaphalam tu brahmajñānam, ii) na cha anushhṭhāna antara apekshham /</i>
	<b>RESULTS: In Brahmajijnasa:</b> Here, i) the knowledge of <u>Brahman</u> brings the fruit of <b>Liberation</b> ; ii) and its <u>acquisition</u> does <b>not depend</b> on any observance or action whatsoever.
8-9	<i>bhavyah cha dharmah jijñāsyah na jñānakāle asti, purushhavyāpāratantvāt /</i>
	<b>OBJECT DESIRED: In Dharmajijnasa:</b> i) The object of desire <u>does not exist</u> at the time of its knowledge; ii) because its <u>fruition</u> depends on the <b>activity</b> of the person.
10-11	<i>iha tu bhootam brahma jijñāsyam nityavrttatvād na purushhavyāpāratantvam /</i>
	<b>OBJECT DESIRED: In Brahmajijnasa:</b> i) The object desired is the <u>already existent</u> Brahman, an <u>eternal entity</u> ; ii) it does <b>not depend</b> upon any activity of the person.

Many Karma Kandis are not aware that the Vedas have an evolutionary purpose in mind for them. The rituals are designed in such a way that they teach the performer the lesson that there is no end to such actions. When the results are exhausted, the whole cycle has to be repeated again and again. The fruits are ephemeral; the enjoyment addictive. The sorrow increases with more enjoyment.

This should open the eyes of the Karma Kandi and create some dispassion in his mind. As soon as a little dispassion comes, it is a very good sign. Through dispassion the Karma Kandi, it is hoped, will realize that he is on a path of bottomless sorrows. Then he will thirst for the correct knowledge by which he, too, will get emancipation from Samsara.

**5** In this section, the point raised is that the results, objectives and methods of the two paths are quite different; they do not serve each other. The Karma Kandis need to do a ritual to get the fruit they desire. In Brahma Jnana no such actions need to be done, since the knowledge corrects one's attitude and destroys the ignorance. Brahma Jnana is not dependent on any external agency to have its effect. It does not depend on human effort.

**6-11** The layout of the translation makes it adequately clear what the differences are between the two paths. No further commentary is needed to explain it. Now we turn our attention to the spiritual side, and examine the scriptural directives in the two cases . . .

## SECTION 1.7

### Sub-section 3

#### *Scriptural Directives are Different*

१२ चोदनाप्रवृत्तिभेदाच्च ।

१३ या हि चोदना धर्मस्य लक्षणं,

१४ सा स्वविषये नियुञ्जानैव पुरुषम् अवबोधयति ।

१५ ब्रह्मचोदना तु पुरुषमवबोधयत्येव केवलम्;  
 १६ अवबोधस्य चोदनाजन्यत्वाद् न पुरुषो अवबोधे नियुज्यते ।  
 १७ यथा अक्षार्थसंनिकर्षेण अर्थावबोधे, तद्वत् । ॥ १.७.३ ॥

12	<i>chodanāpravṛttibhedāt cha /</i>
	Another factor is that there is also a <u>difference</u> in the <b>scriptural directives</b> :
13-14	<i>yā hi chodanā dharmasya lakshhaṇam, sā svavishhaye niyuñjānaa iva purushham avabodhayati /</i>
	<b>Dharmajijnasa</b> : As per its domain, the text which expounds the nature of Dharma necessarily instructs and urges the man to perform <b>activity</b> (results create desire).
15-16	<i>a. brahmachodanā tu purushham avabodhayati eva kevalam; b. avabodhasya chodanājanyatvād , c. na purushhah avabodhe niyujiyate /</i>
	<b>Brahmajijnasa</b> : a. But, the text which pertains to Brahman only <u>teaches</u> the person; b. since <b>knowledge</b> is brought about by the text itself (not a product of injunctions), c. there is no impulsion on a man <u>to know</u> (experience of life creates the desire).
17	<i>d. yathā akshhārthasamnīkarshheṇa arthāvabodhe, tadvat /</i>
	d. Just as a man need not be impelled to see an object that stands in front of him!

**12** The Spiritual directives given in the respective portions of the Vedas vary according to the need of the person addressed.

**13-14** In Dharma-Jijnasa, the instructions urge one to act; the incentive to act comes from the results of the action. It works on the principle of “More work, more pay.”

**15-16** In Brahma-Jijnasa, the instruction is merely to teach the principles pertaining to knowledge of the Self. No actions are prescribed. The incentive to gain more knowledge come from the experience of sorrow, etc. In life.

**17** The desire for Brahman (i.e. for liberation from the sorrows of Samsara) is driven by experience of pain, experience of inner Bliss in meditation, and so on.

## SECTION 1.8

### Concluding the Current Objection

१ तस्मात् किमपि वक्तव्यं यदनन्तरं,  
 २ ब्रह्मजिज्ञासा उपदिश्यते इति । ॥ १.८ ॥

1-2	<i>tasmāt kim api vaktavyam yadanantaram, brahmajijñāsā upadishyate iti /</i>
	Therefore, something must be pointed out as a <b>prerequisite</b> , after teaching which the deliberation on Brahman can <u>proceed</u> .

**1-2** The topic on the significance of “Atha” is now complete. We are still in suspense as to what is the prerequisite after which the desire to know Brahman can be fulfilled. We have been told what it is not, but not what it is.

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## SECTION 1.9

### *The Correct Antecedent: “Fourfold Means”*

<sup>१</sup> उच्यते – <sup>२</sup> नित्यानित्यवस्तुविवेकः, इहामुन्नार्थभोगविरागः,

<sup>३</sup> शमदमादिसाधनसंपत्, मुमुक्षुत्वं च ।

<sup>४</sup> तेषु हि सत्सु, प्रागपि धर्मजिज्ञासाया ऊर्ध्वं च,

<sup>५</sup> शक्यते ब्रह्म जिज्ञासितुं ज्ञातुं च; न विपर्यये ।

<sup>६</sup> तस्मात् अथशब्देन यथोक्त <sup>७</sup> साधनसंपत्त्यानन्तर्यम् उपदिश्यते ॥

॥ १.९ ॥

1	<i>uchyate –</i>
	The correct <u>antecedents</u> , or <u>prior correlate</u> , or <u>immediate succession</u> are now stated:
2-3	<i>i) nitya-anitya vastu vivekah, ii) iha amutrārtha-bhoga-virāgah, iii) shama-dama-ādi sādhanasampat, iv) mumukshutvam cha /</i>
	i) <u>Vivekah</u> : The <b>Discrimination</b> between the eternal and the ephemeral; ii) <u>Vairagya</u> : The <b>Dispassion</b> towards enjoyment of objects here and hereafter; iii) <u>Shat Sampati</u> : The Sixfold <b>Wealth of Virtues</b> , such as control of the mind, etc; iv) <u>Mumukshutva</u> : a <b>burning longing</b> for Liberation.
	[These four items are jointly termed “ <b>Sadhana Chatushtaya</b> ” in classical Vedānta.]
4-5	<i>teshu hi satsu, prāgapi dharmajijñāsāya oordhvam cha, shakyate brahma jijñāsītum jñātum cha; na viparyaye /</i>
	Acquiring these <b>Four Means</b> , either before or after “the desire to know <u>Dharma</u> ”, it is possible for Brahman to be deliberated on or known; but <u>not conversely</u> .
6-7	<i>tasmāt ‘atha’-shabdena yathokta-sādhanaśampatti ānantaryam upadiśyate //</i>
	Thus, by the word ‘ <b>atha</b> ’ is meant that, after successfully acquiring the above fourfold means called “ <b>Sadhana Sampatti</b> ”, the <u>next step</u> is now ready to be taught. [What is that ‘next step’ supposed to be? The text moves forward . . .]

**1-3** Having explained the background of the qualification needed, and having kept the Karma Kāṇḍa at bay from infiltrating into Jñāna Kāṇḍa, Śrī Śaṅkara states the basic qualification for the Brahman Jñāna – it is **Sadhana Chatushtaya**, the Fourfold Means:

i) **Viveka**: “discrimination” between the Real and the unreal;

ii) **Vairagya**: “dispassion” towards sensual attractions and pleasures.

iii) **Shat Sampati**: “the sixfold virtues” which are one’s spiritual wealth or ‘Punya’ by which one can tread with confidence on this path. These virtues cover the discipline of the senses and mind so that their restlessness is removed. It also includes strong faith and capacity to bear physical and mental hardships.

iv) **Mumukshutva**: “burning yearning for liberation”.

The principles of Sadhana Chatushtaya are: “Think before you leap”; and “Detach from world and attach to God”.

These qualities are the only qualifications for this path. They can come with or without having any experience in the Karma Kāṇḍa rituals. The latter are neither necessary nor do they disqualify a person for the Jñāna Path.

This is the final meaning of the word “**atha**” in the Sūtra. It implies this pre-qualification of virtues, founded on dispassion.

**4-5** The qualification for Brahma Jnana can be before or after pursuing the path of Dharma Jijnasa, it does not matter. The two paths are independent. But the converse cannot be true. One does not take up Dharma Jijnasa after qualifying for Brahma Jijnasa. This is because once one acquires Sadhana Chatustaya, there is felt no desire to step into the arena of sense desires. One has passed that stage, never to return to it.

**6-7** This formally closes the whole topic on pre-qualification for Brahma Jijnasa.

## **SECTION 1.10** **The Word “Atah”**

- १ अतः शब्दो हेत्वर्थः ।  
 २ यस्माद् वेद एव अग्निहोत्रादीनां  
 ३ श्रेयःसाधनानाम् अनित्यफलतां दर्शयति –  
 ४ ‘तद्यथेह कर्मचितो लोकः क्षीयते,  
 ५ एवमेवामुत्र पुण्यचितो लोकः क्षीयते’ (छा.उ.८.१.६) इत्यादिः ।  
 ६ तथा ब्रह्मज्ञानादपि परं पुरुषार्थं दर्शयति –  
 ७ ‘ब्रह्मविद् आप्नोति परम्’ (तै.उ.२.१) इत्यादिः;  
 ८ तस्मात् यथोक्तसाधनसंपत्त्यनन्तरं १ ब्रह्मजिज्ञासा कर्तव्या ॥ ॥ १.१० ॥

1	<b>‘atah’ shabdah hetu arthah /</b>
	The word ‘atah’ has the sense of “ <u>cause</u> ” or “ <u>reason</u> ”.
2-3	<b>yasmād veda eva agnihotrādeenām shreyah-sāadhanānām anitya-phalatām darshayati –</b>
	Just as the Veda shows that through <b>rituals</b> like the <u>Agnihotra</u> , etc, which are the means to <u>prosperity</u> , the results attained are transient by declaring:
4-5	<b>‘tadyatheh karmachito lokah kshheeyate, evam eva amutra puṇyachito lokah kshheeyate’ (chā.u.8.1.6) ityādiḥ /</b>
	“As here in this world, the pleasures gained by activity are perishable, so also, in the other world, the pleasures gained by meritorious acts also perish”;
6	<b>tathā brahmajñānād api param purushhārtham darshayati -</b>
	So also, the very same Veda shows that through the <b>knowledge of Brahman</b> , the highest <u>human goal</u> is attainable, by sayings such as:
7	<b>‘brahmavid āpnoti param’ (tai.u.2.1) ityādiḥ;</b>
	“The one who realises Brahman, attains the Supreme”.
8-9	<b>tasmāt yathokta-sādhanasampatti-anantaram, brahmajijñāsā kartavyā /</b>
	Therefore, in the sequel to acquiring the above <b>fourfold means</b> (Sadhana Sampatti), the <u>deliberation on Brahman</u> (or desire to know Brahman) should be there.

**1** This next word is **Atah**, and means “hence” or “thereafter”, and carries with it the meaning of causality. It is that step that logically follows the antecedent covered above. The question to be asked is, “What next?” Two cross currents push us towards Brahman:

**2-5 Detach from World:** On the one hand, the Vedas show the negative way to God through the Karma Kanda. The enjoyments one gets through actions are transient.



**6-7 Attach to God:** On the other hand, the Vedas show the positive way to God through Knowledge. The attainment held aloft in Brahma Jnana is the highest human goal possible, and its benefits are enormous, making one an Emperor of emperors.

**8-9** By these two criss-crossing methods, the Vedas draw our minds to the higher Truth, to the path of Sreyas, the path of good, as opposed to the path of the pleasant.

The word **Atah** points towards Brahma Jijnasa as a solution to the problem of superimposition in the Preamble. It tells us, “That’s where you go from here, my dear.”

## **SECTION 1.11** **The Word “Brahma”**

१ ब्रह्मणो जिज्ञासा ब्रह्मजिज्ञासा ।

२ ब्रह्म च वक्ष्यमाणलक्षणं ‘ जन्माद्यस्य यतः’ इति ।

३ अत एव न ब्रह्मशब्दस्य जात्याद्यर्थान्तरम् आशङ्कितव्यम् ।      ॥ १.११ ॥

<b>1</b>	<i>‘brahmanah jijñāsā’      brahmajijñāsā  </i>
	“The Deliberation on Brahman” or, “The desire for the knowledge of Brahman” – this is the meaning of the compound word <i>‘brahma-jijnaasaa’</i> .
<b>2</b>	<i>brahma cha vakshhyamāṇalakshhaṇam ‘janmādyasya yataha’ iti  </i>
	And Brahman is that which is going to be defined in the next aphorism as – “ ‘That’ from which the birth of ‘this’ ensues”. [That is Brahman, This is Creation.]
<b>3</b>	<i>atah eva *na ‘brahma’-shabdasya jātyādyarthāntaram      *(na) āshaṅkitavyam  </i>
	Therefore, other senses for the term ‘Brahma’, such as caste, creator, etc, need not be imagined.

**1** The next word is a compound word, called **Samasta Pada** (word combination) in Samskrit. It is also called **Samasa** sometimes. The whole Samasa’s meaning is given first.

**2** Then we examine the first part of the Samasa, viz. Brahma. It refers to Brahman, the Supreme Truth. When the Samasa is disentangled, the word Brahman is taken in its possessive case, as **Brahmanah**. This is explained in the next section.

**3** Its other meanings do not apply here. For completeness they are just mentioned here. It can mean a Brahmana or a Brahmin, the caste. Or it could also mean Brahma, i.e. the Lord of Creation, the highest Deity in Creation. Still other meanings that are less used are: Vedah, Tattwa or Reality (that is the correct meaning in this text), Tapas, Vipraha and Prajapati.

## **SECTION 1.12** **Why “Brahman” in Possessive Case?**

From this point, up to Section 1.17, the topic will be on the case used for Brahman.

१ ब्रह्मण इति कर्मणि षष्ठी, न शेषे;

२ जिज्ञास्यापेक्षत्वाद् जिज्ञासायाः, ३ जिज्ञास्यान्तरनिर्देशात् च ।      ॥ १.१२ ॥

1	<i>'brahmaṇa' iti karmaṇi shhashhṭhee, na sheshhe;</i>
	<b>'Brahmanah'</b> is the sixth-case (possessive case) usage for the word <b>'Brahman'</b> ; It is used in its sense of <u>object</u> (Karmani), not in its sense of <u>relations</u> (Sheshe).
2-3	<i>jijñāsyāpekshhatvād jijñāsāyāh, jijñāsyāntara-anirdeshāt cha  </i>
	<b>Explanation:</b> This is because the desire to know <u>of</u> a thing presupposes that the thing itself has to be known, since no other thing to be known is indicated.

### The Grammatical Case of the Word "Brahma"

**1** In Samskrit when combined words are to be split into their original words, some ambiguity arises as to their case. Usually, common sense has to govern to take the most suitable case for the word in the context used. Readers not familiar with Samskrit can skip this section.

i) As **"Karmani Shashti"**, it gives the most fitting meaning where Brahman has to be in the accusative case as an object of the enquiry, i.e. *"enquiry into Brahman"*. In the alternate translation of the Sutra, the meaning would be *"desire to know of Brahman."*

Other options that are ruled out are:

ii) As 5<sup>th</sup> case (5<sup>th</sup> and 6<sup>th</sup> case have the same form) *"enquiry from Brahman"*. The context does not permit this. We are not enquiring anything from Brahman.

iii) As **"Sheshe Shashti"** the meaning is *"Enquiry about Brahman"*. This widens the subject matter considerably but unacceptably, as we shall see under Sections 13 to 17 below. Sri Shankara does not accept it, and we shall see why. One can know about Brahman without having to take the trouble of knowing Brahman Himself. This is a technical point, but the Meemamsakas thrive on such loopholes to avoid knowing Brahman! The verses that follow explain this.

**2-3** The Karmani Shashti's suitability is explained. To know of a thing means that we first have to know the thing itself. That is why the Karmani Shashti is selected.

## **SECTION 1.13**

### ***The Counter-Argument***

१ ननु शेषषष्ठीपरिग्रहेऽपि २ ब्रह्मणो जिज्ञासाकर्मत्वं न विरुद्ध्यते,  
३ संबन्धसामान्यस्य विशेषनिष्ठत्वात् ।

॥ १.१३ ॥

1-3	<i>nanu sheshhashhashhṭhee parigrahe api brahmaṇah jijñāsākarmatvam na viruddhyate, sambandhasāmānyasya visheshhanishhṭhatvāt  </i>
	<b>Objection:</b> Even if the 6 <sup>th</sup> case ending, <b>'Brahmanah'</b> , is taken in its <u>relational</u> sense, Brahman, being the object of the desire to know, remains uncontradicted; since a general relation includes all particular relations.

**1-3** The loophole is being probed by the Meemamsakas. They wish to have Brahman classified as Sheshe Shashti. As explained above, this widens the scope of the subject, allowing other things relating to Brahman to be included. If the Objection is not challenged, then it is a victory for the Meemamsakas. They can now know all about Brahman, but avoid knowing Brahman Himself. This mischievous approach is examined later.

## **SECTION 1.14**

### ***A Mild Initial Reply***

१ एवम् अपि प्रत्यक्षं ब्रह्मणः कर्मत्वम् उत्सृज्य

२ सामान्यद्वारेण परोक्षं कर्मत्वं

३ कल्पयतो व्यर्थः प्रयासः स्यात् ।

॥ १.१४ ॥

<b>1-2</b>	<i>evam api pratyakshham brahmaṇah karmatvam utsrjya, sāmanyadvāreṇa parokshham karmatvam kalpayatah vyarthah prayāsah syāt /</i>
	<b>Reply:</b> Even then, to give up Brahman as a <b>direct object</b> , and adopt a <u>circuitous way</u> through a general relationship to make it an object – surely all this involves much <u>vain labour</u> !

**1-2** Section 1.13 appears to be an innocent argument, and is grammatically correct, but there is an ulterior motive to it, which emerges in Section 15 after this, and is answered in Section 16. Sri Shankaracharyaji sees through it, and, for the present, mildly refutes it.

If Brahman as the object is said to be uncontradicted by declaring the Samasa to be Sheshe Shashti, then why not, suggests Sri Shankaracharyaji, declare it to be an object in the first place? Why go round about to come to its meaning as an object of ‘to know’?

This is like a child who tries to touch its nose by bringing the hand from the back of his head, instead of touching it directly from the front!

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## **SECTION 1.15**

### ***The Objector Persists***

१ न व्यर्थः, ब्रह्माश्रिताशेषविचारप्रतिज्ञानार्थत्वात् इति चेत् ।

॥ १.१५ ॥

<b>1</b>	<i>na vyarthah, brahmāshritāsheshha-vichārapratijñānārthatvāt iti chet /</i>
	<b>Objection:</b> No, it is by no means a vain effort! (Think of it,) it would serve the purpose of welcoming <b>more inquiries</b> into all matters related to Brahman.

**1** The Poorvapakshi is determined to divert attention from the main subject, Brahman, to all and sundry secondary subjects. If Sheshe Shashti is accepted, there will be more variety in the discussion. All matters related to Brahman can be brought onto the Agenda, he claims. Would that really be a good thing when dealing with One Brahman, second to none?

This “*more inquiries*” is where the ulterior motive of the objector lies. He wishes to drag in the whole gamut of the Karma Kanda, with all its numerous injunctions and rituals, as relating to Brahman!

Now it is time for the Vedantin in Sri Shankaracharyaji to rise to the challenge, and sternly expose the hidden agenda.

## SECTION 1.16

### The Vedantin's "Knock-Out" Reply

१ न; प्रधानपरिग्रहे तदपेक्षितानाम् अपि अर्थाक्षिप्तत्वात् ।

२ ब्रह्म हि ज्ञानेन आप्तुम् इष्टतमत्वात् प्रधानम् ।

३ तस्मिन् प्रधाने जिज्ञासाकर्मणि परिगृहीते,

४ यैः जिज्ञासितैः विना ब्रह्म जिज्ञासितं न भवति,

५ तानि अर्थाक्षिप्तानि एव इति न पृथक् सूत्रयितव्यानि ।

६ यथा ' राजा असौ गच्छति ' इत्युक्ते

७ सपरिवारस्य राज्ञो गमनम् उक्तं भवति, तद्वत् ।

॥ १.१६ ॥

1	<i>na; pradhānaparigrahe tadapekshhitānām api arthākshhiptatvāt /</i>
	<b>Reply:</b> Not at all. When the principal is taken in hand, the subsidiaries connected to it present themselves by implication.
2	<i>brahma hi jñānena āptum ishṭatamatvāt pradhānam /</i>
	Indeed, Brahman is the most desired object to be obtained by knowledge, and hence He is the principal.
3-5	<i>tasmin pradhāne jijñāsākarmaṇi parigrheete, yaiḥ jijñāsitaḥ vinā brahma jijñāsitaḥ na bhavati, tāni arthākshhiptāni eva, iti na prthak Sūtrayitavyāni /</i>
	When the principal is accepted as the object of deliberation, all secondary factors of the inquiry, without which the main inquiry is incomplete, all of them certainly also present themselves by implication, hence, they need not be separately set forth in the aphorism.
6-7	<i>yathā ' rājā asau gachchati ' ityukte saparivārasya rājño gamanam uktam bhavati, tadvat /</i>
	<b>Example of King &amp; His Retinue:</b> Just as when it is declared, "There goes the King", it is taken for granted that the King's going implies his retinue goes with him. So it is in the case here – with Brahman follow all matters related to Him!

**1-5 Answer:** No, certainly not. [Sri Shankara sees this as a ploy to hi-jack the discussion towards other matters that suit the Karma Kandis. That would be ruinous.] If Brahman enters the house, surely all His subsidiaries will rush in without waiting for an invitation! Brahman is the chief factor to be discussed. He should always occupy centre stage. Other matters can be brought in but their place is not on equal terms with Brahman. They are secondary.

**6-7** An example would be a King's retinue passing by. It is referred to as "The King is going." By that we understand that the whole retinue is also going. If we adopted your method, we would have to say the horse is also going, the elephant is going, the ministers are going, and so on. Very soon we will be saying the umbrella is also going! Where do we draw the line? Before we know it all these others will be on the same footing as the King. We do not want that situation to arise.

The proverb that fits this situation is: "Give them an inch and they'll take a yard!"

## SECTION 1.17

### Re-Affirmation of the Possessive Case

<sup>१</sup> श्रुत्यनुगमात् च ।

<sup>२</sup> ‘ यतो वा इमानि भूतानि जायन्ते ’ (तै.उ.३.१) इत्याद्याः

<sup>३</sup> श्रुतयः ‘ तद्विजिज्ञासस्व तद्ब्रह्म ’ (तै.उ.३.१) इति

<sup>४</sup> प्रत्यक्षमेव ब्रह्मणोजिज्ञासाकर्मत्वं दर्शयन्ति ।

<sup>५</sup> तत् च कर्मणि षष्ठीपरिग्रहे सूत्रेण अनुगतं भवति ।

<sup>६</sup> तस्माद् ‘ ब्रह्मणः ’ इति कर्मणि षष्ठी ॥

॥ १.१७ ॥

1	<i>shruti anugamāt cha /</i>
	The 6 <sup>th</sup> case usage as object is also in conformity with the Scriptures:
2	<i>‘yato vā imāni bhootāni jāyante ’ (tai.u.3.1)</i>
	“That whence verily these beings are born, (that by which they are sustained after birth, and that towards which they proceed and into which they get merged)”.
3	<i>ityādyāh shrutayah ‘tadvijijñāsasva tadbrahma ’ (tai.u.3.1) iti</i>
	Beginning with that through to the passage, “Desire to know that, that is Brahman”.
4	<i>pratyakshameva brahmaṇojijñāsākarmatvam darshayanti /</i>
	That Brahman is the <b>direct object</b> of the desire to know is shown explicitly here.
5	<i>tat cha karmaṇi shhashhṭheeparigrahe sootrena anugataṁ bhavati /</i>
	And that (the above quotation) would conform with the <u>aphorism</u> if the latter is interpreted with the 6 <sup>th</sup> case ending in its usage of the <u>object</u> .
6	<i>tasmād ‘brahmaṇah ’ iti karmaṇi shhashhṭhee //</i>
	Thus, the 6 <sup>th</sup> case ending of the word ‘ <b>Brahmanah</b> ’ has to be in the sense of object.

**1-6** Apart from the strategic reason on which the previous answer was based, the logical answer based on the scriptures is now given. The scriptures also support the 6<sup>th</sup> case Karmani selection. The citation adequately proves that. The sixth case in the accusative sense is the only one applicable here, as it makes Brahman alone the sole object of the enquiry. Other matters can be brought in, but they will be brought in at their own level, not on the same footing as Brahman. They cannot be allowed to usurp the discussion.

Thus from all angles, a satisfactory answer is given to the objection raised.

## SECTION 1.18

### The Word “Jijnaasaa”

<sup>१</sup> ज्ञातुम् इच्छा जिज्ञासा ।

<sup>२</sup> अवगतिपर्यन्तं ज्ञानं सन्वाच्यायाः इच्छायाः

<sup>३</sup> कर्म फलविषयत्वाद् इच्छायाः ।

<sup>४</sup> ज्ञानेन हि प्रमाणेन अवगन्तुम् इष्टं ब्रह्म ।

<sup>५</sup> ब्रह्म-अवगतिः हि पुरुषार्थः,

६ निःशेषसंसारबिजाविद्याद्यनर्थनिर्हणात् ।

७ तस्माद् ब्रह्म जिज्ञासितव्यम् ॥

॥ १.१८ ॥

1	<i>jñātum ichchā jijñāsā /</i>
	“ <b>Desire to know</b> ” is the meaning of the word ‘ <i>Jijnaasaa</i> ’ (in the compound word).
2-3	<i>avagatiparyantam jñānam, sanvāchyāyāh ichchāyāh karma phalavishhayatvād ichchāyāh /</i>
	[The ‘san’ suffix refers to the ‘saa’ in ‘ <i>jijnaasaa</i> ’.] The <b>knowledge</b> which culminates in Realisation is the object of the desire, and is denoted by the suffix ‘ <i>san</i> ’; because the fruit alone is to be regarded as the object of desire.
4	<i>jñānena hi pramāṇena avagantum ishṭam brahma /</i>
	Indeed, by the valid means of <b>knowledge</b> is Brahman desired to be <u>realised</u> .
5-6	<i>brahma-avagatih hi purushhārthah, nihsheshha-samsārabija-avidyādi-anarthanibarhaṇāt /</i>
	The realisation of Brahman is verily the <u>goal</u> of human life – because it annihilates the evils of <b>nescience</b> , etc, and the seeds of transmigration.
7	<i>tasmād brahma jijñāsitavyam //</i>
	Therefore, Brahman should be desired to be known, (whence ‘ <i>brahmajijnaasaa</i> ’).

1 We move on to the other half of the Samaasa, i.e. the word *Jijnasa*. This part represents the meaning “*desire to know*”. Note that this meaning is also translated by some commentators as “*an enquiry into*” or “*a deliberation on*”. It may be splitting hairs, but we see Sri Shankaracharyaji’s meticulous care in details. He explains his meaning below:

2-3 The Bhashya goes straight to the root of this word – defining it as *Jnaatum Icchaa*, “a wish to know”. What is the wish? It is not just a wish like the one to know Mr So-and-so. It is not just to be acquainted with Mr Brahman as a personality, however supreme He may be. It is a desire that is nothing short of wanting to ‘become Him’! That is the intensity of the knowing as Sri Shankaracharyaji sees it. He takes it even deeper:

4-6 This is a desire that has to culminate in **direct realisation**. Acharyaji specially pointed out how crystal clear were the words of the Bhashya. “The wish is not just acquaintance, not even just realisation that is but a fanciful dream; the wish is sincere enough to include the **knowledge** that is needed to reach that realisation. This is the full implication of the ‘desire to know Brahman’.”

The importance of the knowledge is at once highlighted. It could have been easily put into the background at this point, but the Bhashyakara does not allow that to happen.

And here is something so penetrating that it is hard to imagine that Shankaracharya was a human being! Why could the word not have just been translated as “knowing”, instead of “desiring to know”? There, too, the Bhashyakara is very careful to choose his words to perfection. For “knowing” would only embrace Brahman; while “desiring” embraces both Brahman as well as the Jnana (knowledge) to reach Brahman. Further, “desiring” carries with it a sense of purposefulness to pursue the goal, as well as fulfillment in having reached it.

Finally, the word is tied to the original purpose of launching this enquiry, mentioned in the concluding part of the Preamble as the eradication of all evils such as ignorance,

superimposition, etc. In this way, the word's meaning is brought to a well-rounded end, by further strengthening the need for the deliberation process to begin.

Indeed, Sri Shankaracharyaji's brilliance is something quite exceptional. From his perspective, it could well be that his own intention in writing the Bhashya was to inspire every single reader of the Brahma Sutras to the heights of Realisation. To this end, he has put his whole heart into his writing.

Can we be any more fortunate in having such a Bhashyakara to lead us forward? Well, here is an objector who is so much in his intellect, that he cannot fathom the depths of Shankaracharyaji's heart . . .

### **SECTION 1.19**

#### ***An Objection to "Desire to Know Brahman"***

<sup>१</sup> तत्पुनः ब्रह्म प्रसिद्धम् अप्रसिद्धं वा स्यात् ।

<sup>२</sup> यदि प्रसिद्धं न विजिज्ञासितव्यम् ।

<sup>३</sup> अथ अप्रसिद्धं, नैव शक्यं जिज्ञासितुम् इति ।

॥ १.१९ ॥

<b>1</b>	<i>tat punah brahma prasiddham aprasiddham vā syāt /</i>
	Again, is That Brahman <b>known</b> or <b>unknown</b> , <i>familiar</i> or <i>unfamiliar</i> ?
<b>2</b>	<i>yadi prasiddham na vijijñāsitavyam /</i>
	If He is <i>familiar</i> (known), He need not be deliberated on for the sake of knowledge.
<b>3</b>	<i>atha aprasiddham, naiva shakyaṁ jijñāsitum iti /</i>
	And if <i>unfamiliar</i> (unknown), then He cannot be deliberated upon.

In the light of the intensity seen in the Bhashyakara a moment ago, the objection we are about to read appears as a complete anti-climax. He tries to take the wind out of Shankaracharya's sails.

**1-3 Poorvapakshi:** Is Brahman known or unknown. i.e. familiar or unfamiliar? If He is familiar, then there is no need to enquire into Him. If he is unfamiliar, then there is no possibility of enquiring into Him.

He has made his ears deaf to a pulsating heart!

### **SECTION 1.20**

#### ***The Vedantin Rejects the Objection***

<sup>१</sup> उच्यते – अस्ति तावद् ब्रह्म नित्यशुद्धबुद्धमुक्तस्वभावं

<sup>२</sup> सर्वज्ञं सर्वशक्तिसमन्वितम् ।

<sup>३</sup> ब्रह्मशब्दस्य हि व्युत्पाद्यमानस्य नित्यशुद्धत्वादयो धर्माः

<sup>४</sup> प्रतीयन्ते, बृहतेर्धातोः अर्थानुगमात् ।

<sup>५</sup> सर्वस्य आत्मत्वात् च ब्रह्मास्तित्वप्रसिद्धिः ।



६ सर्वो हि आत्मास्तित्वं प्रत्येति, 'न नाहमस्मि' इति ।

७ यदिहि न आत्मास्तित्वं प्रसिद्धिः स्यात्,

८ सर्वो लोकः 'नाहमस्मि' इति प्रतीयात् ।

९ आत्मा च ब्रह्म ।

॥ १.२० ॥

1-2	<i>a. uchyate – asti tāvad brahma, b. nityashuddhabuddhamuktasvabhāvam c. sarvajñam sarvashaktisamanvitam /</i>
	<b>Reply:</b> a. Certainly, Brahman exists – b. He is by nature eternal, pure, conscious, free, c. omniscient and possessed of all powers.
3-4	<i>d. brahmashabdasya hi vyutpādyamānasya, e. nityashuddhatvādayah dharmāḥ prateeyante, f. brhaterdhātoḥ arthānugamāt /</i>
	d. When the word ' <b>Brahman</b> ' is grammatically analysed, (from its very derivation) e. the imports of properties that are perceived in Him, like eternity, purity, etc.; f. are obvious as they conform to the meanings of the verbal root ' <u>brh</u> '.
5-6	<i>g. sarvasya ātmatvāt cha, brahmāstitvaprāsiddhiḥ / h. sarvaḥ hi atmāstitvam pratyeti, 'na nāhamasmi' iti /</i>
	g. And since it is the Self of all, the existence of Brahman is also well-known. h. Indeed, everyone cognises the Self's existence as " <i>not that I do not exist.</i> "
7-8	<i>i. yadi hi na atmāstitva prasiddhiḥ syāt, j. sarvaḥ lokah 'nāhamasmi' iti prateeyāt /</i>
	i. Had there been no general recognition of the existence of the Self, j. everyone would have felt, " <i>I do not exist.</i> "
9	<i>ātmā cha brahma /</i>
	And that Self is Brahman.

Sri Shankaracharyaji answers the question at all levels. He begins by pouring out his heart, full of direct experience of Brahman; then he switches to the intellect and presents the indirect indications.

**1-4 Answer:** Brahman is a well-known entity. Everyone knows Him to be eternal, pure, intelligent and free by nature – these are Swaroopa Lakshanas for Brahman, coming from direct experience of Brahman. If you look at the etymology, Brahman is known to be all-knowing and all-powerful, as great as great can be – these are Tatastha Lakshanas (indirect indications) for Brahman, based on the root '*brh*', meaning "*exceedingly great*".

**5-9** Finally he appeals to the man's common sense: "You yourself are Brahman!" Brahman is not some entity in a far-off corner of the Universe. He is right there within each one of us. He is our very Self. How difficult can it be to know Him there! He appeals to the man's common sense by quoting from the Kena Upanishad. No one believes he does not exist. Is there anyone who feels that he does not exist? What more direct proof does the questioner need to know Brahman for certain!

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## SECTION 1.21

### The Answer is Partial

<sup>१</sup> यदि तर्हि लोके ब्रह्म आत्मत्वेन प्रसिद्धम् अस्ति,  
<sup>२</sup> ततो ज्ञातमेव इत्यजिज्ञास्यत्वं पुनः आपन्नम् ।

॥ १.२१ ॥

1	<i>yadi tarhi loke brahma ātmatvena prasiddham asti,</i>
	<b>Objector:</b> In the case where Brahman is well-known, it means He is already known.
2	<i>tato jñātameva iti ajijñāsyatvam punah āpannam /</i>
	Then, in that case, the status applicable to Him is “ <b>not desirable to be known</b> ”.

Here is an excellent example of one who is all head and no heart!

The objector ‘reminds’ the Vedantin of the other half of his objection. If Brahman is already known, then what is the point in deliberating on Him? . . . A known Brahman needs no further deliberation!

Alas, to the poor Poorvapakshi, a known Brahman is of no interest. It is like a centre-forward in a football game having no interest in scoring a goal!

## SECTION 1.22

### Brahman is Partially Known

<sup>१</sup> न; तद्विशेषं प्रति विप्रतिपत्तेः ।  
<sup>२</sup> देहमात्रं चैतन्यविशिष्टम् आत्मा इति  
<sup>३</sup> प्राकृताः जनाः लौकायतिकाश्च प्रतिपन्नाः ।  
<sup>४</sup> इन्द्रियाण्येव चेतनानि आत्मा इत्यपरे । मनः इत्यन्ये ।  
<sup>५</sup> विज्ञानमात्रं क्षणिकम् इत्येके । शून्यम् इत्यपरे ।  
<sup>६</sup> अस्ति देहादिव्यतिरिक्तः संसारी, कर्ता भोक्ता इत्यपरे ।  
<sup>७</sup> भोक्तैव केवलं, न कर्ता इत्येके ।  
<sup>८</sup> अस्ति तद् व्यतिरिक्तः ईश्वरः सर्वज्ञः सर्वशक्तिः इति केचित् ।  
<sup>९</sup> आत्मा स भोक्तुः इत्यपरे ।  
<sup>१०</sup> एवं बहवो विप्रतिपन्नाः <sup>११</sup> युक्तिवाक्यतदाभाससमाश्रयाः सन्तः ।  
<sup>१२</sup> तत्र अविचार्य यत्किञ्चित् प्रतिपद्यमानः  
<sup>१३</sup> निःश्रेयसात् प्रतिहन्येत, अनर्थं च इयात् ।

॥ १.२२ ॥

1	<i>na; tadvisheshham prati vipratipatteh /</i>
	<b>Reply:</b> No, because there are conflicting views regarding the Self’s nature.
2-3	<i>i) ‘dehamātram chaitanyavishishhṭam ātmā’ iti prākrtāh janāh laukāyatikāh cha pratipannāh /</i>
4	<i>ii) indriyāṇyeva chetanāni ātmā iti apare / iii) manah iti anye /</i>

5	<i>iv) vijñānamātram kshhaṇikam iti eke  </i> <i>v) shoonyam iti apare  </i>
6	<i>vi) asti dehādivyatiriktah samsāree, kartā bhoktā iti apare  </i>
7	<i>vii) bhoktaiva kevalam, na kartā iti eke  </i>
8	<i>viii) asti tad vyatirikta: eeshvarah sarvajñah sarvashaktih iti  </i>
9	<i>ix) kechit ātmā sa bhoktuh iti apare  </i>
	i) “The Self is merely this physical cage possessed of sentience” – this is the belief among ordinary people, and the Lokaayata philosophers. ii) Others think that the sentient organs constitute the Self; iii) Some others hold that the mind is the Self; iv) Others hold the view that mere momentary cognition is the Self; v) Some others think that the Self is a Void, a nothing; vi) Some believe that the transmigrating soul – the agent and enjoyer – is the Self; vii) Some affirm that the Self is only the enjoyer, not the agent; viii) Some others think that quite different from the enjoyer, is the omniscient and omnipotent Lord; ix) Others view the Lord to be the Self of the enjoyer;
10-11	<i>evam bahavah vipratipannāh, yukti-vākya-tadābhāsa-samāshrayāh santah  </i>
	Thus there are many holding such conflicting views, basing their view on fallacious reasoning and distorted interpretations of texts.
12-13	<i>tatra avichārya yatkiñchit pratipadyamānah</i> <i>nihashreyasāt pratihanyeta, anartham cha iyāt  </i>
	Under such circumstances, the one who, without inquiry, accepts any one of them, would lose the highest Beatitude and fall a prey to evil.

**1 Answer:** No, Sir. Brahman is as desirable or as undesirable according to where your own centre of desire is. The same Brahman is desired in so many ways. Each person, according to his own level of intelligence, formulates his own concept of Brahman, and accordingly feels his own degree of desire for Him.

**2-11** The following are some of the ways in which people desire Brahman:

- i) As **Body**: the materialists, the Charvakas and many ordinary people.
- ii) As **Senses**: these are also the Charvakas at a level little higher than above.
- iii) As **Mind**: these are the Kshanika-Vijnana Vadins (Bauddhists).
- iv) As **Momentary Consciousness**: these are the Meemamsakas.
- v) As **Void**: these are the Shoonya Vadins.
- vi) As **Soul** which transmigrates and is agent of work – these are the Sankhyas.
- vii) As **Soul** which is a mere experience – the Yoga school.
- viii) As **God**, who is all-powerful and all-knowing, and different from the soul.
- ix) As the **Self** of the experiencing individual – the Vedantins.

**12-13** Thus we see the wide variety of concepts around the same Brahman. This is due to confusion of understanding in the intellect, coupled to confusion of desire in the heart. Everyone has a place of honour for Brahman. Only, each one has that place at a different level. Depending on our own level, we raise or lower the level of Brahman.

## SECTION 1.23

### Conclusion on Sutra 1

१ तस्माद् ब्रह्मजिज्ञासोपन्यासमुखेन वेदान्तवाक्यमीमांसा

२ तदविरोधितर्कोपकरणा निःश्रेयसप्रयोजना प्रस्तूयते ॥

॥ १.२३ ॥

1-2	<i>tasmād a. 'brahmajijñāsaa' upanyāsamukhena,</i> <i>b. vedānta-vākya-meemāmsā</i> <i>c. tad-avirodhi-tarka-upakaraṇā</i> <i>d. nihshreyasa-prayojanā</i> <span style="float: right;"><i>e. prastooyate //</i></span>
	Consequently, a. starting with the <u>presentation</u> with the 'desire to know Brahman'; b. an inquiry into the meaning of the texts of the <u>Upanishads</u> ; c. with the help of <u>reasoning</u> not opposed to the Upanishads themselves; d. and for the purpose of leading one to <u>Liberation</u> ; e. is being commenced.

"To know and not to know", i.e. having partial knowledge, is very dangerous. It is for this reason that Brahma Jnana has to be enquired into by every seeker desirous of knowing Brahman. We cannot accept just any view without examining it carefully. If we do, we are liable to be deflected from the path of liberation, and pay dearly for it.

The approach proposed here by Bhashyakaraji is a combination of the method of scriptural injunctions and reasoning that is not opposed to them.

## Anumana Vakya

The following are technical details, which are helpful to Vedanta students. We said earlier that every Adhikarana (topic) in the Brahma Sutras has an Anumana Vakya of its own. This is a sentence from the Bhashya which represents the teaching and logic of each topic. All the first four Adhikaranas have only one Sutra each. So each of the four Sutras we are studying will have an Anumana Vakya contained in the respective Bhashya.

The logic embodied in the Vakya should be like the logic of "smoke and fire", and is as explained below:

For the first Adhikarana, the Anumana Vakya is:

***"Vedaanta shaastram aarambham,  
eeyam anubandha chatushtatvaat,  
dharma shaastravat."***

Meaning: ***"The study of the Vedanta Shastra can begin,  
as all the four items needed to begin it are present,  
just as they are in all other Dharma Shastras."***

cf. "The fire is on the mountain,  
as I see smoke there,  
just as I saw smoke in the kitchen when fire was present."

**Paksha** = Vedaanta shaastram = "the text" (i.e. Brahma Sutras)

**Saadya** = Vedaanta shaastram aarambham eeyam = "the text can begin"

**Hetu** = *Anubandha Chatushtatvaat* = “because it has all the four items”.

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### **Anubandha Chatushtaya**

**Adhikari:** by *Atha*, “thereafter”, i.e. after one has acquired Sadhana Chatushtaya;

**Vishaya** : by *Brahma*, “Brahman”, the Supreme Brahman;

**Prayojana:** by *Ichhaa (Jijnaasaa)*, “fulfillment”, knowing Brahman will fulfill us.

**Sambandha:** by *Jnaatum*, “the means to know”, Bodhya-Bodhaka Sambandhan.

“Brahman, when unknown, is the Vishaya; Brahman, when known, is the Prayojana.”

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॥ इति जिज्ञासाधिकरणं समाप्तम् ॥

**Thus Ends the Topical Section entitled:**

**“The Desire to Know Brahman”**

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## SUTRA 2

॥ ‘जन्माद्य’ द्वितीयोऽधिकरणम्, १.१.२ ॥  
॥ सूत्रः १.१.२.२ ॥

“ जन्माद्यस्य यतः ”

1.1.2.2 “Janmādyasya Yatah”

The ORIGIN of the UNIVERSE

### 2. THE BHASHYA ON SUTRA 2

(Divided into 15 Sections, 2.1 to 2.15)

#### SECTION 2.1

##### *Preface to the Aphorism*

१ ब्रह्म जिज्ञासितव्यम् इत्युक्तम् ।

२ किंलक्षणं पुनः तद् ब्रह्म

३ इत्यत आह भगवान्सूत्रकारः—

॥ २.१ ॥

1	<i>brahma jijñāsitavyam ityuktam /</i>
	Brahman, it has been stated in the first Sutra, is to be <u>desired</u> to be known.
2	<i>kim lakshhaṇam punah tad brahma /</i>
	What, then, can be the <b>definition</b> of that Brahman?
3	<i>ityata āh bhagavānSutrakārah –</i>
	To this question, therefore, the venerable aphorist (Sage Veda Vyasa) says:

1-3 Brahman is to be deliberated on. What could be the definition of that Brahman? To answer this question the venerable Sutrakara begins the 2<sup>nd</sup> Sutra.

Sri Shankaracharya has great reverence for Sri Veda Vyasaji. He does not address him by his name, but as “Bhagavan Sutrakara”. This tells us something of the humility with which he is writing.

#### SECTION 2.2

##### *The Second Aphorism*

१ जन्माद्यस्य यतः

॥ २.२ ॥

1	<i>janmādyasya yatah</i>
	(Brahman is that) <b>whence</b> (are derived) <b>the birth, etc</b> (i.e. sustenance and dissolution) <b>of this</b> (universe).

1 This Sutra has three words; it is a 'Tripada Sutra'. 'Tad Brahman' is to be added before Yatah; and 'Prapanchasya' is added after Asya. These are to be taken as understood.

## SECTION 2.3

### Sub-section 1

#### The Words of the Aphorism

१ 'जन्म' उत्पत्तिः 'आदिः अस्य' – इति

२ तद्गुणसंविज्ञानो बहुव्रीहिः ।

३ जन्मस्थितिभङ्गं समासार्थः ।

॥ २.३.१ ॥

1	<i>'janma' utpattih 'ādiḥ asya' -</i>
	'Janma' is "birth" or the origination of a thing; 'aadi asya' is "the first of this" –
2	<i>iti tadguṇasamvijñānah bahuvreehiḥ  </i>
	Thus, the word ' <i>janmaadyasya</i> ' is a <u>compound word</u> known as <b>Bahuvreehi</b> . The particular type of this Bahuvreehi is <b>Tadguna-samvijnaanah</b> , meaning "that in which the sense of the qualifying member ('janma' in this case) figures."
3	<i>janmasthitibhaṅgam samāsārthah  </i>
	"The conglomerate of birth, sustenance and dissolution" – This is the full meaning of this compound word ( <b>Samaasa</b> ).

1 **The Word "Janmaadi"**: In Samskrit grammar, this is defined as a 'Tadguna Sam-Vijnaanah Bahuvreehi' Samasa.

2a Bahuvreehi Samasa means a compound word whose meaning is a word that is not part of the two words in the compound word. The two words here are 'Janma' and 'Aadi', which mean "birth" and "the rest"; neither of these is the meaning of the compound. The meaning is "**the creation, sustenance and dissolution**".

2b Tadguna Sam-Vijnaanah classifies the type of the Samasa as one where the subject and the attribute are inseparable (e.g. "a man in a yellow garb" has to be brought with his garb), as opposed to where they are separable (e.g. "a man who lives by the sea" cannot be brought with the sea). Here the meaning is that the three processes of creation, sustenance and dissolution are to be taken together as inseparable.

3 This gives the full meaning of the compound word, although some of the words are not in the compound word.

## SECTION 2.3

### Sub-section 2

#### The Word "Janma"



४ जन्मनश्च आदित्वं श्रुतिनिर्देशापेक्षं वस्तुवृत्तापेक्षं च ।

५ श्रुतिनिर्देशस्तावत् –

६ ‘ यतो वा इमानि भूतानि जायन्ते ’ (तै.उ.३.१) इति ।

७ अस्मिन् वाक्ये जन्मस्थितिप्रलयानां क्रमदर्शनात् ।

८ वस्तुवृत्तमपि जन्मना लब्धसत्ताकस्य

९ धर्मिणः स्थितिप्रलयसंभवात् ।

॥ २.३.२ ॥

4	<i>janmanah cha āditvam shruti-nirdesha-apekshham, vastu-vrttāpekshham cha  </i>
	The mention of ‘birth’ and ‘first-ness’ is in accord with, i) Vedic (scriptural) <u>statements</u> ; as well as, ii) on the <u>nature</u> of things.
5-6	<i>shrutinirdeshah tāvat - ‘yatah vā imāni bhootāni jāyante ’ (tai.u.3.1) iti  </i>
	i) The <b>statement</b> referred to here is: “Whence, indeed, these beings are <u>born</u> .”
7	<i>asmin vākye janmasthitipralayānām kramadarshanāt  </i>
	In this passage, a sequence is seen in the words <u>birth</u> , <u>sustenance</u> and <u>dissolution</u> .
8-9	<i>vastuvrttamapi janmanā labdhasattākasya dharmiṇah sthitipralayasambhavāt  </i>
	ii) Regarding the <b>nature</b> of things, only a thing that has come into <u>existence</u> through birth can have sustenance and dissolution.

4 Why is Creation (**Janma**) mentioned first? There are two reasons:

5-7 i) This is validated by Shruti, which always presents these three in this order (e.g. in Tait Up III-i). The other two processes are not included in the Samasa, but implied in it.

8-9 ii) For logical reasons, a thing has to be created first before it can be sustained and then destroyed. That provides the logical or natural order of the three items.

## SECTION 2.3

### Sub-section 3

#### The Words “Asya” & “Yatah”

१० ‘अस्य’ इति प्रत्यक्षादिसंनिधापितस्य धर्मिण इदमा निर्देशः ।

११ षष्ठी जन्मादिधर्मसंबन्धार्था ।

१२ ‘यत’ इति कारणनिर्देशः ।

॥ २.३.३ ॥

10	<i>‘asya’ iti pratyakshhādisannidhāpitasya dharmiṇa ‘idam’ā nirdeshah  </i>
	The stem ‘ <u>idam</u> ’, meaning “this”, is the parent of the word ‘ <b>asya</b> ’, meaning ‘of this’. It indicates the substrate (i.e. the universe) that is presented to us immediately by perception, etc (i.e. through the six means of knowledge).
11	<i>shhashhṭhee janmādi-dharma-sambandha-arthā  </i>
	‘ <b>Asya</b> ’ is in the possessive case in the sense of relating the substrate to the attributes, i.e. “the birth, sustenance and dissolution <b>of this universe</b> ”.
12	<i>‘yatah’ iti kāraṇanirdeshah  </i>
	Lastly, by the word ‘ <b>yatah</b> ’, meaning “from which” is indicated a cause. (The clause

“That is Brahman” has to be added to indicate that Brahman is the cause.)

**10-11 The Word “Asya”:** This is the 6<sup>th</sup> case of the word ‘Idam’ (this), meaning “*of this*”. This, as opposed to That, is always something ‘closer’ than That. It means that this universe is ‘closer’ than Brahman. It is immediately presented to us just by perceiving it. The 6<sup>th</sup> case is used in its relational sense, ‘Creation etc, of the universe’.

**12 The Word “Yatah”:** This word is to be taken in its 5<sup>th</sup> case meaning (its 6<sup>th</sup> case takes the same form, but does not apply here; thus it means “*from which*”, not “*of which*”. It indicates a cause. The cause is Brahman, so the words ‘Tad Brahman’ are added in, as mentioned earlier.

The full meaning of the sentence, including the words added on, is:

Item	WORD or PHRASE	FULL MEANING
1	<b>Tad Brahman</b>	<i>That omniscient and omnipotent source must be Brahman</i>
2	<b>Yatah</b>	<i>from which occur</i>
3	<b>Janmaadi</b>	<i>the creation, continuance and dissolution</i>
4	<b>Asya</b>	<i>of this</i>
5	<b>Prapanchasya</b>	<i>Universe (explained in detail below).</i>

## SECTION 2.4

### Expanded Meaning of the Aphorism

- १ अस्य जगतः नामरूपाभ्यां व्याकृतस्य,  
 २ अनेककर्तृभोक्तृसंयुक्तस्य,  
 ३ प्रतिनियतदेशकालनिमित्त  
 ४ क्रियाफलाश्रयस्य  
 ५ मनसा अपि अचिन्त्यरचनारूपस्य  
 ६ जन्मस्थितिभङ्गं यतः  
 ७ सर्वज्ञात्सर्वशक्तेः कारणाद्भवति,  
 ८ ‘तद् ब्रह्म’ इति ९ वाक्यशेषः ।

॥ २.४ ॥

1	<i>a. asya jagatah nāma-roopābhyām vyākrtasya,</i>
2	<i>b. aneka-kartr-bhoktr-samyuktasya,</i>
3	<i>c. pratiniyata-desha-kāla-nimitta-</i>
4	<i>d. kriyā-phala-āshrayasya</i>
5	<i>e. manasā api achintya-rachanāroopasya</i>
6	<i>f. janma-sthiti-bhaṅgam yatah</i>
7	<i>g. sarvajñāt-sarvashakteh kārāṇa-adbhavati,</i>
8	<i>h. ‘tad brahma’ iti</i>
9	<i>vākyasheshhah /</i>





७ एतदेव अनुमानं संसारिव्यतिरिक्तेश्वरास्तित्वादिसाधनं

८ मन्यन्ते ईश्वरकारणवादिनः ॥

॥ २.६ ॥

1-2	<i>*na yathoktavisheshhaṇasya jagatah yathoktavisheshhaṇam eeshvaram muktvā,</i>
	<b>The Naiyayikas' Viewpoint:</b> A world possessing the above-named qualities (# 2.4), and born from anything other than <b>Ishwara</b> , who alone possesses them – e.g.
3-4	<i>i) anyatah pradhānād achedanāt, ii) aṇubhyo vā, iii) abhāvād vā, iv) samsāriṇo vā utpattyādi sambhāvayitum (*na) shakyam  </i> [Note the re-positioning of 'na']
	i) from the <u>Pradhana</u> (Maya), the insentient; or, ii) from <u>atoms</u> ; or, iii) from the <u>Non-being</u> ; or, iv) from <u>Jeeva</u> , the transmigrating entity – to postulate birth, etc, from <b>any</b> of these other causes, is just <b>*not</b> possible.
5-6	<i>v) na cha svabhāvataha, vishishṭadesha-kāla-nimittānām iha upādānāt  </i>
	v) Nor can it come about of its <u>own accord</u> (i.e. spontaneously), because in this world things depend on specific places, times and causes.
7-8	<i>a. etad eva anumānam b. samsāri-vyatirikta-eeshvara-astitvādi-sāadhanam c. manyante eeshvara-kāraṇavādinah   </i>
	a. Relying on this very inference alone (made in Padas <u>1-6</u> above, and Section 2.4), b. in order to establish the cause to be <b>Ishwara</b> rather than the transmigrating <b>Jeeva</b> [Note <b>Brahman</b> does not even enter their viewpoint], c. are those (Naiyayikas) who stand by Ishwara as the <u>primal cause</u> of creation.

The second Sutra presents as a fact that all creation, etc, arises from Brahman alone. In this section some of the theories presented by other schools of thought are mentioned and the reason is given why they are found to be unacceptable from the Vedantin's view.

**1-2** The main viewpoint presented here is that of the Naiyayikas, who believe that Ishwara is the Creator. Since they do not admit of the existence of Brahman, they posit Ishwara as the Creator. Ishwara, from the Vedanta perspective, is Brahman in association with Maya, and would make a perfect choice for the Reality but for the presence of Maya which takes away the transcendental nature of Brahman from Ishwara.

**3-6** Other theories are also presented, but they do not qualify:

- i) **Pradhana**: Prakriti, Maya or “Primordial Nature”;
- ii) **Anuh**: “atoms”;
- iii) **Abhaavah**: “non-existence”;
- iv) **Saarinah**: a “the total soul” under worldly conditions; i.e. sum of all the Jeevas;
- v) **Swabhaavah**: “spontaneously” or “out of one's own nature.”

The objection to these as causes for creation is that they are basically inert. The Vedantin's general view is that when any inert things start to function intelligently, we must know that there is a sentient principle behind them. The various schools that hold these views, do not accept Brahman as the ultimate Reality. Their search for what causes Creation takes them to some other inert source as seen in the five cases quoted.

**7-8** Of all these candidates that stand for cause of Creation, Ishwara is the favourite. The Naiyayikas propose Him as the Creator.

## SECTION 2.7

### The Official Objection of the Naiyayikas

१ ननु इहापि तदेव उपन्यस्तं जन्मादिसूत्रे ।

॥ २.७ ॥

1	<i>nanu iha api tad eva upanyastam janmādisootre /</i>
	<b>Objection:</b> Is not that inference presented here also in this very Sutra?

Their reason for this is this very Sutra, which disqualifies all the other possible candidates on the grounds of being inert. This is the official objection registered by the Naiyayikas, to which Sri Shankaracharyaji makes the following reply:

## SECTION 2.8

### Reply to the Naiyayikas

१ न; वेदान्तवाक्यकुसुमग्रथनार्थत्वात् सूत्राणाम् ।

२ वेदान्तवाक्यानि हि सूत्रैः उदाहृत्य विचार्यन्ते ।

३ वाक्यार्थविचारणाध्यवसाननिर्वृत्ता हि ब्रह्मावगतिः,

४ न अनुमानादिप्रमाणान्तरनिर्वृत्ता ।

॥ २.८ ॥

1	<i>na; vedāntavākyakusumagrathanārthatvāt sootrāṇām /</i>
	<b>Reply:</b> No, the Sutras are meant to string together and present the flowers of Upanishadic wisdom.
2	<i>vedāntavākyāni hi Sutraih udāhṛtya vichāryante /</i>
	It is the Upanishadic passages alone that are cited and inquired into by the Sutras.
3-4	<i>vākyārtha-vichāraṇādhi-, avasānanirvṛttā hi brahmāvagatih, na anumānādi-pramāṇa-antarānirvṛttā /</i>
	Only after <u>deliberation</u> on the <b>Upanishadic texts</b> and their meanings, arises the <u>firm conviction</u> from which, indeed, comes the <u>realisation of Brahman</u> ; it does not come as a result of <u>inference</u> or any other <u>means of knowledge</u> .

1 Firstly, Sri Shankaracharyaji disclaims credit given to this Sootra based upon which all the other proposals are rejected. The reason he gives is that the Sutras are only representing the Upanishads. If any credit is to be given, it should go to the Upanishads.

2 The Brahma Sutras are only the hand-maid of the Upanishadic wisdom. The Sutras are not independent statements of logic in themselves; they are essentially the statements of the Shrutis, strung together to form a garland. They present the Truth of the Upanishads, so that we may ponder over them deeply and digest them. The intellect can only digest thoughts through reason. So it is the student who uses reason in order to examine what the Shrutis have said. If he does not arrive at the same Truth through his logic, then he has to try another logical approach till he arrives at it.

In Vedanta, the Shrutis are the primary Pramana (means of knowledge) for the Self and for Brahman; logic is the secondary Pramana. This is not the case with the Nyayas and Vaiseshikas, for whom Logic is the *only* Pramana. The Shrutis encourage us to use logic to

test its validity. Vedanta is probably the only school of philosophy where this freedom is given to students.

The next Sutra elaborates on this point.

## SECTION 2.9

### Logic Encouraged in Upanishads

- १ सत्सु तु च वेदान्तवाक्येषु जगतो जन्मादिकारणवादिषु,  
 २ तदर्थग्रहणदार्ढ्याय अनुमानमपि वेदान्तवाक्याविरोधि  
 ३ प्रमाणं भवत् न निवार्यते, श्रुत्यैव च  
 ४ सहायत्वेन तर्कस्य अपि अभ्युपेतत्वात् ।  
 ५ तथा हि – ‘ श्रोतव्यो मन्तव्यः ’ (बृ.उ.२.४.५) इति श्रुतिः,  
 ६ ‘ पण्डितो मेधावी गन्धारानेव उपसंपद्येत एवमेव  
 ७ इह आचार्यवान्पुरुषो वेद ’ (छा.उ.६.१४.२)  
 ८ इति च पुरुषबुद्धिसाहाय्यम् आत्मनो दर्शयति ।

॥ २.९ ॥

1-4	<p><i>a. satsu tu cha vedāntavākyeshhu jagatah janmādikāraṇavādishhu,</i>  <i>b. tadarthagrahaṇadārḍhyāya</i>  <i>c. anumānamapi vedāntavākyāvirodhi</i>  <i>d. pramāṇam bhavat na nivāryate,</i>  <i>e. shruti eva cha sahāyatvena tarkasya api abhyupetatvāt /</i></p>
	<p>a. However, when Upanishadic texts advocate the cause of the origin of the world,  b. in order to strengthen and ascertain the comprehension of their purport,  c. then even inference, as long as it does not contradict the Upanishad’s intent,  d. is not ruled out as a valid means of knowledge;  e. for the Scripture itself accepts logic as an auxilliary to its own authority.</p>
5-7	<p><i>tathā hi iti shrutih –</i>  <i>‘ shrotavyo mantavyah ’ (br.u.2.4.5),</i>  <i>‘ paṇḍito medhāvee gandhārāneva upasampadyeta evam eva iha āchāryavān-</i>  <i>purushhah veda ’ (chā.u.6.14.2)</i></p>
	<p>For example there are the following two scriptural passages:  <i>“It is to be heard, reflected upon . . .” (Bri.Up); and</i>  <i>“as a man, having been informed and being able to judge for himself, would</i>  <i>surely reach the Gandhara country, in the same manner, here also, a person who</i>  <i>has a teacher gets to know the Self.” (Ch.Up)</i></p>
8	<p><i>iti cha purushhabuddhisāhāyyam ātmanah darshayati /</i></p>
	<p>This shows that the Vedic texts give due recognition to the intelligence of man.</p>

**1-4** The position of the scriptures in relation to inference as a means of knowledge is outlaid first. We see that the two are not antagonistic to each other.

**5-7** Two citations are given to support the use of logic as an auxilliary to scriptural authority.



**8** The point made by this section is that the Shrutis are not hostile to the use of an independent process of logic or reason to obtain the Truth, provided it is in harmony with the logic used in the scripture.

## **SECTION 2.10**

### ***The Means of Authority***

- १ न धर्मजिज्ञासायाम् इव श्रुत्यादयः  
 २ एव प्रमाणं ब्रह्मजिज्ञासायाम् ।  
 ३ किंतु श्रुत्यादयः अनुभवादयश्च यथासंभवम्  
 ४ इह प्रमाणम्, अनुभावसानत्वाद्  
 ५ भूतवस्तुविषयत्वात् च ब्रह्मज्ञानस्य ।  
 ६ कर्तव्ये हि विषये न अनुभावापेक्षा अस्ति  
 ७ इति श्रुत्यादीनाम् एव प्रामाण्यं स्यात्,  
 ८ पुरुषाधीनात्मलोभत्वात् च कर्तव्यस्य ।

॥ २.१० ॥

1-2	<i>na dharmajijñāsāyām iva shrutyādayah eva pramāṇam brahmajijñāsāyām  </i>
	Unlike the desire to know <b>Dharma</b> , where the <u>scriptures</u> are the sole authority; the desire to know <b>Brahman</b> is quite different:
3	<i>kimtu shrutyādayah anubhavādayah cha, yathāsambhavam iha pramāṇam,</i>
	<b>In Brahmajñana</b> : The <u>scriptures</u> , <u>logical analysis</u> , as well as <u>experience</u> , as and when applicable, are the three main means or authority.
4-5	<i>anubhavāvasānatvād bhootavastuvishhayatvāt cha brahmajijñāsasya  </i>
	There are two reasons for this: The knowledge of <b>Brahman</b> – i) culminates in the immediate <b>experience</b> of Brahman; and ii) it has a real, <b>*existing entity</b> as its content (i.e. Brahman). *[See Block pg 2]
6	<i>kartavye hi vishhaye na anubhavāpekshhā asti</i>
	<b>In Dharmajñana</b> : As the object is yet to be accomplished, there is no dependence on experience.
7-8	<i>iti shrutyādeenām eva prāmāṇyam syāt, purushhādheenātmalobhatvāt cha kartavyasya  </i>
	Hence, i) the scriptures alone are considered to be the <u>sole authority</u> ; and ii) the thing to be accomplished depends entirely on the <u>doer's efforts</u> .

**1-2** A comparison is made of the Primary Means of Knowledge in the two paths.

**3** **In Brahma**: Three distinct stages can be identified, each having a different primary means of knowledge:

- i) In the stage of **Śravaṇa**, the scriptures are the primary means;
- ii) In the enquiry stage of **Manana**, the primary means is reason.

iii) In the stage of **Nididhyāsana** or meditation, the means shifts to direct experience of the Truth. This is not applicable to the other schools of thought. It is unique to Vedānta. It is only the Vedāntin who has the goal of Self-realisation.

**7 In Dharma:** Scriptural injunctions alone are the sole authority. Incidentally, among the Naiyayikas reason alone is the sole means for knowledge. They do not accept any authority other than logic.

### **Comparison of the Object or Result**

**4-5 In Brahma:** The path culminates in experience of Brahman. Also, the goal Brahman, is a real, existing entity, and it is there at all times.

**6 & 8 In Dharma:** There is no requirement of any spiritual experience, and the object (the result) is not available until the whole activity is completed.

## **SECTION 2.11**

### ***Options & Exceptions in Dharma Shastras***

१ कर्तुम् अकर्तुम् अन्यथा वा कर्तुं च

२ शक्यं लौकिकं वैदिकं च कर्म ।

३ यथा अश्वेन गच्छति, पद्भ्याम्, अन्यथा वा,

४ न वा गच्छति इति ।

५ तथा ‘ अतिरात्रे षोडशिनं गृह्णाति ’ (मै.सं.४.७.६),

६ ‘ न अतिरात्रे षोडशिनं गृह्णाति ’ ,

७ ‘ उदिते जुहोति ’, अनुदिते जुहोति ’

८ इति विधिप्रतिषेधाश्च अत्र अर्थवन्तः

९ स्युः, विकल्पोत्सर्गापवादाश्च ।

॥ २.११ ॥

1-2	<i>kartum akartum anyathā vā kartum cha, shakyam laukikam vaidikam cha karma  </i>
	To perform, or not to perform, or to perform in a different way – these (three) options apply to any act, be it secular or scriptural.
3-4	<i>yathā ashvena gachchati, padbhyām, anyathā vā, na vā gachchati iti  </i>
	<b>Example from Life:</b> One may go on horseback, or on foot, or in any other way, or choose not to go at all.
5-7	<i>tathā i) ‘ atirātre shhoḍashinam grhṇāti ’ (mai.sam.4.7.6), ii) ‘ na atirātre shhoḍashinam grhṇāti ’, iii) ‘ udite juhoti ’, ‘ anudite juhoti ’;</i>
	<b>Examples from Karma Kanda:</b> i) “In the Atiratra sacrifice, one should take up the 16 <sup>th</sup> cup.” ii) “In the Atiratra sacrifice, one should <u>not</u> take up the 16 <sup>th</sup> cup.” iii) “Offer the oblation <u>at</u> sunrise”, or “offer it <u>before</u> sunrise.”
8-9	<i>iti vidhipratishhedhāshcha atra arthavantah syuh, vikalpotsargāpavādāshcha  </i>
	In such cases, injunctions and prohibitions are meaningful, and are accepted as <b>options</b> , general rules and exceptions.

## **CATEGORIES OF WORSHIPPERS**

### ***A General Background***

The **Meemamsakas'** situation is of interest to the Vedantin, since both of them have their source in the Vedas. The former take their source as the earlier part (Karma Kanda) and hence they go as Poorva Meemamsa; the latter take their source in the later portion, and hence the name 'Ved-anta' or "end of the Vedas", or Uttara Meemamsa.

The Meemamsakas are the same as the Karma Kandis of the Vedas. A step higher are the Upasakas who practice both Karma Kanda and the worship of God through Upasanas, with desire. Both of these base their actions on the Karma and Upasana Kanda of the Vedas. The Meemamsakas perform the rites exactly as per the instructions of the Vedas. For them the Vedas are an instruction manual to do certain prescribed duties.

### **Options in the Dharma Shastras**

**1-9** To the Karma Kandis, no choice is given to use logic; indeed, none is needed! The fruits come only after the actions are done. Until the fruits come, nothing, not even logic, is permitted to them to deviate from the Vedic instructions. However, provision has been made for options according to the human needs desired. These are laid out in the Bhashya.

Such rules pervade the Karma Kanda. They indicate the need, in the performance of Yagnas, of having options or alternatives (Vikalpa), general rules that cannot be changed (Utsargah), and exceptions under specific circumstances (Apavadah). These variations are dictated by the varying Human Element.

The Vedas are in some ways very rigid with prescribed procedures and in other ways they are also very flexible. This section explains why this is so, in order to avoid needless doubt and needless loss of faith in them.

The variations are in matters that are governed by the individual needs of the person performing the Pooja. To suit his own unique needs, the texts permit options and variations as we have seen in the case of the Atiratra and Agnihotra Yajnas.

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## **SECTION 2.12**

### ***Options & Exceptions in Brahma Shastras***

१ न तु वस्तु 'एवम् नैवम्' , 'अस्ति नास्ति' इति वा विकल्प्यते ।

२ विकल्पनास्तु पुरुषबुद्ध्यपेक्षाः ।

३ न तु वस्तुयाथात्म्यज्ञानं पुरुषबुद्ध्यपेक्षम् ।

४ किं तर्हि । वस्तुतन्त्रमेव तत् ।

५ न हि स्थाणौ एकस्मिन् ' स्थाणुर्वा, पुरुषः अन्यो वा '

६ इति तत्त्वज्ञानं भवति ।

७ तत्र 'पुरुषः अन्यो वा ' इति मिथ्याज्ञानम् ।

८ ' स्थाणुरेव ' इति तत्त्वज्ञानं, वस्तुतन्त्रत्वात् ।

९ एवं भूतवस्तुविषयाणां प्रामाण्यं वस्तुतन्त्रम् ।

१० तत्रैवं सति ब्रह्मज्ञानमपि वस्तुतन्त्रमेव, भूतवस्तुविषयत्वात् । ॥ २.१२ ॥

1-2	<i>na tu vastu 'evam', 'naivam', 'asti', 'nāsti' iti vā vikalpyate, vikalpanāstu purushhabuddhyapekshhāh,</i>
	However, an <b>*existing entity</b> cannot be treated in an optional way: *[see block p 2] “It is like this”, “It is not like this”, “It is”, “It is not”. In fact, options and opinions are dependent on human notions.
3-4	<i>na tu vastuyāthātmyajñānam purushhabuddhyapekshham / kim tarhi / vastutantrameva tat /</i>
	But, knowledge of the real nature of a thing is not dependent on human notions. On what does it depend then? It is dependent on the thing itself.
5-6	<i>na hi sthāṇau ekasmin, 'sthāṇurvā, purushhah anyo vā', iti tattvajñānam bhavati.</i>
	<b>Example from Life:</b> With reference to a particular post, the cognition: “This is a post”; “No, it is a person”; “No, it is something else” – Certainly, all these cognitions cannot be valid
7-8	<i>tatra 'purushhah anyo vā' iti mithyājñānam / 'sthāṇuh' eva iti tattvajñānam, vastutantratvāt /</i>
	In this particular case, the cognitions: “It is a person” and “It is something else” are false cognitions. The only valid cognition is: “This is a post”, since it is dependent on the entity.
9	<i>evam bhootavastuvishhayāṇām, prāmāṇyam vastutantram /</i>
	Thus, the validity of cognitions that have existing entities as their contents, depends on the entity itself (there can be no options here).
10	<i>tatraivam sati brahmajñānamapi vastutantram eva, bhootavastuvishhayatvāt /</i>
	<b>Application to Brahman:</b> This being the case, the knowledge of Brahman, too, is dependent on the entity alone, because its content (Brahman) is an existing entity.

### **Options in the Brahma Shastras**

**1-10** However, in matters where the nature of a thing is concerned, the Vedas are inflexible. This is understandable, since the nature of things is a given, not subject to the dictates of man. An apple is an apple, not because man wanted it to be so, but because nature intended it to be so. An apple's nature is not determined by human options.

Another example is in identifying what a thing is. There is a stump of an old tree. It appears very much like a man. Is it a tree or a man? Such questions are not determined by the opinion of people, but by the thing itself. Examination of it will tell us what it is.

What has this discussion to do with our topic of Brahman?

It is said here that 'Brahman', too, is an invariable, like an apple. Not that It is an object, but It is not dependent on man's opinion for Its nature. So there is a fixedness in describing it. However, it is also true that the candidates to attain Brahman are of different types, and so the pathways to Brahman may be many and dependent on the nature of the seeker. This is the variable aspect in the realisation of Brahman.

## SECTION 2.13

### Purposelessness of Enquiry

१ ननु भूतवस्तुविषयत्वे ब्रह्मणः २ प्रमाणान्तरविषयत्वमेवेति  
३ वेदान्तवाक्यविचारणा अनर्थिकैव प्राप्ता ।

॥ २.१३ ॥

1-3	<i>a. nanu bhootavastuvishhayatve brahmaṇah</i> <i>b. pramāṇāntaravishhayatvam eva, iti</i> <i>c. vedānta-vākya-vichāraṇā anarthika eva prāptā /</i>
	<b>Objection:</b> a. But if Brahman be an existing entity, b. it becomes an object of other means of valid knowledge. Thus, c. it surely follows that enquiry into Vedantic passages is rendered purposeless.

**Poorvapakshi:** You are comparing Brahman to an object. It shows that Brahman is already known to you. Then what is the need to pursue this deliberation?

## SECTION 2.14

### The Purpose of the Sutras

१ न; इन्द्रियाविषयत्वेन संबन्धाग्रहणात् ।  
२ स्वभावतो विषयविषयाणीन्द्रियाणि,  
३ न ब्रह्मविषयाणि ।  
४ सति हि इन्द्रियविषयत्वे ब्रह्मणः,  
५ इदं ब्रह्मणा संबद्धं कार्यम् इति गह्येत ।  
६ कार्यमात्रम् एव तु गृह्यमाणं  
७ किं ब्रह्मणा संबद्धम् किम् अन्येन केनचिद्वा संबद्धम्  
८ इति न शक्यं निश्चेतुम् ।  
९ तस्मात् जन्मादिसूत्रं न अनुमानोपन्यासार्थम् ।  
१० किं तर्हि वेदान्तवाक्यप्रदर्शनार्थम् ।

॥ २.१४ ॥

1	<i>na; indriyāvishhayatvena , sambandhāgrahaṇāt /</i>
	<b>Reply:</b> No. As Brahman is not an <b>object</b> of the senses, He cannot be grasped.
2-3	<i>svabhāvatah vishhayavishhayāṇi indriyāṇi, na brahmavishhayāṇi /</i>
	By nature, <b>sense organs</b> have external things as their objects, not (the subtle) Brahman as their object.
4-5	<i>sati hi indriyavishhayatve brahmaṇah, idam brahmaṇā sambddham kāryam iti gahyeta /</i>
	Only if Brahman were an object of the senses, would the relationship between the world (the effect) and Brahman (the Cause), be comprehended.
6-8	<i>kāryamātram eva tu grhyamāṇam kim brahmaṇā sambaddham kim anyena kenachid vā sambaddham iti na shakyam nishchetum /</i>

	But when the mere effect is comprehended, whether Brahman is the cause or some other thing is the cause, is not possible to be ascertained.
9	<i>tasmāt janmādiSutram na anumānopyāsārtham /</i>
	The fact is that the Sutra does not have the purpose of <i>inferring</i> Brahman.
10	<i>kim tarhi; vedāntavākyaapradarshanārtham /</i>
	What then is its purpose? To expound the meaning of the Vedantic passages.

**1-8 Answer:** I only compared Brahman to an object; I did not mean it is a 'sense' object. Brahman cannot be comprehended with the senses. If it could, there would be no problem in seeing its cause-effect relationship with the world. But because it isn't, we cannot really tell what the cause is – whether it is Brahman or some other thing.

**9-10 Poorvapakshi:** Then what is the purpose of this Sutra, if not to verify by reason that Brahman is the cause of this universe?

**Answer:** The purpose of all the Sutras, not just this, is simply to expound the correct meaning of the Upanishadic Truths, where there may be ambiguity or lack of clarity. No presumptuous attempt is made to explain anything that is not in the Upanishads. The task of the Sutras is certainly not to prove that Brahman exists or does not exist. All that is covered well by the Upanishads. Since the source of Creation was not made clear in the Upanishads, the Sutras are clarifying their meaning. It is not a new idea that the Sutra is introducing.

## SECTION 2.15

### *Shruti, Yukti & Anubhuti*

- १ किं पुनस्तद्वेदान्तवाक्यं यत् २ सूत्रेण इह लिलक्षयिषितम् ।  
 ३ ' भृगुर्वै वारुणिः । वरुणं पितरमुपससार ।  
 ४ अधीहि भगवो ब्रह्मेति ' इत्युपक्रम्य आह –  
 ५ ' यतो वा इमानि भूतानि जायन्ते । ६ येन जातानि जीवन्ति ।  
 ७ यत्प्रयन्त्यभिसंविशन्ति । ८ तद्विजिज्ञासस्व । तद् ब्रह्म ' ९  
 ९ (तै.उ.३.१) इति । तस्य च निर्णायकवाक्यम्  
 १० ' आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते ।  
 ११ आनन्देन जातानि जीवन्ति ।  
 १२ आनन्दं प्रयन्त्यभिसंविशन्ति ' (तै.उ.३.६) इति ।  
 १३ अन्यानि अपि एवञ्जातीयकानि वाक्यानि  
 १४ नित्यशुद्धबुद्धमुक्तस्वभाव–  
 १५ सर्वज्ञस्वरूपकारणविषयाणि उदाहर्तव्यानि ॥

॥ २.१५ ॥

1-2	<i>kim punah tad vedānta-vākyaṃ yat sootreṇa ih lilakshhayishhitam /</i>
	<b>Objection:</b> What then is the scriptural passage indicated by the Sutra?
3-4	<i>' bhrigurvai vāruṇih, varuṇam pitaramupasasāra, adheehi bhagavo brahmeti '</i>

	<i>ityupakramya āh -</i>
	“Bhrguh is the well-known son of Varuna. He approached his father and said, ‘Teach me Brahman, venerable Sir’.” Commencing thus, the Upanishad continues:
5-9	<i>‘yatah vā imāni bhootāni jāyante   yena jātāni jeevanti   yat prayanti abhisamvishanti   tadvijijñāsasva   tad brahma ’ (tai.u.3.1) iti   tasya cha nirṇāyakavākyaṃ</i>
	“ <u>From That</u> are verily these beings that are <b>born</b> ; <u>by That</u> , these that are born, are <b>sustained</b> ; and <u>to That</u> , when <b>departing</b> , they return. That you should seek to know; That is Brahman.” This is the key statement of this passage.
10-12	<i>‘ānandāddhyeva khalvimāni bhootāni jāyante   ānandena jātāni jeevanti   ānandam prayantyaabhisamvishanti ’ (tai.u.3.6) iti  </i>
	“Indeed from Bliss alone these beings are born; being born, by Bliss alone do they live; and when departing, into Bliss they enter.”
13-15	<i>a. anyāni api evaṁjāteeyakāni vākyāni b. i) nitya-shuddha-buddha-mukta-svabhāva ii) sarvajña-svaroopā- c. kārāṇa-vishhayāni udāhartavyāni   </i>
	a. There are other scriptural statements of this nature, b. such as: i) “which is by nature eternal, pure, intelligent and free”; and ii) “which is omniscient in character.” c. These are cited as examples as there is doubt as to who is being referred to.

**1-2 Poorvapakshi:** Which text is the Sutra referring to?

**3-4 Answer:** In this case, it is the Taittiriya Upanishad. There are two Citations:

**5-9** One citation uses the word “That” to mean Brahman.

**10-12** The other citation uses the word “Bliss” to mean Brahman.

For this reason some clarification is required to say that these words refer to Brahman and to no one else.

**13-15** Here two other vague passages are cited where Brahman is not named, but which the Sutras are needed to clarify that they do actually refer to Brahman. This, then, is the purpose of these Brahma Sutras.

### **“Possibility” Logic & “Proving” Logic**

In passing, Acharyaji spoke of two purposes of logic: the first is Possibility Logic, and the second is Proving Logic.

The sense in which logic is used in the Upanishads is first as “possibility logic”. This logic will always hold doubts as to what the correct option is. It will not come to any premature conclusion. The Shrutis are then referred to tell us which possibilities are true.

Then comes the use of “proving logic”. Once a possibility is selected as true, this logic helps us to establish it to a point where only experience remains to confirm it. Once we have experienced the Truth of a statement, then both types of logic become redundant and can be discarded. For Anubhuti or direct experience, supercedes all previous proofs.

**Shruti ⇌ Yukti ⇌ Anubhuti**



Yukti (Logic) cannot play the role of Shruti (scriptures), but can establish its validity. Similarly, Anubhuti (Experience) confirms the validity of logic. Logic links Shruti to Anubhuti. Thus ends the Second Sutra.

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## The Adhikarana Vakya

The Adhikarana Vakya provides the thought-flow of the Adhikarana.

1. **Vishaya:** *Yato-vai-maani-bhootaani-jaayante.* “Everything in this universe was created by Brahman”.
2. **Samshaya:** The doubt: Does Brahman have a Lakshana?
3. **Poorvapakshi:** Objection: No, Brahman cannot have a Lakshana because He has no properties, He is attributeless.
4. **Siddhanta:** We can still define Brahman indirectly – it is called Tatastha Lakshana. The world shows us the pointer to Brahman.
5. **Sangati:** Aakshepa – connection to the next Adhikarana: Objection – What is the Lakshana of Brahman?

## The Anumana Vakya

The Anumana Vakya provides the statement of logical inference in this Adhikarana. For the second Adhikarana, the Anumana Vakya is:

***“Brahma Jijnaasi-tavyam,  
lakshanatvaat,  
yathaa dharmaah.”***

Meaning: ***“Brahman has to be enquired into,  
because it has got a Lakshana (definition),  
just as Vedic Dharma has.”***

cf. “The fire is on the mountain,  
as I see smoke there,  
just as I saw smoke in the kitchen when fire was present.”

**Paksha** = *Brahma* = “Brahman”

**Saadya** = *Jijnaasitavyam* = “has to be enquired into”

**Hetu** = *Lakshanatvaat* = “because Brahman has got a Lakshana”.

॥ इत जन्माद्यधिकरणं समाप्तम् ॥

**Thus Ends the Topic entitled  
“Birth, Sustenance & Dissolution”.**

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### SUTRA 3

॥ त्रितीयोऽधिकरणम्, १.१.३ ॥

॥ सूत्रः १.१.३.३ ॥

“शास्त्रयोनित्वात्”

### 3. THE BHASHYA ON SUTRA 3

(Divided into 7 Sections, 3.1 to 3.7)

#### SECTION 3.1

##### *Preface to the Third Aphorism*

१ जगत्कारणत्वप्रदर्शनेन सर्वज्ञं ब्रह्मेत्युपक्षिप्तम्,

२ तदेव द्रढयन्नाह—

॥ ३.१ ॥

1-2	<i>jagatkāraṇatvapradarshanena, sarvajñam brahma iti upakshhiptam, tad eva draḍhayan āha –</i>
	In the course of showing He is the source of the universe, it was implied in passing that Brahman is omniscient. By way of confirming that very point, the Aphorist says:

#### SECTION 3.2

##### *The Third Aphorism*

१ शास्त्रयोनित्वात् ॥

॥ ३.२ ॥

1	<i>shāstrayonitvāt /</i>
	[For this Sutra, there are two readings:]
	<b>Reading 1:</b> <i>because</i> (Brahman is omniscient), <i>He</i> (alone) <i>can be the Source of the Scripture.</i>
	<b>Reading 2:</b> (Brahman is not known from any other source), <i>because the Scripture</i> (alone) <i>is the source for the Knowledge of Brahman.</i>

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At this point we have a fork in the text:

Sutras 3-4 elucidate Reading **3A** ;  
and Sutras 5-7 elucidate Reading **3B**.

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॥ ‘शास्त्रयोनित्व’ नाम प्रथमवर्णकम् ॥

**READING – 3A**

**1.1.3.3 “Shāstrayonitvāt”**

**3A: BRAHMAN, Source of Scripture**

**The Link:** Sutra 2, which presented Brahman as the Creator, Sustainer and Dissolver of the universe, thus implied that Brahman must be all-knowing, all-pervading and all-powerful. This interpretation of Sutra 3 is to confirm Brahman’s omniscience.

The key to this interpretation lies in taking the word ‘Shastra’ in its Shashti form, i.e. ‘**Shastrasya**’ meaning “of the Scriptures”. [Sanskrit grammar permits different options when a Samasa (word combination) is broken up into its original words.] ‘**Yoni**’ in the 5<sup>th</sup> case is taken in its meaning as Adhikarana or causal form, “because of being the source”.

**THE BHASHYA ON READING 3A**  
**(From Section 3.3 to 3.4, 2 No.)**

**SECTION 3.3**

***Brahman’s Eligibility to Create Scriptures***

१ महत ऋग्वेदादेः शास्त्रस्य अनेकविद्या—

२ स्थानोपबृंहितस्य प्रदीपवत्सर्वार्थावद्योतिनः

३ सर्वज्ञकल पस्य योनिः कारणं ब्रह्म ।

४ न हीदृशस्य शास्त्रस्य ऋग्वेदादिलक्षणस्य

५ सर्वज्ञगुणान्वितस्य सर्वज्ञादन्यतः संभवोऽस्ति ।

॥ ३.३ ॥

1-2	<b><i>mahata rgvedādeh shāstrasya,</i></b> <i>ii) anekavidyā- i) sthānopabrmhitasya;</i> <i>iii) pradeepavat sarvārthāvadyotinah,</i> <i>iv) sarvajñakalpasya</i>
	Of the great body of <b>Scriptures</b> comprising <i>Rig Veda</i> , etc, i) which are supplemented by other scriptures ii) which themselves are sources of innumerable branches of knowledge; iii) which are like an effulgent lamp that illumines all things; iv) and which are almost omniscient, as it were –
3	<b><i>yonih kāraṇam brahma  </i></b>
	Brahman is their Womb ( <b>Yoni</b> ) or Source, their very Cause ( <b>Kaaranam</b> ).
4-5	<b><i>*na hi eedrshasya shāstrasya rgvedādilakshhāṇasya sarvajñaguṇānvitasya</i></b> <b><i>sarvajñādanyatah (*na) sambhavah asti  </i></b>

	Indeed, scriptures like the <i>Rig Veda</i> , etc, possessed of the quality of <i>omniscience</i> , cannot possibly emerge from any source other than an <b>All-knowing One</b> .
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### What the “Great Scriptures” Encompass:

**1-2** The emphasis on great is because this is no ordinary scripture. These scriptures reveal all things, and are *Pradeepavat*, i.e. compared to a lamp, giving light that is omniscient. The following quotation gives the enormity of the entire body of knowledge being referred to:

<sup>1</sup> *Angaani vedah-chatvaarah,* <sup>2</sup> *puraano nyaaya vistarah;*  
<sup>3</sup> *Meemamsam dharma shaastram cha,* <sup>4</sup> *vidyaa hyetah chaturdashah.*

Meaning:

- A. <sup>1</sup> 1-4 **The 4 Vedas**: (1 Rig, 2 Yajur, 3 Sama and 4 Atharva); and  
 B. 5-10 **The 6 Vedangas**: (Siksha, Kalpa, Vyakaran, Nirukta, Chandas, Jyotisha);  
 C. <sup>2</sup> 11-14 The 4 Major Divisions outside the Vedas:  
     11 **The Puranas** (18 no. in all);  
     12 **The Nyaya & Vaisesikas**;  
<sup>3</sup> 13 **The Poorva Meemamsas; and**  
     14 **The Dharma Shastras** (i.e. the Smritis, books on law codes).  
<sup>4</sup> **These are the 14 sources that contain the whole range of secular and spiritual knowledge of Hinduism.**

<sup>3</sup> Brahman is taken to be the material and efficient cause of the “Great Scriptures”.

**4-5** Such scriptures are so vast that they could not have come from any other Source but Brahman Himself, the all-knowing One. The Scriptures are the visible proof of the omniscience of Brahman.

## **SECTION 3.4**

### **Sub-Section 1**

#### ***An Example of Literary Works***

<sup>१</sup> यद्यद्विस्तरार्थं शास्त्रं यस्मात्पुरुषविशेषात्संभवति,

<sup>२</sup> यथा व्याकरणादि पाणिन्यादेः ज्ञेयैकदेशार्थमपि,

<sup>३</sup> स ततोऽप्यधिकतरविज्ञान इति प्रसिद्धं लोके ।

॥ ३.४.१ ॥

<b>1-2</b>	<i>a. yadyad vistarārtham shāstram yasmāt, b. purushhavisheshhāt sambhavati, c. yathā vyākaraṇādi pāṇinyādeh, d. jñeyaikadeshārthamapi</i>
	<b><u>Literary Works</u></b> : a. Whatever treatise with an extensive theme, b. originates from a particular person; c. like the rules of <b>Grammar</b> , etc, that have originated from Panini and others, d. even if they form only a part of what is to be known;
<b>3</b>	<i>sa tatah api adhikatarā-vijñāna, iti prasiddham loke  </i>
	that person must surely possess a knowledge <i>more extensive</i> than his thesis – this is something that is well-known to all in this world.

**1-2 Literary Works:** An example is given of great literature. This is given in the context of the great Scriptures we are discussing. Among the great literary works is the work of authors like Panini, which is itself unimaginably vast.

**3** The author of a literary work must surely know more than what is in his book. This is to tell us that Brahman, the author of Scriptures, must also know more than what is in the Scriptures. However much is contained in the Scriptures, Brahman's knowledge exceeds that! Now we turn our attention to the Scriptural works themselves . . .

## SECTION 3.4

### Sub-Section 2

#### *Application to Scriptural Works*

- ४ किमु वक्तव्यम् – अनेकशाखाभेदभिन्नस्य,  
 ५ देवतिर्यङ्मनुष्यवर्णाश्रमादिप्रविभाग – हेतोः  
 ६ ऋग्वेदाद्याख्यस्य, सर्वज्ञानाकरस्य  
 ७ अप्रयत्नेनैव लीलान्यायेन पुरुषनिःश्वासवत्  
 ८ यस्मान्महतो भूतात् योनेः संभवः –  
 ९ ‘ अस्य महतो भूतस्य निःश्वासितमेतत् यद्ग्वेदः ’  
 १० (बृ.उ.४.५.११) इत्यादिश्रुतेः –  
 ११ तस्य महतो भूतस्य निरतिशयं  
 १२ सर्वज्ञत्वं सर्वशक्तिमत्त्वं चेति ॥ ॥ ३.४.२ ॥

4-6	<i>a. kimu vaktavyam – anekashākhābheda bhinnasya;</i> <i>b. deva-tiryañ-manushhya-varṇāshrama-ādipravibhāga-hetoh;</i> <i>c. rgvedādyākhyasya, sarvajñānākarasya,</i>
	<b>Scriptural Works:</b> (If literary works are so great) . . . a. What to speak of that which is differentiated into innumerable branches; b. whence originated categories like gods, animals, men, castes and stages of life; c. whence originated the Rig Veda, etc, the very repositories of all knowledge;
7-8	<i>d. aprayatnenaiva, e. leelaanyāyena, f. purushhanihashvāsavat,</i> <i>g. yasmān mahatah bhootāt yoneh sambhavaha-</i>
	d. And all this as though without any effort whatsoever; e. as though done in sport; f. with a naturalness that resembles the act of breathing in a person – g. all originating from that great Being, Brahman, the womb of this world!
9-10	<i>‘ asya mahatah bhootasya nihshvasitam etat yad rgvedah ’</i> <i>(br.u.4.5.11) ityādishruteh-</i>
	This is evidenced in passages like: “that which is called the Rig Veda, etc, are but the exhalation of this great Being.”
11-12	<i>tasya mahatah bhootasya niratishayam sarvajñatvam sarvashaktimattvam cha iti</i>
	Of that great Being – <b>Brahman</b> – unexcelled is His <u>omniscience</u> and <u>omnipotence</u> !

**4-6** If the literary texts themselves are so vast then what to speak of the Scriptural texts! And, what to speak of the greatness of their author, namely, Brahman!

Looking at the subjects covered in the scriptures – ranging from the Gods, animals, men, castes, stages of life, etc, and all other kinds of knowledge – one can reasonably say that only Brahman is truly **Omnipresent**.

**7-10** And all this is just an “effortless” task for Brahman, as though he were just playing some sport, producing all this knowledge from a single exhalation of His breath.

There is a verse in Brihadaranyaka Upanishad which says, “Those that are called the Rig Vedas are but the exhalation of this great Being, Brahman” – (Br Up II.iv.10).

**11-12** From this the only sane deduction we can come to is that Brahman is an ocean of knowledge. Being **Omniscient**, he is also **Omnipotent**.

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### The Adhikarana Vakya

For the third Adhikarana (Reading 3A), the Adhikarana Vakya analysis is:

1. **Vishaya:** Subject: *Asya-mahata-bhootasya-nishwaasitam tam etat rig veda*. “Those that are called the Rig Veda, are but the exhalation of this great Being, Brahman.”

2. **Samshaya:** Doubt: *Brahma vedasya kartru vaa na vaa* – “Did Brahman create the Vedas or not?”

3. **Poorvapakshi:** The Vedas have not been created by Brahman, for they are Eternal.

4. **Siddhanta:** No, the Vedas return to their source during cosmic Pralaya, and when creation starts again, they are re-created by Brahman. This is what is meant by ‘being the source of’, even though we accept that they are Eternal. They are not produced in writing, but effortlessly, as though breathing. Brahman is the Karana, not author.

5. **Sangati:** There is Aakshepa Sangati – connection to the previous Adhikarana is that it is the answer to the doubt: “Brahman is not the Creator of the Scriptures, which are Anaadi or eternal.

### The Anumana Vakya

For the third Adhikarana (Reading 3A), the Anumana Vakya is:

***“Brahma sarvajnam,  
vedasya api kaaranatvaat,  
yathaa kumbhakaaraah.”***

Meaning: ***a. “Brahman is all-knowing or Omniscient;  
b. He is the Source of even all the Vedas;  
c. just as the potter is the creator of all the pots.”***

cf. a. “The fire is on the mountain,  
b. as I see smoke there,  
c. just as I saw smoke in the kitchen when fire was present.”

**Paksha** = *Brahma* = “Brahman”;

**Saadya** = *Sarvajna* = “Brahman is all-knowing”;

**Hetu** = *Vedasya api kaaranatvaat* = “because he is the Source of all the Vedas”.

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॥ इति प्रथमवर्णकम् समाप्तम् ॥  
Thus Concludes the First Reading  
“Brahman, Source of Scripture”

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THE HOLY RIVER GANGA  
*“The Flow of Divine Knowledge”*



॥ ‘शास्त्रयोनित्व’ नाम द्वितीयवर्णकम् ॥

**READING – 3B**

**1.1.3.3 “Shāstrayonitvāt”**

**3B: SCRIPTURE, Source of Knowledge**

**The Link:** to the previous Sutra is: “How do we come to know that Brahman is the source, sustenance and dissolution of the universe? – through the scriptures alone.”

Firstly, the two meanings possible for this Sutra illustrate the point made in the general introduction that an Adhikarana can have two or more meanings as long as each meaning is valid and contains the five characteristics of an Adhikarana. To illustrate this, the Adhikarana Vakya is given for both Readings at the end of each Reading.

**THE BHASHYA ON READING – 3B**

(From Sections 3.5 to 3.7, 3 No.)

**SECTION 3.5**

**How Else Can Brahman be Known?**

१ अथवा यथोक्तमृगवेदादिशास्त्रं योनिः कारणं

२ प्रमाणमस्य ब्रह्मणो यथावत्स्वरूपाधिगमे ।

३ शास्त्रादेव प्रमाणात् जगतो जन्मादिकारणं ब्रह्म

४ अधिगम्यते इत्यभिप्रायः । शास्त्रमुदाहृतं पूर्वसूत्रे –

५ ‘ यतो वा इमानि भूतानि जायन्ते ’ इत्यादि ।

॥ ३.५ ॥

1-2	<i>a. athavā yathoktam,</i> <i>c. yonih kāraṇam pramāṇam asya</i>	<i>b. rgvedādishāstram</i> <i>d. brahmaṇah yathāvat svaroopādhigame /</i>
	a. Alternately, one can interpret the Sutra as follows: b. The corpus of the <b>Scripture</b> comprising the Rig Veda, etc, c. is the sole <b>source</b> , the cause, the means of <b>Knowledge</b> , d. to rightly comprehend the <u>nature of Brahman</u> . (This is the first intended sense.)	
3	<i>e. shāstrād eva pramāṇāt,</i> <i>g. adhigamyate ityabhiprāyḥ /</i>	<i>f. jagatah janmādikāraṇam brahma</i>
	e. It is only through the <b>Scripture</b> , the means of knowledge, f. that Brahman is known to be the <b>cause</b> of the <u>birth, etc, of the universe</u> . g. This is the (second) intended sense.	
4-5	<i>shāstramudāhrtam poorvasootre – ‘yato vā imāni bhootāni jāyante’ ityādi /</i>	
	The relevant passage of the scripture has been cited under the previous Sutra as: “That from which verily these beings are born, etc.”	

This Reading of the Sutra is the more commonly accepted one. As the previous Reading glorified the omniscience of Brahman, this one glorifies the Shrutis as the sole valid Pramana or means of knowledge on Brahman. It may be supported by other means such as logic and experience, but it is the primary pointer to Brahman to get a seeker started on the spiritual quest.

There are two meanings derived from this Reading:

**1-2** Firstly, the primary meaning is that “the Scripture is the sole source and means of comprehending the Knowledge of Brahman.”

**3** The secondary meaning is that “the Scripture is the sole means of knowing that Brahman is the Cause of the birth, sustenance and dissolution of the Universe.” This is equivalent to saying that only the Scriptures can categorically state that Brahman is the Cause of Creation..

**4-5** The scriptural passage that directly explains that Brahman is the cause of creation is quoted, as it has been quoted before. This repetition of citing the same scriptural passage for the fourth time raises the doubt expressed in the next section . . .

### SECTION 3.6

#### *Is this Sutra Not Redundant?*

१ किमर्थं तर्हीदं सूत्रं, २ यावता पूर्वसूत्रेणैव एवञ्जातीयकं

३ शास्त्रमुदाहरता शास्त्रयोनित्वं ब्रह्मणो दर्शितम् ।

॥ ३.६ ॥

1-3	<i>a. kimartham tarhi idam Sutram, b. yāvatā poorvasootreṇaiva c. evaṁjāteeyakam shāstramudāharatā d. shāstrayonitvam brahmaṇo darshitam/</i>
	<b>Objection:</b> a. Of what purpose is this aphorism when, b. in as much as by the previous aphorism itself, c. the scriptural passage of this nature was cited d. to show that the scripture is the means of knowledge of Brahman?

Thus far, the citation concerned, “Yato vaa...” has appeared in the following sections:

- i) Section 1.17, in the context of explaining the 6<sup>th</sup> case usage of **Brahmanah**;
- ii) Section 2.3, sub-section 2 in explaining the ‘first-ness’ of birth;
- iii) Section 2.15, in explaining the vague references to Brahman that needed clarity.
- iv) The previous section, 3.5, in showing how from scripture alone we get the knowledge that Brahman is the cause of Creation, etc.

Although all the four contexts are different, the Poorvapakshi still raises the point.

### SECTION 3.7

#### *No, It Helps Clear a Doubt*

१ उच्यते – तत्र सूत्राक्षरेण स्पष्टं शास्त्रस्य अनुपादनाद्

२ जन्मादिसूत्रेण केवलम् अनुमानमुपन्यस्तम् इत्याशङ्क्येत;

३ तामाशङ्कां निवर्तयितुम् इदं सूत्रं प्रववृते,  
४ ‘ शास्त्रयोनित्वात् ’ इति ॥

॥ ३.७ ॥

1	<i>a. uchyate – tatra, b. sootrākshharena spashhṭam shāstrasya anupādanād</i>
	<b>Reply:</b> a. There (in the 2 <sup>nd</sup> aphorism), b. since the Scripture has not been explicitly stated by the text of the aphorism,
2	<i>c. janmādisootreṇa kevalam anumānam upanyastam ityāshañkyeta;</i>
	it may be doubted as to whether <b>inference</b> alone has been presented by the Sutra.
3-4	<i>d. tām āshañkāṁ nivartayitum, e. idam Sutram pravavrte,</i> <i>f. ‘shāstrayonitvāt’ iti ॥</i>
	d. To clear that doubt, e. this aphorism has been set out thus: f. “Because the Scripture is the sole means for the knowledge of Brahman.”

The contexts of the four citations of the same scriptural passage have been presented under the last section. Sri Shankaracharyaji now replies as follows, and in the process reveals to us how alert and meticulous he is in noting these matters:

**Answer:** The earlier statements were made as part of the explanation under different contexts of the Sutras concerned. Those references may well be interpreted as being deductions made by the Bhashyakara. This is the first case when the scriptural passage is cited to explain the direct meaning of the Sutra. In other words, now it is made certain that Scripture is making the fact known, and not an inference.

The Sutra’s word is more authoritative than the commentary’s. A commentary is an inference, whereas the Sutra has scriptural authority. The present Sutra removes that doubt.

### The Adhikarana Vakya

For the third Adhikarana (Reading B), the Adhikarana analysis is as follows:

1. **Vishaya:** Subject: *Tam tu aupanishadam purusham pricchaami* – “I ask for that Purusha which is based on the Upanishads.”

2. **Samshaya:** Doubt: *Brahma upanishad eka vedyam, anumaana vedyam vaa* – “Is Brahman known through the Upanishad only, or is He known through Anumana also?”

3. **Poorvapakshi:** Objection: *Brahman anumaana vedyam* – “Brahman is only known by inference.”

4. **Siddhanta:** Reply: “*Ayam aatma brahma*”, *Brahma na anumaana vedyam, shaashtraika vedyam* – “Brahman as ‘Ayam aatma brahma’ is not known through inference, but only through the scriptures.

5. **Sangati:** Eka Phala Sangati (connection to one result). The connection with the previous Adhikarana is that “Brahman must be enquired into because it has Sruti Pramana, i.e. it is stated by the Sruti.”

### The Anumana Vakya

For the third Adhikarana (Reading B), the Anumana Vakya is:

***“Brahma jignasitavyam,  
pramaanatvaat,  
dharmavat.”***

Meaning: a. “Brahman has to be enquired into,  
b. He has scriptural authority,  
c. just as the Dharma Shastras.”

cf. a. “The fire is on the mountain,  
b. as I see smoke there,  
c. just as I saw smoke in the kitchen when fire was present.”

**Paksha** = *Brahma* = “Brahman”

**Saadya** = *Brahma Jignasi* = “Brahman has to be enquired into.”

**Hetu** = *Pramaanatvaat* = “because He has scriptural authority”.

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॥ इति द्वितीयवर्णकम् समाप्तम् ॥

**Thus Concludes the Second Reading:**

**“Scripture, Source of Knowledge of Brahman”**

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॥ इत शास्त्रयोनित्वाधिकरणं समाप्तम् ॥

**Thus Concludes the Topical Section:**

**“Brahman, Source of Scripture” or**

**“Scripture, Source of Knowledge of Brahman”**

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**SUTRA 4:**

॥ ‘समन्वय’ नाम चतुर्थोऽधिकरणम्, १.१.४ ॥

॥ सूत्रः १.१.४.४ ॥

“ तत्तु समन्वयात् ”

1.1.4.4 “Tattu Samanvayāt”

**HARMONY in the UPANISHADS**

*Thus Commences*

**The Fourth Topical Section entitled “On Harmony”, 1.1.4;  
with the Fourth Sutra, 1.1.4.4., namely:**

**“BUT THAT IS DUE TO HARMONY”**

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**T**HIS IS THE MOST important Sutra. It is the 4<sup>th</sup> Sutra out of the 134 in Chapter One of the Brahma Sutras. The remaining Sutras from 5 to 134 are further explanations on this Sutra. This shows the importance of this Sutra.

The Bhashya on this Sutra is split into three Parts: Part 1 deals with the Criticism levelled from outside Vedanta, but still within those who take their lead from the Vedas. This means the Meemamsakas who take the Karma Kanda and the Upasana Kanda as their authority. The basic thrust of the discussion is: The Meemamsaka vehemently asserts that everything in the Vedas is moving towards Karma; the Vedantin says that everything in the Vedas is moving harmoniously towards Brahman. The two groups are pulling in different directions. This is covered in Sections 4.1 to 4.7.

Part 2 deals with Criticism from within Vedanta itself. Those who are following the Upanishads are also divided as to the method to be adopted in arriving at the realisation of Truth. Their concerns are placed on the discussion table in Sections 4.8 to 4.12.

Part 3 is the Vedantin’s reply to this internal criticism. It is the most exhaustive portion of the Bhashya, extending over 18 sections, from Section 4.13 to 4.30, the end of the Bhashya for this Sutra.

Before the begin with the Sutra Bhashya, the important passage that Links Sutra 3 to Sutra 4 is explained.

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॥ प्रथमवर्णकम् ॥

**PART 1: “CRITICISM FROM OUTSIDE VEDANTA”**

**4. THE BHASHYA ON SUTRA 4 – PART 1**

(Sub-sections 4.1 to 4.7)

**SECTION 4.1**

***The Meemamsaka’s Viewpoint***

(also known as the “Prima Facie” View, the ‘impression at first glance’)

<sup>१</sup> कथं पुनः ब्रह्मणः शास्त्रप्रमाणकत्वम् उच्यते, यावता

<sup>२</sup> ‘आम्नायस्य क्रियार्थत्वाद् आनर्थक्यम् अतदर्शानाम्’

<sup>३</sup> (पू.मी.सू.१.२.१) इति क्रियापरत्वं शास्त्रस्य प्रदर्शितम् ।

<sup>४</sup> अतो वेदान्तानाम् आनर्थक्यम्, अक्रियार्थत्वात्,

<sup>५</sup> कर्तृदेवतादिप्रकाशनार्थत्वेन वा क्रियाविधिशेषत्वम्,

<sup>६</sup> उपासनादिक्रियान्तरविधानार्थत्वं वा ।

॥ ४.१ ॥

1	<i>katham punah bahmaṇah shāstrapramāṇakatvam uchyate, yāvatā</i>
	<b>Objection:</b> How is it again asserted that Brahman has the scriptures alone as His valid means of knowledge?
2	<i>‘āmnāyasya kriyārthatvād ānarthakyam atadarthānām’ (poo.mee.soo.1.2.1) iti</i>
	“The Vedas are meant to enjoin <b>action</b> ; therefore, <u>those portions</u> which do not have this purpose in view are <b>useless</b> .”
3	<i>kriyāparatvam shāstrasya pradarshitam  </i>
	It has been emphatically shown that scriptures are primarily concerned with <b>action</b> .
4	<i>atah vedāntānām ānarthakyam, akriyārthatvāt,</i>
	Therefore, the Upanishads are <u>purposeless</u> as they do not enjoin <u>action</u> .
5	<i>kartrdevatādi-prakāshana-arthatvena vā kriyāvidhisheshhatvam,</i>
	Or, by way of revealing the agent, the Deity, etc, (meaning <b>Brahman</b> ) of that action, they (the Upanishads) could form <u>part of an injunction</u> about action;
6	<i>upāsanādikriyāntaravidhānārthatvam vā  </i>
	Or, they could be meant to enjoin some <u>other kind of action</u> such as <b>meditation</b> .

**Jaimini’s Quotation from the Dharma Sootras**

**1-2** The Poorvapakshi places his case before the Vedantin. The main thrust of his objection is the first Sutra of the second chapter of Jaimini’s Dharma Sutas.

Jaimini was the founder of the Poorva Meemamsaka school of philosophy. Their basic stand against the Uttara Meemamsa or Vedanta, founded by Sage Veda Vyasa, is that the whole of Scripture enjoins action. Those portions that do not, are useless!

**3-4** Since the Upanishads do not enjoin any action, they are declared ‘useless’.

Two statements are then made as a consolation to the followers of the Upanishads:

5 i) Perhaps the Upanishads can be considered merely as a part of an injunction about action, stating the agent, deity, etc, of that action; i.e. Brahman becomes an ancillary of action.

6 ii) Or perhaps, they can be considered to enjoin some other action such as contemplation or meditation, on Gods and others.

The details of the above standpoint are presented in Section 4.2 under two sub-sections, and concluded in Section 4.3. The reply begins with Sutra 4, which presents the Sutra itself and continues up to Section 4.7.

## SECTION 4.2

### Sub-Section 1

#### *The Objection in Greater Detail*

<sup>१</sup> न हि परिनिष्ठितवस्तुस्वरूपप्रतिपादनं संभवति;

<sup>२</sup> प्रत्यक्षादिविषयत्वात्परिनिष्ठितवस्तुनः,

<sup>३</sup> तत्प्रतिपादने च हेयोपादेयरहिते पुरुषार्थाभावात् ।

<sup>४</sup> अत एव ‘ सोऽरोदीत् ’ (यै.सं.१.५.१.१)

<sup>५</sup> इत्येवमादीनाम् आनर्थक्यं मा भूदिति

<sup>६</sup> ‘ विधिना त्वेकवाक्यत्वात्स्तुत्यर्थेन विधीनां स्युः ’

<sup>७</sup> (पू.मी.सू.१.२.७) इति स्तावकत्वेन अर्थवत्त्वम् उक्तम् ।

॥ ४.२.१ ॥

1	<i>na hi parinishhṭhita-vastusvaroopā-pratipādanam sambhavati;</i>
	<b>Objection (contd):</b> Indeed, there is no possibility of the Upanishads being the valid means of knowing an entity that is already in existence.
2	<i>pratyakshhādīvishhayatvāt parinishhṭhitavastunaha,</i>
	For an <b>*existing entity</b> is known through direct perception, etc. *[see block p 2.]
3-4	<i>a. tatpratipādane cha heyopādeyarahite,      b. purushhārthābhāvāt /</i> <i>c. atah eva *‘sah arodeet’ (tai.sam.1.5.1.1)      * [see box on next page.]</i>
	a. And in the teaching of <b>Brahman</b> , as there is nothing to be <i>rejected</i> or <i>accepted</i> , b. there is no human incentive at stake.      c. For this reason alone, <b>**“He wailed”</b> .
5	<i>ityevamādeenām ānarthakyaṃ mā bhooditi</i>
	With respect to this passage, lest the charge of impugning purposelessness (to the Upanishads) be considered unfair, (the following purpose can be given to them:)
6	<i>‘vidhinā tu ekavākyatvātstutyarthena,      vidheenām syuh’ (poo.mee.soo.1.2.7)</i>
	“But on account of their (the Upanishads) syntactical unity with injunctions, they can be taken as eulogising the (Karma Kanda) injunctions.”
7	<i>iti stāvakatvena arthavattvam uktam /</i>
	Thus the usefulness is said to consist in eulogy of the injunctions!

In this section we see a crude attempt made by the Meemamsakas to ascribe a subservient role to Vedānta, putting it to serve the powers controlling Action. It comes as no surprise that materialism has to stoop so low to fulfil its designs:



**\*\*“INDRA WAILED”**  
(Reference to Section 4.2.1, Pada 3)

There is a story in the *Taittiriya Samhita* about “He wailed”. Who wailed? It was none other than Indra, the King of Heaven. His story makes interesting reading. At once it gives us a perspective into the Meemamsakas’ outlook on life, and how they see everything in life through tinted glasses.

We have to keep in mind that the Meemamsakas, who are making the objection in this section of the Bhashya, are none other than that segment of humanity who have full faith in the power of actions to produce the results they seek. In today’s society that would be the overwhelmingly largest segment of our society!

Once, the gods had deposited their valuables with Indra, the Lord of all gods, for safety before going to fight with the demons. The gods won the battle. On their triumphal return, they arrived at Indra’s palace to request a return of what they had left with him for safekeeping. Lord Indra was a good God (after all, he was King of Heaven). He had inadvertently given away the wealth of the gods in charity for some noble cause. This was his nature – he could not refuse anyone’s request.

The gods were not interested in Lord Indra’s charity; they wanted their wealth back. Of course, Indra was not able to give it back. At this, the gods became angry and were driven to some violence to wrest their wealth back from Indra. They gave Indra a good beating which drove him to tears. The Supreme Lord Himself took pity on Lord Indra and converted Indra’s tears into sufficient **silver** to repay his debt to the gods. Thus Lord Indra was rescued by the mercy shown to him by the Supreme Being.

In this story, the gods represent the selfish Meemamsakas, and Indra’s tears represent how the divine is made an ancillary to fulfil the purpose of their injunctions.

Tradition has it since that day, that one should not give silver in charity especially when performing sacrifices. Silver is associated with the ‘tears of Indra’, together with the shame and dishonour he was subjected to. If silver is given, others would think that the donor must have done some dubious deed like the one Indra had committed.

Now the most interesting part of this story is the message. The Meemamsakas, being materialists, do not wish to have anything to do with the dispassion that the Vedantin cultivates to purify his mind. Vedantins see it as Brahman’s greatness when He is described as, “He neither rejects nor accepts”, which philosophically means that Brahman, being Infinite, cannot have anything taken away from Him, nor have anything added to Him. This is the context of ‘rejecting and accepting’. But the Meemamsakas cannot understand that. They place no value on dispassion. Likes and dislikes exude from all the pores of their skin! They reject what they do not like and accept what they like. This is normal for them.

This outlook on life is seen in all aspects of their life. In Puranic literature, we read of hundreds of cases where the gods behave in ways similar to selfish men. The Meemamsakas love to see this. They say, “If the gods have these weaknesses, how much more should man have them! It is part of our nature to act with greed and selfishness.” This is what lends approval to their materialist philosophy. The Vedantin’s desire to lead a life of self-restraint and dispassion is impossible for them to understand.

### Poorvapakshi's Proposals to the Vedantins:

1. He has already tried to relegate the Upanishads to the point of being *useless*. All Vedic statements serve no purpose at all unless connected in some way to action. There cannot be any action initiated to produce Brahman (since It already exists).

2. If this cannot be done, out of fear of crossing one's ground into the area of the Karma Kanda, then at least they can be made to relate to the Upasanas or meditations, which are spoken of in their own texts. This was also dealt with in the last section.

**1-2** 3. Since he can only think in terms of perceivable objects, he considers Brahman to be one of them. This makes him think that the Upanishads cannot be the means for knowing Brahman that is already in existence.

**3-4** 4. That Brahman, which has no properties or qualities and is therefore neither acceptable nor rejectable, serves no human objective. It is of no relevance to people. This is the significance of the "**He wailed**" story, by which the gods forcefully got what they wanted even from their own Lord! (Refer to block on previous page.)

**5-7** 5. Some purpose is grudgingly attributed to the Upanishads: They can be attached to an injunction and made to serve an injunction by eulogising it. That would be one way of saving the Upanishads from extinction! An example is quoted in the next section.

## SECTION 4.2

### Sub-Section 2

#### ***Upanishads Made Subservient to Rituals!***

८ मन्त्राणां च ' इषे त्वा ' (तै.सं.१.१.१) इत्यादीनां

९ क्रियातत्साधनाभिधायकत्वेन कर्मसमवायित्वमुक्तम् ।

१० अतो न क्वचिदपि वेदवाक्यानां विधिसंस्पर्शमन्तरेण

११ अर्थवत्ता दृष्टा उपपन्ना वा । न च परिनिष्ठिते वस्तुस्वरूपे

१२ वधिः संभवति, क्रियाविषयत्वाद्विधेः ।

॥ ४.२.२ ॥

8-9	<i>a. mantrāṇām cha 'ishhe tvā...' (tai.sam.1.1.1) ityādeenām</i> <i>b. kriyā-tat-sāadhanā-bhidhāya-katvena, c. karmasamavāyitvam uktam  </i>
	a. With respect to Mantras such as *"For food, Thee (I cut); for strength, Thee" – b. On the grounds that they speak only of rituals and their means, c. in this way, their strong association with rituals is explained.
10-11	<i>d. atah na kvachidapi vedavākyānām, e. vidhisamsparsham antareṇa</i> <i>f. arthavattā drshhṭā upapannā vā  </i>
	d. Hence, nowhere in Vedic sentences, e. apart from their association with the ritualistic injunctions, f. is the purposefulness (of the Upanishads) seen or justified.
11-12	<i>g. na cha parinishhṭhite vastusvaroope, h. vidhih sambhavati,</i> <i>i. kriyā-vishhayatvādvidheh  </i>
	g. And certainly, with respect to Brahman, an already existing entity, h. there can be no <u>Upanishadic injunction</u> on His nature, i. since the domain of injunctions is solely the <b>sacrificial act</b> .

### **\*HOW MEEMAMSAKAS VIEW VEDIC MANTRAS**

The Meemamsaka contends that all Mantras in the Vedas have a purpose to relate to injunctions in the Karma Kanda on some aspect of rituals. That is the only utility they serve. This is seen in the above example (Section 4.2.2 Pada 8):

The Mantra “For food, Thee; for strength, Thee” is to be chanted while cutting a branch of a tree to obtain a stick to drive away the calf from its mother so that milk may be obtained for the rituals. The idea is that, although the Mantra has no connection with the ritual itself, it has a utility as it serves indirectly to obtain milk for the ritual. The Objector is suggesting here that the Upanishadic Mantras on Brahman have a similar utility – that Brahman is being praised, only so that the ritual may be blessed and rendered more successful! The whole idea is to discredit the Jnana Kanda, somehow twist the reasoning and make it serve the purposes of the Karma Kanda.

Such are the sinister arguments that Sri Shankaracharyaji is preparing himself to deal with in the rest of the commentary under Sutra 4.

If we can only imagine being in Shankaracharyaji’s shoes, we may understand what superhuman courage he must have had to face the Darkness of his times, and persist in his efforts to serve the cause of the Supreme Reality.

**8-9 Example: Mantra for cutting wood for Yajnas:** Here is an example of how the Mantras on Brahman can be put to use to serve the injunctions on action. The “*Ishe Tvaa*” Mantra is put to use in cutting wood prepared for a Yajna fire. By these clever ruses, Karma Kandis try to usurp other spiritual paths by enslaving them to serve their needs. Puranic lore is replete with stories of this nature.

**10-11** We see in these lines how little regard the Meemamsakas have for the highest knowledge available in the Vedas. They strip the Upanishads of all credit by asserting their view of its ‘purposelessness’ unless they are put to the service of their ‘useful’ actions.

**11-12** Finally, to rub salt into the wound they have created, the Meemamsakas make a proud exclusive claim that the sacrificial act is their preserve, and that the Upanishads cannot compete with them by having any injunctions of their own!

Having discharged all their arrows against the Upanishads, against Brahman and against all seekers of Truth, the Karma Kandis return to their seats with one last blurb pronouncing their materialist philosophy . . .

### **SECTION 4.3**

#### ***The Objection Concluded***

<sup>१</sup> तस्मात्कर्मापेक्षितकर्तृदेवतादिस्वरूपप्रकाशनेन

<sup>२</sup> क्रियाविधिषेष्टत्वं वेदान्तानाम् ।

<sup>३</sup> अथ प्रकरणान्तरभयाद् नैतदभ्युपगम्यते, तथापि

<sup>४</sup> स्ववाक्यगतोपासनादिकर्मपरत्वम् ।

<sup>५</sup> तस्माद् न ब्रह्मणः शास्त्रयोनित्वम् इति प्राप्ते, उच्यते –

॥ ४.३ ॥

1-2	<i>a. tasmāt, karmāpekshhita-kartr-devatādi-svaroopā-prakāshanena, b. kriyāvidhisheshhatvam vedāntānām /</i>
	<b>Objection (contd.):</b> a. Therefore, as One who blesses the <u>agent</u> , <u>deity</u> and <u>others</u> associated with sacrificial acts, b. the status of the Upanishads can be made ancillary to that of the sacrificial injunctions.
3-4	<i>c. atha prakaraṇāntarabhayād na etad abhyupagamyate, tathāpi d. svavākya-gatopāsanādi-karmāparatvam /</i>
	c. However, If this is not acceptable for fear of reducing the status of Upanishads, d. then their purport may be regarded as an injunctions on <b>Upasanas, etc</b> , actions that occur in their own portions (i.e. in the Upanishads themselves).
5	<i>e. tasmāt na brahmaṇah shāstrayonitvam; f. iti prāpte, uchyate –</i>
	e. Seen thus, the Scripture cannot be the source for the knowledge of Brahman. f. <b>Reply:</b> In the face of such an objection, the Vedantin replies with the Aphorism:

### **Conclusion of the Meemamsakas**

The Basic elements of their argument are repeated once more to conclude their presentation before the judiciary. What they are demanding is the following:

**1-2** 1. That the Upanishads join forces with the Karma Kandis by making Brahman an ancillary to their sacrificial acts. Their part would be to “bless” the proceedings with success by invoking the right Deities and honouring the agent (Yajman) of the acts!

**3-4** 2. Failing this, the Upanishads can consider declaring their meditational practices (Upasanas) as acts of contemplation. By this, they retain some purposefulness for their statements and can save themselves the embarrassment of being given a lower status!

**5** 3. And, of course, it goes without saying that they should forget once and for all that the Upanishads stand as the sole source of knowledge of Brahman. This arrogant claim does not befit the high status they claim for the Upanishads. For there can be nothing higher than the sacrificial act by which a man can attain all the happiness he can ever have a desire for. That concludes the presentation of our case.

The floor is handed over to the Vedantin for his reply to these objections.

## **SECTION 4.4** ***The Fourth Aphorism***

१ तत्तु समन्वयात् ।

॥ ४.४ ॥

1	<i>tattu samanvayāt /</i>
	<b>But, that is because of the harmony</b> (existing in the Upanishadic passages in concordance with revealing Brahman as their purport).

**1** Here we begin Bhagavan Bhashyakaryaji’s powerful refutation of all the Poorvapakshi’s points, one by one, and point for point. This Aphorism arises as a direct response to the objection laid out above. The Bhashyakara stands up, offers a salutation to the Infinite Supreme Lord of Non-duality, and prepares to present his case before an array of philosophers of all shades and colours. They, too, are eager to hear what he has to say, and perhaps a few are eager to hear what he has to teach.

## SECTION 4.5

### The Meaning of the “Words”

- १ ‘तु’-शब्दः पूर्वपक्षव्यावृत्त्यर्थः ।  
 २ तत् ब्रह्म सर्वज्ञं सर्वशक्ति जगद्  
 ३ उत्पत्तिस्थितिलयकारणं वेदान्तशास्त्रादेवागम्यते ।  
 ४ कथं, समन्वयात् । सर्वेषु हि  
 ५ वेदान्तेषु वाक्यानि तात्पर्येण एतस्यार्थस्य  
 ६ प्रतिपादकत्वेन समनुगतानि ।  
 ७ ‘ सदेव सौम्य इदमग्र आसीद्, एकमेवाद्वितीयम् ’ (छा.उ.६.२.१)  
 ८ ‘ आत्मा वा इदमेक एवाग्र आसीत् ’ (ऐ.उ.१.१.१)  
 ९ ‘ तदेतद्ब्रह्म अपूर्वम्, अनपरम्, अनन्तरम्, अबाह्यम्,  
 १० अयमात्मा ब्रह्म सर्वानुभूः ’ (बृ.उ.२.५.१९)  
 ११ ‘ ब्रह्मैवेदम् अमृतं पुरस्तात् ’ (मु.उ.२.२.११) इत्यादीनि । ॥ ४.५ ॥

1	<b>‘tu’-shabdah poorvapakshhavyāvrttyarthah /</b> The word ‘tu’, meaning “but”, is to oppose the ‘prima facie’ view stated above.
2-3	<b>a. ‘tat’ brahma sarvajñam sarvashakti, b. jagad utpatti-sthiti-laya-kāraṇam</b> <b>c. vedānta-shāstrād eva agamyate /</b> a. The word ‘tat’ means “Brahman”, the omniscient, omnipotent, b. the <u>cause</u> of the birth, sustenance and dissolution of the world. c. It is known solely from the <u>Vedantic Scripture</u> (the Upanishads).
4	<b>katham, ‘samanvayāt’ /</b> How? The word ‘samanvayaat’ means “because of the Harmony”
5-6	<b>d. sarveshhu hi vedānteshhu vākyāni e. tātparyeṇa etasya arthasya</b> <b>f. pratipādatkatvena samanugatāni /</b> d. The statements in all the <b>Upanishadic sentences</b> , e. by their purport of this very meaning, f. and by being their expounder, they become fully reconciled or <u>harmonised</u> .
7	<b>‘sadeva saumya idamagra āseed, ekamevādviteeyam’ (chā.u.6.2.1)</b> “O my dear! Before creation, this was only Existence, one alone without a second.”
8	<b>‘ātmā vā idameka evāgra āseet’ (ai.u.1.1.1)</b> “The Self, verily, existed as this one alone before creation.”
9-10	<b>‘tadetadbrahma apoorvam, anaparam, anantaram, abāhyam,</b> <b>ayamātmā brahma sarvānubhooh’ (br.u.2.5.19)</b> “That very Brahman is without a cause, without being an effect, without an interior, without an exterior. This Self, the experiencer of all, is Brahman.”
11	<b>‘brahma iva idam amrtam purastāt’ (mu.u.2.2.11) ityādeeni /</b> “All this in front is Brahman alone, the Immortal” – and so on.

**1** The use of the word **Tu** meaning “but”, in the Sutra indicates that the objections are not going to be taken lying down, but challenged point for point.

**2-3** The Subject of the discussion is **Tat** and refers to Brahman, who is then described in the light of the preceding Sutras. [The re-statement illustrates **Abhyasa** or repetition, which is one of the **Shad Vidhi Lingas** (the six characteristic signs) by which a subject matter is highlighted in a scriptural text.]

**4-6** The word **Samanvayaat** means “due to the harmony”. All the statements in the Upanishads are harmonised by the Subject, Brahman. Everything in the Scriptures points in the direction of Brahman. There is harmony in all statements, even in those that are apparently contrary. Brahman is such a subject, that in Him all the opposites get reconciled.

The Vedantin does not stoop low in his arguments. He speaks of “harmoniously going together”, respecting the best in the other, and applying himself fully to what he believes in. His attitude is one of reconciliation, not confrontation.

**7-11** Four examples of scriptural statements are given that illustrate the capacity Brahman has of reconciling all opposites. He is so all-encompassing, all-inclusive and all-pervading that everything finds its rightful place in Him. Like the great-grandfather in a joint family who harmonises all the other inter-relationships in the home, Brahman also is an integrating force that unites the whole Universe and keeps it bound together in peace.

## SECTION 4.6

### Sub-Section 1

#### *Scriptures: Perfect as They Are*

१ न च तद्गतानां पदानां ब्रह्मस्वरूपविषये निश्चते

२ समन्वये अवगम्यमाने, अर्थान्तरकल्पना युक्ता,

३ श्रुतहान्यश्रुतकल्पनाप्रसङ्गात् ।

॥ ४.६.१ ॥

<b>1-3</b>	<p><i>a. *na cha tadgatānām padānām,                      b. brahmasvaroopavishhaye</i>  <i>c. nishchate samanvaye avagamyamāne,      d. arthāntarakalpanā *(na) yuktā,</i>  <i>e. i) shrutahānya-ii) shrutakalpanā- prasaṅgāt  </i></p>
	<p>a. And, of the words occurring in the <b>citations</b> (see previous Section 4.5) ,  b. though the citations clearly describe the nature of <b>Brahman</b> as their content  c. when their purport is properly <u>ascertained</u> and <u>comprehended</u>,  d. it is <u>improper</u> to give them a different meaning,  e. and invite the undesirable consequences of            i) <u>rejecting</u> something that has been directly stated; and            ii) <u>adding</u> something assumed which has not been stated at all.</p>

**1-3** What has been said in the previous section on Harmony is now consolidated. The harmony is such in the scriptures that nothing said in them can be rejected, and nothing not said need be added! This is to show the completeness that is very clear to those who take the trouble to ascertain and comprehend the correct meaning of every word of the scripture. By deep thought, it is noted that “it is improper” to alter a single word that is in the scripture. They have been written with so much care.

**SECTION 4.6**  
**Sub-Section 2**  
***Brahman Not an Agent, Deity, etc.***

४ न च तेषां कर्तृदेवतादिस्वरूप प्रतिपादन परता

५ अवसीयते, ‘ तत् केन कं पश्येत् ’ (बृ.उ.२.४.१३)

६ इत्यादि क्रियाकारकफलनिराकरणश्रुतेः ।

॥ ४.६.२ ॥

4	<i>na cha teshhām karttrdevatādisvaroopā pratipādana paratā avaseeyate,</i>
	And their (the Upanishad’s) purport to teach the nature of the agent, the deity, etc, of the rituals cannot be determined.
5	<i>‘ tat kena kam pashyet ’ (br.u.2.4.13)</i>
	“Then, by what means and whom could one see” –
6	<i>ityādi kriyā-kāraka-phala-nirākaraṇa-shruteh  </i>
	Such scriptural passages deny actions, causal conditions and the result.

**4** In these lines, Sri Shankaracharyaji defends the Upanishads against those who wish to ascribe to Brahman other meanings such as being an agent of a sacrifice, or being a Deity of the sacrifice, etc. It cannot be held that the ultimate purpose of the Upanishads is merely to define characteristics of the agent of action and of Deities in power over action. That is clearly an understatement on a wisdom that at its height takes one to total unity.

There are no such meanings in the Upanishads when Brahman is understood to be not the Non-dual Reality. To read other meanings into Brahman is to deliberately distort Him for the sake of undermining His true significance and greatness.

It is not proper to imagine a meaning for an Upanishadic statement that is other than the one intended. That is being dishonest to the purpose of the Upanishads and doing it a great injustice and a disservice.

**5-6** The quoted passage needs to be explained in its full context: “As long as there prevails the notion of duality, one sees another, hears another, speaks to another. But, as a result of Realisation, when everything has become the Self **then, by what means** (the instrument) **and whom** (the object) **could one** (the agent) **see** or hear?” Such passages are intended to show us that it is impossible for any action to be associated with the Non-dual Brahman. The Meemamsakas, not having understood the nature of Brahman, try to ascribe various roles and actions upon Him that are unbefitting to the Supreme Reality. Their interpretation shows great disrespect towards Brahman by not acknowledging the full magnitude of what He stands for. They are taking a King to be just a beggar!

We can see why a Shankaracharya was desperately needed to defend the doctrine of Non-duality, which was being blatantly soiled by self-centred vested interests of his day.

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**SECTION 4.6**  
**Sub-Section 3**  
***Brahman Not an Object of Perception***



७ न च परिनिष्ठितवस्तुस्वरूपत्वे अपि

८ प्रत्यक्षादिविषयत्वं ब्रह्मणः,

९ ‘ तत्त्वमसि ’ (छा.उ.६.८.७) इति ब्रह्मात्म

१० अभावस्य शास्त्रमन्तरेण अनवगम्यमानत्वात् ।

॥ ४.६.३ ॥

7-8	<i>*na cha parinishhṭhita-vastu-svaroopatve api, *(na) pratyakshhādi-vishhayatvam brahmaṇah,</i>
	Though (Brahman) is by nature an entity that is already in existence, He cannot possibly be an object of perception, etc. –
9-10	<i>‘tattvamasi’ (chā.u.6.8.7) iti brahmātmabhāvasya shāstramantareṇa anavagamyanātvāt /</i>
	“That Thou Art”, states that Brahman is identical to Atman. This cannot be understood except through Scripture.

**7-8** Then comes the remark by the Meemamsakas that if Brahman exists, then why can He not be perceived? Only the scripture can tell us of the exact nature of Brahman and why He is not perceivable. Ignorant man can never be able to comprehend Brahman's nature 'with his intellect, let alone with his senses.

**9-10** To assist us to understand Brahman, the scriptures alone tell us that Brahman and Atman, our Self, are one. They do this through Mahavakyas or “Great Sentences” like ‘**Tat Twam Asi**’, meaning “*Thou art That*”. This sentence tells us that the Self, the very core of our conscious Being, is none other than Brahman, the universal Reality. How can we say we do not perceive Brahman when we are told that He is our very own Self? Can anyone see his Self? It is not a perceivable object, yet its existence is undeniable.

## SECTION 4.6

### Sub-Section 4

#### Source of All Happiness

११ यत्तु हेयोपादेयरहितत्वाद् उपदेशानर्थक्यम् इति,

१२ नैष दोषः; हेयोपादेयशून्य ब्रह्मात्मतावगमादेव

१३ सर्वक्लेशप्रहाणात् पुरुषार्थसिद्धेः ।

॥ ४.६.४ ॥

11	<i>a. yattu heyopādeyarahitatvād, b. upadeshānarthakyam iti,</i>
	a. Brahman is described as being something that cannot be <u>rejected</u> or <u>accepted</u> ; b. To disregard the teaching for that reason alone is futile (improper).
12-13	<i>c. na eshhah doshhah; d. heyopādeyashoonya e. brahmātmataāvagamād eva f. sarvakleshaprahāṇāt purushhārthasiddheh /</i>
	c. This is not a defect (of the teaching) at all; d. For, that <b>Brahman</b> who can be neither rejected nor accepted (like an object), e. solely by realizing Him as one's own <b>Self</b> , f. does one accomplish the supreme <u>human goal</u> and destroy <b>all pains</b> .

**11** Now is answered the criticism that Brahman cannot be desirable because He can neither be rejected nor accepted. In the eyes of the Meemamsaka, that means he cannot become something they like, nor something they dislike. Such a thing is, to them, not desirable, and therefore 'useless'.

But what does it really mean to be un-rejectable as well as un-acceptable? Brahman is Infinite and all-pervading. He is the only 'object' that exists in reality. There is nowhere where He is not. So how can He be rejected; how can He be accepted? He is already there in every speck of space and in every speck of non-space!

**12-13** Regarding Brahman being neither acceptable nor rejectable, that is a compliment to Vedanta. The realisation of the highest Truth becomes a fact only when we have risen above all acceptance and rejection, above all likes and dislikes, all joys and sorrows. Only then is destruction of all sorrow possible.

Thus, what the Meemamsas see as a defect, is no defect at all to the Vedantin. It is actually a source of comfort. Only such a Reality can truly free us from all pain, all inadequacy, all incompleteness. He that is everywhere, always with us, can alone be a source of eternal happiness and free us from all pain and sorrow.

The fact that the Upanishads' instructions have led people to emancipation indicate that they do have validity which cannot be ignored. Validity does not have to just be measured against actions. Realisation of God, although not an action, carries more validity in terms of happiness than any number of actions put together.

Validity also need not be inferred but has to be experienced. One's experience is the best test that can convince one of the validity of Brahman.

The Upanishads stand for some very lofty values that have no dependence on action:

i) **Renunciation of Action**: This is no mean value; it calls for the highest restraint from man;

ii) **Surrender to God**: To see oneself as only an instrument in the hands of God calls for a self-effacing ego;

iii) **Renunciation of Fruits of Action** : This is an instruction of the greatest practical value in developing non-attachment to action. All these are just hurled aside as being useless by a thoughtless opponent bent on promoting his own inflated idea of action.

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## **SECTION 4.6**

### **Sub-Section 5**

#### ***The Implication of Realisation***

१४ देवतादिप्रतिपादनपरस्य तु

१५ स्ववाक्यगतोपासनार्थत्वेऽपि न कश्चिद्विशेषः ।

१६ न तु तथा ब्रह्मणः उपासनाविधिशेषत्वं संभवति,

१७ एकत्वे हेयोपादेयशून्यतया क्रियाकार-

१८ कादिद्वैतविज्ञानोपमर्दोपपत्तेः ।

१९ न हि ब्रह्मैकत्वविज्ञानेन उन्मथितस्य द्वैतविज्ञानस्य पुनः

14-15	<i>a. devatādipratipādanaparasya tu b. svavākyagatopāsanārthatve api, c. na kashchidvirodhah /</i>
	a. The Scriptural passages that present the deities, etc, c. are not in opposition to the Upanishads, b. if performed for the sake of meditation and prayers within their own scope.
16	<i>d. na tu tathā brahmaṇah upāsanāvidhisheshhatvam sambhavati,</i>
	d. But, by the same token, it is not possible to posit Brahman as an ancillary to any injunction on meditation. (For Brahman is unique, He is not a Deity.)
17-18	<i>e. ekatve f. heyopādeyashoonyatayā g. kriyākārakādi-dvaitavijñāna h. upamarda upapatteh /</i>
	e. In him who has realised his <b>Oneness</b> (with Brahman), f. from whom nothing can be <u>rejected</u> , nor into whom anything <u>accepted</u> , g. in Him the idea of <b>duality</b> , as seen in <u>actions</u> , their <u>causes</u> and their <u>effects</u> , etc, h. is non-existent or utterly annihilated, as it were.
19-21	<i>i. na hi brahmaikatvavijñānena unmathitasya j. dvaitavijñānasya punah sambhavo'sti; yena k. upāsanāvidhisheshhatvam brahmaṇah pratipadyeta /</i>
	i. Indeed, by the realisation of <b>Oneness</b> with Brahman, is eradicated j. the notion of <b>duality</b> , never to recur ever again; for by duality alone k. can the ' <b>ancillary-ship</b> ' of Brahman to <u>injunctions</u> be considered.

**14-15** The presentation of Deities for the sake of meditation is also not a problem to Vedantins. In fact, at the level of the Deity, it is Brahman who is the Consciousness operating through the Deity. Also, the same Deities are invoked in the Upasanas and rituals, to which the Vedantin has no objection at all. They are welcome to invoke them for their purpose.

**16** Notwithstanding this generosity of spirit displayed by the Vedantin, he objects strongly for the same being done to Brahman. For Brahman is unique. He is not a Deity who is given a fixed role. Brahman is all-encompassing. He has to be shown due honour and respect.

**17-18** When one achieves unity with Brahman, he rises above all ideas of duality, all actions, all accessories to action, etc. At that level, he is also as vast and infinite as Brahman, and so nothing can be added to or subtracted from the realised saint who has no sense of duality any longer.

**19-21** For the same reason, the realised saint also cannot be made an ancillary to any injunction.

Indeed, in Section 4.6, Sri Shankaracharyaji has answered his critics point for point in a very systematic manner, and has upheld the highest standards that apply to argument and debate. He has kept his focus on the issues at stake, and given his view of them in the light of Non-duality. Nothing less could be expected of him, and nothing more.

This Section is noted for its excellence from so many perspectives. In it is concentrated the very heart of Sri Shankaracharyaji's ardent mission to spread the teaching of Non-duality. Non-duality is the only answer to all the conflicts that arise in society when it is dominated by duality and differences. Non-duality is the large heart that harmoniously embraces all viewpoints and yet remains spotless and untainted.

## SECTION 4.7

### Conclusion of the Refutation

- १ यद्यपि अन्यत्र वेदवाक्यानां विधिसंस्पर्शमन्तरेण  
 २ प्रमाणत्वं न दृष्टं, तथापि आत्मविज्ञानस्य फलपर्यन्तत्वाद् –  
 ३ न तद्विषयस्य शास्त्रस्य प्रामाण्यं शक्यं प्रत्याख्यातुम् ।  
 ४ न च अनुमानगम्यं शास्त्रप्रामाण्यं,  
 ५ येन अन्यत्र दृष्टं निदर्शनम् अपेक्ष्येत ।  
 ६ तस्मात् सिद्धं ब्रह्मणः शास्त्रप्रमाणकत्वम् ॥

॥ ४.७ ॥

1-2	<i>yadyapi anyatra vedavākyānām vidhisamsparsham antareṇa pramāṇatvam na drshhṭam;</i>
	Even though, without the <b>injunctions</b> , the Vedic texts are seen not to have any <u>validity</u> ;
2-3	<i>tathāpi ātmavijñānasya phalaparyantatvād-na tadvishhayasya shāstrasya prāmāṇyam shakyaṃ pratyākhyātum /</i>
	still, since the knowledge of Brahman does culminate in a <b>result</b> (realization) the validity of the Scripture <u>cannot be rejected</u> .
4-5	<i>na cha anumānagamyam shāstrapramāṇyam, yena anyatra drshhṭam nidarshanam apekshhyeta /</i>
	And the validity of the Scripture cannot be ascertained by means of inference, for which an illustration observed elsewhere may be needed.
6	<i>tasmāt siddham brahmaṇah shāstrapramāṇakatvam //</i>
	Therefore, in respect of Brahman, it can be taken as established, that the means of knowledge is the Scripture alone – <b>Shastrayonitvat</b> .

In this concluding Section where the critics from outside Vedanta are answered, Sri Shankaracharya makes a restatement of the two essential features of his case:

1. The Upanishads, though declared “useless” by the proponents of action, are found to serve the exceptional purpose of culminating in the realisation of Brahman, which ushers in supreme Bliss, the end of all sorrow and pain, and the liberation of the soul from bondage to the world. These benefits are undeniable.

2. The validity of Scriptures is not dependent upon inference. That is hardly a stable criterion to judge the scriptures. The direct experience of Brahman is the sole criterion, and that is promoted by the Upanishads alone. Hence it can be concluded that the Upanishadic statements are the only ones that harmonise all the different philosophic viewpoints by showing how they all lead towards the same ultimate goal. No other philosophy does that.

By thus speaking out his heart, Sri Shankaracharyaji has given hope to many a Meemamsaka to consider taking to the path of Renunciation instead of sticking to the path of Pleasure. He has brought forth the glory of Brahman as an ideal to work towards, from whatever point a seeker is placed currently. All can benefit from this great ideal, common to all mankind.

In this way, by his living example, has practically demonstrated the harmony that the Upanishadic teaching is capable of bringing about.

## “Swata Pramanyam” Vakya

This is a term used in Vedanta for the following specific purpose. Each means of knowledge has a sphere in which it is the primary means or Pradhana Pramana. In that sphere, it alone rules, no other means is valid. For example, for odour, the nose alone is the Pramana, and for listening the ears alone are the Pramana. For the eyes to see, it does not need confirmation from the ears. This is termed *Swata Pramanyam*.

## Anumana Vakya

For the fourth Adhikarana, the Anumana Vakya is:

“Brahma vedaanta shaastra vishayam, samanvayaat, yathaa dharmah.”

Meaning:     *a. “Brahman is the subject of Vedanta Shastra,  
b. It being the object of their fullest import,  
c. just as the Dharma Shastras.”*

cf.             *a. “The fire is on the mountain,  
b. as I see smoke there,  
c. just as I saw smoke in the kitchen when fire was present.”*

**Paksha** = *Brahma* = “Brahman.”

**Saadya** = *Brahma Jignaasi* = “Brahman is the subject of Vedanta Shastras.”

**Hetu** = *Pramaanatvaat* = “because of it being the object of their fullest import.”

**Drishtanta** = *Yatha Dharmah* = “just as the Dharma Shastras.”

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॥ इत प्रथमवर्णकम् समाप्तम् ॥

Thus Concludes

**PART 1: “CRITICISM FROM OUTSIDE VEDANTA”**

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**PART 2: "CRITICISM FROM WITHIN VEDANTA"**

**E**ARLIER, IN PART ONE, we dealt with objections raised by exponents of the Karma Kanda and the Upasana Kanda, who believed mainly that it is the Upanishads that serve those portions, rather than the other way around. These objectors, although still following injunctions given within the Vedas, fall outside the realm of Vedanta.

We now deal with a different category of Objections than the earlier type. The current objectors are also from within the Vedantic school, primarily the Vrittikara, author of the commentary known as **Vritti**, which preceded Sri Shankaracharyaji's Bhashya by a few centuries. In many ways, these objections are more challenging to Sri Shankaracharyaji because they are from his own camp. He exhausts all his intellectual weaponry in order to establish the right conditions in which Non-duality can flourish. Their arguments are rather subtle and hair-splitting. Thus, much more attention is paid by the Bhashyakara in answering these objections in Part 3. This explains why they occupy the centre stage to the very end of this chapter on Sutra 4.

Questions arise from the Vrittikara's viewpoint (known as Bhartru Prapancha School of Philosophy), a sect within the Vedantins which also believes in the power of **action** and therefore prefers the Upasanas given in the Vedantic texts. They say:

"The Vedantic scriptures do have a purpose of action in mind. Although they have Brahman as the main goal and ideal to strive for, yet there is something beyond that. After describing the nature of Brahman, they enjoin upon the seeker some injunctions to assist him to realize Brahman. These take the form of meditational exercises which may be called Upasanas."

The Vrittikara then quotes passages from the Shabara Bhashya of Jaimini's Sutras (which is the authority for the Poorva Meemamsa, just as these Brahma Sutras are for the Uttara Meemamsa). It says, "The obvious purport of the Vedas (referring to Karma Kanda) is to generate knowledge about duties"; "By injunction is meant a sentence impelling one to do one's duty"; "An instruction or injunction is that which imparts knowledge of virtuous deeds." And finally, the strong saying, "Since the Vedas are meant for enjoining duties, all portions which do not carry such injunctions are meaningless"!

Thus they prescribe some injunctions with regard to the knowledge of Brahman. *They either ask a person to act for a particular benefit, or dissuade him from acting in order to get some other benefit.* Just as a means such as Agnihotra Yajna is prescribed for one who desires heaven, so also the knowledge of Brahman is prescribed for one who desires immortality.

Why is this so in the Vedanta scriptures? This is the question of the Vrittikara.



## 4. THE BHASHYA ON SUTRA 4 – PART 2 (Sub-sections 4.8 to 4.12)

### SECTION 4.8 **THE VRITTIKARA PRESENTS HIS CASE**

#### **Sub-Section 1** *Introducing the Viewpoint*

- <sup>१</sup> अत्रापरे प्रत्यवतिष्ठन्ते – यद्यपि शास्त्रप्रमाणकं ब्रह्म,  
<sup>२</sup> तथापि प्रतिपत्तिविधिविषयतयैव शास्त्रेण ब्रह्म समर्प्यते;  
<sup>३</sup> यथा यूपहवनीयादीन्यलोकिकान्यपि विधिषेतया  
<sup>४</sup> शास्त्रेण समर्प्यन्ते, तद्वत् । कुत एतत् ।  
<sup>५</sup> प्रवृत्तिनिवृत्तिप्रयोजनपरत्वाच्छास्त्रस्य ।

॥ ४.८.१ ॥

1-2	<i>atra apare pratyavatishhṭhante – yadyapi shāstrapramāṇakam brahma, tathāpi pratipattividhivishhayatayā eva shāstreṇa brahma samarpyate;</i>
	<b>Objection:</b> On this subject, others (notably the <b>Vrittikara</b> ) raise an objection: Although Scriptures alone are the valid means of knowing Brahman, He is still being presented as <u>an ancillary</u> involved in the injunction on <u>meditation</u> ;
3-4	<i>yathā yoopāhavaneeyādeeni, alokikāni api vidhisheshhatayā shāstreṇa samapryante, tadvat / kuta etat /</i>
	<b>Example:</b> Just as the sacrificial post, fire and offerings, etc., although they are supra-mundane things, they are presented as ancillaries to injunctions by the scripture, so too is Brahman. Why is this so? It is so because
5	<i>pravṛtti-nivṛtti-prayojana-paratvāch-chāstrasya /</i>
	to persuade one to act or dissuade him from acting, is the objective of Scripture.

**1** At the outset, we see that this person, the Vrittikara, a very learned intellectual who has himself written a commentary known as **Vritti Bhashya** on the Brahma Sutras, is in no doubt that the way to know Brahman is through the scripture. That is not in question.

**2** The problem is that he goes along with the Meemamsakas in acknowledging the need of an injunction, an action, to attain Brahman. He considers meditation to be an action undertaken to realise Brahman.

**3-4** In fact, in his view, Brahman is to meditation what the sacrificial items are to a sacrifice. Brahman becomes a mere ancillary. This takes us back to the argument we encountered in Part 1.

**5** The Vrittikara, at bottom, believes in the efficacy of an action to achieve the realisation of Brahman. The key difference between the Vrittikara and the ordinary Meemamsa is that the latter has a worldly desire to fulfil through actions, while the former wishes to realise Brahman Himself but through something similar to actions.



**SECTION 4.8**  
**Sub-Section 2**  
**Citations from Dharma Sutras**

६ तथा हि शास्त्रतात्पर्यविदामनुक्रमणम् -

७ ‘ दृष्टो हि तस्यार्थः कर्मावबोधनं नाम ’ (पू.मी.भा.१.१.१) इति;

८ ‘ चोदना इति क्रियायाः प्रवर्तकं वचनम् आहुः ’ (पू.मी.भा.१.१.२),

९ ‘ तस्य ज्ञानमुपदेशः ’ (पू.मी.सू.१.१.५),

१० ‘ तद्भूतानां क्रियार्थेन समाम्नायः ’ (पू.मी.सू.१.१.२५),

११ ‘ आम्नायस्य क्रियार्थत्वाद् अनर्थक्यम्

१२ अतदर्थानाम् ’ (पू.मी.सू.१.२.१) इति च ।

॥ ४.८.२ ॥

6	<i>tathā hi shāstra-tātparya-vidāmanukramaṇam -</i>
	Thus those (the Meemamsakas) who know the purport of the Scriptures declare:
7	<i>‘ drshhṭah hi tasyārthah karmāvabodhanam nāma ’</i> (poo.mee.bhā.1.1.1) <i>iti</i> ;
	“Indeed, to impart the knowledge of sacrificial acts is seen as its purport.”
8	<i>‘ chodanā iti kriyāyāḥ pravartakam vachanam āhuh ’</i> (poo.mee.bhā.1.1.2),
	“The word ‘chodana’ (injunction) induces one to undertake a sacrificial act.”
9	<i>‘ tasya jñānam-upadeshah ’</i> (poo.mee.soo.1.1.5),
	“Imparting knowledge of sacrificial acts is the teaching of the Scripture.”
10	<i>‘ tad bhootānām kriyārthena samāmnāyah ’</i> (poo.mee.soo.1.1.25),
	“That which denotes existing entities are related to injunctions on actions.”
11-12	<i>‘ āmnāyasya kriyārthatvād anarthakyam atadarthānām ’</i> (poo.mee.soo.1.2.1) <i>iti cha  </i>
	“Since the sacrificial act is the purport of the Scripture, those passages which do not serve this purpose are futile.”

**6-12** Five citations from the Jaimini’s *Dharma Sutras* are presented, all of them advocating the same approach as the objectors outside Vedanta. We note that the goal of the Vrittikara is the only thing that is different when comparing him with the Meemamsaka. In all other respects they are following the same pattern of Sadhana.

The Vrittikara quotes from the *Dharma Sutras*. He, along with **Sage Vyasa**, is dated to have lived a few centuries before Sri Shankaracharyaji. Hence, it is quite possible that he wrote his Vritti at a time before the *Brahma Sutras* were written by Sage Vyasa. Be that as it may, the Vrittikara was certainly an Advaita-Vedantin and not a Meemamsaka as Jaimini was. But, although a Vedantin, he was greatly influenced by the thoughts of Jaimini when it came to the practical side of applying the scriptures into one’s life. The most significant of these influences was that he, too, was of the opinion that any statement in the Scriptures that did not connect to an injunction on action, was to be considered useless!

For Sri Shankaracharyaji, it is very disheartening to see a Vedantin think this way, yet it was true and it influenced the lives of many other Vedantins up to his own times.

**SECTION 4.8**  
**Sub-Section 3**  
***The Topic of “Purposefulness”***

- १३ अतः पुरुषं क्वचिद्विषयविशेषे प्रवर्तयत्कुतश्चिद्  
१४ विषयविशेषान्निवर्तयत् चार्थवच्छास्त्रम् ।  
१५ तच्छेषतया चान्यदुपयुक्तम् ।  
१६ तत्सामान्यद्वेदान्तानामपि तथैवार्थवत्त्वं स्यात् ।  
१७ सति च विधिपरत्वे,  
१८ यथा स्वर्गादिकामस्य अग्निहोत्रादिसाधनं विधीयते,  
१९ एवममृतत्वकामस्य ब्रह्मज्ञानं विधीयते इति युक्तम् ।

॥ ४.८.३ ॥

<b>13-14</b>	<i>atah purushham kvachid vishhayavisheshhe pravartayat, kutashchid vishhayavisheshhān-nivartayat, cha arthavat shāstram /</i>
	Thus, by inducing one to <u>undertake an activity</u> for a specific object; or by making him <u>desist from an activity</u> for a specific object, the Scripture gains <b>purposefulness</b> .
<b>15-16</b>	<i>tat sheshhatayā cha anyad upayuktam / tat sāmānyad-vedāntānām api tathaa iva arthavattvam syāt /</i>
	Now, by being ancillary thereto, other passages have come to gain <u>utility</u> . For the same reason, and being similarly placed, the Upanishads, too, should gain <b>purposefulness</b> in the very same manner.
<b>17-19</b>	<i>sati cha vidhiparatve – yathā i) svargādikāmasya agnihotrādisādhanam vidheeyate, ii) evamamrtatvakāmasya brahmajñānam vidheeyate, iti yuktam /</i>
	Thus they (the scriptures) can be purported to enjoin an act – just as i) for one who desires <b>heaven</b> and so on, means such as <u>Agnihotra</u> is enjoined; ii) for one who desires <b>Immortality</b> , means such as <u>Knowledge</u> is enjoined. This stands to reason.

The Vrittikara continues presenting his case:

**13-16** In a manner identical to the Meemamsas, the Vrittikara also suggests here a way by which the Upanishads can salvage themselves and gain some purposefulness. The way suggested is to join the “**Action Club**”! – either make people do something or make them avoid doing something. This is what others have done, so why can’t we do the same?

**17-19** And the Vrittikara gives a logical reason for soing so – it is a reasonable thing to do. Perhaps, he has overlooked the reality that the way to Heaven is very different from the way to Immortality. The two roads are leading in opposite directions!

This is precisely where the difference lies between logic as authorised by the scriptures, and logic as per the natural inclinations of the human intellect. The scriptures warn us time and again of this key difference.

## SECTION 4.9

### The Vedantin's First Objection

- <sup>१</sup> ननु इह जिज्ञास्यवैलक्षण्यमुक्तम् उक्तम् –  
<sup>२</sup> कर्मकाण्डे भव्यो धर्मो जिज्ञास्यः,  
<sup>३</sup> इह तु भूतं नित्यनिर्वृत्तं ब्रह्म जिज्ञास्यम् इति;  
<sup>४</sup> तत्र धर्मज्ञानफलाद् अनुष्ठानसापेक्षाद् विलक्षणं  
<sup>५</sup> ब्रह्मज्ञानफलं भवितुम् अर्हति ।

॥ ४.९ ॥

1	<i>nanu iha jijñāsyavai-lakshhaṇyam uktam –</i>
	<b>Siddhantin</b> (in the role of an Objector): But here, the distinction of the two entities desired has to be taken into account.
2	<i>karmakāṇḍe bhavyah dharmah jijñāsyaha,</i>
	In sacrificial rites, <b>Dharma</b> , the thing desired, is <u>yet to come</u> into existence;
3	<i>iha tu bhootam nityanirvrttam brahma jijñāsyam iti;</i>
	But, in this context, <b>Brahman</b> , the thing desired, is existent and is <u>eternally there</u> !
4	<i>tatra dharmajñānaphalād anushhṭhānasāpekshhād</i>
	In the former case, the result of knowledge of <b>Dharma</b> depends on <u>performance</u> ;
5	<i>vilakshhaṇam brahmajñānaphalam bhavitum arhati  </i>
	In the latter case, the result of knowledge of <b>Brahman</b> is very <u>different</u> from that.

**1** The difference between the Poorva Meemamsa (or Karma Kanda) and the Uttara Meemamsa (Jnana Kanda) is that each one holds out a different goal to their following.

**2** In the former, the goal is a result such as going to heaven to fulfil certain desires obtained there. This result is not available to them until the actions prescribed are performed. The goal has to “be created by actions”.

**3** In the latter the goal is Brahman, which is ever present, does not need to be created, only realized within us.

**4-5** Thus the former depends on the performance of action; whereas the latter depends on how clearly the knowledge of Brahman is received, with nothing needing to be done thereafter. Of course, this is not spelt out here because there is a question on it . . .

The **Vrittikara** now has a second chance to explain his viewpoint and clear Sri Shankaracharya's doubt. The matter will go through one further cycle of question and reply, before the ball comes to Sri Shankaracharyaji's court from Section 13 onwards till the end. The procedure used is very similar to that adopted in the **law courts** of today.

## SECTION 4.10

### THE VRITTIKARA'S SECOND PRESENTATION

#### Sub-Section 1

#### Brahman is Taught with an Injunction

- १ नार्हति एवं भवितुम्, कार्यविधिप्रयुक्तस्यैव  
 २ ब्रह्मणः प्रतिपाद्यमानत्वात् ।  
 ३ ‘ आत्मा वा अरे द्रष्टव्यः ’ (बृ.उ.४.५.६)  
 ४ ‘ य आत्मा अपहतपाप्मा...सोऽन्वेष्टव्यः ‘ स विजिज्ञासितव्यः ’ (छा.उ.८.७.१)  
 ६ ‘ आत्मेत्येवोपासीत ’ (बृ.उ.१.४.७)  
 ७ ‘ आत्मानमेव लोकमुपासीत ’ (बृ.उ.१.४.१५)  
 ८ ‘ ब्रह्म वेद ब्रह्मैव भवति ’ (मु.उ.३.२.९) इत्यादिषु विधानेषु । ॥ ४.१०.१ ॥

1-2	<i>nārhati evam bhavitum, kāryavidhiprayuktasya eva brahmaṇah pratipādyamānatvāt /</i>
	It (the different way of obtaining result in Brahma Jnana) cannot possibly be so: <b>Brahman</b> is taught only as being connected with an <u>injunction</u> on some action.
3	<i>‘ ātmā vā are drashhṭavyah ’ (br.u.4.5.6)</i>
	“The Self, O dear one, should be <u>seen</u> ( <u>known</u> ).” [This is an injunction.]
4-5	<i>‘ ya ātmā apahatapāpmā...so’nveshṭavyah sa vijijñāsītavyah ’ (chā.u.8.7.1)</i>
	“The Self which is free from sins...should be <u>sought</u> after and <u>desired</u> to be <u>known</u> .”
6	<i>‘ ātma iti eva upāseeta ’ (br.u.1.4.7)</i>
	“The Self alone should be <u>contemplated</u> on.” [All these are injunctions only.]
7	<i>‘ ātmānam eva lokam upāseeta ’ (br.u.1.4.15)</i>
	“The Self alone should be contemplated on as the Supreme.”
8	<i>‘ brahma veda bahmaiva bhavati ’ (mu.u.3.2.9) ityādishhu</i>
	“He who realises Brahman, he <u>becomes</u> Brahman Himself.” i.e. (Brahman is always connected) with injunctive sentences such as these.

**1-2** Sri Shankaracharyaji ended by saying that in Brahma Jnana, the way of obtaining the result was very different; he did not say in what way. The Vrittikara is impatient to refute him before hearing the explanation. “There cannot be a difference,” he starts, “since in Brahma Jnana also the instruction is also connected to an action – the action of meditation.”

**3-8** Five examples are quoted by the Vrittikara of how there is always a link to an action. After enjoining on the student to be well-acquainted intellectually with the nature of Brahman, the scriptures go further and enjoin upon him certain “thinking and meditation” **exercises** on the meaning of those passages for the attainment of direct experience.

The Vrittikara is not finished with his explanation . . .

## SECTION 4.10

### Sub-Section 2

#### *Liberation as Fruit of the Injunction*

- ९ सत्सु, एतेषु ‘ कोऽसौ आत्मा ’  
 १० ‘ किं तद्ब्रह्म ’ इत्याकाङ्क्षायां

११ तत्स्वरूपसमर्पणेन सर्वे वेदान्ता उपयुक्ताः –

१२ नित्यः सर्वज्ञः सर्वगतो नित्यतृप्तो

१३ नित्यशुद्धबुद्धमुक्तस्वभावो विज्ञानम्,

१४ आनन्दं ब्रह्म इत्येवमादयः ।

१५ तदुपासनाच्च शास्त्रदृष्टो १६ अदृष्टो मोक्षः फल भविष्यति । ॥ ४.१०.२ ॥

9-10	<i>satsu, eteshhu 'ko'sau ātmā'; 'kim tadbrahma' ityākāṅkshhāyām</i>
	When there arises an <b>expectancy</b> , “Who is this Self?”; “What is Brahman?”;
11-14	<i>tatsvaroopasamarpaṇena sarve vedāntā upayuktāh –</i> i) <i>nityah sarvajñah sarvagatah nityatrptah;</i> ii) <i>nityashuddha-buddha-mukta-svabhāvo vijñānam,</i> iii) <i>ānandam brahma iti evam ādayah  </i>
	In explaining His nature, the entire corpus of Upanishads derive their <b>utility</b> : i) Brahman is eternal, omniscient, all-pervading and ever-content; ii) He is ever pure, intelligent and free, consciousness; iii) Brahman is Bliss, and so on in all these ways.
15-16	<i>tad upāsanāt cha, shāstradrshhṭah, adrshhṭah mokshhah phala bhavishhyati  </i>
	And from the contemplation thereon, what is revealed by the scripture, the unseen fruit or result of <b>Liberation</b> , will ensue.

**9-10** The citations above, claims the Vrittikara, are to make us think, “What, indeed, is the Self? What is Brahman?” And having aroused our curiosity to know more, the Upanishads reply with the famous statements such as:

**11-14** Brahman is eternal, omniscient, ever satisfied, ever pure, intelligent and free, He is Consciousness and Bliss, and so on and so forth.

**15-16** The Vrittikara continues, “Our belief, therefore, is quiet reasonable: from the worship of Brahman along the lines of the injunctions or Upasanas, we will, at some point in future, get the result of liberation as described in the scriptures, and ‘not from any other source’.”

## SECTION 4.10

### Sub-Section 3

#### *Futility of Upanishads*

१७ कर्तव्यविध्यननुप्रवेशे तु १८ वस्तुमात्रकथने हानोपादानासंभवात्

१९ ‘ सप्तद्वीपा वसुमती ’, ‘ राजासौ गच्छति ’ इत्यादि वाक्यवद्

२० वेदान्तवाक्यानाम् आनर्थक्यमेव स्यात् ।

॥ ४.१०.३ ॥

17-18	<i>kartavya-vidhyan-anupraveshe tu, vastumātrakathane hānopādānāsambhavāt</i>
	But, in the absence of the link with injunctions on what needs to be done; if a mere statement is made on Brahman, then, it is not possible to reject or accept (the teaching of Brahman). For example:
19	<i>‘saptadveepā vasumatee’, ‘rājāsau gachhati’ ityādi vākyavad</i>

	"The earth comprises seven terrestrial divisions;" or "Here goes the King" – if such (futile) statements like these are made,
20	<i>vedāntavākyānām ānarthakyam eva syāt /</i>
	the same futility is sure to be imparted to the Upanishadic passages, too.

**17-20** The Vrittikara now brings in his conclusion: "Thus, if we do not have injunctions in the Upanishads referring us to some activity, we will certainly not be able to know Brahman. It will remain just a theory, and then those parts of the Upanishads will certainly become useless, and we don't mean to be rude by saying that. They will be like saying some irrelevant thing like, "The earth consists of seven islands", or "There goes the King". So what if the earth has seven islands? Or, if the King is going past? What am I to do about that? Such a question is bound to follow."

Yes, it's a smart reply. But is it smart enough for Sri Shankaracharyaji? . . .

## SECTION 4.11

### The Vedantin's Second Objection

१ ननु वस्तुमात्रकथने अपि

२ ' रज्जुरियम्, नायं सर्पः ' इत्यादौ

३ भ्रान्तिजनितभीतिनिवर्तनेन अर्थवत्त्वं दृष्टम्;

४ तथा इह अपि असंसार्यात्मवस्तुकथनेन

५ संसारित्वभ्रान्तिनिवर्तनेन अर्थवत्त्वं स्यात्;

॥ ४.११ ॥

1	<i>nanu vastumātrakathane api</i>
	<b>Siddhantin (as Objector):</b> But, even if only a mere statement on Brahman is made,
2	<i>' rajjuriyam, nāyam sarpah ' ityādaū</i>
	For example: "This is a rope; it is not a snake,"
3	<i>bhrānti-janītabhēeti-nivartanena arthavattvam drshhṭam;</i>
	the illusion-generated fear is dispelled, and the statement is seen to be useful.
4-5	<i>tathā iha api asamsāryātmavastukathanena samsāritvabhrāntinivartanena arthavattvam syāt;</i>
	In the same way, here too, by stating the Self is non-transmigratory, the illusion of It (Self) being transmigratory is removed, and the statement is seen to be useful.

Acharyaji said that this response by Sri Shankaracharyaji, as well as the earlier one in Section 9, are feelers put out by him in order to help him make a proper assessment of the Vrittikara's viewpoint. They should not be taken to represent the Vedantin's real view. It is crucial to know exactly what the other party's view is before refuting it. Hence, he has to be given a good hearing.

**1-5** Shankaracharyaji poses the following feeler: "If we are told a simple thing like 'That is not a snake, it is only a rope,' it has the power to remove so much fear from our mind. So also, the plain Upanishadic statements, without having any injunctions to "do" anything, should also remove many of our misconceptions."

**SECTION 4.12**  
**The Vrittikara's Third & Final Presentation**

- १ स्याद् एतद् एवं, यदि रज्जुस्वरूप  
 २ श्रवणमात्रेणैव सर्पभ्रान्तिः, संसारित्वभ्रान्तिः  
 ३ ब्रह्मस्वरूपश्रवणमात्रेण निवर्तेत ।  
 ४ न तु निवर्तते, श्रुतब्रह्मणोऽपि यथापूर्वं  
 ५ सुखदुःखादिसंसारधर्मदर्शनात् ।  
 ६ ‘ श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ’ (बृ.उ.२.४.५, ४.५.६)  
 ७ इति च श्रवणोत्तरकालयोः मनन  
 ८ निदिध्यासनयोः विधिदर्शनात् ।  
 ९ तस्मात् प्रतिपत्तिविधिविषयतयैव शास्त्रप्रमाणकं  
 १० ब्रह्म अभ्युपगन्तव्यम् इति ॥

॥ ४.१२ ॥

1-2	<i>syād etad evam, yadi rajjusvarooṣa shravaṇamātreṇa iva sarpabhrāntih,</i>
	This might be so: As by mere hearing of the rope, the illusion of snake disappears;
2-3	<i>samsāritvabhrāntih brahma-svaroopa-shravaṇa-mātreṇa nivarteta  </i>
	the illusion of a transmigratory Self should also end by mere hearing of Brahman.
4-5	<i>na tu nivartate, shrutabrahmaṇah api yathāpoorvam sukhaduhkhādi-samsāradharma-darshanāt  </i>
	<b>But</b> that does not happen – even in the case of one who has heard about Brahman, the attributes of transmigration such as joy and sorrow, etc, are seen to persist.
6	<i>‘ shrotavyo mantavyo nididhyāsītavyah ’ (br.u.2.4.5, 4.5.6)</i>
	“The Self needs to be heard, reflected upon and intensely meditated upon.”
7	<i>iti cha shravaṇa-uttarakālayoh manana nididhyāsanayoh vidhidarshanāt  </i>
	We see that the injunctions to reflect and meditate follow that of hearing.
9-10	<i>tasmāt pratipattividhivishhayatayaa eva, shāstrapramāṇakam brahma abhyupagantavyam iti   </i>
	Therefore, only as an object of the injunction on contemplation, having the scripture as the source or means of knowledge, should Brahman be thus accepted.

The Vrittikara now puts in his final word. This is third and last chance to make whatever adjustments he wants, to his position. There is no doubt a lot of sincerity in his conviction, and that has to be respected. His whole reply is taken together:

**1-10** “You may be right about the snake and the rope, but how many of us really have the error about the transmigration of the soul removed just by hearing about the nature of Brahman? We have to be realistic! *We can go on hearing these statements hundreds of times and find, at the end of the day, there is no change taking place in us.*

“However, it is seen that among those who take to some practices such as Upasanas and meditations, there is a marked feeling of self-improvement taking place after a relatively short while. They feel the better for it, there is no doubt, just by the fact that they



are 'doing something about it'! Do you see the point I am trying to make? I am seeing the whole thing from a practical point of view, after all the theory has been swallowed.

"Sir, we are simply saying that we should have more of such meditational practices – call it that if you do not like the word injunctions – enjoined in the *Upanishads*, and less of the theoretical statements. That will produce more realised saints. Guaranteed!"

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### **THE TRADITION OF PHILOSOPHICAL DEBATE IN INDIA**

In the five Sections from 4.8 to 4.12, a very fair opportunity has been granted to the Vrittikara to present his case. We keep in mind that the Vrittikara lived some 3-5 centuries before Sri Shankaracharyaji. So the above dialogue has been constructed by Sri Shankara on behalf of the Vrittikara. That makes us appreciate the fairness of Sri Shankaracharyaji all the more. He has presented an opponent's case with meticulous honesty and thoroughness.

This teaches us a lesson on debate. In India, within the field of philosophy, the tradition is to always give due respect to others in the same field as one's own. Debate was participated in with a healthy attitude of respecting the other person's viewpoint. The meeting of two philosophers in those days was not like the meeting of two politicians today. They upheld a very high moral standard in their debate.

Earlier it was mentioned that the proceedings among the philosophers resembled those followed by the judicial system today. There were many hearings, with both parties having an equal opportunity to present their case fairly and without the added stress of time restraint. Here we have seen the Vrittikara have three opportunities: one to present his case and two to defend his position. Sri Shankaracharyaji also had two opportunities to table his doubts and learn exactly what is in the other person's mind, what makes him tick.

These observations are made in order to credit the system that prevailed in India in the not too distant past, and which is found to this day among the learned fraternity.

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## Sutra 4 (contd)

### PART 3: “THE VEDANTIN PRESENTS HIS VIEWPOINT”

FROM THIS POINT TO the end of the Bhashya on Sutra 4, Sri Shankaracharya leads the discussion. The Vrittikara has had his full hearing and stated his heartfelt views clearly. Now it is the Bhashyakara’s turn to answer every argument raised by him, point for point, and thereby to establish, as best he can, the supremacy of Vedanta’s Non-dual philosophy.

This Part, containing 18 Sections (from 13 to 30), is a memorable piece of literature that will be forever etched in stone in the memory of Hindu society. It pitches the Hindu philosophy at its very pinnacle, the pinnacle of Non-dualism. The words are soft and gentle; the arguments solid and uncompromising. It has to be like that, for Non-dualism is not something that can be compromised. What can it be compromised with? It needs two to make a compromise. In Non-duality, there is only the “One, without a second”!

To Americans, it may remind them of Abraham Lincoln’s famous Gettysberg address to the nation during the American Civil War. There was some scope for compromise in bringing north and south together, in uniting the Union with the Confederacy. But in abolishing slavery, there could be not a trace of compromise. Lincoln, too, spoke with calmness and measured words, but stood firm and passionate on the matter of human rights and human slavery.

Sri Shankaracharya has stood as passionately for the universal Truth which he believed to be the bedrock upon which mankind can build the unity and peace it so desperately seeks. In this he engaged all his intellectual skills, all his feelings of compassion for all mankind, and all his energies to organise a network throughout India to fortify Non-dualism.

One like Sri Shankara is rare to come by. And we shall see in the pages that follow, why he is still looked upon as the beacon-light for the solidarity of India and the world.

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**LIFE** can be seen as a flower of petals,  
or a ball of pin-pricks!

## **4. THE BHASHYA ON SUTRA 4 – PART 3**

### **(Sub-sections 4.13 to 4.30)**

#### **SECTION 4.13**

##### **Sub-Section 1**

##### ***Statement of Vedantin's Reply***

१ अत्राभिधीयते – न; कर्मब्रह्मविद्याफलयोर्वैलक्षण्यात् ।

॥ ४.१३.१ ॥

<b>1</b>	<i>atra abhidheeyate – na; karma-brahma-vidyā-phalayoh vai lakshhanyāt  </i>
	With regard to this we say: Not so, for the <b>Results</b> of <u>action</u> and those of <u>knowledge</u> of Brahman are different.

Sri Shankaracharyaji at once picks up from where he was interrupted in Section 9, Pada 5, by the Vrittikara's impatient response.

It show us his presence of mind; he is not flustered, not put off by having been cut off. We see a coolness and a calmness in his opening remark, and somehow sense that it is going to be quite a while before he resumes his seat. He has a lot to say, not only to the Vrittikara, but to all mankind. His single-minded focus belies a Divine purpose that has been entrusted upon him.

Perhaps, when he finishes, the only question that would remain unanswered is, “Will mankind listen and take his message to heart?”

1 Broadly speaking, the subject we are concerned with is the comparison between two different sets of **Results** – one is that produced by action and the other is that ‘produced’ by knowledge of Brahman.

#### **SECTION 4.13**

##### **Sub-Section 2**

##### ***The Basics of the Path of Dharma***

२ शरीरं वाचिकं मानसं च कर्म श्रुतिस्मृतिसिद्धं

३ धर्माख्यम्, यद्विषया जिज्ञासा

४ ‘ अथातो धर्मजिज्ञासा ’ (पू.मी.सू.१.१.१) इति सूत्रिता ।

५ अधर्मोऽपि हिंसादिः प्रतिषेधचोदना–

६ लक्षणत्वाद् जिज्ञास्यः परिहारय ।

७ तयोः चोदनालक्षणयोः अर्थानर्थयोः धर्माधर्मयोः

८ फले प्रत्यक्षे सुखदुःखे ९ शरीरवाङ्मनोभिरेव उपभुज्यमाने

१० विषयेन्द्रियसंयोगजन्ये ११ ब्रह्मादिषु स्थावरान्तेषु प्रसिद्धे । ॥ ४.१३.२ ॥

<b>2-3</b>	<i>shāreeram vāchikam mānasam cha karma, shruti-smṛti-siddham dharmākhyam, yadvishhayā jijñāsā</i>
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	Performed by the body, speech and mind is <b>The Sacrificial Act</b> , established in the Scripture and the <i>Traditional Code</i> . It is termed <b>Dharma</b> , which is the object desired to be known.
4	<b>‘athāto dharmajijñāsā’</b> (poo.mee.soo.1.1.1) <i>iti sootritā</i>
	<b>“Then, therefore, is the desire to know Dharma.”</b> This is its opening Sutra.
5-6	<i>adharmah api himsādih pratishhedha-chodanā-lakshhaṇatvād jijñāsyah parihāraya</i>
	Even <b>The Prohibited Act</b> , such as killing, etc, as it is characterised so by the <i>prohibitory injunctions</i> , is desired to be known in order to avoid it.
7	<i>tayoh chodanālakshhaṇayoh arthānarthayoh dharmādharmayoh</i>
	These <b>two acts</b> , are characterised by the injunctions as being: <i>good</i> and <i>evil</i> acts; or <i>righteous</i> and <i>unrighteous</i> acts.
8-9	<i>phale pratyakshhe sukhaduhakhe, shareeravāñmanobhih eva upabhujiyamāne</i>
	Their <b>fruits</b> or results are perceptible in the form of <i>pleasure</i> and <i>pain</i> , and are experienced by means of the <i>body, speech and mind</i> .
10-11	<i>vishhayendriya-samyoga-janye, brahmādishhu sthāvarānteshhu prasiddhe</i>
	They are <b>generated</b> by the contact of the <i>sense organs</i> and <i>objects</i> , in <i>all beings</i> from Brahma (Creator) to stationary beings. This is well-known.

**2-6** The sphere of the former is **Dharma**. Its sphere covers all deeds – both virtuous as well as prohibited ones or vices. These are detailed in the Vedas and the Smritis (the Law books of Indian society). Jaimini’s Sutras are compiled in a book called the **Dharma Sutras**, which begins with the words “*Athato dharma jignaasaa*”, similar to the beginning of the Brahma Sutras.

**7** The two types of acts, sacrificial and prohibited, virtues and vices, good and bad deeds, righteous and unrighteous deeds. These are performed by actions, words and thoughts. Both need to be acted upon – one to be embraced, the other to be shunned.

**8-9** What are the results produced by these two acts? Virtue and vice, consisting of good and evil, produce happiness and sorrow respectively. In this regard, the Vedas have injunctions that promote virtue and prohibitions that discourage vice. The scriptures are the final authority on these.

**10-11** The applicability of these rules is to the whole range of living beings, the higher order is from Brahmaji right down to man; and the lower order is from animals down to the immovable plants. All these beings perform actions. The lower order of creatures is governed by Nature. The higher order from man upwards is governed by the Law of Dharma (also known as Law of Karma), as these beings can differentiate between virtue and vice.

## **SECTION 4.13**

### **Sub-Section 3**

#### ***Gradations from Desire to its Fruits***

<sup>१२</sup> मनुष्यत्वादारभ्य ब्रह्मान्तेषु

<sup>१३</sup> देहवत्सु सुखतारतम्यम् अनुश्रूयते ।

१४ ततश्च तद्धेतोः धर्मस्यापि तारतम्यं गम्यते ।

१५ धर्मतारतम्याद् अधिकारितारतम्यम् ।

१६ प्रसिद्धं च अर्थित्वसामर्थ्यविद्वत्

१७ तादिकृतम् अधिकारितारतम्यम् ।

॥ ४.१३.३ ॥

12-13	<i>manushhyatvādārabhya brahmānteshhu dehavatsu sukha-tāratamyam anushrooyate / (tai.up.2.8, and br.up.4.3.33)</i>
	Commencing with man and ending with Brahma, the Creator, for all these created beings, the scriptures describe a <u>gradation of happiness</u> .
14	<i>tatah cha tad-hetoh dharmasya api tāratamyam gamyate /</i>
	From this, is inferred a gradation of its cause, i.e. <u>gradation of Virtue (&amp; Vice)</u> .
15	<i>dharmatāratamyād adhikāri-tāratamyam /</i>
	And from the gradation of Virtue, is inferred the <u>gradation of eligibility</u> .
16-17	<i>prasiddham cha arthitva-sāmarthyavidvat-tādikrtam adhikāri-tāratamyam /</i>
	It is a well-known fact that only in terms of <u>aspiration and ability</u> (i.e. <u>gradation of Virtue</u> – a combination of desire, capacity, knowledge, etc) is <b>Competence</b> , i.e. the <u>gradation of eligibility</u> , evaluated.

### Gradations

We notice that everything listed under the higher order, experience **Taaratamyam**, i.e. a gradation across the full range available.

**12-13** i) **Agents/Types of bodies** – range from Brahmaji to man;

**14** ii) **Actions** – range from virtue to vice;

**15-17** iii) **Results** – range from joy to sorrow; the full range extends from the bliss of Brahmaji to the joy of man; Results are also referred to in terms of Eligibility or Competence.

Note this important law:

**Only in terms of aspiration and ability, is one's competence evaluated.**

The gradations from here onwards continue in the next sub-section.

## **SECTION 4.13**

### **Sub-Section 4**

#### **Gradations in Virtue (Dharma)**

१८ तथा च यागाद्यनुष्ठायिनामेव विद्यासमाधिविशेषाद्

१९ उत्तरेण पथा गमनं, केवलैः इष्टापूर्तदत्तसाधनैः

२० धूमादिक्रमेण दक्षिणेन पथा गमनं,

२१ तत्रापि सुखतारतम्यं, तत्साधनतारतम्यं च शास्त्रात्

२२ 'यावत् संपातम् उषित्वा' (छा.उ.५.१०.५) इति अस्माद् गम्यते । ॥ ४.१३.४ ॥

18-19	<i>tathā cha yāgādyanushhṭhāyinām eva, vidyā-samādhī-visheshhād uttareṇa pathā gamanam,</i>
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	For instance, among those who perform <b>Sacrificial Acts</b> , On account of their <u>excellence</u> due to knowledge and meditation, (i.e. Sattwa) they proceed along the <u>Northern Course</u> (after death),
19-20	<i>kevalaih ishhtāpoortadattasādhanaih, dhoomādikrameṇa dakshhinena pathā gamanam,</i>
	ii) But those relying <u>solely on merits</u> acquired by sacrifice, charity and self-effort; (i.e. lack of Sattwa) they proceed along the <u>Southern Course</u> through smoke, etc;
21-22	<i>tatrāpi sukha-tāratamyam, tat-sādhana-tāratamyam cha shāstrāt iti asmād gamyate: 'yāvat sampātam ushitvā' (chā.u.5.10.5)  </i>
	There too (in heaven), there is a <u>gradation in pleasure</u> , gradation in self-effort, etc; We come to know this from the following scriptural passage: “after having lived there till the exhaustion of their merit”. [i.e. the greater the merit, the longer the period of stay in heaven.]

**18-20** iv) **Routes:** routes to these Lokas range from the northern to the southern course depending on the merits earned.

**21** v) **Worlds:** ranges through the 14 different Lokas from the lowest hell, Patala, to the highest heaven, Brahmaloka;

**22** vi) **Durations:** the range depends on the amount or merit or demerit earned.

The grades given above, from i) to vi), are in a cause to effect sequence. From vi) we go back to i), thus forming a continuously recurring cycle of existence in Samsara.

## SECTION 4.13

### Sub-Section 5

#### Gradations in Vice (Adharma)

२३ तथा मनुष्यादिषु नारकस्थावरान्तेषु सुखलवः  
 २४ चोदनालक्षणधर्मसाध्यः एव २५ इति गम्यते तारतम्येन वर्तमानः ।  
 २६ तथा उर्ध्वगतेषु अधोगतेषु च देहवत्सु  
 २७ दुःखतारतम्यदर्शनात् तद्धेतोः अधर्मस्य  
 २८ प्रतिषेध चोदनालक्षणस्य  
 २९ तदनुष्ठायिनां च तारतम्यं गम्यते । ॥ ४.१३.५ ॥

23-25	<i>a. tathā b. manushhyādishhu nāraka-sthāvarānteshhu, c. sukhavah d. chodanālakshhaṇa-dharma-sādhya eva, e. iti gamyate tāratamyena vartamānah </i>
	a. Similarly, for the <b>lower order</b> of beings, b. starting from man down to the denizens of hell to the immovable beings, c. beginning with a modicum of pleasure, d. effected only by Dharma that is characterised by prescriptive injunctions, e. we infer a gradation existing (over this lower range of beings, too).
26	<i>tathā urdhvagateshhu, adhogateshhu cha dehavatsu</i>
	As for the beings of the <u>higher realms</u> , so for the beings of the <u>lower realms</u> :



27-29	<i>f. duhakhatāratamya-darshanāt, g. tad-dhetoh adharmasya</i> <i>h. pratishhedh-chodanā-lakshhaṇasya</i> <i>i. tadanushhthāyinām cha tāratamyam gamyate  </i>
	f. Because a gradation of pain is observed, g. it is clear that their cause, <b>vicious deeds</b> , h. are characterised so by the prohibitory injunctions of the Vedic texts, i. and there is a gradation also of those who commit such deeds.

The previous section was for the higher order of beings from Brahmaji to man. Now we look at the lower order from animals down to trees . . .

**23-25** The lower order range of beings is also subject to gradations.

**26** The laws applicable to both the realms are the same.

**27-29** The only difference is that these beings and worlds are dependent more on the vices committed. Instead of happiness, there is a lot of pain in these worlds. There is more vice than virtue. The Prohibitory injunctions apply here to a greater extent because they are being violated. There is, as it were, greater law enforcement in these regions!

## SECTION 4.13

### Sub-Section 6

#### *The Nature of Transmigration*

३० एवम् अविद्यादिदोषवतां धर्माधर्मतारतम्यनिमित्तं

३१ शरीरोपादानपूर्वकं सुखदुःखतारतम्यम्

३२ अनित्यं संसाररूपं श्रुतिस्मृतिन्यायप्रसिद्धम् ।

३३ तथा च श्रुतिः ‘ न ह वै सशरीरस्य सतः

३४ प्रियाप्रिययोः अपहतिः अस्ति ’ (छा.उ.८.१२.१) इति

३५ यथावर्णितं संसाररूपम् अनुवदति ।

॥ ४.१३.६ ॥

30-32	<i>a. evam avidyādidoshhavatām, b. dharmādharmatāratamyanimittam</i> <i>c. shareeropādānapoorvakam d. sukhaduhakhatāratamyam</i> <i>e. anityam samsāraroopam f. shruti-smṛti-nyāya-prasiddham  </i>
	a. In this way, those who are afflicted with the defect of <u>ignorance</u> , etc; b. and who experience the gradation of <u>Dharma and Adharma</u> c. after having acquired this <u>physical body</u> ; d. (there comes in due course) the graded experience of <u>pleasure and pain</u> . e. This is <u>transitory</u> in nature, and is the very essence of <b>transmigration</b> ; f. And is well-known in the <u>scriptures</u> , traditional codes and texts on logic;
33-34	<i>tathā cha shrutih (chā.u.8.12.1) iti:</i> <i>‘ na h vai sashareerasya satah priyāpriyayoh apahatih asti ’</i>
	And thus it says in the scripture: “Indeed, for the one who remains embodied, there is no destruction of pleasure and pain.”
35	<i>yathāvarṇitam samsāraroopam anuvadati  </i>
	Thus the <b>Nature of Transmigration</b> as described above is reiterated.



**30-32** Thus everything in the “**Entourage of Actions**” is fully graded. This entire entourage operates within the realm of Samsara, or the relative plane of existence in this world. This is the cycle one is afflicted with if he sticks solely to the **Pravritti Marga** or the Path of Action described in the Karma Kanda and Upasana sections of the Vedas.

**33-34** Yes, there is a way out but, only if the proper rules are followed, can one come out of the cycle. Otherwise, there is no hope of coming out, as seen by the citation.

**35** This is called the realm of **Transmigration**, which means it is an endless repetition of births and deaths, a cycle which can go on indefinitely. Is there a way out of the cycle?

## **SECTION 4.13**

### **Sub-Section 7**

#### ***Liberation as “Freedom from Embodiment”***

३६ ‘ अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ’ (छा.उ.८.१२.१) इति

३७ प्रियाप्रियस्पर्शनप्रतिषेधात् चोदनालक्षणधर्मकार्यत्वं

३८ मोक्षाख्यस्य अशरीरत्वस्य प्रतिषिध्यते इति गम्यते ।

३९ धर्मकार्यत्वे हि प्रियाप्रियस्पर्शनप्रतिषेधो नोपपद्येत ।

॥ ४.१३.७ ॥

<b>36</b>	<i>‘ashareeram vāva santam na priyāpriye sprshatah ’ (chā.u.8.12.1) iti</i>
	“Verily, being <b>free from embodiment</b> , pleasure and pain do not touch him.”
<b>37-38</b>	<i>a. priyāpriya-sparshana-pratishhedhāt, b. chodanālakshhāṇa-dharmakāryatvam c. mokshhākhyasya ashareeratvasya d. pratishhidhyate iti gamyate  </i>
	a. The above scriptural text denies the touch of pleasure and pain (in Liberation); b. but pleasure and pain are the compulsory result of the Dharmic injunctions. c. In the ‘ <b>freedom from embodiment</b> ’ state termed ‘ <b>Liberation</b> ’ (Jivanmukti), d. we can thus infer that such Liberation cannot be the result of Dharma!
<b>39</b>	<i>dharmakāryatve hi priyāpriyasparshanapratishhedhah nopapadyeta  </i>
	Indeed, if it were the result of Dharma, the denial of the touch of pleasure and pain would be contradictory to Dharma.

#### **The Possibility of Liberation**

However, the liberated state is also possible. It is made possible by breaking the chain of action set up above. The chain of Action is broken by not accepting the results or fruits of action. Then the Karmas thin out to zero until the Karma becomes smaller and smaller, and eventually becomes zero! At this point there is neither happiness nor sorrow. And just as a zero has no dimensions, this means that there is no body henceforth for one who has no Karma.

**36** Of this state, the Shruti says, “Happiness and sorrow do not touch one who is definitely bodiless.” This is the state of emancipation, or Liberation, or bodilessness. It is a state of **Disembodiment**!

**37-38** The Vedic texts on Karma Kanda, state that in this disembodied state, Dharma and Adharma do not apply, for one is no longer in their realm or jurisdiction. If this state were a product of Dharma, i.e. of deeds or actions, then it would have to be subject to

happiness and sorrow as a matter of course. But it is free from them – hence that is proof that the state of Liberation cannot be attained through the path of Dharma. Some other Path is needed to break out of the chain of Action.

That is where the Path offered by the Upanishads comes in. At that point, the Brahma Sutras become relevant, not until then. That is why in the very first Sutra, it is said, “Now, therefore, the desire to know Brahman.”

**39** We have come to an important interim conclusion: *The state of Liberation is not achievable through virtuous deeds alone, but solely through Knowledge of the Self.*

In other words, it is good to be good, but not good enough for Liberation!

## SECTION 4.13

### Sub-Section 8

#### *Liberation as the “Disembodied State”*

४० अशरीरत्वमेव धर्मकार्यमिति चेत्,

४१ न; तस्य स्वाभाविकत्वात् –

४२ ‘ अशरीरं शरीरेषु अनवस्थेषु अवस्थितम् ।

४३ महान्तं विभुमात्मानं मत्वा धीरो न शोचति ’ (क.उ.१.२.२२)

४४ ‘ अप्राणो ह्यमनाः शुभ्रः ’ (मु.उ.२.१.२)

४५ ‘ असङ्गो ह्ययं पुरुषः ’ (बृ.उ.४.३.१५) इत्यादिश्रुतिभ्यः ।

४६ अत एव अनुष्ठेयकर्मफलविलक्षणं

४७ मोक्षाख्यम् अशरीरत्वं नित्यम् इति सिद्धम् ।

॥ ४.१३.८ ॥

40	<i>ashareeratvam eva dharmakāryam iti chet,</i>
	<b>Objection:</b> The <b>unembodied state</b> itself – can it not be the effect of Dharma?
41	<i>na; tasya svābhāvikatvāt -</i>
	<b>Reply:</b> No, it is the natural state of Self, as confirmed by these citations:
42-43	<i>‘ashareeram shareereshhu anavastheshhu avasthitam, mahāntam vibhumātmānam matvā dheero na shochati ’ (ka.u.1.2.22)</i>
	“As being unembodied amidst the *bodies, and permanent amidst the transitory, the wise, after realising the vast and all-pervading Self, grieve not.” [ * ‘bodies’ is plural because it includes causal, subtle and gross bodies.]
44	<i>‘aprāṇo hyamanāh shubhrah ’ (mu.u.2.1.2)</i>
	“Indeed, the Self is free of the vital air, without mind and is pure.”
45	<i>‘asaṅgo hi ayam purushhah ’ (br.u.4.3.15) ityādishrutibhyah  </i>
	“This Self is indeed unattached.” From such scriptural passages, we deduce –
46-47	<i>atah eva anushhṭheya-karmaphala-vilakshhaṇam mokshhākhyam ashareeratvam nityam iti siddham  </i>
	Therefore, distinct from any sacrificial act that is to be performed, the <b>‘unembodied state’</b> termed Liberation is Eternal. This is now ascertained.

Sri Shankaracharyaji has made a significant move in his presentation of the path of Dharma. He has, as it were, come to end of the **Road of Dharma**, and has started hinting at the onset of the **Road to Brahma**.

We need to keep pace with his rapid change in the subject matter, especially the fact that we are entering a realm of spirituality totally different from the previous realm. Dharma, as helpful as it is to govern our actions, is out of its depth when it comes to attainment of Brahma.

**40 Poorvapakshi:** This state of disembodiment – well, that itself has to be a product of virtuous deeds (Dharma), is it not?

**41 Answer:** No, for the disembodied state is inherent in the Self. It is part of the nature of the Self. The Self is the all-pervading Reality, unidentified with any body, whether the body is there or not. The term ‘disembodied’ is only relative to our limited view of things from the worldly standpoint. Actually there is no body, as far as the Self is concerned!

Now we can see that Sri Shankaracharyaji has moved to a ‘higher spot’, a location from which the scene is quite different from what we are used to on Earth!

**42-45** The three Shruti citations illustrate the detached, free and pristine nature of the Self.

**46-47** Thus it is proved that the “Unembodied State” is true Liberation, and it is eternal and different from any results of any works that are prescribed under any injunction of the *Vedas*.

## SECTION 4.13

### Sub-Section 9

#### *Changing, Yet Changeless*

- ४८ तत्र किञ्चित्परिणामिनित्यं स्यात्,  
 ४९ यस्मिन् विक्रियमाणेऽपि ‘ तदेवेदम् ’ इति बुद्धिः न विहन्यते ।  
 ५० यथा पृथिव्यादि जगन्नित्यत्ववादिनां, यथा वा सांख्यानं गुणाः ।  
 ५१ इदं तु पारमार्थिकं कूटस्थनित्यं व्योमवत् सर्वव्यापि  
 ५२ सर्वविक्रियारहितं नित्यतृप्तं निरवयवं स्वयंज्योतिःस्वभावं,  
 ५३ यत्र धर्माधर्मौ सह कार्येण कालत्रयं च नोपावर्तेते ।  
 ५४ तदेतद् अशरीरत्वं मोक्षाख्यम् –  
 ५५ ‘ अन्यत्र धर्माद् अन्यत्र अधर्माद् अन्यत्र अस्मात् कृताकृतात् ।  
 ५६ अन्यत्र भूताच्च भव्याच्च ’ (क.उ.१.२.१४) इत्यादिश्रुतिभ्यः ।  
 ५७ अतः तद् ब्रह्म, यस्येयं जिज्ञासा प्रस्तुता ।

॥ ४.१३.९ ॥

48	<i>tatra kinchit pariṇāmīnityam syāt,</i>
	Among the (eternals), some are “changeless even while undergoing change”;
49	<i>yasmin vikriyamāṇe api ‘tadevedam’ iti buddhiḥ na vihanyate  </i>
	In such a case, although it is subject to modification, the cognition, “This is that alone,” is not destroyed.

50	<i>i) yathā prthivyādi jagannityatvavādinām, ii) yathā vā sāmkyānām guṇāh  </i>
	<b>Example:</b> i) The <u>Earth</u> , as cognised by those who believe the universe is eternal; ii) The <u>Gunās</u> , in the opinion of the Sankhyas, (who believe they are eternal);
51-53	<i>a. idam tu pāramārthikam, b. kootastha-nityam, vyomavat sarvavyāpi c. sarvavikriyārahitam nityatrptam d. niravayavam svayamjyotihasvabhāvam, e. yatra dharmādharmau sah kāryeṇa f. kālatrayam cha nopāvartete  </i>
	a. But, this, i.e. <b>Liberation</b> , or the unembodied state, is Absolute (without change), b. immutably eternal, all-pervading like space; c. free from all modifications, eternally content; d. partless, self-luminous by its very nature; e. wherein Dharma and Adharma, along with their result; f. can never come even proximate all through the three periods of time.
54	<i>tadetaḥ ashareeratvam mokṣhāḥkhyam –</i>
	Such is the unembodied state termed ' <b>Liberation</b> ':
55-56	<i>'anyatra dharmād anyatra adharmād anyatra asmāt krtākrāt; anyatra bhootāchcha bhavyāchcha ' (ka.u.1.2.14) ityādishrutibhyah  </i>
	"Distinct from Dharma, distinct from Adharma, and from the accomplished and the unaccomplished; distinct from the past, and distinct from the future."
57	<i>ataḥ tad brahma, yasya iyaṁ jijñāsā prastutā  </i>
	Thus is that Brahman, pertaining to which this desire to know is being introduced.

Two important terms are now introduced:

**48-50** i) **Parinaami Nitya**: "*Permanent yet Changing*"; a river can be said to exist forever, but we know that in fact it is changing every second. The waters are not the same at any one point even for a fraction of a second. This kind of permanence is called Parinami Nitya. Another example is the earth, which appears unchanging, yet is changing all the time. Still another example would be every object when seen as made up of the three Gunas; the object may change, but its three Gunas are ever present there, in the view of the Sankhyans.

**51-53** ii) **Kootastha Nitya**: "*Permanent & Unchanging*"; here there is no change whatsoever. This applies to the Self or Brahman, which is unchanging in all respects, like an anvil ('koota') which does not change even though everything else hammered on it changes.

The Self is all-pervasive like space, has no Vikaras or modifications, is ever content, partless, and self-effulgent by nature. The three periods of time are past, present and future. Virtue and vice do not exist in this realm, together with their effects of happiness and sorrow.

**54** The state of Liberation comes into this second category. It is the very opposite of the state of Samsaric Life! There is a chasm between life in Liberation and life in Bondage.

**55-56** The *Katha Upanishad* has a quote describing this great rift. The young Nachiketas asks Lord Yama to speak to him of this: "Speak of That which you see as different from virtue and vice, different from cause and effect, and different from the past and future." Young as he was, Nachiketas showed through his request that he knew what Liberation is.

**57** This section is intended to tell us about Brahman by first describing Liberation, the fruit of attaining Brahman. This is the Brahman for whom we need to have the "desire to know".

**SECTION 4.13**  
**Sub-Section 10**

***Brahman is Not an Ancillary!***

- ५८ तद् यदि कर्तव्यशेषत्वेन उपदिश्येत, तेन च कर्तव्येन  
५९ साध्यश्चेद् मोक्षाः अभ्युपगम्येत, अनित्य एव स्यात् ।  
६० तत्र एवं सति यथोक्तकर्मफलेषु एव तारतम्यावस्थितेषु  
६१ अनित्येषु कश्चिद् अतिशयो मोक्ष इति प्रसज्येत ।  
६२ नित्यश्च मोक्षः सर्वैः मोक्षवादिभिः अभ्युपगम्यते ।  
६३ अतो न कर्तव्यशेषत्वेन ब्रह्म उपदेशो युक्तः ।

॥ ४.१३.१० ॥

<b>58-59</b>	<i>a. tad yadi kartavyasheshhatvena upadishyeta,</i> <i>b. tena cha kartavyena sādhyashched mokshhāh</i> <i>c. abhyupagamyeta, anitya eva syāt  </i>
	a. If That Being ( <b>Brahman</b> ) were to be taught as an <b>ancillary</b> to an enjoined act, b. and consequently if <b>Liberation</b> were to be a goal accomplished through an act – c. if that idea were accepted, then liberation would indeed be transitory!
<b>60-61</b>	<i>d. tatra evam sati yathoktakarmaphaleshu, e. eva tāratamyāvasthiteshu</i> <i>f. anityeshhu kashchid atishayah mokshhah g. iti prasajyeta  </i>
	d. In such circumstances, certainly from the above-mentioned results of actions, e. Liberation would also have gradations, f. it would become a result that is merely ephemeral; g. Indeed, the most undesirable consequences would naturally follow!
<b>62-63</b>	<i>h. nityah cha mokshhah i. sarvaih mokshhavādibhih abhyupagamyate  </i> <i>j. atah na kartavyasheshhatvena k. brahma upadeshah yuktah  </i>
	h. But Liberation is <b>Eternal</b> . i. This is accepted by all who uphold the doctrine of Liberation. j. Hence, as a doctrine <b>ancillary</b> to an enjoined act, k. the expounding of Brahman in this manner is most <u>unbefitting</u> .

**58-59** If Liberation is thought of as something which can be achieved through doing some action or other, it would be a pseudo-Liberation, not the genuine article. Anything accomplished through an action is always transitory.

**60-61** Had liberation been considered to be supplementary to Action, as something to be “achieved”, then it would have classified as being “impermanent”, just as the results of all actions are. It would then have merely been another “excellent product” of action, very desirable and admirable, but well within the ephemeral realm of transmigration.

**62-63** Sri Shankaracharyaji is insistent on knowledge should never be construed in people’s minds as an inferior “product” of Action. It should not pedalled under the banner of an action.

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## SECTION 4.14

### KNOWLEDGE & LIBERATION

#### Sub-Section 1

#### *Liberation: Immediately After Realisation*

- १ अपि च – ‘ ब्रह्म वेद ब्रह्मैव भवति ’ (मु.उ.३.२.९)  
 २ ‘ क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ’ (मु.उ.२.२.८)  
 ३ ‘ आनन्दं ब्रह्मणो विद्वान्, न बिभेति कुतश्चन ’ (तै.उ.२.९)  
 ४ ‘ अभयं वै जनक प्राप्तोऽसि ’ (बृ.उ.४.२.४)  
 ५ ‘ तदात्मानम् एव अवेद् “अहं ब्रह्मास्मि” इति,  
 ६ तस्मात् तत्सवम् अभवत् ’ (बृ.उ.१.४.१०)  
 ७ ‘ तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ’ (ई.उ.७)  
 ८ इत्येवमाद्याः श्रुतयो ब्रह्मविद्यानन्तरमेव मोक्षं  
 ९ दर्शयन्त्यो मध्ये कार्यान्तरं वारयन्ति ।

॥ ४.१४.१ ॥

1	<i>api cha - 'brahma veda brahmaiva bhavati' (mu.u.3.2.9)</i>
	"He who knows Brahman becomes Brahman Himself."
2	<i>'kshheeyante chāsya karmāṇi tasmindrshhte parāvare' (mu.u.2.2.8)</i>
	"And all his deeds perish when that Self, which is both High and Low, is realised."
3	<i>'ānandam brahmaṇo vidvān, na bibheti kutashchana' (tai,u,2,9)</i>
	"He who knows the Bliss of Brahman fears not anything."
4	<i>'abhayam vai janaka prāpto'si' (br.u.4.2.4)</i>
	"Fearlessness, surely, O Janaka, you have attained."
5-6	<i>'tadātmānam eva aved "aham brahmāsmi" iti tasmāt tatsavam abhavat' (br.1.4.10)</i>
	"It knows Itself alone as 'I am Brahman'. As a consequence, It became all."
7	<i>'tatra ko mohah kah shokah ekatvamanupashyatah' (ee.u.7)</i>
	"Then what delusion and sorrow can befall him who has realised the Oneness."
8-9	<i>a. ityevamādyāh shrutayo, b. brahmavidyānantaram eva mokshham darshayantyo, c. madhye kāryāntaram vārayanti  </i>
	a. Scriptural passages such as the above, b. while explaining Liberation as ensuing immediately after realisation of Brahman, c. preclude any other act to be performed in between.

**1-9** In this section, studded with 6 quotations from the Shrutis, it is shown that between knowledge and liberation, there should be no talk of any action or Upasana to be performed. Liberation does not require the assistance of action in order to be attained. Such a belief would be intolerable to Sri Shankaracharyaaji or to any true seeker of Brahman. The primary contribution of Shankaracharyaaji's birth was to present the Knowledge of Brahman in such a manner that its unsurpassable value is ensured.

## SECTION 4.14

### Sub-Section 2

#### Nothing Between Realisation & Liberation

१० तथा ‘ तद्धैतत्पश्यन् ऋषिर्वामदेवः प्रतिपेदे अहं

११ मनुरभवं सूर्यश्च ’ (बृ.उ.१.४.१०, ऋ.वे.४.२६.१) इति

१२ ब्रह्मदर्शनसर्वात्मभावयोर्मध्ये

१३ कर्तव्यान्तरवारणाय उदाहार्यम् ।

१४ यथा ‘ तिष्ठन्गायति ’ इति तिष्ठतिगायत्योर्मध्ये

१५ तत्कर्तृकं कार्यान्तरं नास्ति इति गम्यते ।

॥ ४.१४.२ ॥

10-11	<i>tathā ‘ taddhaitatpashyan rshhih vāmadevah pratipede aham manuh abhavam sooryah cha ’ (br.u.1.4.10, r.ve.4.26.1)</i>
	Similarly, “Indeed, while seeing That as the very same as this Self, the seer Vamadev realised, ‘I was Manu and I was the Sun’,”
12-13	<i>iti brahmadarshanasarvātmabhāvayoh madhye kartavyāntaravāraṇāya udāhāryam /</i>
	This passage on realisation of Brahman and the Self becoming all (i.e. Liberation), should be invoked to deny any other act to be done in between.
14-15	<i>yathā ‘ tishhṭhangāyati ’ iti tishhṭhati-gāyatyoh madhye tat-karṭrkam kāryāntaram na asti iti gamyate /</i>
	<b>Example:</b> It is implied by the sentence, “While standing, he sings,” that between standing and singing, no other act may be done by the agent.

**10-13** Here again is another quote which precludes any action to take place between Realisation and Liberation.

**14-15** The scriptural quote is reinforced with a common example of a man who “while standing, he sings.” This precludes him from doing anything else while standing.

## SECTION 4.14

### Sub-Section 3

#### Crossing Over the “Sea of Sorrow”

१६ ‘ त्वं हि नः पिता योऽस्माकम् १७ अविद्यायाः परं पारं तारयसि ’ (प्र.उ.६.८)

१८ ‘ श्रुतं ह्येव मे भगवद्दृशेभ्यः तरति शोकम् आत्मविद् इति;

१९ सोऽहं भगवः शोचामि, २० तं मा भगवान् शोकस्य पारं तारयतु ’ (छा.उ.७.१.३)

२१ ‘ तस्मै मृदितकषायाय भगवान् सनत्कुमारः

२२ तमसः पारं दर्शयति ’ (छा.उ.७.२६.२) इति एवमाद्याः श्रुतयो

२३ मोक्षप्रतिबन्धनिवृत्तिमात्रमेव आत्मज्ञानस्य फलं दर्शयन्ति । ॥ ४.१४.३ ॥

16-17	<i>‘ tvam hi nah pitā yo’smākam avidyāyāh param pāram tārayasi ’ (pra.u.6.8)</i>
	“Indeed, you are our father who has <u>ferried</u> us across <u>ignorance</u> to the other shore.”
18-20	<i>a. ‘ shrutam hi eva me bhagavaddrshebhyah b. tarati shokam ātmavid iti;</i>



	<i>c. so'ham bhagavah shochāmi, e. pāram tārayatu ' (chā.u.7.1.3)</i>	<i>c. tam mā bhagavān shokasya</i>
	a. "Indeed, it has been <u>heard</u> by me from persons like your honour, b. that the <u>knower of the Self</u> crosses over sorrow. c. O Revered Sir, I myself, a creature of <u>grief</u> , am sad. d. May you, the Revered One, <u>ferry me</u> , who am in such a plight, e. to the shore across the <u>sea of sorrow</u> ."	
21-22	<i>'tasmai mrditakashhāyāya bhagavān sanatkumārah tamasah pāram darshayati' (chā.u.7.26.2)</i>	
	"To him, who has been cleansed of impurities, the revered sage Sanatkumara, shows the shore on the other side of darkness."	
22-23	<i>iti evamādyāh shrutayo, mokshhapratibandhani-vrttimātram eva ātmajñānasya phalam darshayanti  </i>	
	Scriptural passages such as these, having nothing more in mind than the removal of the obstacles to Liberation, indicate the (immediate) result of the knowledge of the Self.	

**16-21** Here are three more citations on the imagery of being "ferried across the sea of sorrow to the other shore." The imagery represents attainment of Liberation from Samsara, the end of births and deaths once and for all.

**22** The point of these citations is that the moment the boat lands on the other shore, that is the simultaneous attainment of Realisation and Liberation. There is no time lag between the two to squeeze in any action!

## SECTION 4.14

### Sub-Section 4

#### *Liberation: Five-Step Logic of Nyaya*

२४ तथा च आचार्यप्रणीतं न्यायोपबृंहितं सूत्रं –

२५ 'दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानाम्

२६ उत्तरोत्तरापाये तदनन्तरापायाद् अपवर्गः ' (न्या.सू.१.१.२) इति ।

२७ मिथ्याज्ञानापायश्च ब्रह्मात्मैकत्व विज्ञानाद् भवति ।

॥ ४.१४.४ ॥

24	<i>tathā cha āchāryapraṇēetam nyāyopabrmhitam sutram -</i>
	To the same effect, exists the aphorism composed by the author of <i>Nyaya Sutra</i> :
25-26	<i>'duhakha-janma-pravrtti-doshha-mithyājñānānām uttarottarāpāye tadanantarāpāyād apavargah ' (nyā.soo.1.1.2) iti  </i>
	<p>"Sorrow ← birth ← impulse to act ← defect ← erroneous cognition – these five are in sequence: with the annihilation of each <u>successive</u> one, is the consequent destruction of each <u>preceding</u> one (i.e. the order of destruction is from right to left). The result is <b>Liberation</b>." ( i.e. liberation would precede sorrow in the list.)</p>
27	<i>mithyājñānāpāyah cha brahmātmaikatva vijñānād bhavati  </i>
	With the termination of <u>erroneous cognition</u> ( <b>Ajnana</b> or ignorance), there ensues the realisation of the <u>identity</u> of the Self and Brahman.

[\*Sri Akshapada Gautama is the author of the *Nyaya Sutrās*.]

**24-26** Gautama supports the above statements with reasoning: “Liberation is possible since in the series from sorrow, birth, impulsion (to virtue and vice), defects (such as attachment, repulsion and delusion) and false knowledge, the earlier ones get destroyed on the destruction of the immediately succeeding ones.”

That is, they are listed left to right in effect-to-cause order, but their destruction occurs in the reverse order from right to left, from cause to effect. The destruction of the whole chain occurs immediately one after the other, like domino cards where each card topples the one adjacent to it in one direction. There is negligible time lag between the fall of each card.

**27** In the above list, **Liberation** can be added before sorrow. It is the end result. As soon as erroneous cognition ends, the defects also end. Then follow one after the other the destruction of the impulse to act, the end of the cycle of births, the end of sorrow, and finally the attainment of Liberation. The Liberation card is the same as the Realisation card. That is the key point of the ‘domino-analogy’.

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## **SECTION 4.15**

### **UPASANAS & BRAHMA-JIJNASA**

Broadly, an Upasana is a meditational practice having some symbol called an Alambana for the mind to focus on. The symbol represents the thing which is to be gained. It is the object of worship or meditation. The characteristics of that which is being worshipped are superimposed on the Alambana. Upasanas are very powerful mental exercises and are known to give one special mental powers when performed as prescribed.

Every Upasana throws up a fruit or result. Desiring this fruit, provides the incentive to perform the Upasana. A typical fruit of Upasana could be a dwelling place in a particular heaven, having all the conditions desired by the Upasaka or worshipper. In essence, an Upasana is that by which one can materialise his desires.

The four major categories of Upasanas are mentioned here. None of them are applicable to the realisation of the Self. The reason for this is stated below with each category. The four Upasana categories are now presented:

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### **Sub-Section 1**

#### ***Sampad & Adhyasa Upasanas***

१ न च इदं ब्रह्मात्मैकत्वविज्ञानं संपदूपम् – यथा

२ ‘ अनन्तं वै मनः, अनन्ता विश्वेदेवाः अनन्तमेव

३ स तेन लोकं जयति ’ (बृ.उ.३.१.९) इति ।

४ न च अध्यासरूपम् – यथा

५ ‘ मनो ब्रह्मा इत्युपासीत ’ (छा.उ.३.१८.१)

६ ‘ आदित्यो ब्रह्म इत्यादेशः ’ (छा.उ.३.१९.१)

७ इति च मनआदित्यादिषु ब्रह्मदृष्ट्यध्यासः ।

॥ ४.१५.१ ॥

1	<i>na cha idam brahmātmaikatvavijñānam sampadroopam - yathā</i>
	<b>A. Sampad-Upasana:</b> Not at all is this knowledge of Oneness of Brahman and Self a kind of Upasana (meditation) such as <i>Sampad-Upasana</i> , of the following type:
2-3	<i>'anantam vai manaha, anantā vishvedevā: anantam eva sa tena lokam jayati '</i> (br.u.3.1.9) <i>iti  </i>
	"Verily infinite is the mind; infinite are the Vishvedeva deities. By virtue of That, he wins the world that is verily infinite."
4	<i>na cha adhyāsaroopam - yathā</i>
	<b>B. Adhyasa-Upasana:</b> Nor is it a meditation of the type such as <i>Adhyasa-Upasana</i> , an example of which is given hereunder:
5-6	<i>'mano brahmā ityupāseeta '</i> (chā.u.3.18.1) <i>'ādityo brahma ityāadeshah '</i> (chā.u.3.19.1)
	"One should contemplate on the mind as Brahman." "The sun is Brahman – thus is the instruction."
7	<i>iti cha manaādityādishhu brahmadrshhtyadhyāsah  </i>
	Here the idea of <b>Brahman</b> is <u>superimposed</u> on the mind, sun and so on.

**1-3 A. Sampad Roopam:** "projecting similarity of an unknown thing on another that is known". A valid application of this Upasana is, "My mind is certainly infinite", or "The Vishvedevas are infinite". An invalid application would be to use it for Self-realisation. This Upasana would require something that is similar to the Self to be in one's thought. There is nothing similar to the Self; the Self is that which is in everything. Thus there is no Alambana that can serve this purpose.

The Sampad Upasana is an imagined meditation, wherein, with focus centred on the mind, it is imagined to expand infinitely and become Brahman. The focus is on the finite, largely ignorant mind of little knowledge. The Vrittikara supported such Upasanas, saying that they are the practical ("injunctive") side of the Upanishadic teaching. Sri Shankara refutes that as no importance is given to Knowledge of the Self. After all, an imagination is not knowledge!

**4-7 B. Adhyasa Roopam:** "superimposing one object or quality on another object". A valid application of this would be "My mind is fearless as a lion" or "My intellect is as bright as the sun." An invalid application would be to use it for Self-realisation and say "My mind is Brahman", or "The sun is Brahman". This is not possible because the Self or Brahman cannot be superimposed on the mind. The Self is that upon which everything else, including the mind, is superimposed. So this Upasana fails when used for this purpose.

The Adhyasa Upasana is only slightly different from the Sampad Upasana. In the latter, the mind, for example, is actually taken to be Brahman, i.e. a superimposition is considered to be the Reality. More importance is given to the superimposition than the Reality. In the former case, the mind, for example, is recognised to be only a limited superimposition, yet the qualities of Brahman are superimposed on it. The focus is on these qualities of the Substratum, not on the mind. However, both are Upasanas, and fall outside the scope of Vedantic Nididhyasana, which is not an imagined practice but a genuine attempt to remove ignorance and attain the Supreme through knowledge.

**SECTION 4.15**  
**Sub-Section 2**  
**Two Action-Based Upasanas**

८ नापि विशिष्टक्रियायोगनिमित्तं

९ ‘ वायुर्वाव संवर्गः ’ (छा.उ.४.३.१)

१० ‘ प्राणो वाव संवर्गः ’ (छा.उ.४.३.३) इतिवत् ।

११ न अपि आज्यावेक्षणादिकर्मवत् कर्माङ्गसंस्काररूपम् ।

॥ ४.१५.२ ॥

<b>8</b>	<b><i>nāpi vishishṭṭa-kriyāyoga-nimittam itivat</i></b>
	<b>C. Vishishta-Kriyayoga:</b> Nor even is it a contemplation associated with some specific activity, such as:
<b>9-10</b>	<b><i>‘vāyurvāva samvargah’ (chā.u.4.3.1) ‘prāṇo vāva samvargah’ (chā.u.4.3.3)  </i></b>
	<b><i>“The air is verily the absorber”; “The Prana (life-breath) is verily the absorber.”</i></b>
<b>11</b>	<b><i>na api ājyāvekshhaṇādikarmavat, karmāṅga-samskāra-roopam  </i></b>
	<b>D. Karmaanga-Samskara:</b> Nor even is it like the act of looking at the ghee in a sacrifice, i.e. of the nature of an ancillary ceremonial act to purify a sacrificial rite.

**8-10 C. Vishishta-Kriyayoga:** “*having some special activity as its cause*”. A valid application is, “Air is the all-absorber”, or “The vital force is the all-eater.” When we sleep everything goes except the Prana; it is as if all else has been eaten by the Prana. An invalid application would be to use it for the Self; we cannot say that the Self absorbs, eats or acts in any other way on anything else, because It is everything. There is nothing else on which It can act. Thus the Upasana becomes invalid in this case.

This Upasana is a sub-set of the Sampad Upasana, the difference being that the object of contemplation has an ‘activity’ attached to it that resembles the object in some way. Air and Prana are two such objects quoted here as examples. Their activity is to absorb or to eat. There can be other activities, too, associated with the same object.

**11 D. Karmaanga Samskara:** “*An act of purification by sight*”. A valid application would be the example cited here: When the wife of the sacrificer looks at the oblation of ghee, it is said to have got purified. An invalid application is to apply this on the Self. How does one look at the Self to purify It? The Self is always pure; it would be nice if the Self could keep looking at us just to purify us!

The above act to purify the ghee just by looking at it classifies as a ‘Guna Karma’, an act ancillary to the main sacrifice. A possible symbolic meaning of this act could be linked to contemplation: Is contemplation an act of the very same nature, by which the contemplator prays to God to cast His divine glance at him in order to purify him?

All Upasanas fall into one of the above four categories. To sum up the message on Upasanas, it has to be said that Upasanas have their rightful place in developing the hidden faculties of the mind, the intellect and even the senses and the body to some extent. But to extend their use into the realm of Realisation, and thus undermine the value of deep Self-enquiry (**Nididhyasana**) as well as the Knowledge of the Self, will bring no benefit to the Upasaka. Invalid usage is useless usage – it brings no useful results to the user.

## SECTION 4.15

### Sub-Section 3

#### *Taking Mahavakyas as an Upasana*

१२ संपदादिरूपे हि ब्रह्मात्मैकत्वविज्ञाने अभ्युपगम्यमाने,

१३ ‘ तत्त्वमसि ’ (छा.उ.६.८.७), १४ ‘ अहं ब्रह्मास्मि ’ (बृ.उ.१.४.१०),

१५ ‘ अयमात्मा ब्रह्म ’ (बृ.उ.२.५.१९, मा.उ.२) इति

१६ एवम् आदीनां वाक्यानां ब्रह्मात्मैकत्व-

१७ वस्तुप्रतिपादनपरः पदसमन्वयः पीड्येत ।

१८ ‘ भिद्यते हृदयग्रन्थिः, छिद्यन्ते सर्वसंशयाः ’ (मु.उ.२.२.८) इति

१९ एवम् आदीनि अविद्यानिवृत्तिफलश्रवणानि उपरुध्येरन् ।

॥ ४.१५.३ ॥

12	<i>sampadādiroope hi brahmātmaikatvavijñāne abhyupagamyamāne,</i>
	If the knowledge of <b>Oneness</b> is accepted as a form of an <u>Upasana</u> , then,
13-15	<i>‘ tattvamasi ’ (chā.u.6.8.7), ‘ aham brahmāsmi ’ (br.u.1.4.10), ‘ ayamātmā brahma ’ (br.u.2.5.19, mā.u.2) iti evam ādeenām vākyañām,</i>
	in sentences like, “That Thou Art”; “I am Brahman”; “This Self is Brahman” –
16-17	<i>brahmātmaikatva-vastupratipādanaparah padasamanvayah peedyeta  </i>
	which have the purport of expounding the Oneness of Brahman and the Self, the harmony of syntactical relations of words would be violated.
18	<i>‘ bhidyate hridayagranthiḥ, chidyante sarvasamśayāḥ ’ (mu.u.2.2.8) iti</i>
	“The knot of the heart is cut; all doubts are eliminated,”
19	<i>evam ādeeni avidyā-nivṛtti-phala-shravaṇāni, uparudhyeran  </i>
	This passage and others similar to it, that declare the annihilation of Ignorance as the result, would be contradicted.

Here we have another case of misuse – using the Mahavakyas as Upasanas. These are dangerous and disrespectful ways to use sacred scriptural Mantras.

**12-15 E. Mahavakyas as Upasana:** The Mahavakyas such as ‘That Thou Art’, ‘I am Brahman’, ‘This Self is Brahman’, and others are used in meditation with the intention of identifying oneself with Brahman. But, there are people who try to use the Mahavakyas as Upasanas like the ones mentioned already.

**16-17** Acharyaji told us that if we used them as Upasanas, then, purely from the grammatical point of view, the Mahavakyas would need to be re-constructed to suit their new application. However, these Mahavakyas are not meant to be used for purification of the being. It is a wrong use, rather a misuse, of these great sacred sentences which denote the unity of the Self and Brahman.

**18-19** The invalid usage renders many other scriptural statements invalid. Delusion, doubts and sorrow cannot be removed by invalid usage. The valid use means with knowledge. Then doubts are cleared and ignorance is removed. Ignorance cannot be removed just by repeating the Mahavakyas in parrot-fashion without knowledge. Just by affirming, “Ignorance, go away!” it will not happen.

## SECTION 4.15

### Sub-Section 4

#### *Brahman – Not for Use as Upasana*

२० ‘ ब्रह्म वेद ब्रह्मैव भवति ’ (मु.उ.३.२.९) इति

२१ च एवमादीनि तद्वापत्तिवचनानि संपदादिरूपत्वे

२२ न सामञ्जस्येन उपपद्येरन् ।

२३ तस्माद् न संपदादिरूपं ब्रह्मात्मैकत्वविज्ञानम् ।

॥ ४.१५.४ ॥

20	<i>‘brahma veda brahmaiva bhavati ’ (mu.u.3.2.9) iti</i>
	“One who knows Brahman becomes Brahman Himself.”
21-22	<i>cha evamādeeni tadbhāvāpattivachanāni, sampadādiroopatve na sāmānjasyena upapadyeran /</i>
	Such a passage that enunciates the Self becoming Brahman, if it were accepted to be of the nature of an Upasana, then neither the Self nor Brahman will be harmoniously intelligible.
23	<i>tasmād na sampadādiroopam brahmātmaikatvavijñānam /</i>
	Therefore, the knowledge of Oneness is not compatible for use as an Upasana.

**20-23** Sentences such as this, if used for an Upasana, would make a laughing stock of Upanishadic wisdom. How does one do Upasana on sentences like this where the meaning of the terms is of utmost importance? Upasanas are meant solely for purification of the Upadhis of man, to prepare one’s body and mind for the advent of Self-knowledge; they cannot be used to produce transformations which need knowledge. That is beyond the scope of Upasanas.

Can a little boy use his small toy printing machine to print a full-colour coffee table presentation volume? That is what it means to use Upasanas to realise the identity between Brahman and Atman! Of course, the boy can imagine he is doing the printing and entertain himself for a good few hours, but the job will not be done.

## SECTION 4.15

### Sub-Section 5

#### *Brahman – No Connection with Action*

२४ अतः न पुरुषव्यापारतन्त्रा ब्रह्मविद्या । किं तर्हि ।

२५ प्रत्यक्षादिप्रमाणविषयवस्तुज्ञानवद्वस्तुतन्त्रैव ।

२६ एवंभूतस्य ब्रह्मणस्तज्ज्ञानस्य च न कयाचिद्युक्त्या

२७ शक्यः कार्यानुप्रवेशः कल्पयितुम् ।

॥ ४.१५.५ ॥

24	<i>atah na purushhavyāpāratantrā brahmavidyā / kim tarhi /</i>
	To conclude, we can say that the knowledge of Brahman is not dependent on a <b>person’s activity</b> . On what then is it dependent?
25	<i>pratyakshhādipramāṇavishhayavastujñānavad, vastutantra eva /</i>

	Just as knowledge of a <u>thing</u> is dependent on the <b>thing</b> itself, so also, knowledge of <u>Brahman</u> is solely dependent on <b>Brahman</b> Himself!
26-27	<i>evambhootasya brahmaṇah tad jñānasya cha na kayāchidyuktyā shakyah</i> <i>kāryānupravesah kalpayitum  </i>
	Owing to the <u>very nature</u> of Brahman and <u>nature</u> of the knowledge of Brahman, one cannot, by any logical device, imagine performing an <b>activity</b> on Brahman.

The final outcome of this section on Upasanas is that they fail to bring us knowledge of Brahman because they attempt to make Brahman into an object of worship and action. By this attempt, a great injustice is done to the Scriptures.

Section 15 is now brought to a close by stating the key point of the whole section:

**24** i) The knowledge of Brahman is not dependent on any worshipful activity;

**25** ii) It is dependent solely on the nature of Brahman Himself as He is.

**26-27** The nature of Brahman is such that no activity can be performed on it.

To sum up the topic on Upasanas: An Upasana can only give the fruit of Punya for use in going to higher worlds. If that fruit is renounced, it gets converted into Chitta Shuddhi (purity of mind). *Upasanas do not and cannot serve any other purpose*, because they are action-based, not knowledge-based.

## SECTION 4.16

### Sub-Section 1

#### *Brahman & the Act of Knowing*

१ न च विदिक्रियाकर्मत्वेन कार्यानुप्रवेशो ब्रह्मणः –

२ ‘ अन्यदेव तद्विदिताद् अथो अविदिताद् अधि ’ (के.उ.१.४)

३ इति विदिक्रियाकर्मत्वप्रतिषेधात्,

४ ‘ येनेदं सर्वं विजानाति तं केन विजानीयात् ’ (बृ.उ.२.४.१४) इति च । ॥ ४.१६.१ ॥

1	<i>na cha vidikriyākarmatvena, kāryānupravesho brahmaṇah –</i>
	Nor, by being an object of the act of acquiring knowledge, can any activity be performed that can have an ingress into Brahman:
2	<i>‘ anyadeva tadviditād atho aviditād adhi ’ (ke.u.1.4)</i>
	“Brahman is certainly different from what is known and also what is not known.”
3	<i>iti vidikriyākarmatvapratishhedhāt,</i>
	The above citation denies Brahman being the <u>object of the act of knowing</u> .
4	<i>‘ yenedam sarvam vijānāti tam kena vijāneeyāt ’ (br.u.2.4.14) iti cha  </i>
	“By whom one knows all this vividly, by which means can one come to know Him clearly?”

**1** Sri Shankaracharyaji is determined not to let the knowledge of the Upanishads get undermined by its use for other purposes, especially by seemingly well-meaning exponents of the scriptures. In this section he deals with another misuse of knowledge – taking Brahman to be an object of the “**Act of Knowing**”, i.e. restricting its use to the intellect.



**2** An apt quotation refutes the merely intellectual understanding of Brahman. It says, “Brahman is not what is known and also not what is not known.” This clearly refers to knowing with the intellect only (**Paroksha Jnana**). For this whole text deals with knowing Brahman, but in a non-intellectual direct way, to realise Brahman (**Aparoksha Jnana**).

The implication is, to know Brahman without intending to use that knowledge to realise Brahman is considered by Sri Shankaracharyaji as a misuse of the knowledge!

**3-4** This misuse of knowledge of Brahman is denied in this Pada. Knowledge of Brahman should not stop at the intellect level. If it does, it is bound to become a mere activity, having no relation to realisation of God.

Such activities are seen in plenty. If Sadhana Chatushtaya is not part of the learning, then it can only be for intellectual purposes such as lecturing, teaching, etc. These activities are vain if not coupled to Sadhana and an earnest intention to realise Brahman.

## SECTION 4.16

### Sub-Section 2

#### *Brahman & the Act of Contemplation*

५ तथा उपास्तिक्रियाकर्मत्वप्रतिषेधः अपि भवति –

६ ‘ यद् वाचा अनभ्युदितं येन वाग् अभ्युद्यते ’ (के.उ.१.५)

७ इति अविषयत्वं ब्रह्मण उपन्यस्य,

८ ‘ तदेव ब्रह्म त्वं विद्धि, नेदं यदिदम् उपासते ’ (के.उ.१.५-९) इति । ॥ ४.१६.२ ॥

5	<i>tathā upāsti-kriyākarmatva-pratishhedhah api bhavati -</i>
	Likewise, Brahman being the <u>object of contemplation</u> is also denied.
6	<i>‘yad vāchā anabhyuditam yena vāg abhyudyate’ (ke.u.1.5)</i>
	“That which is not expressed by speech, but by which the speech is revealed.”
7	<i>iti avishhayatvam brahmaṇa upanyasya,</i>
	Having thus first shown that Brahman is not an object, the scripture continues:
8	<i>‘tadeva brahma tvam viddhi, nedam yadidam upāsate’ (ke.u.1.5-9) iti  </i>
	“You should know That alone is Brahman, not what people worship as an object.”

**5** As for merely knowing Brahman, so also for merely the act of contemplation. This, too, is seen in human society considerably. The popularity of meditation, with all the paraphernalia of techniques, specialities, trademarks, etc, is seen in abundance, Meditation has become a trade because it has been taken out of the valid context of realisation of Brahman.

**6** Here again an apt quote is given by Sri Shankaracharyaji, paraphrased as “We cannot speak without the help of Brahman; but equally, Brahman is not something that can be spoken about!” Indeed, He is the very Subject of knowing, not the object.

**7-8** Once we are clear that Brahman is not an object, then we are ready for second quotation, again paraphrased: “So we should know (realise) Brahman alone, and not see Him as an object, even if it be to meditate upon.” This is dealt further in the next Section.

**SECTION 4.17**  
**Sub-Section 1**  
***The Scripture's Intention***

१ अविषयत्वे ब्रह्मणः शास्त्रयोनित्व अनुपपत्तिः इति चेत् ।

२ न; अविद्याकल्पितभेदनिवृत्तिपरत्वात् शास्त्रस्य ।

३ न हि शास्त्रम् इदंतया विषयभूतं ब्रह्म प्रतिपिपादयिषति ।

४ किं तर्हि । प्रत्यगात्मत्वेन अविषयतया प्रतिपादयत्

५ अविद्याकल्पितं वेद्यवेदितृवेदनादिभेदम् अपनयति ।

॥ ४.१७.१ ॥

<b>1</b>	<i>avishhayatve brahmaṇah shāstrayonitva anupapatti: iti chet /</i>
	<b>Objection:</b> The following objection is being made: If Brahman is <u>not</u> an object, then the scripture cannot possibly be the source of His knowledge.
<b>2</b>	<i>na; avidyākālpitabhedanivṛttiparatvāt shāstrasya /</i>
	<b>Reply:</b> No, this is not valid. For the <u>intention</u> of the scripture is merely to eliminate the differences fictitiously created by <b>Ignorance</b> .
<b>3</b>	<i>na hi shāstram idamtayā vishhayabhootam brahma pratipipādayishhati /</i>
	Indeed, by using the word ' <u>this</u> ', it appears as if Brahman is an <u>object</u> . But the scripture has no intention to expound Brahman in that manner.
<b>4-5</b>	<i>a. kim tarhi / b. pratyagātmatvena avishhayatayā pratipādayat</i> <i>c. avidyākālpitam vedyaveditrvedanādibhedam d. apanayati /</i>
	a. In what manner then? b. He is expounded as the ' <b>inner Self</b> ', as a <u>non-object</u> . c. The difference is due to <b>Ignorance</b> , such as known, knower and knowledge – d. This is what the scripture intends to <u>remove</u> .

**1 Poorvapakshi:** If Brahman is not an object of knowledge, Sutra 3 becomes invalid!

This reaction was unavoidably coming. One who is unable to go beyond object level, is at a total loss as to what Brahman can be if not an object. This objector is only telling us that he understood Sutra 3 from the object level of Brahman alone, not any further.

The Acharya has now to help him go further. He takes him by the arm . . .

**2-3 Answer:** Not so, Brahman cannot be known as a direct object of knowledge. We cannot know Brahman in that manner. The Scriptures are really saying that the way to know Brahman is simply to remove our ignorance that prevents us from knowing Him. That ignorance is a cloud of delusion. Learn how to get rid of it, and Brahman will become clear by itself, as He is self-revealing. You should aim to remove ignorance only.

That is the hidden purpose of scripture. It is only a way of speaking when it is said that "the scriptures are the valid means of knowledge of Brahman."

**4-5** The Shashtra negates ignorance, and that in effect reveals Brahman. The Shastras can help us negate Plurality. Never can it show Brahman directly, as He is not an object.

The Shastras lead us to see Brahman not as an object but as the merging of the *knower*, *knowledge* and the *known*, i.e. the merging of the Triputi. That is how the Shastras aim to dissolve all duality of subject and object, and help us to accept Non-duality.

**SECTION 4.17**  
**Sub-Section 2**  
**The Self – Imagined & Actual State**

६ तथा च शास्त्रम् –

७ ‘ यस्यामतं तस्य मतं, मतं यस्य न वेद सः ।

८ अविज्ञातं विज्ञानतां, विज्ञातम् अविज्ञानताम् ’ (के.उ.२.३) ,

९ ‘ न दृष्टेद्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयाः,

१० न मतेः मन्तारं मन्वीथाः, न विज्ञातेः विज्ञातारं विजानीयाः ’ (बृ.उ.३.४.२)

११ इति च एवमादि ।

१२ अतः अविद्याकल्पितसंसारित्वनिवर्तनेन

१३ नित्यमुक्तात्मस्वरूपसमर्पणाद्

१४ न मोक्षस्य आनित्यत्वदोषः ।

॥ ४.१७.२ ॥

6, 11	<i>tathā cha shāstram – iti cha evamādi /</i>
	Accordingly, the scripture proclaims – in this and such other passages as these:
7-8	<i>‘yasyāmatam tasya matam, matam yasya na veda sah; avijñātam vijñātām, vijñātam avijñātām ’ /</i>
	“To whomsoever He is not known, to him He is known; and to whomsoever He is known, to him He is not known. He is not known to those who claim to know Him well; but He is known to those who have not known Him well.” (ke.u.2.3)
9-10	<i>‘na drshhṭedrashhṭāram pashyeha, na shruteh shrotāram shrrṇuyāha, na mateh mantāram manveethāha, na vijñāteh vijñātāram vijñāneeyāh ’ /</i>
	“You cannot see the seer of the sight; you cannot hear the hearer of the hearing; You cannot think of the thinker of the thought; you cannot know the knower of the knowledge.” (br.u.3.4.2)
12-14	<i>atah avidyā-kalpita-samsāritva-nivartanena, nityam-uktātmasvaroopā-samarpaṇād na mokshhasya ānityatva-doshhah /</i>
	By eradicating the <u>transmigratory state</u> imagined (in the Self) due to Ignorance, the Scripture merely reveals the <u>real nature</u> of the eternally-free Self. Hence, <b>Liberation</b> does not have the defect of being <u>transitory</u> .

**6-11** To support the above statements, two very well-worded Sruti quotations are given here. They are self-explanatory, in beautiful poetry that need not be disturbed by further comment.

**12-14** We can now see the way to the goal more clearly. It is by the destruction of ignorance, the “I am a Samsari” thought. Once that is removed, the Self reveals Itself. The Shastra’s task is to dispel the thought that “I am bound”. By doing so, our Freedom is seen, it is not something that is created; Freedom is always there. We have to understand clearly that we are really free; bondage is a veil over our eyes, removed by the Shastras.

The Shastras want us never to forget that the subject of this whole investigation is our very own Self, the real “I”. It does this by shutting the door of least resistance in the

intellect – the door which accepts Brahman as an object. When that door is kept shut tightly, we are forced to trace our steps deep within ourselves to the subject, and there we have no choice but to accept Non-duality.

Self-knowledge lies patiently in wait for us there – waiting to reveal our true state.



## SECTION 4.18

### LIGHT ON LIBERATION

**T**HIS IS ANOTHER major and lengthy Section of the Bhashya. In this section we see the Bhashyakaraji at his best in analytical skill. We keep our eyes on the Goal of Liberation throughout the journey through this Section. This Section is like travelling through a **tunnel**. All external distractions are shut off for the moment, so that our whole mind can be focussed on the Goal within.

#### Sub-Section 1

#### *Liberation – Not a Product or Modification*

<sup>१</sup> यस्य तु उत्पाद्यो मोक्षः, तस्य मानसं वाचिकं

<sup>२</sup> कायिकं वा कार्यम् अपेक्षते इति युक्तम् ।

<sup>३</sup> तथा विकार्यत्वे च । <sup>४</sup> तयोः पक्षयोः मोक्षस्य ध्रुवम् अनित्यत्वम् ।

<sup>५</sup> न हि दध्यादि विकार्यम्, उत्पाद्यं वा घटादि, <sup>६</sup> नित्यं दृष्टं लोके । ॥ ४.१८.१ ॥

1-2	<i>a. yasya tu utpādyah mokshaha, b. tasya mānasam vāchikam kāyikam vā c. kāryam apekshate iti yuktam /</i>
	a. But to one who believes that <b>Liberation</b> is a <b>product</b> that can be <u>created</u> , b. be it mental, verbal or physical, to him c. it is but logical that there would be a dependence on <u>activity</u> .
3	<i>tathā vikāryatve cha /</i>
	The position is the same if (Liberation) were regarded as a <b>modification</b> .
4	<i>tayoh pakshhayoh mokshasya dhruvam anityatvam /</i>
	From either point of view, Liberation must of necessity be <u>impermanent</u> .
5-6	<i>na hi dadhyādi vikāryam, utpādyam vā ghaṭādi, nityam drshhṭam loke /</i>
	For neither <b>curd</b> that is a <u>modification</u> , not a <b>jar</b> that is a <u>product</u> , is seen to be permanent in this world.

**1-4** This sub-section introduces us to the topic of Liberation. The key factor to consider is that Liberation is Permanent, not impermanent as it is commonly implied to be. We may not actually speak of liberation as something impermanent, but our attitude and actions give the game away. If we see Liberation as any one of the following two ways, then we have accepted in our mind that it is impermanent:

i) **Utapadyah:** “a product that is created”; e.g. the creation of a pot; Liberation cannot be created in that manner.

ii) **Vikaarya:** “a modification”; e.g. milk becoming curd; Liberation is not a modification.

**5-6** Examples of each case are given:

i) **Jar** – this is a created product; it is impermanent.

ii) **Curd** – this is a modification of milk; it is also impermanent.

## **SECTION 4.18**

### **Sub-Section 2**

#### ***Liberation – Not an Acquisition***

७ न च आप्यत्वेनापि कार्यापेक्षा,

८ स्वात्मरूपत्वे सति अनाप्यत्वात् ।

९ स्वरूपव्यतिरिक्तत्वे अपि ब्रह्मणो नाप्यत्वमं,

१० सर्वगतत्वेन नित्याप्तरूपत्वात् सर्वेण ब्रह्मणः, आकाशस्येव । ॥ ४.१८.२ ॥

<b>7-8</b>	<i>na cha āpyatvena api kāryāpekshhā, svātmaroopatve sati anāpyatvāt /</i>
	Even if Liberation is thought of as something to be <b>attained</b> , <u>action</u> is not needed. for, it being one’s very Self, there is nothing to be acquired.
<b>9-10</b>	<i>svaroopā-vyতিরিক্তত্বে অপি ব্রহ্মণো নাপ্যত্বমং, sarvagatatvena nityāptaroopatvāt sarveṇa brahmaṇaha ākāshasyeva /</i>
	Even if Brahman be different from one’s Self, there can be no acquisition; for Brahman, being all-pervasive like space, He remains attained by everybody.

iii) **Aapya:** something “reached or acquired” in space and time; Liberation is also not something that is to be **acquired, attained or reached**. Examples:

a. if it is our own nature – there is no need to acquire it; no action is needed.

b. if it is not intrinsic – still no action is needed, as Brahman is all-pervasive.

## **SECTION 4.18**

### **Sub-Section 3**

#### ***Liberation – Not by Purificatory Acts***

११ नापि संस्कार्यो मोक्षः, येन व्यापारमपेक्षेत ।

१२ संस्कारो हि नाम संस्कार्यस्य गुणाधानेन वा स्याद्,

<sup>१३</sup> दोषापनयनेन वा । न तावद् गुणाधानेन संभवति,

<sup>१४</sup> अनाधेयातिशय-ब्रह्मस्वरूपत्वाद् मोक्षस्य ।

<sup>१५</sup> नापि दोषापनयनेन, <sup>१६</sup> नित्यशुद्धब्रह्मस्वरूपत्वाद् मोक्षस्य । ॥ ४.१८.३ ॥

11	<i>nāpi samskāryah mokshhaha, yena vyāpāramapekshheta /</i>
	Also, Liberation is not attainable through <b>purification</b> ; (if it did) it would need an act to acquire.
12-13	<i>samskāro hi nāma, i) samskāryasya guṇādhānena vā syād, ii) doshhāpanayanena vā /</i>
	Indeed that which is called a purificatory act, is in fact: i) Either the addition of some quality of excellence ; ii) or the removal of some defect.
13-14	<i>na tāvad, guṇādhānena sambhavati, anādheyātishaya-brahmasvaroopatvād mokshhasya /</i>
	In the case of <b>Liberation</b> , it cannot be by the <u>addition</u> of a quality of excellence, since it is of the very nature of Brahman on which no quality can be added.
15-16	<i>nāpi doshhāpanayanena, nityashuddhabrahmasvaroopatvād mokshhasya /</i>
	Nor is it possible through the <u>removal</u> of a defect, since it is of the very nature of Brahman which is ever pure.

iv) **Samskaarya**: “a purificatory act”. Nor is Liberation something that comes through **purification**. Examples of purification can be of two types:

- a. addition of the required quality; or
- b. removal of an unwanted quality;

In both these cases, such a thing is not possible on Brahman, since He is not lacking in any good, nor does he possess any impurity to be removed.

There is one more case to be considered for this fourth type...

## SECTION 4.18

### Sub-Section 4

#### A Doubt on Purification

<sup>१७</sup> स्वात्मधर्म एव सन् तिरोभूतो मोक्षः

<sup>१८</sup> क्रियया आत्मनि संस्क्रियमाणे अभिव्यज्यते,

<sup>१९</sup> यथा आदर्शो निघर्षणक्रियया संस्क्रियमाणे

<sup>२०</sup> भास्वरत्वं धर्मः इति चेद्, ।

॥ ४.१८.४ ॥

17-18	<i>svātmadharma eva san tirobhootah mokshhah; kriyayā ātmani samskriyamāṇe abhivyajyate,</i>
	<b>Objection</b> : I can accept Liberation to be the nature of one's own Self, and that it can be <u>obscured</u> . But can Liberation not manifest when the Self is purified by <u>purificatory actions</u> ?
19-20	<i>yathā ādarshe nigharshhaṇakriyayā samskriyamāṇe</i>

	<i>bhāsvaratvam dharmah iti ched /</i>
	<b>Example:</b> Just as in a <b>mirror</b> , by the act of <u>rubbing</u> its surface, the mirror gets cleaned, and the quality of <u>brilliance</u> reappears.

**17-20 Poorvapakshi:** Can it be that liberation is inherent in us but covered by “dirt”, and that by removing this dirt through some action, just as we rub the surface of a mirror of dust settled on it, we can regain that liberation?

The position of the objector is that he is expecting Liberation to come merely by performing purifying deeds and / or doing acts of worship. He has no inclination to obtain knowledge of the Self.

## SECTION 4.18

### Sub-Section 5

#### *Reply: Self Not a Locus for Action*

- २१ न; क्रियाश्रयत्वानुपपत्तेः आत्मनः । यदाश्रया क्रिया,  
 २२ तम् अविकुर्वती नैव आत्मानं लभते ।  
 २३ यदि आत्मा स्वाश्रयक्रियया विक्रियेत,  
 २४ अनित्यत्वम् आत्मनः प्रसज्येत ।  
 २५ ‘ अविकार्योऽयमुच्यते ’ (भ.गी.२.२६) इति  
 २६ चैवमादीनि वाक्यानि बाध्येरन् । तत् च अनिष्टम् ।  
 २७ तस्माद् न स्वाश्रया क्रिया आत्मनः संभवति ।  
 २८ अन्याश्रयायास्तु क्रियायाः अविषयत्वाद् न  
 २९ तथा आत्मा संस्क्रियते ।

॥ ४.१८.५ ॥

21	<i>na, kriyāshrayatvānupapatteh ātmanah /</i>
	<b>Reply:</b> No, as the Self cannot be the locus of any act.
22	<i>yadāshrayā kriyā, tam avikurvate na eva ātmānam labhate /</i>
	For no action can take place without bringing about some change in its locus.
23-24	<i>yadi ātmā svāshrayakriyayā vikriyeta, anityatvam ātmanah prasajyeta /</i>
	If the Self can change through an action, It will be subject to impermanence.
25	<i>‘ avikāryo’yamuchyate ’ (bha.gee.2.26) iti</i>
	“The Self is declared to be immutable.”
26	<i>cha evamādeenī vākyāni bādhyeran / tat cha anishhṭam /</i>
	Passages like these would be contradicted. That is not desirable.
27	<i>tasmād na svāshrayā kriyā ātmanah sambhavati /</i>
	Therefore, the Self can have no action occurring on Itself.
28-29	<i>anyāshrayāyāstu kriyāyāh avishhayatvād na tayā ātmā samskriyate /</i>
	And action, taking place on something other than the Self, cannot purify the Self.



**21-24 Answer:** No, the Self cannot possibly be a sphere for such action. Any action on a thing brings about a change in its locus. That would make the Self impermanent, and impermanency violates the definition of the Self.

**25-27** The Geeta (II.25) says “The Self is said to be *immutable*.” Thus the Self can have no action occurring on Itself.

**28-29** Similar action done on something else (e.g. on the body, senses or mind), cannot purify the Self. It is like trying to clean a mirror by scrubbing a nearby wall!

No, it is a fact that an action cannot be performed on the Self.

## SECTION 4.18

### Sub-Section 6

#### *Who is Purified by Purificatory Acts?*

३० ननु देहाश्रयया स्नानाचमनयज्ञोपवीतधारणादिक्रिया

३१ क्रियया देही संस्क्रियमाणो दृष्टः ।

३२ न; देहादिसंहतस्यैव ३३ अविद्यागृहीतस्य आत्मनः संस्क्रियमाणत्वात् । ॥ ४.१८.६ ॥

३४ प्रत्यक्षं हि स्नानाचमनादेः देहसमवायित्वम् ।

३५ तथा देहाश्रयया तत्संहत एव कश्चिद् अविद्यया

३६ आत्मत्वेन परिगृहीतः संस्क्रियते इति युक्तम् ।

<b>30-31</b>	<i>a. nanu dehāshrayayā b. snān-āchamana-yajñopaveeta-dhāraṇādikayā c. kriyayā dehee samskriyamāṇo drshhṭah /</i>
	<b>Objection:</b> a. Well, acts which have the body as their locus, b. such as bathing, rinsing the mouth, wearing the sacrificial thread, etc – c. by these acts, done on the body, the soul is known to be purified.
<b>32-34</b>	<i>a. na; dehādisamhatasya eva b. avidyāgrheetasya ātmanah samskriyamāṇatvāt / c. pratyakshham hi snānāchamanādeh d. dehasamavāyitvam /</i>
	<b>Reply:</b> a. No, that ‘soul’ is not the Self; it is the ‘Jeeva’ associated with the Body, etc b. which is seized by ignorance, that alone is purified c. by acts like bathing, rinsing the mouth, etc, d. which are evidently seen as associated with the body.
<b>35-36</b>	<i>tayā dehāshrayayā tatsamhata eva kashchid avidyayā ātmatvena parigrheetah samskriyate iti yuktam /</i>
	‘Something’ which has the body as its locus and is associated with the body, and apprehended as the <b>Atman</b> or Self through <u>Ignorance</u> , is <u>purified</u> . It is reasonable to make this conclusion.

**30-31 Poorvapakshi:** There is such a thing possible – take the example of the soul getting purified when the body is bathed, or when Achaman (ritual sipping of water) is done, or when the Upanayanam sacred thread is worn.

**32-34 Answer:** No, this does not purify the Self, but only the Jeeva, the individual soul that is a product of ignorance and associated with the body Upadhis at all levels. These acts that are associated with the body, can only purify that entity associated with the body, not the Self.

## SECTION 4.18

### Sub-Section 7

#### The Entity that Gets “Purified”

- ३७ यथा देहाश्रयचिकित्सानिमित्तेन धातुसाम्येन  
३८ तत्संहतस्य तदभिमानिनः आरोग्यफलम्,  
३९ ‘ अहम् अरोगः ’ इति यत्र बुद्धिः उत्पद्यते ।  
४० एवं स्नानाचमनयज्ञोपवीतधारणादिकया क्रियया  
४१ ‘ अहं शुद्धः संस्कृतः ’ इति  
४२ यत्र बुद्धिः उत्पद्यते, सः संस्क्रियते ।  
४३ स च देहेन संहत एव ।

॥ ४.१८.७ ॥

37-39	<i>yathā, a. dehāshrayachikitsānimittena b. dhātusāmyena c. tatsamhataasya tad-abhimāninah d. ārogyaphalam, e. ‘ aham arogah ’ iti yatra buddhih utpadyate  </i>
	<b>Medical Example:</b> Just as, a. by means of the <b>treatment</b> administered to the body, b. by bringing the body’s <u>humours</u> (phlegm, bile and wind) back into equilibrium, c. that ‘something’ associated with the body and which assumes to be that body, d. to which goes the resulting good health (from the treatment), e. the notion, “ <b>I am cured</b> ,” arises in that entity itself.
40-42	<i>evam, b. snānāchamanayajñopaveetadhāraṇādikayā a. kriyayā e. ‘ aham shuddhah samskrtah ’ iti yatra buddhih utpadyate,</i>
	<b>Application to Body:</b> So also, a. by means of <b>acts of purification</b> performed by the body, b. such as <u>bathing</u> , <u>sipping water</u> , wearing the <u>sacred thread</u> , etc., (c. that which is associated with the body and which assumes to own the body), (d. to which goes the resulting purification from those acts), e. the notion, “ <b>I am purified</b> ”, arises in that entity itself.
43	<i>sah samskriyate   sah cha dehena samhata eva  </i>
	That is the entity that gets <u>purified</u> ; and that entity doubtlessly remains even <b>more firmly bound</b> to the body!

**37-39** Naturally, if the Jeeva is identified with the body, then whatever is done to the body will affect it, by the principle of identification. When the body is cured, one says, “I am cured”.

**40-42** So also, When the purificatory acts are done by the entity that claims ownership of the body, naturally it is that entity which gets purified.

**43** By these purificatory acts, we note that it is the individual soul that gets purified, and by these very acts, that soul gets even **more bound** to the body, rather than being liberated from it! The very opposite result is obtained in the majority of cases since the body-idea gets strengthened rather than weakened.

Indeed, all this shows that without a clear understanding of Brahman, the practices that one does can act in the opposite manner to their intended purpose!

**SECTION 4.18**  
**Sub-Section 8**  
***The Doer & the Enjoyer***

- ४४ तेनैव, अहंकर्त्रा अहंप्रत्ययविषयेण  
४५ प्रत्ययिना सर्वाः क्रिया निर्वर्त्यन्ते । ४६ तत्फलं च स एव अश्नाति,  
४७ ‘ तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति ’  
४८ (ऋ.वे.१.१६४.२० , मु.उ.३.१.१) इति मन्त्रवर्णाद् –  
४९ ‘ आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुः मनीषिणः’ ५० (क्.उ.१.३.४) इति च । तथा  
५१ ‘ एको देवः सर्वभूतेषु गूढः ५२ सर्वव्यापी सर्वभूतान्तरात्मा ।  
५३ कर्माध्यक्षः सर्वभूताधिवासः ५४ साक्षी चेता केवलो निर्गुणश्च ’  
(श्वे.उ.६.११) इति । ॥ ४.१८.८ ॥

44-46	<i>tenaiva, ahamkartrā ahampratyayavishhayēṇa pratyayinā sarvāḥ kriyā nirvartyante   tatphalam cha sa eva ashnāti,</i>
	By that alone, manifesting as “ <b>I am the doer</b> ”; who figures as the object in the “I”-cognition – by that cogniser alone are all activities executed; and he is also the <b>enjoyer</b> of the fruits that accrue from (those activities).
47-48	<i>‘ tayloranyah pippalam svādvatti anashnannanyo abhichākasheeti ’ (r.ve.1.164.20 , mu.u.3.1.1) iti mantravarṇād -</i>
	This sense is conveyed by the words of this Mantra and also the next one: “Of these two, one (bird) <b>eats</b> the sweet fruit; the other one, <b>not eating</b> , looks on.”
49-50	<i>‘ ātmendriyamanoyuktam bhoktetyāhuh maneeshhiṇaha’ (k.u.1.3.4) iti cha  </i>
	“Him the wise call the ‘ <b>enjoyer</b> ’ who is associated with the body, senses and mind.”
51-54	<i>tathā – ‘eko devah, sarvabhooteshhu goodhah; sarvavyāpee sarvabhootāntarātmā; karmādhyaakshhah; sarvabhootādhivāsah; sākshheechetā, kevalah, nirgunashcha ’   (shve.u.6.11) iti  </i>
	Likewise (are the following two Mantras): “The one Divinity, hidden in all beings, the all-pervading inner Self of all beings, overseer of acts, Indweller in all beings, the witness and conscious being, the Alone, and the one devoid of attributes.”

**44-46** We have identified the soul that claims ownership of the Body to be the beneficiary of the purificatory acts done by the body. Not only purificatory acts, but all actions are that soul’s full responsibility. Therefore, it is that same soul who also obtains the fruits of those actions, be they favourable or unfavourable. “The one who does the job, gets the pay” – that is the principle that operates.

**47-54** Three quotations are given to support this principle:

The first two citations speak of the Jeeva who is the doer and enjoyer, while the third citation speaks of the untouched Self who simply witnesses and supports all that takes place in the Jeeva. Thus we see that the Jeeva who is the doer, enjoyer and experienter of all actions, has to be the one that gets bound by them and has to struggle to get liberated.

## SECTION 4.18

### Sub-Section 9

#### *Liberation is Not Purification*

५५ ‘ स पर्यगात् शुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ’ (ई.उ.८) इति च ।

५६ एतौ मन्त्रौ अनाधेयातिशयतां

५७ नित्यशुद्धतां च ब्रह्मणो दर्शयतः । ५८ ब्रह्मभावश्च मोक्षः ।

५९ तस्माद् न संस्कार्योऽपि मोक्षः ।

॥ ४.१८.९ ॥

55	<i>‘sa paryagāt shukramakāyamavraṇamasnāviram shuddhamapāpavidham’ (ee.u.8) iti cha /</i>
	And also: “He pervades (all) – He who is radiant, unembodied, unscathed, sinewless, pure and not afflicted by sins.”
56-58	<i>etau mantrau anādheyātishayatām nityashuddhatām cha brahmaṇah darshayatah / brahmabhāvah cha mokshhah /</i>
	These two Mantras (51-55) show that Brahman is beyond all kinds of excellence (and impurity, for that matter) – He is ever pure (and unaffected). And the Brahman as thus described, <u>is</u> Himself <b>Liberation</b> .
59	<i>tasmād na samskāryo’pi mokshhah /</i>
	Thus we can conclude that Liberation cannot be achieved through purification.

**55** One more quotation, similar to the previous one, is given here, extolling the qualities seen in the Self.

**56-58** These last two quotes show that Brahman is beyond all dualities, favourable and unfavourable qualities. As the Witness Consciousness in each individual, He remains aloof, unaffected and untouched.

**59** Liberation has thus been shown not to result from any purificatory acts.

## SECTION 4.18

### Sub-Section 10

#### *The Conclusion on Liberation*

६० अतः अन्यद् मोक्षं प्रति क्रियानुप्रवेशद्वारं

६१ न शक्यं केनचिद् दर्शयितुम् ।

६२ तस्माद् ज्ञानमेकं मुक्त्वा क्रियायाः

६३ गन्धमात्रस्यापि अनुप्रवेशः इह नोपपद्यते ।

॥ ४.१८.१० ॥

60-61	<i>a. atah anyad mokshham prati, b. kriyānupraveshadvāram c. na shakyam kenachid darshayitum /</i>
	a. Apart from the above route to achieve Liberation, b. any other entrance through which action can intrude (into Liberation), c. cannot be shown by anyone

62-63	<i>tasmād jñānamekam muktṛvā kriyāyāḥ gandhamātrasyāpi anupraveshaḥ iha nopapadyate /</i>
	Accordingly, other than <b>knowledge</b> as the sole means to attain Liberation, there is not even the slightest possibility to carve an entrance for <b>action</b> here – it simply does not stand up to reason.

### **Conclusion:**

**60-61** 1. Liberation is identity with Brahman. And so the only route to Liberation is the realisation of Brahman. It is not a state to be achieved through the act of purification, nor through any act of knowing, nor through being associated with any action in any way.

**62-63** 2. Knowledge of Brahman alone is the antidote that can drive away ignorance, by which the Self shines forth of its own accord. Any other means, primarily action, has not the slightest possibility of entering the sacred reaches of Liberation.

### **TABLE COMPARING UPASANA AND JNANA**

Item	FACTORS IN UPASANA	FACTORS IN JNANA
1	<b>Vastu Nirapeksha:</b> Does not see the nature of the object; e.g. “See man as fire”.	<b>Vastu Sapeksha:</b> Sees the object as it is; e.g. See fire as fire; apple as apple.
2	<b>Chodana Janya:</b> Born from an injunction of the Shastras i.e. a Viddhi from Karma Kanda.	<b>Pramana Janya:</b> One’s own senses or mind are the Pramana to tell us what it is.
3	<b>Purusha Tantra:</b> Dependent on one’s ability	<b>Vastu Tantra:</b> Independent of one’s ability.

### **SECTION 4.19**

### **THE SEARCH FOR THE SELF**

#### **Sub-Section 1**

#### **Mental Actions: Kriya & Dhyanam**

<sup>१</sup> ननु ज्ञानं नाम मानसीक्रिया । न; वैलक्षण्यात् ।

<sup>२</sup> क्रिया हि नाम सा, यत्र वस्तुस्वरूपनिरपेक्षैव

<sup>३</sup> चोद्यते, पुरुषचित्तव्यापाराधीना च । यथा –

<sup>४</sup> ‘ यस्यै देवतायै हविः गृहीतं स्यात्,

<sup>५</sup> तां मनसा ध्यायेद् वषट्करिष्यन् ’ (ऐ.ब्रा.११.८.१) इति,

<sup>६</sup> ‘ संध्यां मनसा ध्यायेत् ’ इति च एवमादिषु ।

<sup>७</sup> ध्यानं चिन्तनं यद्यपि मानसं, तथापि पुरुषेण कर्तुं

<sup>८</sup> अकर्तुं अन्यथा वा कर्तुं शक्यम्, पुरुषतन्त्रत्वात् ।

॥ ४.१९.१ ॥

1	<i>nanu jñānam nāma mānaseekriyā / na; vailakshhanyāt /</i>
	<b>Objection:</b> Is not knowledge a kind of mental action? <b>Reply:</b> Not so, there is a vast difference between the two..
2-3	<i>kriyā hi nāma sā, yatra vastusvaroopanirapekshha eva chodyate, purushhachittavyāpārādheenā cha /</i>
	<b>An Action</b> , in general, is that which is enjoined <i>independent</i> of the existing entity. Also, every action has a component of <i>mental activity</i> in the agent.
4-5	<i>yathā – ‘yasyai devatāyai havi: grheetam syāt, tām manasā dhyāyed vashhaṭkarishhyan ’ (ai.brā.11.8.1) iti,</i>
	<b>Example:</b> “For whichever deity the oblation is to be apportioned, on that one should contemplate when about to utter ‘vashat’.”
6	<i>‘samdhyām manasā dhyāyet ’ iti cha evamādishhu /</i>
	“One should contemplate in the mind the deity (Sandhya).” And similar instances.
7-8	<i>dhyānam chintanam yadyapi mānasam, tathāpi purushheṇa kartum akartum anyathā vā kartum shakyaṃ, purushhatantratvāt /</i>
	<b>Meditation</b> , as it requires reflection, it is, of course, a <i>mental act</i> , for it is possible to perform it, not perform it, or perform it in another way; since it is dependent on the performer.

**1** This section begins with the fact concluded in the last section: Knowledge of Brahman is the sole means to attain Liberation, not any activity. This leads the Objector to the only alternative he has left – to underrate Knowledge itself and thereby attempt to run down the whole idea of Liberation as a false pursuit in the first place.

**Poorvapakshi:** Is not Jnanam (knowledge) a kind of Kriya, a mental action?

Sri Shankaracharyaji’s response brings to light his deep insight into the whole subject, and offers mankind an invaluable glimpse of how he sees Knowledge . . .

**Answer:** No, here is the difference between the two:

**2-3** Firstly, the basic assumption in an action is that what is desired is not present to start with. The action is done in order to change the existing situation or object into one that is desired. The action, therefore, has to be independent of the object (the ‘existing entity’) because its purpose is to work on the object and alter it to that which is desired by the agent doing the action.

Secondly, the action is not only the physical process that we see, but it includes a mental component that is unseen. The mental component governs the outer component, and is more important than the act itself.

**4-6** To illustrate this, two examples is given of an act of worship where it is more important to hold the thought of the deity in the mind than to perform the worship itself.

**7-8** To the extent that meditation requires inner reflection, it can also be considered a ‘mental action’. The key point being we are concerned with here is that any act, mental or physical, is under the control of the agent. He can do it, or not do it, or do it differently to suit his own capacity, ability, and affordability. He is in charge of his actions.

And what about knowledge? . . .

## SECTION 4.19

### Sub-Section 2

#### *Knowledge & Mental Action*

९ ज्ञानं तु प्रमाणजन्यम् । १० प्रमाणं च यथाभूतवस्तुविषयम् ।

११ अतः ज्ञानं कर्तुं अकर्तुं अन्यथा वा कर्तुं न शक्यम् ।

१२ केवलं वस्तुतन्त्रमेव तद्; न चोदनातन्त्रम्, नापि पुरुषतन्त्रम् ।

१३ तस्माद् मानसत्वेऽपि ज्ञानस्य महद्वैलक्षण्यम् । यथा च ॥ ४.१९.२ ॥

9-10	<i>jñānam tu pramāṇajanyam   pramāṇam cha yathā bhoota vastu vishhayam  </i>
	But <b>Knowledge</b> , however, is that which is generated by <u>a valid means of cognition</u> . This 'means' is also in turn <u>dependent</u> on an <b>existing entity</b> as its object.
11	<i>atah jñānam kartum akartum anyathā vā kartum na shakyaṃ  </i>
	In knowledge – to know it, not to know it, or know it another way – such options are <u>not available</u> .
12	<i>kevalam vastutantram eva tad; na chodanātantram, nāpi purushhatantram  </i>
	Knowledge is exclusively dependent on the <b>existing entity</b> ; not on any injunctions and not on man as the agent.
13	<i>tasmād mānasatve api jñānasya, mahadvailakshanyam  </i>
	Therefore, even though knowledge has a mental side to it, there is a big difference.

**9-10** Knowledge, on the other hand, is something entirely different from a mental action. It will, of course, need a mental action to acquire it, using a means of knowledge suitable to the object to be known. but it is not a variable controlled by the agent as the mental action is. Knowledge is something fixed and dependent on the object to be known. If an object is an apple, it will be an apple for all who know it. The knowledge is thus dependent of the 'existing entity', the object concerned.

**11-12** In addition, the knowledge does not have the options that a mental act has. There is no choice in the matter of knowing it, or not knowing it or knowing it in any other way. There are no such options. The knowledge is not dependent on the person who wants to know, nor on any injunction.

**13** The conclusion is that knowledge, although it requires a mental act to acquire it, is dependent solely on the object to be known.

## SECTION 4.19

### Sub-Section 3

#### *Example: Knowledge & Mental Action*

१४ ' पुरुषो वाव गौतम् अग्निः ' (छा.उ.५.७.१)

१५ ' योषा वाव गौतम् अग्निः ' (छा.उ.५.८.१) इति

१६ अत्र योषित्पुरुषयाः अग्निबुद्धिः मानसी भवति ।

१७ केवलचोदनाजन्यत्वात् तु क्रियैव सा, पुरुषतन्त्रा च ।



१८ या तु प्रसिद्धे अग्नौ अग्निबुद्धिः,

१९ न सा चोदनातन्त्रा; नापि पुरुषतन्त्रा ।

२० किं तर्हि, प्रत्यक्षविषयवस्तुतन्त्रैव इति ज्ञानमेव एतद्; न क्रिया ।

२१ एवं सर्वप्रमाणविषयवस्तुषु वेदितव्यम् ।

॥ ४.१९.३ ॥

14-15	<i>yathā cha 'purushho vāva gautam agnih' (chā.u.5.7.1)</i> <i>'yoshhā vāva gautam agnih' (chā.u.5.8.1) iti</i>
	<b>Example:</b> "Man, indeed, O Gautama, is fire." "Woman, indeed, O Gautama, is fire."
16-17	<i>atra yoshhitpurushhayāh agni buddhih mānasee bhavati  </i> <i>kevalachodanājanyatvāt tu kriyaiva sā, purushhatantrā cha  </i>
	Here, there arises a <b>contemplation</b> of man and woman as fire. As it arises exclusively from an injunction, it is only an act and dependent on man.
18-19	<i>yā tu prasiddhe agnau agnibuddhiha, na sā chodanātantrā; nāpi purushhatantrā</i>
	But the idea of <b>fire</b> , with regard to the familiar fire, is dependent neither on <u>injunction</u> nor on the <u>agent</u> , man.
20	<i>kim tarhi, pratyakshha-vishhaya-vastutantra-eva</i> <i>iti jñānam eva etad; na kriyā  </i>
	What is Fire then? Since it is an existing entity known only by direct perception, it surely falls in the category of <b>knowledge</b> and not <b>action</b> .
21	<i>evam sarvapramāṇavishhayavastushhu veditavyam  </i>
	This is so for <b>all objects</b> that come in the range of a <u>valid means of cognition</u> .

The example has been so selected that it illustrates both the mental action and also knowledge:

**14-17 i) Mental Action:** "Gautama, a man is surely fire." An injunction is given to meditate on this sentence. The contemplator is asked to think of man or a woman as fire. This is a mental act, as it arises purely from an injunction and is dependent on the contemplator. Fire is not a man or a woman, so some imagination (a mental act) is required from the person. The Deity may take a different form for different persons. That, too, is dependent on the meditator. We see that this mental act is dependent on the injunction and on the person.

**18-20 ii) Knowledge:** Now we consider only the word 'Fire'. When that word is uttered, all who hear it will have the same idea of it. It is the same with an apple. An apple is the same object in everyone's eye. This is knowledge. It is not dependent on an injunction; it is also not dependent on the person. It is dependent entirely on the object itself.

**21** Thus a clear distinction is made between a mental action and pure knowledge. To clarify the point, where pure perception determines the nature of an object, it is knowledge. Where there is a mental input (some imagination or superimposition of thought on an object), then it is a mental action.

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## SECTION 4.19

### Sub-Section 4

### *Application to Brahman & Atman*

२२ तत्र एवं सति यथाभूतब्रह्मात्मविषयमपि २३ ज्ञानं न चोदनातन्त्रम् ।

२४ तद्विषये लिङादयः श्रूयमाणा अपि अनियोज्यविषयत्वात्

२५ कुण्ठीभवन्ति उपलादिषु प्रयुक्तक्षुरतैक्षण्यादिवत्,

२६ अहेयानुपादेयवस्तुविषयत्वात् ।

॥ ४.१९.४ ॥

22-23	<i>tatra evam sati, yathābhootabrahmātmavishhayam api jñānam na chodanātantram /</i>
	That being so, in the present context of knowing Brahman: That which has for its object Brahman and Atman as it is, falls into the ' <b>Knowledge</b> ' category, and is independent of <i>injunctions</i> .
24-26	<i>tadvishhaye liṅgādayah shrooyamāṇā api, a. aniyojyavishhayatvāt b. kuṇṭheebhavanti upalādishhu prayukta-kshhura-taikshhnyādivat, c. aheyānupādeyavastuvishhayatvāt /</i>
	In this case, though the <i>injunctive verbal forms</i> are used for the subject (Brahman), a. yet, since the subject has for its content what cannot be enjoined, b. the verbs become ineffective – like describing a blunt stone as a sharp knife! – c. for they are being applied to something beyond the range of human effort. (i.e. to Brahman/Atman to or from whom nothing can be added or subtracted.)

#### **Application of Example to Brahman and Atman**

**22-23** We speak of 'Knowledge of Brahman' because, unlike a mental action, this is dependent on the entity called Brahman, and is not dependent on the person seeking the knowledge, nor on any injunction giving any instruction about the knowledge. The Self will be known to all as the same thing. An injunction cannot change the nature of the Self, nor can a man use his imagination in order to know it differently. It shall always remain the same unchanging entity, regardless of any individual, or any organisation or injunction that may try to claim Him for itself.

**24-26** The construction of sentences in the scriptures may, of course, appear the same as in any novel or an injunction in particular, but since Brahman and the Self are such unusual subjects, their meanings have to be taken differently. The actual language used is not relevant any more – “the verbs become ineffective”.

Here Sri Shankaracharyaji employs an unusual simile: “it is like describing a blunt stone as a sharp knife!” Whatever the words and however they are used to describe Brahman, the description will always fall short in the case of Brahman.

Here follows an example of what is meant about the words used for Brahman:

## **SECTION 4.19**

### **Sub-Section 5**

#### ***The Psychology in Scriptures***

२७ किमर्थानि तर्हि । २८ ‘ आत्मा वा अरे द्रष्टव्यः श्रोतव्यः ’ (बृ.उ.२.४.५ / ४.५.६)

२९ इत्यादीनि विधिच्छायानि वचनानि ।

३० स्वाभाविकप्रवृत्तिविषयविमुखीकरणार्थानि इति ब्रूमः ।

३१ यो हि बहिर्मुखः प्रवर्तते पुरुषः

३२ ‘ इष्टं मे भूयाद्, अनिष्टं मा भूत् ’ इति,

३३ न च तत्र आत्यन्तिकं पुरुषार्थं लभते ।

॥ ४.१९.५ ॥

27	<i>kimarthāni tarhi</i>
	<b>Objection:</b> In that case, why are there texts like the following –
28-29	<i>‘ ātmā vā are drashhṭavyah shrotavyah ’ (br.u.2.4.5 &amp; 4.5.6)</i> <i>ityādeeni vidhichchāyāni vachanāni  </i>
	“The Self, my dear Maitreyi, should be <u>seen</u> , should be <u>heard</u> of.” which have a semblance of an injunction?
30-31	<i>svābhāvika-pravrtti-vishhaya-vimukhee-karaṇārthāni iti broomah  </i> <i>yo hi bahirmukhah pravartate purushhah</i>
	<b>Reply:</b> It is for the sake of weaning back the <b>neophyte</b> from the objects to which he inclines naturally. He who attempts to seek the goal by an <u>extroverted effort</u> –
32	<i>‘ ishṭam me bhooyāda, anishṭam mā bhoot ’ iti,</i>
	such as, “Let the desired thing accrue to me; let not the unpleasant reach me” –
33	<i>na cha tatra ātyantikam purushhārtham labhate  </i>
	he fails to attain the final human goal there.

**27-29 Poorvapakshi:** How do you account for passages like this one which resemble an injunction: “The Self, my dear Maitreyi, should be realized, should be heard of.”

The doubt illustrates the point we ended with in the last section.

**30-33 Answer:** Such injunctions have the purpose of weaning back the spiritual **neophyte** who may still be preoccupied with worldly engagements.

Sri Shankaracharyaji makes us aware of a specific **psychology** that is employed in the scriptures. When such instructions are given regarding the Self, the neophyte should turn around in the other direction towards the world, and ask himself, “What is holding me back from making this quest materialise?” This way, the words ‘realised’ and ‘heard’ are turned around to the world to become ‘renounced’ and ‘shunned’, their very opposites.

By this, Acharyaji made us understand how to grasp what scriptures are trying to say. The highest goal does not go together with sense indulgence.

However, this psychology is not necessary when it comes to a genuine seeker. In his case, the scriptures are very direct and lavishly encouraging, as seen in the next section . . .

## SECTION 4.19

### Sub-Section 6

#### *The Direct Approach – No Psychology*

३४ तम् आत्यन्तिकपुरुषार्थवाञ्छिनं स्वाभाविक

३५ कार्यकरणसंघातप्रवृत्तिगोचराद्

३६ विमुखीकृत् प्रत्यगात्मस्रोतस्तया प्रवर्तयन्ति

३७ ‘ आत्मा वा अरे द्रष्टव्यः ’ (बृ.उ.२.४.५ & ४.५.६) इत्यादीनि । ॥ ४.१९.६ ॥

34-36	<i>tam ātyantikapurushhārthavāñchinam svābhāvīkakāyarkaraṇasamghātapravrttigocharād vimukheekṛty pratyagātmāśrotastayā pravartayanti</i>
	However, there comes the <b>rare seeker</b> who longs for the final human Goal. From the object of the natural inclination of his body-mind conglomerate, he diverts his mind. The scripture spurs him on towards the inner Self:
37	<i>‘ātmā vā are drashhṭavyh . . . ’ (br.u.2.4.5 &amp; 4.5.6) ityādeeni;</i>
	“O dear one, the Self is to be seen, is to be heard.” Such is the needed instruction.

**34-36** Occasionally, a rare soul arises who has realised the worthlessness of sensual pleasures. Being fed up with them, he turns away from them; he renounces them and yearns for a deeper experience of spirituality. The scriptures respond to him differently, more directly. The instruction given to such a ripe seeker is totally different from the weaning back described earlier. . . he is ready for the higher level of instruction.

**37** The higher level instruction comes in the same words as quoted earlier (**28-29**)!

## SECTION 4.19

### Sub-Section 7

#### For the More Advanced Seeker

३८ तस्यात्मान्वेषणाय प्रवृत्तस्य

३९ अहेयम् अनुपादेयं च आत्मतत्त्वम् उपदिश्यते –

४० ‘ इदं सर्वं यदयमात्मा ’ (बृ.उ.२.४.६)

४१ ‘ यत्र तु अस्य सर्वम् आत्मैवाभूत् तत् केन

४२ कं पश्येत्...केन कं विजानीयात् विज्ञातारमरे

४३ केन विजानीयात् ’ (बृ.उ.२.४.१४ & ४.५.१५)

४४ ‘ अयमात्मा ब्रह्म ’ (बृ.उ.२.५.१९) इत्यादिभिः ।

॥ ४.१९.७ ॥

38-39	<i>tasyātmānveshhaṇāya pravṛttasya ‘aheyam anupādeyam cha’ ātmatattvam upadishyate -</i>
	It is for the sake of this person, who engages in the search for his Self, that the Self is presented as “beyond acceptance and rejection.”
40	<i>‘idam sarvam yadayamātmā ’ (br.u.2.4.6)</i>
	“All these are but that Self.”
41-43	<i>‘yatra tu asya sarvam ātmaivābhoot tat kena kam pashyet...kena kam vijāneeyāt vijñātāramare kena vijāneeyāt ’ (br.u.2.4.14 &amp; 4.5.15)</i>
	“But when to the Knower of Brahman everything has become the Self,.....what should one know and through what? Through what should one know the knower?”
44	<i>‘ayamātmā brahma ’ (br.u.2.5.19) ityādibhih  </i>
	“The Self is Brahman.”

**38** For such a person who turns back and introspects, the scriptures give him the next phase of instruction:

**39-44** These instructions are for the serious seeker who has already turned away from worldly entanglements. He needs a different type of instruction from the neophyte. We see the flexibility of Scripture in giving instructions appropriate to the one addressed.

With this instruction one does not have to do anything; in the previous two he had to do something. This is how the Shastras teach us – they are both instructive and indicative.

## SECTION 4.20

### *Brahman Not Content of Injunction*

- १ यदपि अकर्तव्यप्रधानम् आत्मज्ञानं हानाय उपादानाय  
 २ वा न भवति इति, तत्तथैव इति अभ्युपगम्यते ।  
 ३ अलङ्कारो हि अयम् अस्माकम् – यद् ब्रह्मात्मावगतौ सत्यां  
 ४ सर्वकर्तव्यताहानिः कृतकृत्यता च इति ।  
 ५ तथा च श्रुतिः – (बृ.उ.४.४.१२) इति –  
 ६ ‘ आत्मानं चद् विजानीयाद् अयमस्मि इति पूरुषः ।  
 ७ किमिच्छन् कस्य कामाय शरीरम् अनुसञ्ज्वरेत् ’ ।  
 ८ ‘ एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ’  
 ९ (भ.गी.१५.२०) इति च स्मृतिः ।  
 १० तस्माद् न प्रतिपत्तिविधिविषयतया ब्रह्मणः समर्पणम् ॥ ४.२० ॥

1	<i>yadapi akartavyapradhānam ātmajñānam hānāya upādānāya vā na bhavati iti,</i>
	<b>Objection:</b> Self-knowledge, since it does not combine to form a part of any injunction, cannot be meant either for <u>acceptance</u> or for <u>rejection</u> .
2	<i>tat tathaa eva iti abhyupagamyate; alaṅkāro hi ayam asmākam –</i>
	<b>Reply:</b> This criticism is accepted by us; indeed, it is an <u>ornament</u> to us!
3-4	<i>a. yad brahmātmāvagatau satyām, b. sarvakartavyatāhānih, c. krtakṛtyatā cha iti  </i>
	a. for when the Self is <b>realised</b> as Brahman, b. there is the cessation of all <u>obligations</u> , c. and also the <u>accomplishment</u> of what needs to be accomplished.
5	<i>tathā cha shrutih - (br.u.4.4.12) iti –</i>
	To this effect, the Scriptures says:
6-7	<i>‘ ātmānam chad vijāneeyād ayamasmī iti poorushhah kimichchan kasya kāmāya shareeram anusañjvaret ’  </i>
	“If a person would realise the Self as ‘I am this’, then longing for what, and for whose purpose should he suffer in the wake of following the body?”
8-9	<i>‘ etad buddhvā buddhimān syāt krtakṛtyashcha bhārata ’ (b.g.15.20) iti cha smrtih </i>
	“O Arjuna, by knowing this, one becomes a man of wisdom and comes to accomplish what needs to be accomplished.” Thus says the Bhagavad Geeta.
10	<i>tasmād na pratipattividhivishhayatayā brahmaṇah samarpaṇam   </i>
	Hence, Brahman is not presented as a <b>factor</b> in any injunction about knowledge.

### Acceptance & Rejection – What Does it Mean?

At this point the Siddhantin summarises the discussion since Section 13, when he began his reply to the Vrittikara.

1 The point about acceptance and rejection is explained thoroughly here. As far as those (the Vrittikara and his followers) who follow injunctions in Vedanta are concerned, their objective is to see a change happening in the object of an action. It is not satisfactory to them before the action. The action is done precisely in order to change it to their satisfaction. In other words, it was rejected before the action, and is accepted after the action. This applies to all objects on which there is an injunction for an action to be performed.

Since **Brahman** and **Atman** are declared to be neither acceptable nor rejectable, to the Vrittikaris this means that these ‘objects’ cannot form part of an injunction on action.

2 This suits the Vedantin perfectly – for they do not want it to be made part of an injunction. So the Vedantin takes this view as a compliment and accepts it!

3-4 To the Vedantin, ‘achievement’ means, not an improvement to an existing object, but realization of the object as it is. When Brahman is thus realized, their goal is accomplished. In the process, he enters into a state that is completely fulfilling, in which he no longer has any duties to perform. All obligations cease. Duties are only necessary for those who have Karma yet to be worked out. The realized sage has burnt all his Karmas in knowledge, and so he has a feeling of being on an inner “holiday”.

5-9 About this state of freedom from duties, the two citations are given that apply to the realized saint.

10 The point is re-stated that Brahman cannot become part of (i.e a factor in) an injunction on action. No action can be performed on Brahman to make Him more acceptable than He already is – Brahman does not need any make-up!

**THEREFORE**, Brahman is never presented as a factor in any injunction about knowledge. This ‘therefore’ is a big one. It is meant to summarise everything from the time that the subject of Action came into the discussion, i.e from Section 4.8 onwards. The main reply to that began in Section 4.13 onwards till now, as summarised in the above table.

Acharyaji actually took the trouble of summarizing all the points since then. The Table on the next page presents all the discussion since Section 13.

The Vedantin, having answered all the matters regarding **ACTION** up to this point, now directs his attention to the other criticisms that are leveled against the Upanishads.

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## SUMMARY OF MAIN POINTS OF SRI SHANKARACHARYAJI'S RESPONSE

SL.	Sect.	SUBJECT	SUMMARY OF DISCUSSION
1	13.1	PHALA	<i>The fruit of Karma is Sashareeratva; that of Jnana is Ashareeratva.</i>
2	13.2	MOKSHA	<i>Liberation is "disembodiment"; it is one's own nature; it is Kootastha Nitya, not</i>
3	14	KARMA	<i>In all Srutis, no intervening Karma is prescribed between Jnana and Realisation.</i>
4	15	UPASANA	<i>Brahman is not an object of any Viddhi; It is not an Act of Knowing. "<u>Nedam Yadidam Upaasate</u>".</i>
5	16-17	CATEGORIES OF UPASANA	<i>The Self does not fall into any of the four categories, viz. Sampad-Roopam, Adhyasa-Roopam, Visishta-Kriya-Yoga-Nimitta, and Karmanga-Samskaara-Roopam.</i>
6	18	RESULTS OF ACTION	<i>The Self does not fall into any of the four categories of results of action, viz. Uttpadya, Vikaarya, Aapya and Samskaarya</i>
7	19 1-4	UPASANA vs JNANA	<i>Three differences between Upasanas and Jnana are pointed out. (see previous table).</i>
8	19 5-6	VIDDHI CHAAYA	<i>Apparent injunctions in Upanishads are actually very instructive and directive, even when they appear to instruct an action.</i>
9	20	HAANA-UPAADAANYA	<i>There is nothing that the Self needs to acquire or to reject to make It complete.</i>

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### **PART 3: THE VEDANTIN'S FINAL REPLY (Contd)**

#### **SECTION 4.21**

##### **Sub-Section 1**

##### ***The Self is Surely Expounded***

- १ यदपि केचिद् आहुः – प्रवृत्तिनिवृत्तिविधितत्  
२ शेषव्यतिरेकेण, केवलवस्तुवादी वेदभागो नास्ति इति, तन्न;  
३ औपनिषदस्य पुरुषस्य अनन्यशेषत्वात् ।  
४ योऽसौ उपनिषत्सु एव अधिगतः पुरुषः  
५ असंसारी ब्रह्मस्वरूपः, उत्पाद्यादिचतुर्विधद्रव्यविलक्षणः  
६ स्वप्रकरणस्थः अनन्यशेषः –  
७ ‘ न असौ नास्ति ’  
८ ‘ न अधिगम्यते ’ इति वा शक्यं वदितुम्;  
९ ‘ स एष नेति नेति आत्मा ’ (बृ.उ.३.९.२६)  
१० इत्यात्मशब्दात् आत्मनश्च  
११ प्रत्याख्यातुम् अशक्यत्वात्, य एव निराकर्ता तस्यैव आत्मत्वात् । ॥ ४.२१.१ ॥

1-2	<i>yadapi kechid āhuh – a. pravrtti-nivrtti-vidhitat- b. sheshha-vyatirekeṇa, c. kevalavastuvādee vedabhāgah nāsti iti,</i>
	<b>Objection:</b> There is an assertion by some (the Prabhakaras): a. Other than <u>injunctions</u> (acts enjoined) and <u>prohibitions</u> (acts forbidden), b. and what is <u>ancillary</u> to them; c. no section of the Vedas expounds ‘mere things’ (things unrelated to them).
3	<i>tat na; aupanishhadasya purushhasya anyasheshhatvāt /</i>
	<b>Reply:</b> This is <u>not</u> so: The <b>Self</b> is, indeed, <u>expounded</u> in the Upanishads – and is <u>not ancillary</u> to anything.
4-6	<i>yah asau upanishhatsu eva adhigatah *purushhah d. asamsāree, brahmasvaroopah, e. utpādyādichaturvidhadravyavilakshhaṇah; f. svaprakaraṇasthah anyasheshhah –</i>
	The <b>Self</b> is known from the Upanishads alone as: d. non-transmigrating; of the nature of Brahman; e. different from the **four fruits of activity; (see note below table) f. occurring in its own context, and not ancillary to anything.
7-10	<i>g. na asau ‘nāsti’. h. ‘na adhigamyate’ iti vā shakyam vaditum; i. ‘sa eshh neti neti ātmā’ (br.u.3.9.26) j. iti ātmashabdāt ātmanah cha,</i>
	g. It cannot be said of it, “It does not exist.” h. Nor can it be said, “It is not known,”. i. “This Self is ‘not this, not this.’” j. Why, that very Self is delineated by the term “ <b>Atman</b> ” in this citation.
11	<i>k. pratyākhyātum ashakyatvāt, l. ya eva nirākartā tasya eva ātmatvāt /</i>
	k. In fact, the Self cannot be denied, l. for that which denies It, is the Self Itself!

\* **4-6** The word Purusha all but replaces the word Brahman or Self in this section.

\*\* The four kinds of things are: i) **Utpaadya** – that which is produced (or producible);  
ii) **Vikaarya** – that which is modified (or modifiable);  
iii) **Aapya** – that which is attained (or attainable); and  
iv) **Samskaarya** – that which is purified (or purifiable).

**1-2** The Prabhakaras of the Poorva Meemamsaka school, had earlier quoted the Shabara Bhashya on Jaimini's Sutras as saying:

**Poorvapakshee:** Apart from injunctions and prohibitions and factors connected with them as ancillaries, no section of the Vedas speak of any 'existing entities'.

This is a serious insult to the Shastras, as far as Sri Shankaracharyaji is concerned. It is certainly not proper of them to lay such a charge, in such words. The defence is very stiff:

**3 Answer:** No, it is not so! Have you not heard of the Atman, the Self? It is there in the Upanishads in thousands of places. It is the only entity expounded in the Upanishads. And you call it a '*mere thing*' simply because it is not an ancillary to any of your injunctions! How can you reduce It to this low level? –

**4-6** The Self or Brahman spoken of does not transmigrate like the Jeeva; He is different from all other objects or things; He is not any one of the four objects of activity; He is not known by His critics – yet, how can they say such a thing about Brahman!

**7-10** The descriptions of Brahman are couched in mystic words as quoted. For example, when it is said "not this, not this", it is the Self alone that is doing this negation of the five sheaths in the body!

**11** And lastly, how can the Self be denied when the very entity in the person who does the denying, is the Self. The denier is denying himself!

"Brahman is most certainly there in the Upanishads, all over it. If only you could stop being preoccupied so much by injunctions and action, you will certainly notice Him being expounded there. He is there undeniably. How can it be said that He is not there!"

A most spirited response, indeed, from the Master Vedantin, and well called for.

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## **SECTION 4.21**

### **Sub-Section 2**

#### ***The Self is Undeniable***

१२ ननु आत्मा अहंप्रत्ययविषयत्वाद् उपनिषत्सु एव विज्ञायते

१३ इति अनुपपन्नम् । न, तत्साक्षित्वेन प्रत्युक्तत्वात् ।

१४ न हि अहंप्रत्ययविषयकर्तृव्यतिरेकेण तत्साक्षी,

१५ सर्वभूतस्थः, समः, एकः, कूटस्थनित्यः

१६ पुरुषः विधिकाण्डे, तर्कसमये वा केनचिद्

१७ अधिगतः सर्वस्य आत्मा ।

१८ अतः सः न केनचित् प्रत्याख्यातुं शक्यः,

१९ विधिशेषत्वं वा नेतुम् ।

२० आत्मत्वादेव च सर्वेषां – न हेयः नापि उपादेयः ।

॥ ४.२१.२ ॥

12	<i>nanu ātmā ahampratyayavishhayatvād upanishatsu eva vijñāyate, iti anupapannam /</i>
	<b>Objection:</b> But the Self, being contained in the idea of “I”, it is unreasonable to maintain that it can be <u>known from the Upanishads</u> alone.
13	<i>na, tatsākshhitvena pratyuktatvāt /</i>
	<b>Reply:</b> Not so, because this has been refuted by stating that the Self is the Witness of this “I”-cognition.
14-17	<i>a. *na hi aham-pratyaya-vishhaya-kartrvyatirekeṇa tat-sākshhee, b. sarvabhootasthaha, samaha, ekaha, kooṭasthanityah purushhah c. vidhikāṇḍe, d. tarkasamaye vā e. kenachid (*na) adhigatah sarvasya ātmā /</i>
	a. The Self is distinct from the agent, the “I”-cognition. It is its Witness. b. The Self abides in all, is equal, one, and immutably eternal – yet, c. from the section of the Vedas dealing with injunctions, d. and from the treatises of the Logicians (the Naiyayikas); e. <b>no one</b> has comprehended the Self of all!
18-19	<i>atah sah na kenachit pratyākhyātum shakyaḥ, vidhisheshhatvam vā netum /</i>
	Nonetheless, that Self cannot be denied by anyone, nor can it be taken as forming a part of any injunction (claimed by any group).
20	<i>ātmavādeva cha sarveshām – na heyah nāpi upādeyah /</i>
	For it is, after all, the Self of all, and is beyond all <b>rejection</b> or <b>acceptance</b> .

The Objector now questions the claim that the Self can be known through the Scripture alone, as per Sutra 3. It did not arise in the discussion under Sutra 3 because the notion of “I” as the Jeeva came up only in Section 4.18/6.

**12 Poorvapakshi:** Everyone knows the “I”; it is present in every individual. It does not make sense to me that this Self can be known only from the Upanishads. Everyone can tell something about the “I”.

**13 Answer:** No, what you speak of is not the **Self**, it is the **Jeeva**, the individual being. We have already come across the Self as being the Witness of this Jeeva.

**14-17** Although there is in all beings the inner Self who is described as above, this is not known to those who are only conversant with the Karma Kanda, or to the Naiyayikas who are conversant only with logic. None of them accept an entity such as the Self that is common in all beings. The Atman is mentioned everywhere, but only from the Upanishad passages do we understand its uniqueness, and obtain the knowledge to know it.

For this reason, the Upanishads are entitled to claim to be the sole Pramana or authority on knowledge of Brahman, for it is the only place where this subject is dealt with.

**18-19** As Karma cannot fit in with Jnana, so too, Jnana cannot fit in with Karma.

**20** The repetition of this fact of the Self as being beyond rejection and acceptance becomes an identifying characteristic of Brahman and Self in the Brahma Sutras. The repetition is deliberate, as it forms an Abhyasa (exercise) for the mind to constantly remember the Self.

In the *Mandukya Karika*, Sri Gaudapadaji uses the word “Birthlessness” in the same way. It is his signature by which to refer to the Self or Brahman.

**SECTION 4.21**  
**Sub-Section 3**  
***The Greatness of the Purusha***

२१ सर्वं हि विनश्यद् विकारजातं पुरुषान्तं विनश्यति ।

२२ पुरुषो हि विनाशहेत्वभावाद् अविनाशी ।

२३ विक्रियाहेत्वभावाच्च कूटस्थनित्यः ।

२४ अत एव नित्यशुद्धबुद्धमुक्तस्वभावः । तस्मात्

२५ ‘ पुरुषान्न परं किञ्चित्

२६ सा काष्ठा सा परा गतिः ’ (क.उ.१.३.११) इति

२७ ‘ तं त्वौपनिषदं पुरुषं पृच्छामि ’ (बृ.उ.३.९.२६) इति

२८ च औपनिषदत्वविशेषणं पुरुषस्य उपनिषत्सु

२९ प्राधान्येन प्रकाश्यमानत्वे उपपद्यते ।

॥ ४.२१.३ ॥

21	<i>sarvam hi vinashyad vikārajātam purushhāntam vinashyati  </i>
	All mutable and impermanent things culminate in the <b>Purusha</b> (Brahman).
22	<i>purushhah hi vināshahetvabhāvād avināshee  </i>
	He, the Purusha has no cause that can destroy Him; He is <u>indestructible</u> .
23	<i>vikriyā-hetu-abhāvāt cha kooṭastha-nityah  </i>
	Since there is no cause for His change; He is ‘ <u>changelessly Eternal</u> ’.
24	<i>ata eva nityashuddhabuddhamuktasvabhāvah   tasmāt</i>
	Hence, He is by nature <u>ever pure, intelligent and free</u> . Thus the ensuing text:
25-26	<i>‘ purushhāna param kiñchit sā kāshhṭhā sā parā gatih ’ (ka.u.1.3.11) iti</i>
	“Nothing is greater than the Purusha; That is the ultimate limit – the highest Goal.”
27	<i>‘ tam tvaupanishhadam purushham prchchāmi ’ (br.u.3.9.26) iti</i>
	“I ask you about the Purusha that the Upanishads expound.”
28-29	<i>cha aupanishhadatva-visheshhaṇam purushhasya upanishhatsu prādhānyena prakāshyamānatve upapadyate  </i>
	Accordingly, the <u>distinctive reference</u> to Purusha, known only from the <b>Upanishads</b> , as the <u>primary ‘object’</u> revealed by them, stands justified.

**21-24** Descriptions such as these lines of Brahman or of the Self are abundant in the Upanishads. They strengthen the idea in the seeker to make Brahman the Goal of all his spiritual endeavour. They also establish a firm faith in the seeker never to deny Brahman by pursuing sensual experiences. Sense pursuits are a form of denial of Brahman.

Nothing can cause the Purusha’s destruction, and nothing can cause any change in It. It is ever pure, intelligent and free. This is the picture placed before the seeker.

**25-27** These two quotations hold aloft the Purusha as the Goal to be desired.

**28-29** The Purusha is the primary ‘object’ to be revealed by the Upanishads. It is the **Pradhaana** Pramana, or the chief means for Self-knowledge.

## SECTION 4.21

### Sub-Section 4

#### *Improper Claims by Karma Kandis*

३० अतः भूतवस्तुपरो वेदभागो नास्ति इति वचनं साहसमात्रम् ।

३१ यदपि शास्त्रतात्पर्यविदाम् अनुक्रमणं –

३२ ‘ दृष्टो हि तस्य अर्थः कर्मावबोधनम् ’ इत्येवमादि,

३३ तत् धर्मजिज्ञासाविषयत्वाद्

३४ विधिप्रतिषेधशास्त्राभिप्रायं द्रष्टव्यम् ।

॥ ४.२१.४ ॥

30	<i>atah bhootavastuparah vedabhāgah nāsti iti vachanam sāhasamātram /</i>
	Thus, to say ‘existing things’ are not dwelt upon in any part of the <u>Vedas</u> is <b>temerity</b> .
31	<i>yadapi shāstratātparyavidām anukramaṇam –</i>
	The following statement is made by those who claim to be well-versed in Vedas:
32	<i>‘drshhṭo hi tasya arthah karmāvabodhanam ’ ityevamādi,</i>
	“Indeed, it is clear that the Vedas purport to impart <u>knowledge of sacrificial rites</u> .”
33-34	<i>tat dharmajijñāsāvishhayatvād vidhi-pratishhedha-shāstrābhiprāyam drashhṭavyam /</i>
	This statement should be understood to refer only to the <b>Karma Kanda</b> , the section dealing with injunctions and prohibitions, (not to the Upanishads).

**30** Hence, it is mere unthinking rashness (**Saaha-Samaatram**) on the part of these critics, and it reflects their immaturity to say that Brahman and the Self are mere “Bhoota Vastu”.

**31-33** Sri Shankaracharyaji takes up this quotation again from another angle. This time he looks at it from the perspective of its author, not that of its supporters. The author made that quotation on the basis of examining the Karma Kanda alone, with no reference to the *Upanishads*. To ascribe such a narrow statement to the whole Vedas, shows sheer bias on the part of the author.

The view taken by Bhashyakaraji is that the original context of the Shabara statement is correct – that it concerns only the Karma Kanda. Later, the followers extended its application to the whole of the Vedas, including the Jnana Kanda also. This is when needless charges were levelled at the Vedantins, and in the process the Meemamsakas came under the correction of Sri Shankaracharyaji.

The next Section extends the same debate into another facet . . .

## SECTION 4.22

### **“EXISTING ENTITIES”**

### Sub-Section 1

#### *Injunctions vs. Existing Entities*

This section is all about ‘Existing Entities’. These have been defined and explained in the two blocks on p 2-3 as things or objects which are presently existing as raw materials only, but can be worked on and modified to become more desirable by having an action done upon them. It is desired to improve the entity from something undesirable to something desirable. For physical and mental objects this is perfectly in order. But what about Brahman and Self – do they also need any improvement? And if they do, can they be changed?

१ अपि च ‘ आम्नायस्य क्रियार्थत्वाद्

२ आनर्थक्यम् अतदर्थानाम् ’ (पू.मी.सू.१.२.१) इत्येतद्

३ एकान्तेन अभ्युपगच्छतां भूतोपदेशानामानर्थक्यप्रसङ्गः ।

४ प्रवृत्तिनिवृत्तिव्यतिरेकेण भूतं चेद् वस्तु उपदिशति

५ भव्यार्थत्वेन, कूटस्थनित्यं भूतं न उपदिशति इति को हेतुः ।

६ न हि भूतम् उपदिश्यमानं क्रिया भवति ।

॥ ४.२२.१ ॥

1-2	<i>api cha ‘āmnāyasya kriyārthatvād ānarthakyam atadarthānām’ (poo.mee.soo.1.2.1)</i>
	Moreover, (returning to the punchline of the Meemamsakas): “The <b>sacrificial act</b> is the purport of the Veda and, as such, those statements of the scripture which do not serve that purpose, are <u>useless</u> .”
3	<i>iti etad ekāntena abhyupagachchatām, bhoota-upadeshānām-ānarthakya-prasaṅgah /</i>
	For those who steadfastly adhere to this injunction in the Dharma Sūtras, the specific <b>existent entities</b> called Brahman and Self are <u>meaningless</u> or <u>useless</u> .
4-5	<i>pravṛttinivṛttivyatirekeṇa bhootam ched vastu upadishati bhavyārthatvena, kootastha-nityam bhootam na upadishati iti ko hetuh /</i>
	Apart from injunctions enjoining an act, and prohibitions dissuading one from an act, if this dictum <u>can accept</u> a teaching about an entity that is yet to come into being, then why can it <u>not accept</u> a teaching about an <b>Entity</b> which <u>exists eternally</u> ?
6	<i>na hi bhootam upadishyamānam kriyā bhavati /</i>
	Not that an entity submitting to an action becomes an action thereby!

**1-3** This is what the Roman Empire did to the ‘Existing Entity’ **Jesus Christ**. They found him to be of no use to their Empire, as he was serving another ‘Higher Up’. So they declared him to be “useless” and crucified him! This is as ruthless as earthly power can get!

**4-5** Now Sri Shankaracharyaji produces a remarkable piece of logic: The materialists accept an injunction that tells them how to change a raw material into something useful. In other words they accept the useful thing they have created. Now put Brahman in the place of the raw material. He is an entity which is already perfect, so perfect that nothing need be done on Him to make Him more perfect. Why can’t the materialists accept Him as He is? They are getting a perfect thing for free, without having to spend any effort to alter it!

**6** In the above way, Sri Shankaracharyaji all but tells the materialists that their reason for not accepting Brahman is **suspect**; it does not stand the test of logic. The blatant illogic just seen, sparks off this subtle comment from Sri Shankaracharyaji: “Just by being used in an action, the entities do not become (accomplishers of) an action!” For example, a

cane-knife, just by being used to cut grass for a sacrifice, does not become an accomplisher of the sacrifice! “Yet, you are quite willing to give it the status of being ‘*useful*’!”

This is the first stage of the reply – a mild blow. The theme continues in the next sub-section . . .

## SECTION 4.22

### Sub-Section 2

#### *Existing Entities – Useful or Useless?*

७ अक्रियात्वेऽपि भूतस्य ।

८ क्रियासाधनत्वात् क्रियार्थ एव भूतोपदेश इति चेत्,

९ न एष दोषः; क्रियार्थत्वेऽपि क्रियानिर्वर्तनशक्तिमद्

१० वस्तु उपदिष्टमेव ।

११ क्रियार्थत्वं तु प्रयोजनं तस्य ।

१२ न चैतावता वस्तू अनुपदिष्टं भवति ।

॥ ४.२२.२ ॥

7	<i>a. akriyāṭve api bhootasya, *(iti chet)</i>
	<b>Objection:</b> a. But the <b>existent entity</b> is not an act.
8	<i>b. kriyāsāadhanatvāt c. kriyārtha eva bhootopadesh *iti chet  </i>
	<b>Reply:</b> b. Still, being a means for accomplishing an act, c. it is taught for the sake of the act alone.
9-10	<i>d. na eshhah doshhah; kriyārthatve api e. kriyā-nirvartana-shaktimad vastu, f. upadishhṭam eva  </i>
	d. This does not constitute a defect; although it is meant only for the sake of an act, e. true, the existent thing is capable of accomplishing an act. f. We agree, this is verily taught (by the Scripture).
11-12	<i>g. kriyārthatvam tu prayojanam tasya   h. na cha etāvatā, vastoo anupadishhṭam bhavati  </i>
	g. But, when it is for the sake of an act, you consider it to be a thing ‘ <i>purposeful</i> ’. h. Merely on those grounds, you deem the entity fit to be taught by scriptures!

Now Sri Shankaracharyaji gets closer to pointing out the error of the Meemamsakas, but he still remains patient, and checks himself.

Sri Shankaracharyaji, in the last Pada of sub-section 1, referred to the ‘existing entity’ as being an act, although he meant ‘accomplice to an act’.

**7 Poorvapakshi:** The “Bhoota-Vastu” (existing entity) is not an **action**.

**8-10 Answer:** Still, being an accomplice is as good as being part of the act. But, don’t worry; we have no problem with that. Let it be part of the act. Further, we also agree that the Scriptures do, indeed, teach about these entities as being part of the act.

Now comes an important touch in the argument, but still not the final thrust.

**11-12** The Meemamsakas have considered that, let alone the act itself, but even an assistant to the act, is purposeful. And that, too, merely on the strength of it helping them in their sacrificial act! Is this reasonable?



Entities like cow, sticks, ghee, utensils, etc, are accepted as “useful” because they assist in the actions in some way. But there is a flaw in this logic. A thing does not become useful or useless just on the basis of submitting to an action. Other things can be there which also make it useful. A cow may be useful not just because it provides milk for a sacrificial act, but also because it can be a *pet* for the children of the family it belongs to, or just serve to keep the pasture well-trimmed. The cow’s usefulness is not measured only by its relation to the sacrifice.

This argument is taken to its ultimate conclusion in the next sub-section . . .

## SECTION 4.22

### Sub-Section 3

#### *Treat All Existing Entities on Par*

१३ यदि नाम उपदिष्टं किं तेन तव स्याद् इति । उच्यते –

१४ अनवगतात्मवस्तु उपदेशश्च तथैव भवितुम् अर्हति ।

१५ तदवगत्या मिथ्याज्ञानस्य संसारहेतोः निवृत्तिः प्रयोजनं

१६ क्रियते इति अविशिष्टम् अर्थवत्त्वं क्रियासाधनवस्तु उपदेशेन । ॥ ४.२२.३ ॥

13	<i>yadi nāma upadishhṭam. kim tena tava syād iti  </i>
	<b>Objection:</b> Okay, granted that the existing entity be taken as expounded. What do you gain thereby?
14	<i>uchyate – anavagatātmavastu upadeshashcha, tathaa eva bhavitum arhati  </i>
	<b>Reply:</b> The teaching about the unknown existent entity, i.e. the Self, deserves to be <b>on par</b> with the things ancillary to a sacrificial act.
15	<i>tadavagatyā mithyājñānasya samsārahetoh nivrttīh prayojanam</i>
	Self-knowledge serves to eradicate the unreal Nescience causing the worldly state.
16	<i>kriyate iti avishishhṭam arthavattvam kriyāsādhnavastu upadeshena  </i>
	Thus, in this way, its <b>purpose is on par</b> with instructions about <u>accessories</u> to acts.

**12 Poorvapakshi:** [a bit puzzled at why the Siddhantin is so insistent on this side issue of the existence of the Bhoota-Vastu in the Vedas.] Okay, I grant that all these entities should be expounded by Scripture. But how does that help your argument?

**13 Answer:** Good, now that you can see the need for all entities to be expounded in Scripture, we can move forward: Apply this equally to all **existent entities**, not just those that serve a sacrificial act. All of them deserve to be treated alike, including Brahman.

**14** The fact that you find a job for some things and not for others is a matter you have to resolve in your mind. I now suggest to you that they are all useful in their own way. Those Bhoota Vastus which you consider to be useless since they cannot be associated with actions, they also have a useful purpose bestowed upon them by Nature. Brahman, for instance, serves to eradicate the ignorance that is the cause of Samsara. Can there be anything more purposeful than that? And you call it a “useless thing!”

Now Sri Shankaracharyaji has finally exposed the **selfishness** of the decision to label entities as useful or useless. This lays the foundation to take the argument a bit further . . .

## SECTION 4.23

### “USELESSNESS” – THE VERY IDEA IS FALLACIOUS

#### Sub-Section 1

#### Are Prohibited Acts “Useless”?

- १ अपि च ‘ ब्राह्मणो न हन्तव्यः ’ इति  
२ च एवमाद्या निवृत्तिः उपदिश्यते ।  
३ न च सा क्रिया, नापि क्रियासाधनम् ।  
४ अक्रियार्थानाम उपदेशः अनर्थक चेत्,  
५ ‘ ब्राह्मणो न हन्तव्यः ’ इत्यादिनि  
६ वृत्ति उपदेशानाम् आनर्थक्यं प्राप्तम् ।  
७ तच्च अनिष्टम् ।

॥ ४.२३.१ ॥

1	<i>api cha 'brāhmaṇo na hantavyah' iti</i>
	Moreover, “A Brahmin should not be killed.”
2-3	<i>cha evamādyā nivrttiḥ upadishyate / na cha sā kriyā, nāpi kriyāsāadhanam /</i>
	By sentences such as these, abstention of activity is taught. It is neither an action, nor an accessory to an action.
4	<i>akriyārthānāma upadeshaḥ anarthaka chet,</i>
	If you regard instructions of things not meant for action to be <b>useless</b> , then:
5-6	<i>'brāhmaṇo na hantavyah' ityādinī, vrtti upadeshānām ānarthakyam prāptam /</i>
	“A Brahmin should not be killed,” teachings such as these, that deal with abstention from activity, become classified as ‘ <b>useless</b> ’.
7	<i>tachcha anishhṭam /</i>
	And that is, of course, undesirable.

Sri Shankaracharyaji is not done with the topic. The “uselessness” or “usefulness” of any existing entity has been established to have no logical basis; it is purely from a selfish viewpoint that they appear so. A practical example is now given to drive home the point:

**1-4 Nishiddha Karmas** are “forbidden acts” due to their nature of accumulating sin or demerit, called Paapa. Bhashyakaraji is now addressing the Karma Kandis about a serious problem that would arise in their own camp if they do not accept that all “Bhoota Vastus” should be treated on par, not with favouritism.

**5-7** In the Karma Kanda itself there are many references to forbidden acts, almost as many as prescribed acts. Many of those instructions, which are very useful in maintaining order in society, would be rendered “useless” if the criterion is simply that they do not have any action in them; For they have only non-action. According to their own logic, Nishiddha Karmas will have to be removed from their texts. Wouldn’t that cause great problems!

#### Example of “Killing of a Brahmana”

**1-7** This time we consider same lines from the angle of the example that runs through them. “Do not kill a Brahmana”. It is a prohibitory injunction. No action is involved in it. So, is it useless? No, there is a good purpose behind it, which makes it “useful”. The

injunction adjures a person not to do the sinful action. The thought of the punishment he would get if he fails to observe it, acts as a deterrent to prevent him from committing the offence. The thought is repeated each time that the impulse to sin is felt. Eventually the impulse goes away like a fire that goes out on its own when fuel is withdrawn.

This reasoning suggests that the statement of Shabara Swami on “uselessness” could be changed by replacing the words “having no action” to “purposeless”. That makes more sense. It is the purposelessness that is the defect. If this is done, the critics will find that there is not a single sentence in the scriptures which is “purposeless”, and so no sentences are to be regarded as “useless”.

## SECTION 4.23

### Sub-Section 2

#### *Indifference vs. Uselessness*

८ न च स्वभावप्राप्तहन्त्यर्थानुरागेण नञः

९ शक्यम् अप्राप्तक्रियार्थत्वं कल्पयितुं,

१० हननक्रियानिवृत्त्यौदासीन्यव्यतिरेकेण ।

११ नञश्च एषः स्वभावः यत् स्वसंबन्धिनः

१२ अभावं बोधयति इति ।

१३ अभावबुद्धिश्च औदासीन्यकारणम् ।

१४ सा च दग्धेन्धनाग्निवत् स्वयमेव उपशाम्यति ।

॥ ४.२३.२ ॥

8-10	<p>a. <i>*na cha svabhāva-prāpta- hantyartha-</i>  b. <i>anurāgeṇa 'nañah'</i>  c. <i>*(na cha) shakyam aprāptakriyārthatvam kalpayitum,</i>  d. <i>hanana-kriyā-nivrtti-audāseenya-vyatirekeṇa  </i></p>
	<p>a. Assume that '<b>killing</b>' is the act towards which one is naturally inclined.  b. The negative '<i>nan</i>' is connected with the root '<i>han</i>', meaning "<i>Do not kill</i>".  c. It is certainly not possible to posit its meaning to be an '<b>unoccasioned act</b>'.  d. The only option is that it means "<b>indifference</b>" to or "abstention" from an act.</p>
11-12	<p>e. <i>nañah cha eshhah svabhāvah f.yat svasambandhinah abhāvam bodhayati iti  </i></p>
	<p>e. It is the very nature of the negative particle '<i>nan</i>'  f. that it makes known the <u>absence</u> of that to which it is related.</p>
13	<p>g. <i>abhāvabuddhih cha h. audāseenyakāraṇam  </i></p>
	<p>g. and the cognition of absence of action (arising from the negation)  h. begets <b>indifference</b> towards the entity negated.</p>
14	<p>i. <i>sā cha dagdhendhanāgnivat j. svayameva upashāmyati  </i></p>
	<p>i. and that (cognition of absence of action), like the fire that has exhausted its fuel,  j. becomes extinguished of its own accord.</p>

Sri Shankaracharyaji is like the professional IT programmer who needs to check out every single detail in his program. Even one error in it is too much. One error in a

programme can result in “garbage out”. In the same way, we now take a very close look at a **negative command**, normally called a ‘prohibition’, and scans it with his intellect.

**8-10** The assumption to start with is that there exists a natural impulse in a person to kill. This impulse needs to be restrained by a negative command “Don’t kill,” or just “Be *indifferent* to killing.”

**11-14** The rest of the text explains that this negative command has a positive side to it. It makes us aware of the “*absence of a cognition*”. That absence acts as a positive force to restrain one from doing the prohibited act. It is like a fire which prevents us from putting our hand into it. Eventually, the fire is no longer needed when the impulse is naturally extinguished.

## SECTION 4.23

### Sub-Section 3

#### *Indifference, Not Uselessness*

१५ तस्मात् प्रसक्तक्रियानिवृत्त्यौदासीन्यमेव

१६ ‘ ब्रह्मणो न हन्तव्यः ’ इत्यादिषु

१७ प्रतिषेधार्थं मन्यामहे, अन्यत्र प्रजापतिव्रतादिभ्यः ।

१८ तस्मात् पुरुषार्थ अनुपयोग्युपाख्यानादि

१९ भूतार्थवादविषयम आनर्थक्याभिधानं द्रष्टव्यम् ॥

॥ ४.२३.३ ॥

15	<i>tasmāt prasaktakriyānivrtyaudāseenyam eva</i>
	Hence, the <i>indifference</i> alone, consisting in the cessation from an act at hand,
16	<i>‘brahmaṇo na hantavyah’ ityādishhu</i>
	in sentences such as, “A Brahmin should not be killed.”
17	<i>pratishhedhārtham manyāmahe, anyatra prajāpativratādibhyah  </i>
	is considered to have the same significance as a <i>prohibition</i> except in cases such as the * <i>“Prajapati”</i> observances. *[see commentary]
18-19	<i>tasmāt purushhārtha anupayogyupākhyānādi-bhootārthavādavishhayam ānarthakyābhidhānam drashhṭavyam   </i>
	The question to ask is: “How <i>conducive</i> is this in attaining the human goal?” Thus are narratives, eulogies, etc, of <b>existent entities</b> (to be assessed). Statements on “ <b>Uselessness</b> ” are to be judged on this basis alone.

**15-17** The actual prohibition command, even though it does not stop one from committing a prohibited deed, serves its purpose by arousing indifference to the act in the person. It is that indifference which eventually prevents him from committing the sinful act.

\* There is an exception in the case of the **Prajapati observances**. These observances are enjoined on a Brahmachari after he has completed his Vedic studies. One of them is “You should not look at the rising sun or setting sun.” This is clearly not a *prohibition* of a sinful act. Rather it is more of the nature of a *resolve*. It is a reminder not to forget the Vedic studies that have just been done. This is an exceptional case of a prohibitory injunction.

**18-19** Sri Shankaracharyaji offers a positive contribution in determining what is useful and what is useless. His yardstick is to check out everything against the question, “Does this help me to attain the goal of life?” The answer to that question is sufficient guidance to determine what is useful and what is useless.

## **SECTION 4.24** **BRAHMAN IS “USEFUL”**

### **Sub-Section 1** ***Not for Man to Decide***

<sup>१</sup> यदप्युक्तम् – कर्तव्यविध्यनुप्रवेशमन्तरेण

<sup>२</sup> वस्तुमात्रम् उच्यमानम् अनर्थकं, स्यात्

<sup>३</sup> ‘ सप्तद्वीपा वसुमती ’ इत्यादिवद् इति;

<sup>४</sup> तत्परिहृतम् । रज्जः इयं, नायं सर्पः ’ इति

<sup>५</sup> वस्तुमात्रकथनेऽपि प्रयोजनस्य दृष्टत्वात् ।

॥ ४.२४.१ ॥

<b>1-2</b>	<i>yad api uktam – kartavya-vidhi-anupravesha-mantareṇa vastumātram uchyamānam anarthakam, syāt</i>
	Also, it was earlier stated as an objection that: Without association with an injunction that needs to be performed, the mere mention of an existing entity would be <b>purposeless</b> . For example:
<b>3</b>	<i>‘saptadveepā vasumateer’ iti ādivad;</i>
	Statements such as: “The earth comprises seven terrestrial divisions,” and so on.
<b>4</b>	<i>iti tat parihrtam / ‘rajjah iyam, nāyam sarpah’ iti</i>
	This objection has been dealt with thus: “This is a rope; this is not a snake.”
<b>5</b>	<i>vastumātrakathane’pi prayojanasya drshhṭatvāt /</i>
	This statement is evidence that a mere existing entity like a rope, can serve a useful <b>purpose</b> .

Sri Shankaracharyaji now summarises the whole matter by saying that usefulness or uselessness should not be a matter of judgement for man at all. What right has man got to stand in judgement of something that God has created. The **extinction** of certain species is a direct result of man taking a decision to overrule God’s purpose in creation.

**1-5** This section is best understood when seen as a whole, as an overview of the topic of purposefulness or purposelessness. Man cannot decide what is useful and what is useless. Everything in the whole of the *Vedas* is sacred and should be preserved as it is, and respected in the light of the context in which it is being said. They are teaching us some fact, such as “This is a snake and not a rope.” Nothing needs to be discarded – that is the correct attitude to have towards scriptures. We have no right to be judgmental about them.

The proverb that comes to mind is, “One man’s meat is another man’s poison.” What is purposeful to some may be purposeless to others. It depends on one’s stage of growth. A grade two student will find grade 4 useful, but a grade 8 student will find it useless.

## SECTION 4.24

### Sub-Section 2

#### The Change Wrought by Realisation

- ६ ननु – ‘ श्रुतब्रह्मणः अपि यथापूर्वं संसारित्वदर्शनाद्  
 ७ न रज्जुस्वरूपकथनवद् अर्थवत्त्वम् इत्युक्तम्; ।  
 ८ अत्रोच्यते – न अवगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वं  
 ९ शक्यं दर्शयितुम्, वेदप्रमाणजनितब्रह्मात्मभावविरोधात् ।  
 १० न हि शरीराद्यात्माभिमानिनः दुःखभयादिमत्त्वं दृष्टम् इति,  
 ११ तस्यैव वेदप्रमाणजनितब्रह्मात्मावगमे तदभिमाननिवृत्तौ  
 १२ तदेव मिथ्याज्ञाननिमित्तं दुःखभयादिमत्त्वं  
 १३ भवति इति शक्यं कल्पयितुम् ।

॥ ४.२४.२ ॥

6-7	<i>nanu – shrutabrahmaṇah api yathāpoorvam samsāritvadarshanād na rajjusvaroopakathanavad arthavattvam ityuktam;  </i>
	<b>Objection:</b> One may have learnt all about Brahman, but even then the worldly life may continue to be observed in him just as before! For this reason, a statement about Brahman is not as useful as one about the nature of the rope. This we have said before already.
8-9	<i>atra uchyate – *na avagatabrahmātmabhāvasya, yathāpoorvam samsāritvam shakyaṁ *(na) darshayitum,</i>
	<b>Reply:</b> For one who has realised the state of unity of the Self and Brahman, it cannot be demonstrated that his mundane life continues just as before.
9	<i>vedapramāṇa-janita- brahmātmabhāva-virodhāt  </i>
	For, arising from the Vedas – the valid means of knowledge – the statement of the unity of Brahman and the Self, would be contradicted.
10	<i>a.*na hi shareerādyātmābhimāninah, b) duhkhabhayādimattvam drshhṭam iti,</i>
	<b>Example 1:</b> a. As a general rule, one who <b>identifies</b> himself with the body, etc.; b. is certainly seen to have <u>sorrow</u> , fear, etc.
11	<i>tasya eva i) vedapramāṇa-janita- ii) brahmātmāvagame, iii) tadabhimānanivrttau</i>
	When the same man: i) taking his cue from Vedas, the means of knowledge; ii) through knowledge, attains the <b>realisation</b> of the Self as Brahman; iii) then this realisation brings an <u>end</u> to his identification with the body.
12-13	<i>tad eva i) mithyājñānanimittam duhkhabhayādimattvam ii) *(na)bhavati iti shakyaṁ kalpayitum  </i> [*Note the re-positioning of ‘na’]
	In the case of such a <b>realised</b> man, i) the experience of sorrow, fear, etc, on account of illusory cognition; ii) is just not possible to be imagined.

An argument that had arisen earlier (in Section 12: the Vrittikara’s Final Say) is now brought up again. It illustrates the depthlessness of the Bhashyakaraji’s analytical skill.

**6-7 Poorvapakshi:** Did we not say earlier that the snake-rope analogy is easy to follow, but in life just hearing the truth does not bring about any change in most of us. We go on living the mundane life as before.

**8-10 Answer:** Here is new light on this subject. For the realized sage, how can we say that his mundane life continues as before – we have no proof to say that. The unity that is realized between the Self and Brahman is certainly life-transforming.

Bhashyakaraji now gives three commonplace examples using logic to show that when real change does take place within a person, his outlook and response to situations do, indeed, change. The change need not be at the height of realisation of God; it can be something much less than that; it may just change a past incorrect attitude to a correct one.

**11-13 Example 1:** A person has sorrow when he is **identified with his body**. Upon realisation, the transformation frees him from his identification with body, and he no longer feels sorrow, even when placed in the same circumstances.

The other two examples are in the next sub-section.

## **SECTION 4.24**

### **Sub-Section 3**

#### ***Two More Examples of Changed Lifestyle***

- १४ न हि धनिनो गृहस्थस्य धनाभिमानिनः  
 १५ धनापहारनिमित्तं दुःखं दृष्टम् इति,  
 १६ तस्यैव पवृजितस्य धनाभिमानरहितस्य  
 १७ तदेव धनापहारनिमित्तं दुःखं भवति ।  
 १८ न च कुण्डलिनः कुण्डलित्वाभिमाननिमित्तं  
 १९ सुखं दृष्टम् इति तस्यैव कुण्डलवियुक्तस्य  
 २० कुण्डलित्वाभिमानरहितस्य तदेव  
 २१ कुण्डलित्वाभिमाननिमित्तं सुखं भवति ।  
 २२ तदुक्तं श्रुत्या – ‘ अशरीरं वाव सन्तं न  
 २३ प्रियाप्रिये स्पृशतः ’ (छा.उ.८.१२.१) इति । ॥ ४.२४.३ ॥

14	<i>*na hi dhanino grhasthasya dhanābhimāninaḥ</i>
	<b>Example 2:</b> Take a wealthy householder who has the <b>pride of wealth</b> .
15	<i>dhanāpahāranimittam duḥkham drśhṭam iti,</i>
	Under this condition, he is seen to be <u>miserable</u> due to theft of this wealth.
16	<i>tasya eva pavṛjitasya dhanābhimānarahitasya</i>
	When this same person <b>renounces</b> his pride of wealth;
17	<i>tadeva dhanāpahāranimittam duḥkham *(na) bhavati  </i>
	Under this new condition, he is seen to be <u>not miserable</u> due to theft of his wealth.
18	<i>*na cha kuṇḍalinaḥ kuṇḍalivābhimānanimittam, sukham drśhṭam</i>
	<b>Example 3:</b> Consider one who has the <b>vanity</b> of wearing <u>earrings</u> ; he is seen happy when he wears them.
19-21	<i>iti tasya eva kuṇḍalaviyuktasya, kuṇḍalivābhimānarahitasya tad eva kuṇḍalivābhimānanimittam sukham *(na) bhavati  </i>



	But when the same person who once loved to wear earrings, <b>divests</b> himself of this vanity of possessing those earrings; the happiness caused by wearing them is <u>no longer</u> there.
22-23	<i>taduktam shrutyā - 'ashareeram vāva santam na priyāpriye sprshatah' (chā.u.8.12.1) iti  </i>
	Thus it has been declared, “Indeed, being free from embodiment (body-consciousness), pleasure and pain do not touch him.”

**14-17 Example 2:** There is the case of a rich householder who, due to **pride of wealth**, grieves when his wealth is stolen. When the same person renounces his pride for wealth, his whole attitude towards wealth changes, and he does not feel the same sorrow when subjected to the same theft again.

**18-21 Example 3:** A third example is of a person who, due to **vanity**, gets happy on wearing a earring. When he gives up his vanity, the desire to possess a earring disappears; and the earring does not bring the same joy any more.

These are cases of true transformation. The criterion, therefore, to make our assessment should be not just “hearing” of the scriptures but putting them into practice deep within us so that real transformation takes place. Giving up bodily identification is a major transformation in life, and many habits change thereafter.

## SECTION 4.25

### LIBERATION – A DISEMBODIED STATE

#### Sub-Section 1

#### Freedom from “Body-Consciousness”

<sup>१</sup> शरीरे पतिते अशरीरत्वं स्यात्, न जीवतः इति चेत् ।

<sup>२</sup> न; सशरीरत्वस्य मिथ्याज्ञाननिमित्तत्वात् ।

<sup>३</sup> न हि आत्मनः शरीरात्माभिमानलक्षणं मिथ्याज्ञानं

<sup>४</sup> मुक्त्वा अन्यतः सशरीरत्वं शक्यं कल्पयितुम् ।

<sup>५</sup> नित्यम् अशरीरत्वम् अकर्मनिमित्तत्वाद् इत्यवोचाम ।

॥ ४.२५.१ ॥

1	<i>shareere patite ashareeratvam syāt, na jeevatah iti cheta  </i>
	<b>Objection:</b> Suppose we argue that this ‘ <b>freedom from body-consciousness</b> ’ comes only when one <u>dies</u> (the ‘body falls’), but not to a <u>living man</u> .
2	<i>na; sashareeratvasya mithyājñānanimittatvāt  </i>
	<b>Reply:</b> No, the idea of <b>body-consciousness</b> stems from <u>false knowledge</u> (delusion).
3-4	<i>*na hi ātmanah shareerātmābhimānalakshhaṇam mithyājñānam muktva anyatah sashareeratvam shakyaṁ *(na) kalpayitum  </i>
	Unless it be through the <u>ignorance</u> of falsely identifying with the body, there can be no <b>body-consciousness</b> for the Self.
5	<i>nityam ashareeratvam, akarmanimittatvāda, iti avochāma  </i>
	The Self’s freedom from <b>body-consciousness</b> is eternal, since it is not a product of action. We have already stated.

**1 Poorvapakshi:** Freedom from body-consciousness is not possible while one is still living. It is only possible when one dies.

**2-4 Answer:** Not so, this body-consciousness is not a matter of the body at all; it is a matter of removal of ignorance, and is thus independent of the condition of the body, whether one is alive or dead. It depends only on **ignorance**. That keeps us attached falsely to our body, nothing else.

**5** The Self is ever disembodied, since it is the Witness of the body and is not involved in the action done by the body!

## SECTION 4.25

### Sub-Section 2

#### *The Self's Relation to the Body*

६ तत्कृतधर्माधर्मनिमित्तं सशरीरत्वम् इति चेत् ।

७ न; शरीरसंबन्धस्य असिद्धत्वात्

८ धर्माधर्मयोः आत्मकृतत्वासिद्धेः ।

९ शरीरसंबन्धस्य धर्माधर्मयोः तत्कृतत्वस्य

१० च इतरेतराश्रयत्वप्रसङ्गात् ।

११ अन्धपरम्परा च एषा अनादित्वकल्पना ।

१२ क्रियासमवायाभावात् च आत्मनः कर्तृत्वानुपपत्तेः ।

॥ ४.२५.२ ॥

6	<i>tatkrtaadharmādharmanimittam sashareeratvam iti chet /</i>
	<b>Objection:</b> May it not be that body-consciousness is caused by <b>virtue and vice</b> ?
7-8	<i>na; shareerasambandhasya asiddhatvāt, dharmādharmayoh ātmakrtatvāsiddheh /</i>
	<b>Reply:</b> No, there can be no performance of deeds, good or bad, by the Self. It cannot be proved that the Self has any relation with the body.
9-10	<i>shareerasambandhasya dharmādharmayoh tatkratatvasya cha itaretarāshrayatvaprasaṅgāt /</i>
	Whether the Karma (virtue and vice) produced the body; or whether the body produced the Karma – this leads to an endless argument (called <b>Anonya Ashraya</b> , infinite regression)
11	<i>andhaparamparā cha eshā anāditvakalpanā /</i>
	It is but blind tradition that makes one stand by such an eternal chain.
12	<i>kriyāsamavāyābhāvāt cha ātmanah kartrtvānupapatteh /</i>
	Besides, the Self cannot be an agent (to produce virtue and vice), since it has no relation to work or activity.

**6 Poorvapakshi:** Then body-consciousness must be due to the good or bad Karma we have earned through actions done.

**7-8 Answer:** No, if you are talking about the Self, then the answer is certainly No. The connection between Self and body does not exist. One is Real, the other is Unreal. How can there be a relation between them?

**9-10** The Self is beyond all cause and effect. What you are referring to is the ego-sense, the individual “I” which thinks it is the “doer” of actions. This “I”, identifying with the body, acts through it and produces Karma. Then, in turn, the Karma produces a new body to fulfil the old Karma. A cycle is thus set up which is called ‘*Anyonya Aashraya*’, or “an argument that goes around in circles”. It is like the argument over which came first – the chicken or the egg?

**11** This chain cannot be understood through logic, nor can it be understood while we are still in ignorance. It can only be understood when we are able to stand apart from body and actions and be witness of them. From that position we will know the truth.

**12**, The Self is the witness that is uninvolved in Karma and body. It is the transmigrating soul that is involved wholly with the body and the Karma.

## SECTION 4.25

### Sub-Section 3

#### *The Self's Relation to Activity*

१३ संनिधानमात्रेण राजप्रभृतीनां दृष्टं कर्तृत्वम् इति चेत् ।

१४ न; धनदानाद्युपार्जित भृत्यस्वामिसंबन्धित्वात्

१५ तेषां कर्तृत्वोपपत्तेः ।

१६ न तु आत्मनः धनदानादिवत् शरीरादिभिः

१७ स्वस्वामिभावसंबन्धनिमित्तं

१८ किञ्चिच्छक्यं कल्पयितुम् ।

१९ मिथ्याभिमानस्तु प्रत्यक्षः संबन्धहेतुः ।

२० एतेन यजमानत्वम् आत्मनो व्याख्यातम् ।

॥ ४.२५.३ ॥

13	<i>samnidhānamātreṇa rājaprabhrteenām drshhṭam kartrtvam iti chet /</i>
	<b>Objection:</b> By their mere proximity, have not kings and other leaders an agentship?
14-15	<i>na; ii) dhanadānādyupārjita-bhrtyasvāmi-sambandhitvāt i) teshhām kartrtvopapatteh /</i>
	<b>Reply:</b> No, i) for their <b>agentship</b> can be explained as resulting from ii) the <u>servant-master</u> relationship established through payment of <u>salary</u> , etc.
16-18	<i>a. na tu ātmanah, i) dhanadānādivat ii) shareerādibhih iii) svasvāmibhāvasambandhanimittam b. kinchit shakyam kalpayitum /</i>
	a. But in the case of the Self b. there is no possibility of a cause such as: i) a relationship of <u>exchange of wealth</u> for labour, ii) or <u>ownership</u> of body (e.g. slavery), iii) or a cause for a <u>servant to master</u> relationship.
19	<i>mithyābhimānastu pratyakshhah sambandhahetuh /</i>
	Instead, a <b>false identity</b> is directly perceived as a cause (relating Self and body)
20	<i>etena yajamānatvam ātmano vyākhyātam /</i>
	By this conclusion, is explained the (actual) status of the Self – <i>it is like being the <b>Yajman</b> (the primary agent) who presides over a sacrificial act!</i>

There is a school of thought called Guru Mata, founded by Prabhakara, and which is a division of Poorva Meemamsa, the school from which most of the opposition in Brahma Sutras arises. The Prabhakaras believe in a Self that is of the size of the body. This explains why they are so concerned with the body, with body-consciousness, with Karma and now with “doer-ship”.

The Meemamsaka is trying very hard to get the individual ego to be accepted as the Kartritva, the “doer” of the actions. That is his ploy – to gain acceptance for the idea of “doership” in man, for on that is built his edifice of **Action**.

**13 Poorvapakshi:** As a King becomes an agent by his mere presence, getting his servants to do their respective duties, the Self can be thought of as acting like that.

**14-18 Answer:** No, the Self has no such connection with the action done by the body. In the King’s case, he has a relationship with his servants as ‘employer to the employed’. He pays them a wage for their services. The Self does not pay the body to do its work!

**19** That is a business solely between the imagined “I” sense and the body. The “I”-sense or Ego is responsible for all doership and enjoyership.

**20** The above argument is only for those who are attached to their bodies – they have to solve it for themselves. As far as the Self is concerned, it is unrelated to action. At most, It is a mere witness to them. It is like the person for whom a sacrificial act is done. He just sits back and observes the ceremony going on, while the team of Pujaris and pundits do the formal proceedings.

## **SECTION 4.26**

### **MUKHYA & GAUNA MEANINGS**

#### **“MEANINGS” – ELEVEN TERMS & DEFINITIONS**

**Mukhya** is the principal or primary meaning, as it is the first option one would try. It is also termed the literal or direct meaning, the meaning given in the dictionary.

**Gauna** is the subordinate or secondary meaning, as it is the second option one tries when the principal meaning fails to make sense. It is also called indicative, implied or figurative meaning. This meaning depends on the context used. Almost always it refers to something similar in one way or other to the subject at hand. It can be identified only if the hearer has knowledge of what is implied. This Section is all about these two meanings.

#### **Sub-Section 1**

##### ***For Man A: Figurative Meanings Apply***

<sup>१</sup> अत्राहुः – देहादिव्यतिरिक्तस्य आत्मनः आत्मीये देहादौ

<sup>२</sup> अहमभिमानो गौणः, न मिथ्या इति चेत् ।

<sup>३</sup> न; प्रसिद्धवस्तुभेदस्य गौणत्वमुख्यत्वप्रसिद्धेः ।

<sup>४</sup> यस्य हि प्रसिद्धो वस्तुभेदः –

- ५ यथा केसरदिमान् आकृतिविशेषः  
 ६ अन्वय व्यतिरेकाभ्यां सिंहशब्दप्रत्ययभाग्  
 ७ मुख्योऽन्यः प्रसिद्धः, ततश्च अन्यः पुरुषः प्रायिकैः  
 ८ क्रौर्यशौर्यादिभिः सिंहगुणैः संपन्नः सिद्धः,  
 ९ तस्य पुरुषे सिंहशब्दप्रत्ययौ गौणौ भवतः ।

॥ ४.२६.१ ॥

1-2	<p><i>a. atra</i>  <i>b. ahuh – dehādi-vyatiriktasya ātmanah</i>  <i>c. ātmeeye dehādau aham-abhimānah gaṇah,</i>  <i>d. na mithyā iti chet /</i></p>
	<p><b>Objection:</b> a. In the context of a true and a false identity of Self just described,  b. some say: The Self, though in fact distinct from the body, etc,  c. has some self-identification with the body, etc, in a secondary sense,  d. And that identity is <u>not false</u> (as you claimed earlier).</p>
3-4	<p><i>e. na; prasiddha-vastubhedasya</i> <i>f. gaṇatva-mukhyatva-prasiddheh,</i>  <i>g. yasya hi prasiddhah vastubhedah /</i></p>
	<p><b>Reply:</b> e. No. The distinction between two entities may well be there;  f. but to classify them as either <b>Mukhya</b> or <b>Gauna</b> can be known  g. only to a man 'A' who already knows well both the entities.</p>
5	<p><i>yathā kesarādīmān ākrtivisheshah</i></p>
	<p><b>Example 1:</b> Consider an animal having a mane and a particular form;</p>
6	<p><i>anvaya vyatirekābhyām</i> <i>simha-shabda-pratyaya-bhāg</i></p>
	<p>Using a technique called *<b>Anvaya-Vyatireka</b>, it is name identified as a '<u>Lion</u>';</p>
7	<p><i>mukhya anyah prasiddhah,</i> <i>tatah cha anyah purushhah</i></p>
	<p>The primary meaning of one of the objects is established to be a <u>lion</u>;  Different from that, is another object called, a <u>man</u>;</p>
8	<p><i>prāyikaih krauryashauryādibhih simhagaṇaih sampannah siddhaha,</i></p>
	<p>The man is known to possess the <u>lion-like qualities</u> of ruthlessness and valour.</p>
9	<p><i>tasya purushhe simha-shabda-pratyayau gaṇau bhavatah /</i></p>
	<p>For the man 'A' (as in Pada 4), the word '<u>lion</u>' applied to the 'man' generates an idea in him that is the secondary or <b>figurative</b> meaning of the word 'lion'.</p>

\* A logical process of elimination by observing the presence or absence of a thing under different conditions.

**1-2 Poorvapakshi:** I have heard it said by the followers of Prabhakara's Meemamsa school that: the Self has a secondary or "figurative" identity with the body; this identity is the doer; and it is not something that is false as you said in the previous section.

**3-4 Answer:** I agree with you that words and ideas can have literal and figurative (i.e. primary and secondary) meanings, but that is only to a person who is well-conversant with both the things and who knows what they stand for. In this case, most people do not know the Self. So they cannot say that it has a secondary meaning. Let us take some examples:

**5-9 Example 1: Lion and Man:** A lion is well-known by its mane. It is the only animal to have a mane (resembling the beard of man). This is the primary means of identifying a lion. Now there is a man who has qualities such as cruelty and bravery and even beard like that of a lion. When this man is called a "Lion", it is clearly in a figurative sense.

## SECTION 4.26

### Sub-Section 2

#### For Man B: Only Literal Meanings Apply

१० न अप्रसिद्धवस्तुभेदस्य । तस्य तु अन्यत्र

११ अन्यशब्दप्रत्ययौ भ्रान्तिनिमित्तावेव भवतः । न गौणौ ।

१२ यथा मन्दान्धकारे ‘स्थाणुरयम्’ इति

१३ अगृह्यमाणविशेषे पुरुषशब्दप्रत्ययौ स्थाणुविषयौ,

१४ यथा वा शुक्तिकायाम् अकस्माद् ‘रजतम्’ इति

१५ निश्चितौ शब्दप्रत्ययौ ।

॥ ४.२६.२ ॥

10	<i>a. na aprasiddhavastubhedasya /</i>
	But take the case of another man ‘B’: a. to him the distinctions of the two things compared are <u>not</u> known;
10-11	<i>b. tasya tu anyatra c. anyashabdapratyayau bhrāntinimittāu eva bhavatah / d na gaṇau /</i>
	b. For man ‘B’ any reference to the other entity ‘lion’ (which is unknown to him), c. both the word and the idea generated by it are an illusion only; d. (the word ‘lion’) cannot be taken in its figurative sense (as it can by man ‘A’).
12-13	<i>f. yathā mandāndhakāre ‘sthāṇuh ayam’ iti g. agrhyamāṇavisheshhe h. purushhashabdapratyayau sthāṇuvishhayau,</i>
	f. <b>Example 2:</b> In the approaching darkness, “This is a stump”, g. when it is not distinctly perceived, h. then the word ‘man’ and idea of man are applied to the object, a ‘stump’.
14	<i>yathā vā shuktikāyām akasmād ‘rajatam’ iti</i>
	<b>Example 3:</b> Similarly, the word and the idea of ‘silver’ can get applied to a ‘shell’.
15	<i>nishchitau shabdapratyayau /</i>
	And the word and the idea are applied with a sense of certainty, without reason!

**10-11 Example 1 (contd):** The point to be noted is that only someone (man ‘A’) who knows both the lion and the man can understand this as an implied meaning. To another (man ‘B’) who does not know the primary meaning of ‘lion’, the figurative meaning as ‘lion-man’ would obviously not make any sense.

**12-13 Example 2: Stump and Man:** The stump of a dead tree with two branches sticking out is seen in twilight. It is not recognized distinctly, and so it gets mis-identified as a man with raised hands, as though it were a thief running away into the dark. That ignorant idea remains until the ‘man’ is recognized to be only a stump. It takes its figurative meaning only when it is recognized as a stump.

**14 Example 3: Shell and Silver:** In haste we can easily mistake a shell for a silver coin. Only when we recognize it as a shell can we understand silver as its figurative meaning.

15 This comment is very significant. While under delusion about the identity of the object seen, we make our deduction about it with great certainty. We actually think that a rope is a snake, or the shell is silver, or the stump is a man trying to flee, etc. Only when the delusion is gone, do we see the truth for what it is.

## SECTION 4.26

### Sub-Section 3

#### Application to Self and “I”-Notion

१६ तद्वद् देहादिसंघाते अहम् इति

१७ निरुपचारेण शब्दप्रत्ययौ आत्मानात्मविवेकेन

१८ उत्पद्यमानौ कथं गौणौ शक्यौ वदितुम् ।

१९ आत्मानात्मविवेकिनामपि पण्डितानाम् अजाविपालानामिव

२० अविविक्तौ शब्दप्रत्ययौ भवतः ।

२१ तस्माद् देहादिव्यतिरिक्तात्मास्तित्ववादिनां

२२ देहादौ अहंप्रत्ययो मिथ्यैव, न गौणः ।

॥ ४.२६.३ ॥

16-18	<i>a. tadvad dehādisamghāte aham iti,</i> <i>c. ātmānātmāvivekena utpadyamānau</i>	<i>b. nirupachāreṇa shabdapratyayau</i> <i>d. katham gauṇau shakyau vaditum /</i>
	a. Similarly, the <b>word “I” with its notion</b> arises in the aggregate of <u>body and senses</u> . b. It applies to the body conglomerate in a <u>literal</u> , direct sense, c. and arises due to <u>non-discrimination</u> between the Self and the non-Self. d. How can it be taken in a Gauna or <u>figurative</u> sense?	
19-20	<i>e. ātmānātmāvivekinām</i> <i>g. aviviktau shabdapratyayau bhavatah /</i>	<i>f. api paṇḍitānām ajāvipālānām iva</i>
	e. In those who <u>know</u> the distinction between the Self and the non-Self, f. even the <u>learned</u> among them, like the ignorant shepherds and goatherds, g. without any discrimination, the <b>word “I” and its idea</b> are seen to arise.	
21-22	<i>tasmād dehādivyatiriktātmāstitvavādinām</i> <i>dehādau ahampratyayo mithyaiva, na gauṇah /</i>	
	Therefore, even for those who hold that the Self is distinct from the body, etc, the <b>idea of “I”</b> with regard to the body, etc, must be <b>false</b> and <u>not figurative</u> .	

**16-18 Application 1 of Examples: The Self and Ego-sense:** Similarly, if discrimination is not there, the Self is easily mistaken to act through the body. It may even be taken to be the body itself. Only when discrimination dawns, does a person realize that it is not the Self that acts, but a pseudo-Self called Ego which identifies with the body that thinks it acts.

**19-20 Application 2 of Examples: The Learned & the Ignorant:** As above, the learned person who knows in his mind all about the Self and the non-Self, and even teaches it as a subject, can behave in his everyday life with the same ignorance as the “shepherds and goat-herds”, meaning, those who take the body to be the Self. It means that he has not experienced his Self, but only intellectually grasped the idea of it. He, too, will not be able to understand the figurative meaning of Self because he has not experienced it.

This clearly shows two things: Firstly, it shows that those who try to go by this belief that the Self is figuratively the ‘doer’ of the action, cannot be realized souls since the Self is never the ‘doer’. Secondly, and more importantly, they are deceiving themselves into thinking that they understand the Self to be the figurative meaning of the ‘Doer’ since they do not have any experience of the Self and so cannot know its figurative meaning.

In their case, it’s a “double fault”, as they say in tennis circles!



**SECTION 4.27**  
**Sub-Section 1**  
***The “Bodiless State”***

- १ तस्माद् मिथ्याप्रत्ययनिमित्तत्वात् सशरीरत्वस्य,  
२ सिद्धं जीवतः अपि विदुषः अशरीरत्वम् ।  
३ तथा च ब्रह्मविद्विषया श्रुतिः –  
४ ‘तद्यथा अहिनिर्व्वयनी वल्मीके मृता प्रत्यस्ता शयित,  
५ एवमेव इदं शरीरं शेते, अथ अयम् अशरीरः  
६ अमृतः प्राणो बह्वैव तेज एव ’ (बृ.उ.४.४.७) इति;  
७ ‘सचक्षुः अचक्षुः इव, सकर्णः अकर्ण इव, सवाग् अवागिव,  
८ समनाः अमना इव, सप्राणः अप्राण इव ’ इति च ।

1-2	<i>tasmād mithyā-pratyaya-nimittatvāt sashareeratvasya, siddham jeevatah api vidushhah ashareeratvam /</i>
	Consequently, since the <u>embodied state</u> has an illusory cognition as its cause, the <u>‘bodiless’ state</u> of the wise man is established even while he is living.
3	<i>tathā cha brahmavidvishhayā shrutih -</i>
	And accordingly, the scripture, delineating the knower of Brahman, declares:
4-6	<i>‘tadyathā ahinirivayane valmeeke mrtā pratyastā shayita, evam eva idam shareeram shete, atha ayam ashareerah amrtah prāṇahbahmaiva teja eva ’ (br.u.4.4.7) iti;</i>
	“Just as the <u>slough of a snake</u> lies on an ant-hill, dead and cast-off, even so does <u>this body</u> lie. Certainly the unembodied immortal life is Brahman Himself, the Light Itself.”
7-8	<i>‘sachakshhuh achakshhuh iva, sakarṇah akarṇa iva, savāg avāgiva, samanāh amanā iva, saprāṇah aprāṇa iva ’ iti cha /</i>
	“Though without eyes, He is as if possessed of <b>eyes</b> ; though without ears, He is as if possessed of <b>ears</b> ; though without the organ of speech, He is as if having the <b>organ of speech</b> ; though bereft of the mind, He is as if having the <b>mind</b> . though without life-breath, He is as if possessed of <b>life-breath</b> .”

**1-2** In thought-flow we have arrived at the best point to discuss the state of the **realized saint**, the man who has gone beyond mere body-consciousness and ever lives in the disembodied or ‘bodiless’ state of oneness in the Self.

**3** The scriptural citations give the best insight into this elevated state beyond body-consciousness.

**4-6** This is a magnificent description of the realised saint, from the Brihadaranyaka Upanishad. It clearly illustrates how the body appears as a mere lifeless slough of a snake.

**7-8** This most glorious state ever to be reached by man is described here as it is recognised in each of the main Upadhis of the body.

## SECTION 4.27

### Sub-Section 2

#### *Sthitaprajna: "Man of Steady Wisdom"*

९ स्मृतिः अपि – ‘ स्थितप्रज्ञस्य का भाषा ’ (भ.गी.२.५४) इति

१० आद्या स्थितप्रज्ञस्य लक्षणानि आचक्षाणा विदुषः

११ सर्वप्रवृत्त्यसम्बन्धं दर्शयति ।

१२ तस्माद् न अवगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वम् ।

१३ यस्य तु यथापूर्वं संसारित्वं,

१४ नासौ अवगतब्रह्मात्मभावः इत्यनवद्यम् ॥

॥ ४.२७.२ ॥

9	<i>smrtih api - 'sthitaprajñasya kā bhāṣhā' (bha.gee.2.54) iti ādyā</i>
	In the Bhagavad Geeta there begins a section of 18 verses with this line: "What is the characteristic mark of the <b>Man of Steady Wisdom</b> ?"
10-11	<i>sthitaprajñasya lakshhaṇāni āchakshhāṇā vidushhah sarvapravattyasambandham darshayati  </i>
	While delineating the characteristics of the man of steady wisdom, his <u>absence of relations</u> with all actions is especially demonstrated.
12	<i>tasmād na avagatabrahmātmabhāvasya, yathāpoorvam samsāritvam  </i>
	Thus, for one who realises his identity with Brahman, the <b>worldly state</b> is no more.
13-14	<i>yasya tu yathāpoorvam samsāritvam, na asau avagatabrahmātmabhāvah iti anavadyam   </i>
	But for him who continues to have the worldly state as before, none can be blamed for saying that such a person has <u>not realised</u> Brahman.

A third scriptural quote is taken from the **Smriti, Bhagavad Geeta**.

**9-11** In the Sthitaprajna verses that follow the above quoted line, it is revealed that in the enlightened person there is a total absence of any connection with any impulse to act.

**12-14** This shows that one who has realized his Self, cannot continue to have his worldly state as before. As a corollary, it means that if a man continues to have the worldly state, he has certainly not realized his identity with Brahman.

In this way, everything is made clear regarding the above criticism. There is no such thing as "pretending" to be in the faultless state.

## SECTION 4.28

### Sub-Section 1

#### *Conclusion on the "Ancillary" Issue*

१ यत्पुनरुक्तं श्रवणात् पराचीनयोः

२ मनननिदिध्यासनयोः दर्शनाद् विधिः शेषत्वं ब्रह्मणः,

३ न स्वरूपपर्यवसायित्वम् इति ।

४ तन्न; श्रवणवद् अवगत्यर्थत्वाद्

५ मनननिदिध्यासनयोः ।

६ यदि हि अवगतं ब्रह्म अन्यत्र विनियुज्येत,

७ भवेत् तदा विधिशेषत्वम् ।

॥ ४.२८.१ ॥

1-3	<i>yat punah uktam shravaṇāt parācheenayoh manananididhyāsanayoh darshanād vidhisheshhatvam brahmaṇaha, na svaroopaparyavasāyitvam iti /</i>
	<b>Objection:</b> Earlier we argued that, subsequent to ' <u>listening</u> ' to knowledge, what is directed is <u>reflection</u> and intense <u>meditation</u> (on that knowledge). This makes Brahman an <b>ancillary</b> to an action, and also hints that the intention to reveal Brahman is not there (in Scripture).
4-5	<i>tat na; shravaṇavad, avagatyarthatvād manananididhyāsanayoh /</i>
	<b>Reply:</b> That argument does not hold. For, like the listening to the knowledge, the reflection and meditation are also meant only for realising Brahman. (All three fall into the same category of 'desiring to know Brahman')
6-7	<i>yadi hi avagatam brahma anyatra viniyuujyeta, bhavet tadā vidhisheshhatvam /</i>
	Indeed, in case Brahman, after being realised, were to be employed elsewhere, then, agreed, He would become a <b>ancillary</b> to an injunction!

We are now entering the concluding portion of the Bhashya, wherein key objections are put to bed once and for all. Most prominent among them was the **ancillary**:

**1-3 Poorvapakshi:** [In Section 2, the following point was one of the criticisms leveled at Vedanta.] If Sravana provides the knowledge of Brahman, then the fact that Manana and Nididhyasana are still required after it shows that the latter must be some kind of injunctions, doing which one reaches the Goal of Brahman. Thus, it means that knowledge alone is not the ultimate step that takes one to Brahman, but an Upasana (i.e. Manana and Nididhyasana) is needed to reach realisation. This Upasana is the ancillary step required.

**4-5 Answer:** This is not true. Firstly, your understanding of knowledge is that it is a mental based knowledge which is completed in Sravana. No, at that stage it is just information. The Upanishads call that Apara Vidya. Higher than that is Para Vidya or knowledge that reveals Brahman. To get to Para Vidya requires Manana and Nididhyasana. That is the knowledge we speak of in connection with reaching Brahman.

**6-7** With 'tongue-in-cheek' the Master makes a witty remark: "Of course, after the person has realised, he may use Brahman elsewhere – then, I agree, it would be a case of making Him into an ancillary!" But where is 'elsewhere' for one who is now 'everywhere'?

In Vedanta, Saravana, Manana and Nididhyasana are not three steps, but ONE STEP in three stages of growth. The ripening of knowledge passes through the stages of clearing all doubts and clearing all Vasanas in the mind. The ultimate result is realisation of Brahman. There is no injunction between knowledge and Brahman. When knowledge comes to a point of 100% clarity, realisation is instant. Reflection and meditation are also meant for gaining knowledge only, they are not ancillaries to be done on knowledge to take one to the goal.

Once this is established, then we are on common ground with the Poorvapakshi to go make the concluding statement . . .

## SECTION 4.28

### Sub-Section 2

#### Conclusion on “Shastrayonitvaat”

८ न तु तदस्ति, मनननिदिध्यासनयोः

९ अपि श्रवणवद् अवगत्यर्थत्वात् ।

१० तस्माद् न प्रतिपत्तिविधिविषयतया

११ शास्त्रप्रमाणकत्वं ब्रह्मणः संभवति इति

१२ अतः स्वतन्त्रमेव ब्रह्म शास्त्रप्रमाणकं

१३ वेदान्तवाक्यसमन्वयाद् इति सिद्धम् ।

॥ ४.२८.२ ॥

8-9	<i>na tu tadasti, manananididhyāsanayoh, api shravaṇavad avagatyarthatvāt  </i>
	But, that is not the case, for <u>reflection</u> and <u>meditation</u> , as with <u>hearing</u> , are also meant for gaining <b>knowledge</b> .
10-13	<i>tasmād na pratipattividhivishhayatayā shāstrapramāṇakatvam brahmaṇah sambhavati iti atah svatantram eva brahma shāstrapramāṇakam vedāntavākyasamanvayād iti siddham  </i>
	Hence, as a <b>factor</b> included in any injunction about <u>worshipful meditation</u> – this does not apply to Brahman, who can be known only from the Scriptures. Accordingly, the <u>sole and independent means</u> for the knowledge of Brahman is firmly established to be the proper determination of the <b>Upanishadic texts</b> .

#### The Conclusion on Sutra 3:

**8-9** Section 4.28.1 has just concluded the discussion of the issue concerning validity of Sutra 3. It now only remains to formally make the announcement:

**10-13** No ‘**factor**’ or injunction is needed between knowledge and the realization of Brahman. This proves that the “only source of knowledge of Brahman is the Scriptures.” Nothing else is required.

It is thus simultaneously established that Brahman IS the subject of the Upanishads – full stop. Nothing further, i.e. no intermediary factor, is to be added to it, such as any Upasana, etc, for it stands independent in itself. It has been determined by thorough analysis, known technically as **Tatparna Nirnaya**, to be complete in itself.

This conclusion also can be expressed in terms of the subject matter of Sutra 4. There is complete **HARMONY** in the Upanishad statements. Nothing contradicts anything else. Just as the statements in the Karma Kanda harmoniously operate towards Dharma, so also, the statements in the Upanishads harmoniously operate towards Brahman. These are two totally different goals offered in the Vedas, the entire body of scriptural literature.

Even these two goals can be harmonized with each other. When the seeker of Truth realizes that the goal of Dharma is transient and ephemeral, he of his own accord, develops the dispassion to review his goal and turn in the direction of Brahman.

In this way the total Harmony of the entire body of Vedic literature is revealed.

## SECTION 4.29

### Sub-Section 1

#### “Brahma Sutras” & “Dharma Sutras”

१ एवं च सति ‘ अथातो ब्रह्मजिज्ञासा ’ (ब्र.सू.१.१.१)

२ इति तद्विषयः पृथक् शास्त्रारम्भ उपपद्यते ।

३ प्रतिपत्तिविधिपरत्वे हि,

४ ‘अथातो धर्मजिज्ञासा’ (पू.मी.सू.१.१.१) इति

५ एव आरब्धत्वाद् न पृथक् शास्त्रमारभ्येत ।

॥ ४.२९.१ ॥

1	<i>evam cha sati ‘ athāto brahmajijñāsā ’ (bra.soo.1.1.1)</i>
	And from this point of view, the Aphorism: “ <i>Thereafter</i> (arising from <i>eligibility</i> ), <i>hence</i> (next in the <i>sequence</i> to be pursued is) <i>the desire to know Brahman.</i> ”
2	<i>iti tadvishhayah prthak shāstrārambh upapadyate  </i>
	justifies the expounding of a separate scriptural text on the topic of Brahman.
3-5	<i>a. pratipattividhiparatve hi, b. ‘athāto dharmajijñāsā’ (poo.mee.soo.1.1.1) iti c. eva ārabdhatvād d. na prthak shāstramārabhyeta  </i>
	a. If, however, the ultimate purport (of the Upanishads) were to (present Brahman) as serving an <i>injunction</i> on contemplation, then the text beginning with: b. the Aphorism, “ <i>Thereafter, hence, the desire to know Dharma,</i> ” c. since it had already been written (viz. the “ <i>Dharma Sutras</i> ” by Jaimini), d. a new text (viz. the “ <i>Brahma Sutras</i> ” by Vyasa) would have been uncalled for.

For each of the two goals mentioned in the commentary of the last section, a full Shastra or Scripture is justified. That has led to the **Dharma Sutras** for the path of Action to attain heaven and perpetuate worldly existence; and the **Brahma Sutras** for the path of Knowledge of Brahman to attain Liberation from worldly existence.

**1-2** The justification for writing the Brahma Sutras is now stated.

**3-5** If a **factor** were required to realize Brahman, then the Brahma Sutras would not have been needed at all. The Dharma Sutras alone would have sufficed to serve the purposes of attaining both goals.

From the point of view expressed in Section 28, we see that the Vedas have an overall plan for all types of people, which is divided into two major pathways for the progress of man – namely, the Pravritti Marga or the “*Path of Action*”; and the Nivritti Marga or “*Path of Renunciation*”.

The former is the Karma Kanda section called the Poorva Meemamsa. It has its own scripture called the “**Dharma Sutras**” written by Rishi Jaimini, which deals with every detailed aspect of the science of Action by which people may fulfil their desires in accordance with scriptural injunctions, within the cycle of birth and death.

The latter is the Jnana Kanda section called the Uttara Meemamsa. It, too, has its own independent scripture called the “**Brahma Sutras**”, the present text, written by Rishi Veda Vyasa, which deals with every detailed aspect of the science of realisation of Brahman. It provides for Liberation from the cycle of birth and death.

**SECTION 4.29**  
**Sub-Section 2**  
***Need for the “Brahma Sutras”***

६ आरभ्यमाणं च एवम् आरभ्येत

७ ‘ अथातः परिशिष्टधर्मजिज्ञासा ’ इति,

८ ‘ अथातः क्रत्वर्थपुरुषार्थयोजिज्ञासा ’ (पू.मी.सू.४.१.१)

९ इतिवत् । ब्रह्मात्मैक्यावगतिस्तु अप्रतिज्ञाता

१० इति तदर्थो युक्तः शास्त्रारम्भः –

११ ‘ अथातो ब्रह्मजिज्ञासा ’ इति ।

॥ ४.२९.२ ॥

6	<i>ārabhyamāṇam cha evam ārabhyeta</i>
	Or, even if a new text were written, it would have commenced with the Aphorism:
7	<i>‘ athātah parishishṭadharmajijñāsā ’ iti,</i>
	<i>“Thereafter, hence, the desire to know the <u>remaining</u> Dharma.”</i>
8	<i>‘ athātah kratvarthapurushhārthayorjijñāsā ’ (poo.mee.soo.4.1.1) itivat /</i>
	which is similar to the Sutra 4.1.1 in that text itself: <i>“Therefore, hence, the desire to know about what serves the purpose of <b>sacrifice</b>, and what serves the purpose of <b>man</b>.”</i>
9	<i>brahmātmaikyāvagatistu apratijñātā</i>
	But the fact is that the <b>Realisation of the Oneness</b> of Brahman and Atman had not even been <u>conceived</u> of in <u>any aphorism</u> (of the Dharma Sutras).
10-11	<i>iti tadarthah yuktah shāstrārambhah – ‘ athāto brahmajijñāsā ’ iti /</i>
	And for that reason and that purpose, a new text on a distinct philosophical system representing <b>Realisation of Brahman</b> stands fully justified, commencing with: <i>“Thereafter (arising from <u>eligibility</u>), hence (next in the <u>sequence</u> to be pursued is) <b>the desire to know Brahman</b> (as opposed to Dharma).”</i>

**6-8** Had the *Upanishads* been meant to be complementary to the injunctions of the Karma Kanda, then the entire knowledge of Brahman would have formed a small chapter within the “Dharma Sutras”, giving itself an ancillary status. Then, even the title of such a compilation would have been different. It would have been something like: ‘**Kritu-Artha-Purusha-Arthayoh-Jignaasaa**’ – meaning “A deliberation on things conducive to the performance of sacrifices and attainment of the four human objectives (Dharma, Artha, Kaama and Moksha).”

**9-11** But, no such prefacing of Jaimini’s book was needed, proving thereby that there never was any doubt that the two paths are different and independent of each other, but can be harmoniously united by evolving from the lower to the higher, as demanded by the seeker.

We are ever indebted to visionaries like Sri Adi Shankaracharyaji for his deep insight into the purposes of all parts of the Vedas, and his outlook of seeing them harmoniously working together for the evolution of man, culminating in the realisation of Brahman.

**SECTION 4.30**  
**Sub-Section 1**  
***The Merging of the Triad***

<sup>१</sup> तस्मात् ‘ अहं ब्रह्मास्मि ’ इत्येतदवसाना एव

<sup>२</sup> सर्वे विधयः सर्वाणि च इतराणि प्रमाणानि ।

<sup>३</sup> न हि अहेयानुपादेयाद्वैतात्मावगतौ सत्याम्,

<sup>४</sup> निर्विषयाणि अप्रमातृकाणि च

<sup>५</sup> प्रमाणानि भवितुम् अर्हन्ति इति ।

॥ ४.३०.१ ॥

1-2	<i>tasmāt ‘ aham brahmāsmi ’ iti etad avasānā eva sarve vidhayah sarvāṇi cha itarāṇi pramāṇāni /</i>
	Therefore, at the rise of the realisation of “ <b>I am Brahman</b> ”, all the Vedic <u>injunctions</u> and all other <u>means of knowledge</u> necessarily end.
3-5	<i>*na a. hi aheyānupādeya-advaitātmāvagatau satyām, b. nirvishhayāṇi apramātrkāṇi cha c. pramāṇāni bhavitam *(na) arhanti iti /</i>
	a. Indeed, when there arises the realisation of the <b>Non-dual Self</b> , which is neither an object of rejection nor of acceptance; b. the <u>object</u> of knowledge (its content) is lost, and the <u>subject</u> of knowledge (the knower) is also lost; c. then the <u>means</u> of knowledge, too, lose their validity (in that realised being).

**1-2** An important difference between the two goals is presented here:

When the goal of “Dharma” is reached, it is found to be temporary. From that goal, there is still felt the deep, inner need to attain the goal of “Brahman”.

However, when the Goal of “Brahman” is reached, there is absolute contentment and no desire is felt for anything else. It is complete in itself. One does not feel the need for the goal of “Dharma” any longer. This is the big difference between the two goals, the two Paths offered in the Vedas.

In other words it is not a case of “Dharma” or “Brahma”; but rather a case of “Brahma”, but if not then “Dharma followed by Brahma”. Whichever route one takes, ultimate rest for the soul can be found only in Brahma, not in Dharma.

**3-5** The exquisite beauty of the path of Brahma is recapped here, as it has been explained throughout the Bhashya:

i) When there is a realisation of the Non-dual Self, nothing further can be acquired, and nothing can be deducted or rejected in that state.

ii) This is a realm where there is no plurality; no objects of senses, etc; and where the knower has merged with the known, leaving no need for there to be any means of knowledge between the two. That is, it is dusk for secular knowledge, and dawn for Absolute Knowledge.

*As the hot sun of secular knowledge sets, the cool moon of spiritual knowledge rises at the other end of the horizon!*



**SECTION 4.30**  
**Sub-Section 2**  
***The Knowers of Brahman***

६ अपि चाहुः –

७ “गौणमिथ्यात्मनोऽसत्त्वे पुत्रदेहादिबोधनात् ।

८ सदब्रह्मात्माहमित्येवं बोधि कार्यं कथं भवेत् ॥

९ अन्वेष्टव्यात्मविज्ञानात् प्राक्प्रमातृत्वमात्मनः ।

१० अन्विष्टः स्यात् प्रमातैव पाप्मदोषादिवर्जितः ॥

११ देहात्मप्रत्ययो यद्वत् प्रमाणत्वेन कल्पितः ।

१२ लौकिकं तद्वदेवेदं प्रमाणं त्वाऽऽत्मनिश्चयात् ॥ ” ॥ ४.३०.२ ॥

6	<i>api cha āhuh -</i>
	Further, they (the <b>knowers of Brahman</b> ) also declare:
7-8	<i>‘gauṇa-mithyātmano’sattve putra-dehādi-bodhanāt / sadbrahmātmāhamityevam bodhi kāryam katham bhavet’ //</i>
	“When the figurative and false selves cease to exist by reason of the son, the body and so on having been sublated, and the knowledge, ‘I am of the nature of Existence-Brahman’, being realised, how can there remain any act that is yet to be accomplished?”
9-10	<i>‘anveshṭavyātma vijñānāt prākpramātrtvamātmanah / anviṣṭaḥ syāt pramāta eva pāpmadoshādivarjitah’ //</i>
	“The Self remains in the state of being a knower, Prior to the realisation of the Self which is being sought, But when the Self is realised, the knower himself would turn out to be free from the blemishes like sins, etc.”
11-12	<i>‘dehātmāpratyayah yadvat pramānatvena kalpitah / laukikam tadvad eva idam pramāṇam tu ātmanishchayāt’ //</i>
	“Just as the cognition of the Self as the body is assumed to be valid on the empirical plane; certainly, this empirical cognition is assumed to be valid, but only till the rise of the (unequivocal) ascertainment of the Self.”

Sri Shankaracharyaji ends with a quotation from **Sri Sundara Pandya**, the Guru of Sri Tirujnana Sambandhar, a great saint from Tamil Nadu. The quote in this Bhashya is the only available version of this verse of the great Guru:

1 Gauna mithyaatmanah asattve, putra dehaadi baadhanaat;

Sad brahmaa aham iti evam, bodhe kaaryam katham bhavet.

2 Anveshtavi aatma vijnaanaat, praak pramaatrutvam aatmanah;

Anviṣṭaḥ syāt pramāta aiva, paapma doshaadi varjitah.

3 Dehaatma pratyayah yadvat, pramaanatvena kalpitah;

Laukikam tadvad evedam, pramaanam tu aa-aatmanih cha yaat.

## The Adhikarana Vakya

1. **Vishaya:** The entire Upanishadic literature is to be taken as the subject.
2. **Samshaya:** The doubt: Is Vedanta speaking about Karma Para or Brahma Para?
- 3a. **Poorvapakshi 1( Meemamsaka):** Objection: The entire Vedanta should be used as a ancillary to some aspect of Karma, either as i) the ‘Doer’, i.e. the Yajamaana (sacrificer), whenever it is saying anything about Atman; or ii) as ‘Devata’, whenever it says anything about Brahman.
- 3b. **Poorvapakshi 2 (Bhartru Prapancha):** Objection: Similar to above, except that the object of worship is accepted as Brahman as in Vedanta, and it still has to be an ancillary to an Upasana, but to a new Upasana given in the Upanishads, and not in the Karma Kanda.
4. **Siddhanta:** Vedanta is Brahma Para, because it is Samanvayaat – the whole Vedas lead to Brahman per se.
5. **Sangati:** Aakshepa Sangati – the Akshepa of the Poorvapaksha is answered in this Sutra, viz. that Brahman, and not Karma, is the subject of the Shastras. This is the connection to the previous Sutra.

Thus ends the discussion on the topic of the Fourth Sutra.

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॥ इति त्रितीयवर्णकं समाप्तम् ॥

Thus Concludes

**PART 3: “The Vedantin’s Final Viewpoint”**

॥ इति समन्वयाधिकरणम् समाप्तम् ॥

End of the Fourth Topical Section:

“On Harmony”

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॥ इति श्रीमत्परमहंस परिव्राजिकाचार्याणां  
श्रीमद्भोविन्दभगवत्पूज्यपाद शिष्याणां  
श्रीमच्छङ्करभगवत्पादानां कृतौ  
श्रीमच्छारीरकमीमांसाभाष्ये चतुःसूत्री समाप्ता ॥

End of the Chatuhsootree Portion  
in the Shaareeraka Meemaamsa Bhashya,  
a Treatise by the Revered Sri Shankara Bhagavadpada,  
the Disciple of the Most Revered Sri Govinda Bhagavadpada.

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OM TAT SAT



**THE SACRED GANGA RIVER**  
*at Rishikesh, Himalayas*