

## vivekac`y~maõĩ

## The vijnAnamayakosha

## Verse 186

Now the vijnAnamaya kosha is explained.  
 BuddhirbuddhIndriyaih sArdham savrttih kartrlakSanah|  
 VijnAnamayakoshas syAt pumsah samsArakAraNam||

Buddhi with its organs of knowledge and having the characteristics of an agent is known as the vijnAnamayakosha. This vijnAnamayakosha is the cause of samsAra.

BuddhIndriyaih sArdham: With the five jnAnendriyas namely the ear etc.

sArdham: saha: along with.

savrttih: with vrttih, i.e., with the modification of the mind, makes for determinate knowledge.

KartrlakSanah: Which has the quality of a karta i.e., which is of the nature of true knowledge, desire and action.

VijnAnamayakoshassyAt: it is called by the name of vijnAnamayakosha.

By pumsah etc., its effect is stated. It is the cause of samsAra of the person. Vide the shruti: sa samAnassannubhau lokAvanusancarati, sadhih svapno bhUtva dhyAyatIva lelAyatIva (Brh.) The same antahkaraNa when it is subject to doubt is called the manas. When it is modified in the form of determinate knowledge it is called buddhi. There the mind functions as the instrument and the buddhi as the agent. For one does an action only after deciding. The relation between the mind and buddhi is of precedence and succession. Hence the vijnanamayakosha is spoken of separately after speaking about the manomaya kosha. Otherwise, as the five jnAnendriyas function in both, the difference between the two cannot be apprehended. Vide the shruti: tasmAd vA etasmAn manomayAt anyo' ntara AtmA vijnAnamayah (Taitt.) Therefore, the vijnAnamaya Atma is different from the mano-maya. Here too the same idea is conveyed.

## Verse 187

Anuvrajacitpratibimbashaktih vijnAnasamjnah prakrter vikArah|  
 JnAnendriyAvAn ahamityajasram dehendriyAdiSvabhimanyate bhrsham||

This vijnAnamayakosha has power of reflection of the caitanya which it accompanies. It is a modification of prakrti (avidya). It is characterised by knowledge and action and always identifies itself with the body, the organs etc.

Buddhi is the effect of the action of the aggregate of the five elements. The cit is reflected in it in its place. It is the reflection of the ParamAtmA in immediate consecution (or pervasion). Its sakti (or power) is of the nature of illumination. For, the reflection of a luminous body is also luminous. The reflection of the sun in a mirror etc., illumines dark places like clefts in the ground which the sun's rays cannot penetrate.

Anuvrajacitpratibimbashaktih: buddhi is endowed with cit shakti by the pervasion of the cit.

VijnAnasamjnah: Hence, that whose name is vijnAna. Vide the shruti: vijnAnam yajnam tanute (Taitt.): It is buddhi that is the doer of actions like yajnas and yAgas.

prakrtervikArah: modification of the mUlaprakrti, i.e., of avidya. This kosa is the effect of avidya as the suksmabhutapancaaka (the five subtle elements) is the product of the combination of sattva elements and this sUkSmabhUta pancaka is the effect of avidya. So, this kosa is the effect of avidya in a successive series.

JnAnendriyAvAn: jnAna and kriyA which are modifications; of the form of inquiry into objects, contemplation and going to other worlds; that which has such jnAna (knowledge) and kriyA

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(action).

DehendriyAdiSu: in the body and the organs. It was declared previously: antahkaraNameteSu cakSurAdiSu varsmaNi | ahamityabhimAnena tiSThatyAbhAsatejasA|| (sl.105). The attachment of the jiva with the body etc., cannot take place without buddhi. The jiva too is compacted of the upAdhi of buddhi. The caitanya acquires a sameness with the buddhi. Hence it is that the caitanya and dream states it is always considered as "I". This leads to the expressions: I am a man; I am stout; I go; I stand; I cross over: I see; I hear; I breathe in: I breathe out. Thus, by the identification (of the atman) with the vijnAnamaya kosha, the fact of that kosha being endowed with the jnAna is explained.

## Verse 188 &amp;189

The kriyAvattva (agency) of vijnAnamayakosha is explained.

anAdikAlo'yamahamsvabhAvah  
 JIvassamastavyavahAravoDhA |  
 karoti karmANyanupUrvavAsanah  
 puNyAnyapuNyAni ca tatphalAni||  
 Bhunkte vicitrAsvapi yoniSu vrajan  
 AyAti niryAtyadha UrdhvameSah |  
 asyaiva vijnAnamayasya jAgrat  
 svapnAdyavasthAh sukhaduhkhabhogah ||

This sense of the 'I' is without beginning. It is called the jiva and carries on all activities itself. By previous vAsanAs, it also performs actions and experiences good and evil and their effects. Born in various bodies, it comes and goes, below and above. To this vijnAnamaya kosha belong the waking and dream states and the experiences of joy and sorrow.

In the previous shloka it was said that the vijnAnamayakosha is a modification of prakrti (avidya) (prakrtervikArah). Being a modification of prakrti, it may be argued that it must be said to have a beginning. Yet, in mahApralaya, vijnAna remains in the causal subtle form. Buddhi has the tendencies of previous karmas as its locus. If it is totally destroyed, re-creation will not be possible. At the time of creation in accordance with the declaration of the shruti: "anena jIvenAtmanA", Ishvara said in the IkSaNa-shruti that "He should never enter into the world and create names and forms." Moreover, till videhakaivalya (release after death) arises, there is no complete destruction of buddhi. Hence buddhi too which is the cause of samsara must be said to be anadi (beginningless) . The attachment to the present body and its organs should also be said to be beginningless. For, in the previous embodiment there was a like attachment to the body and organs then existing and so on in infinite regress.

anAdikAlah: that about which it cannot be stated when it began.

ahamsvabhAvah: that Jiva i.e., the buddhi in which the cit is reflected that identifies itself with body, indriyas, etc., as 'I'. It is the instrument of all worldly activities. In accordance with the shruti: vijnAnam yajnam tanute, karmANi tanute'pi ca (Taitt.), it is the agent of all secular and religious activities. That is further explained by the word anupUrvavAsanah: whom pUrvavAsanas, the tendencies of former lives accompany. PuNyakarmas are those ordained in the sastra. apuNya karmas are prohibited karmas. The jiva performs actions prescribed in the shAstras and those prohibited by it and the neutral karmas like eating and sleeping.

bhokrtvam, is then explained, tatphalAni: the effect of the prescribed and prohibited karmas. The

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jiva becomes the experiencer of joy and sorrow being born out of the 84 lakhs of wombs of gods, creatures and men. For that purpose, he goes down to hell etc., goes forth to heaven etc. He speaks of his atman which does not act in any manner (which is quality-less, nirdharmaka) in the words: I am awake, I sleep, I slept, I am happy, I am unhappy, attributing to it the qualities due to wrong identification (of the atman with the vijnAnamaya kosha).

JAgratsvapnAdyavasthAh: of this vijnAnamayakosha, the states of waking, dream, etc.; Adi (etc.) is intended to include suSupti and samAdhi.

Sukhaduhkhabhogah: experience (anubhavah) ; the experience of joy and grief.

## Verse 190

dehAdiniSThAshrama-dharma-karama-guNAbhimAnah satatam mameti|  
vijnAnakosho'yamatiprakAshAh prkrSTasAnnidhyavasAt paramAtmanah||  
ato bhavatyeSa upAdhiresya yadAtmadhih samsarati bhramena||

The vijnAnamayakosha always considers as its own the qualities of the body pertaining to the nature, acts and qualities of several ashramas. It is very luminous as it is in exceedingly close proximity to the ParamAtman. Therefore, it is the upAdhi of the Atman, deluded by which it ( the Atman) is subject to samsAra.

DehAdi: Adi is to include the indriyas like the eye, the prANa etc.

DehAdiniSThAshrama-dharma-karma-guNAbhimAnah: the Ashrama etc., which pertain to the body etc., dehAdi: by Adi etc., ( body etc.) are signified the sense organs like the eye and also the breath.

Ashramah: brahmacarya etc., dharma: being a man, being a brahmaNa etc., karmANI: secular actions like standing or moving; religious actions like utterances of mantras; GuNah: being short or tall, or being of good or evil qualities. In all these there is a sense of "mine" when the buddhi in which the effulgence of the Atma is reflected combines with indriyas, the deha etc.; then it superimposes on itself the functions and qualities of the deha etc.

ParAtmanah: of the nature of the inner Atman. The buddhi by itself is acetana, jada. Why then is the expression parAtmanah used with reference to it? The answer is by the shruti 'cetanascetanAnAm': the buddhi being like cetana is extremely close to the Paramatman which is of the nature of cit which is alone (without a second), free from impurity and unattached.

In the case of other indriyas there is no direct contact with the caitanya. As there is special direct proximity with the supreme caitanya, this kosha does not depend on anything else for the reflection (of the atman) in it. The idea is that in the case of the other organs there is no direct and immediate proximity to the atman. Hence this vijnAnamayakosha which is of the form of buddhi is very effulgent and this upadhi is the cause of the distinction as jIva. It is the primal cause of agency for action and enjoyment which qualities reside in the jiva. Hence, the atman with the sense of the "I" undergoes the afflictions of agency for action etc., and gets involved in samsAra due to delusion.

## Verse 191

The same itself is further explained

Yo'yam vijnAnamayah prANeSu hr̥di sphurat svayamjyotih|  
KUTasthah sannAtmA kartA bhoktA bhavatyupAdhisthah||

This Atma which is compacted of vijnana which is self-effulgent and shines in the heart near the prANas, being immutable, becomes a doer and enjoyer in the midst of the upAdhis.

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PrANeSu hrđi sphurat svayamjyotih: pranesu does not mean 'in the prANas'. It is sAmIpaya saptami, like the pASANe vrkSah: tree in a stone, i.e., tree near a stone. prANeSu means near the eye etc. As the reference of I is attached to many things, in the context of King Janaka's question to the sage YAjnavalkya: 'Which of these is the atma?' and the answer to it: 'Prana stands (or indriyas and the vital airs and the Atman is not said to be any of these which are near it.' Similarly, the buddhi too is near the prana etc. But there is a difference which is referred to by the expression: hrđi sphurat svayamjyotih, Buddhi is what envelops the caitanya jyotls which shines in the lotus of the heart, which, while not capable of being illumined by anything else, itself Illumines everything. This vijnAnamaya caitanya is never found to exist in the jiva apart from buddhi since from the beginning till the moment of release it is known as vijnAnamaya. Or, by the rule that 'mayat' also indicates one's own self it may be spoken of as the form of vijnAna (vijnAnasvarupa).

Such an Atma is said to be kUTastha i.e., it stands for ever **like** on anvil without undergoing any modification. It is without change. Yet, getting identified with buddhi with its function of knowing and action, it becomes tainted by avidyA and becomes an actor and an experiencer, even as due to delusion, a crystal appears red by contact with a red colour.

kuTasthassan: api is to be added as kUTasthassannapi: though it is kUTastha.

## Verse 192

The same is made clear:

Svayam paricchedam upetya buddheh tAdAtmyadoSeNa param mrSATmanah|  
SarvAtmakah sannapi vIkSate svayam svatah prthaktvena mrdo ghaTAnaiva||

By the defect of adhyAsa (false identification) of the mithyAtman, namely buddhi, the Atman, which is the all, attains limitation and looks upon itself as different like pots from the clay.

mrSATmanah: of buddhi which is of the nature of mithyA. By wrong identification with buddhi which is of the nature of mithyA by virtue of adhyAsa and not by its real nature, though by itself it is of the nature of all ( Vide the shrutis: idam sarvam yadayamAtmA (MuNd.); sarvam kalvidam brahma (ChAnd), it seems to diminution. Clay is the material of all mud pots. There is no mud pot apart from clay. Yet, they are seen (spoken of) as if different by virtue of association with buddhi as 'I', 'he', 'this', 'you' etc., though, being the material cause of all, there is nothing different from it.

## Verse 193

UpAdhisambandhavashat prAtmApyupAdhidharmAnanubhAti tadguNah|  
ayovikAraNavikArivahnivat sadaikarUpo'pi parah svabhAvAt||

Though of the same form, and without any change, by virtue of association with upAdhis, the real Atman too, as if of the nature of the upAdhis, acquires its qualities even as the fire which has no form appears in the form of iron.

When a piece of iron is heated red hot in a smithy, it is beaten into different shapes as long, round etc. The fiery heat and the iron become so intimate that people attribute to the fire the different forms which confuses the fire with the iron. So too, the ParamAtmA getting conjoined with the upAdhis, attributes to itself the qualities of the upAdhi, like acting, and enjoying. Vide shrutis: dhyAyatIva, lelAyatIva (Brh.). When the buddhi thinks or changes, the Atman thinks that it changes. It appears as if it has qualities of the upAdhi in the forms 'I do', 'I am happy,' 'I am unhappy' etc. In real fact, it is by its own nature, by virtue of its sacchidAnanda svarupa, nitya shuddhabuddhamuktasvabhAva, eternal, pure omniscient, and free. In the example of fire and iron

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what is exemplified the ParAtman, being of the same nature, devoid of change is the common factor.

At the beginning of the shloka, the words ekarUpo'pi vikArashUnyo'pi: 'though always of the same nature and devoid of change' should be prefixed.

Verses 194 and 195

shiSya uvAca-  
bhrameNAPyanyathA vAstu jIvabhAvah parAtmanah|  
tadupAder anAditvAt nAnAder nAsha iSyate||  
ato'sya jIvabhAvo'pi nityo bhavati smasrtih|  
na nivarteta tanmokSah katham me shriguro vada||

The disciple said:

Let the assumption of jivahood by the ParamAtmA under the influence of the upAdhis be due to delusion or otherwise. That upadhi is beginningless. Of what is beginningless, there can be no destruction. Then, the Atman's Jivahood will be eternal. How then can there be freedom from samsara? Teach me this, O Guru!

Let the jivabhava (Jivahood) of the ParamAtmA which is not a samsArin, and super-eminent be due to delusion or as a matter of fact. By the limitation it is subject to, It is known as the vijnAnamaya kosha. But it is said 'anAdikAlo'yam ahamsvabhavah' (si. 188) "this sense of I-ness is without beginning". By this, it becomes beginningless like the Atman itself. What is beginningless cannot be destroyed. As the upAdhi which is responsible for Jivahood is beginningless, its destruction cannot take place. So, the jivahood of the ParamAtmA will be eternal; it will not be annihilated. When the Jivahood is eternal, samsAra will be eternal. Then, how will I attain freedom from samsAra? Oh Guru! Teach me this.

Vada: upadisha: instruct me.

Verse 196

shri gururuvAca-  
samyak prSTam tvayA vidvan sAvadhAnena tacchrNu|  
prAmANikI na bhavati bhrAntyA mohitakalpanA||

The Guru said: Learned one! You have asked a good question. Listen to my answer with attention. The imagination (of samsAritva to what is asamsAri) cannot be valid as it is due to delusion.

Oh intelligent One! You have asked a good question. Listen to the answer to it attentively, i.e., without your mind straying to other subjects, shrNu: shrutva avadhAraya, i.e., listen and determine.

mohah: the absence of the knowledge which must be acquired.

BhrAntyA mohitakalpanA; The false imagination that has arisen due to delusion, tAmasa quality.

Really, the atman is of the nature of pure (untainted) intelligence. Due to the strong delusion born of ajnAna of the individual, there is the imagination (attribution) of being a samsArin to what is not a samsAra. This cannot be valid. For, it arises out of the ajnAna which generates the delusion and relates to a condition of the impossibility of right knowledge to one under the spell of moha (delusion).

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## Verse 197

bhrAntim vinA tvasangasya niSkriyasya nirAkrteh|  
na ghaTetArthasambandho nabhaso nIlatAdivat ||

The Atman is unattached, actionless and formless. Without delusion there can be no connection of it with the objects of the world even as blueness has no connection with the sky.

'tu' is for emphasis, asangasya of what is really devoid of any sanga (association). The shruti says: asango hyayam puruSah (Brh.): "the Atma is unattached". That it is so unattached is verified in the state of dreamless sleep. Again, the Sruti says: niSkalam niSkriyam (Svet.) indicating that the Atma is actionless and unchanging. The smrti avyakto'yam acintyo'yam avikAryo'yamucyate (B, G.) : "This is said to be unmanifested, this is said to be beyond thought, this is said to be unchangeable", is to the same purport. It has no form as indicated by the shruti na tasya kAryam kAraNam ca vidyate; asthUlam anaNu (Brh.): "It has no effect or cause. It is not big nor small." Without delusion, i.e., without the wrong identification of the atman in the sthUla, sUkSma and kAraNa sarIras, the Atma can neither be said to be a thing or object of perception. It is ever unattached, non-acting like the sky which, being without form, is wrongly said to be of blue colour. The same is conveyed by shri Samkara in his bhASya: "Boys (people) without discrimination superimpose black, yellow, blue etc., on the invisible sky". Even as blueness etc., are not true, so too are all these predications about the Atman caused by delusion and are not valid. It is to be understood that the sky does not become blue merely by imagination.

## Verse 198

Making the same clear, by the next two shlokas, the annulment of samsAra is explained. The real nature of the Atman is explained in two ways through shruti and the realisation of the wise; this is done to prove mityAtva character of the jIva.

Svasya draSTanirguNasyAkriasya pratyagbodhAnandarUpasya buddheh|  
BhrAntyA prApto jIvabhAvo nasatyoh mohApAye nAstyavastu svabhAvAt||

This atman (the seer or sAKSin) is quality-less and actionless and is realised within as Knowledge and Bliss Absolute. The jivahood of this atman is an imagination by the delusion of buddhi and is not true. As it is by nature untrue, it vanishes with the annulment of the delusion.

draSTuh; of the draSTa or the witness (sAKSin)

nirguNasya: of what is devoid of any quality.

Akriasya: of what is actionless, devoid of any change.

pratyagbodhAnandarupasya; that which is of the nature of bliss of inmost knowledge.

Of such an Atman, the HivabhAva is imagined by wrong identification of the Atman. It is not true, i.e., it is not that it is impossible of sublation. The delusion is destroyed by the realisation of one's real nature.

MohApAye: by the destruction of ajnAna by the realisation of the truth arrived at by study of shruti and by listening to the upadesa of the Acarya. When truth is realised, the ajnAna is destroyed and the delusion born of it also is destroyed. Upon the annihilation of this moha, the imagined objects which are superimposed too cease to appear as before.

## Verse 199

YAvad bhrAntistAvadevasya sattA mithyAjnAnojjrbhitasya pramAdAt|  
rajjvAm sarpo bhrAntikAlI na eva bhrAnter nAshe naiva sarpo'sti tadvat||

Its (jivabhava) salts (existential character) persists so long as there is delusion as it is born of

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mithyajnAna. The serpent in the rope endures only during the pendency of the delusion. When the delusion is destroyed, there is no serpent. So, too, here.

To explain the mithyatva (phenomenal) character of any effect, the reason is explained. This avastu (what is not real object) is the product of ajnAna. The ajnAna can be destroyed by the correct perception of the basis on which the super-imposition is made, i.e., of the adhiSThAna. As long as there is delusion arising from non-discrimination between the adhSThAna and Aropita (the basis on which the super-imposition is made and that which is super-imposed on it), the existential character ( satta) of the super-imposition remains. An example for it is given. The serpent in the rope. Due to ignorance of the rope, due to delusion which will vanish by perception of rope, what is seen in front is not understood in the form of the words 'this is not a serpent'. It is only during the pendency of such delusion that the mistaken notion 'this is a serpent', persists. When there is clear and distinct perception leading to the awareness: 'this is not a serpent, but a rope', the delusion in the form 'this is a serpent' is destroyed. Then there appears no serpent. So, too, till the realisation of the truth, 'I am Brahman', the delusion of samsAra persists due to the influence of the primordial ajnAna (mulAjnAna). As a matter of fact, there is no samsAra at any time. It appeared due to delusion like the serpent in the rope. When the truth is known, the apprehension of that appearance too vanishes. Brahman alone remains by itself. Upon the realisation of one's real nature, ajnAna and its effects— all are destroyed. For, it is said: adhiSThAnAvasheSo hi nAsha kalpitavastunah: "Upon destruction of an imagined object, there remains only the basis on which the super-imposition has been made."

## 200 &amp; 201

In Sloka 194, the shiSya expressed a doubt in the words:tadupAdheranAditvAt na anAdernAsa iSyate: "As the upadhi is beginning-less, its destruction cannot be affirmed." The guru felt that the answer to this doubt had not been clearly understood by the shiSya. Taking up that topic, the guru provides answer to it in the following two and half shlokas.

anAditvam avidyAyah kAryasyApi tatheSyate|  
utpannAyAm tu vidyAyAm AvidyakamanAdyapi||  
prabodhe svapnavat sarvam sahamUlam vinashyati|  
anAdyapIdam no nityam prAgabhAva iva sphutam||  
anAderapi vidhvamsah prAgabhAvasya vIkSitah||

The beginninglessness of avidya and its effect is declared. When right knowledge arises, though beginningless, the effect of avidya vanishes along with its root cause even as dream and its cause vanishes on waking.

Though avidya is beginningless, it is not eternal, even an antecedent non-existence is not eternal. For though it is beginningless, the destruction of antecedent non-existence is seen.

What was told by you that upadhi is beginningless is even so. Beginninglessness is affirmed, as of avidya, also of the vijnAnamaya kosha which is the effect of avidya. Avidya is one. But the objects of creation are manifold. This manifoldness requires a like manifoldness in the upadhi responsible for it. God is common to all beings and is supremely merciful. For his manifold creation. He needs a variegated upAdhi. Therefore, whether one likes it or not, buddhi too, which is its cause must be held to the beginningless.

Now, the guru speaks about its cessation. This effect of avidya is destroyed along with its root cause when correct knowledge dawns. This knowledge arises from the UpaniSads, and is of the nature of pramA (as opposed to bhrama), which is the direct intuitive perception of the adhiSThAna or substratum.

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The word tu in the second line of shloka 200 is intended to negate the opposite view that there is no destruction to what is beginningless.

Avidyakam: means 'the result of avidya'.

anAdyapi: though beginningless, i.e., though postulated to be beginningless to account for the activities of creation etc., it gets destroyed along with its root cause sleep. On waking all dream objects disappear. Not only do the dream objects disappear, but the root cause, namely, sleep, too entirely disappears on waking. So too on waking to samyag-jñāna, the primordial avidya disappears with its associations. Like light and darkness, vidyā and avidyā are opposed to each other. Likewise sleep and waking. When avidya is destroyed by vidya, then buddhi which is the effect of avidya is also destroyed (avidya is the cause of the perception of plurality; vidya gives the perception of oneness). Therefore, the śrutis declare: tatra ko mohah kashshokah ekatvamanupashyatah (Isa.) "Whence is grief or delusion for him who sees oneness?" yatra sarvam AtmaivAbhUt tat kena kam pashyet (Chand.): "Where everything is the Atman, what can be perceived and by whom?" yatra nAnyat t pashyati nAnyat srnoti nAnyat vijñānAti sa bhUmA (Chand): "Where one does not see any other thing, does not hear any other thing, does not know any other thing, that is infinite". When that all-inclusive knowledge arises, the avidyā which-is the cause of the variegated samsara is destroyed from its roots. Like the tree withering away when the roots are destroyed, when avidyā is destroyed, its effects buddhi etc., also fade away.

When sleep is lost, pleasure and pain experienced (reflected) in it do not attach to the man who has awakened. Even so to the man of true wisdom do not attach the experiences of samsāra which arose during the pendency of avidya: for their ground has disappeared.

By the expression anAdyapi etc., the guru gives an illustration from the standpoint of the opponent who contradicts the view that even for what is beginningless there is no end.

idam: this avidya with its effect, though without beginning **is** not eternal, i.e., it is not the non-counter-entity of destruction (na nAshApratiyogi). The logicians (Tarkikas) accept antecedent non-existence of an object as being without the beginning. But this prAgabhAva is destroyed by its counter-entity when the object is produced. This too is accepted by the logicians. So, too, here. Here it may be argued: ajñāna may not be destroyed though it is beginningless and a positive entity. In the example given, antecedent non-existence (prAgabhAva) though beginningless, is not a positive entity. It is abhAva. What I refer to is what is both beginningless and positive.; not beginningless and non-existent. It is anAdibhAva. Therefore antecedent non-existence cannot be the example to prove that what is anAdi-bhAva is liable to destruction.

It is replied: When the prAgabhava (anterior non-existence) of a pot is spoken of, it does not refer to the total non-existence as such of the pot, but is the antecedent state (avastha) of the pot. prAgabhAva means prAgavasthAbhAva, anterior condition before production or, in the case of the pot, its purvAvastha. Though beginning-less and positive, when its effect, the pot appears, this prAgavastha vanishes. So it can be given as an example. Even logicians have agreed that the antecedent state is not abhAva, a negative entity, but bhAva, a positive entity.

The Gita also says that what is truly existent cannot disappear; nAbhAvo vidyate satah. Bhava or existence is of two kinds. It may have either trikālabadhyatva-bhAvatvam and arthakriyākāritva – bhAvatvam. One is what cannot be sublated in any of the three periods of time; the other relates to that kind of existence which has a pragmatic value i.e., it is useful to bring about an effect. Avidyā and its effects are liable to destruction: they need not have sattvarUpabhAvatvam or an existence which is of the nature of absolute sat. Avidyā is bhAvarUpa, a positive existential entity in the sense that it produces effects.

Avidya and its products are accepted to be beginningless relying on the declaration of śruti. There is no point in referring to experience what can be known only from śruti. Apart from the śruti, it cannot be learnt that a thing is without beginning and without an end. In respect of the example, namely the Atman, this character is learnt only from śāstra. In respect of avidyā etc., the śrutis say: jiveshAvAbhAsena karoti, 'the jiva and Isvara are the products of the reflection caused by avidyā. Māyā avidyā ca svayameva bhavati: Māyā and avidyā are unproduced i.e., they shine

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by themselves. Thus it is declared that avidyA is anAdi, beginningless. bhUyashcAnte vishvamAyAnivrittih (shvet): " again at the end the cosmic MayA disappears." Thus the destruction of avidyA too is learnt from shruti. Hence the beginninglessness of avidyA and its destruction are declared by shruti. There is no occasion for any doubt in respect of this.

## Verse 202

In the next shloka it is shown that when the upadhi is destroyed, jivatva, the effect of the upadhi, too, vanishes.

yasbuddhyupAdhisambandhAt parikalpitamAtmani |  
jIvatvam na tao'nyattu svarUpeNa vilakSaNam ||

Jivahood which is imagined in the atman due to association with the upAdhis is not real; for the Atman is really different from it in its essential nature.

Atmani: here means in the ParamAtman.

buddhyupAdhisambandhAt: by association with the upAdhi which is the effect of the connection of avidyA with the Atman. Buddhi itself is the upAdhi. This identification of the Atman with that with which it is associated is brought about by ajnAna. This association is of the nature of mithyA.

tatak anyat: what is other: what is satya, real. SvarupeNa vilakSaNam: As the atman is by nature asamsArin, not subject to samsAra etc., it is different.

Na tu: not at all.

In sloka 194, the shiSya raised the doubt: bhrameNAPyanyathAvastu jIvabhAvah parAtmanah meaning "Let the association of jIvahood with the Atman be due to bhrama or false idea or for some other reason. Jivahood, however, is a reality even as the combination of lime and turmeric produces redness which is real. To dispel this idea in the shiSya's mind, the guru says that jivatva itself is imagined in the Atman due to the association of upAdhi and that, apart from it, there is nothing which is by nature different from it.

## Verse 203

It is now pointed out that by virtue of the shruti asango hyayam puruSah (Brh.): "This puruSa is unattached", this association with buddhi should be said to be unreal.

sambandhah svAtmano buddhyA mithyAjnAnapurassarah |  
vinivrttir bhavet tasya samuajjnAnena nAnyathA ||

This association of one's Atman with the buddhi is preceded by incorrect knowledge. Its disappearance will arise by correct knowledge; not otherwise.

One's Atman is without parts. So association etc., cannot be predicated of it. Where two things, are associated, the qualities of either cannot be apprehended in the other, (e.g., where an object is placed on the table, there is association or samyoga between the table and the object. But the qualities of the table or the object are not by that association apprehended on the object or the table respectively. When the iron and fire are associated, we say the iron burns, the fire is long. This arises by the super-imposition of the quality of the one on the other. Between the buddhi which has the quality of kartrtva (doership) and the Atman which has the quality of caitanya (intelligence), the identification arises from the super-imposition of the qualities of the one on the other. The super-imposition which leads to a wrong sense of the identity between the bearers of the respective qualities arises from the super-imposition of the qualities of one on the other. ( dharmAdhyAsAt dharmyadhyAsah). This identification is to be traced to ajnAna which is of the nature **of mithyA**.

This association arising from ajnAna is removed by correct knowledge. The identification of the

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serpent with the rope etc., ia annulled by the correct knowledge of the rope. There is no other method for the removal of the product of ajnAna.

MithyAjnAnapurassarah: This may be split into either mithyA ajnAna purassarah or mithyA-jnAna purassarah. In the former case it means that this connection arises due to the causal agency of ajnAna which is mithyA. Hence, the ultimate cause of this connection is the primordial ajnAna (mulAjnAna) which is mithyA. In the latter case, it means that this connection has for its causal agency delusion or bhrAnti jnAna which arises from wrong identification (tAdAmya) between Atma and buddhi. Such bhrAntijnAna or mithyAjnAna is the cause of this connection. Both meanings are in order.

## Verse 204

The person tainted by bhrama (delusion) and pramAda (carelessness) cannot determine, what is samyag-jnAna or true knowledge. The nature of samyag-jnAna is shown in accordance with shruti which is free from any defect.

BrahmAtmaikatvavijnAnam samyajjnAnam shruter matam ||

The opinion of shruti is that the knowledge of oneness of Brahman and atman is samyagjnAna.

Ekatvam here means non-difference. (tasya) vijnAnam: anubhavah: experience. The experience of this non-difference between the two, Brahman and Atman, is samyagjnAna. This is affirmed by the shruti texts: tattvamasī (Chand.); aham brahmAsmi (Brhi.); ayamAtmA brahma (Mund.); prajnAnam brahma (Ait.); sa etameva puruSam brahma tatamapashyat (Ait.); sa yashcAyam puruSe yashcAsAvAditye sa ekah (Taitt.); eSa ta AtmA antaryAmyamrtah; eSa ta AtmA sarvAntarah nAnyo'to'sti draStā nAnyo'to'sti shrotA nAnyo'to'sti mantA nAnyo'to'sti vijnAtA, sa vA eSa mahAnaja AtmA yo'yam vijnAnamayah prANeSu hrdayantarjyotih puruSah (Brh.). These texts deny the difference between Jiva and Brahman.

## Verse 205

How this sense of non-difference will arise is explained next.

tadAmanAtmano samyagvivekinaiva siddhyati |  
tato vivekah kartavyah pratyagAtmA sadAtmanoh ||

That samyajjnAna (referred to in shloka 204) arises by discrimination betwixt Atman and anAtman. Therefore, discrimination must be made between the inner Atman (pratyagAtman) and the non-real (asat) Atman.

Vivekena (by discrimination) by understanding the difference between the two in the same way as milk is understood to be different from water. When the knowledge that two things are different arises, the non-understanding of difference which is the cause of super-imposition will not exist. As super-imposition is annulled or does not exist, the mind is not affected by projection or vikSepa. Then the mind ceases to be extrovert. It turns inside and by the processes of shravaNa, manana, and nididhyAsana, intuitively perceives (gets the sAKsAtkAra) of Brahman which is the innermost reality, viveka being the cause of samyag – jnAna.

AsadAtmA means mithyAbhUta-AtmA, the Atma which is mithyA.

pratyagAtma: the Atma which is inside all the sheaths: sarvAntarah AtmA.

The asadAtmA and the pratyagAtma should be distinguished from each other by thinking of their distinction, with the help of shruti and of reasoning taught by the AcArya which thought subserves the process of knowledge and is of the form of cogitation.

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## Verse 206

That, when that is done, the pratyagAtman shines clearly is explained with the help of an example.

jalam pankavadaspaSTam pankApAye jalam sphuTam |  
yathA bhAti tathAtmApi doSAbhAve sphuTaprabhah ||

As water which is associated with mud is not clear, but becomes clear when the mud is removed, similarly, when what affected it is removed, the Atman too shines clearly.

Muddy water is not clear as it is mixed with mud which is foreign to it. When the clay is removed, unmixed with what is different from it, water appears clear. So, the Atman too i.e., the ParamAtman too, in the absence of what tainted it, appears clear and bright as the limitless intelligence (akhaNda-caitanya-prakAsa). In accordance with the shruti "salila eko druSTA" (Brh.), like water free from impurities, unaffected by any trace of the anAtman, it shines by itself, prabhA: prakrSTA bhA; pre-eminent effulgence.

## Verse 207

Making the same clear to convey that one should strive for shining ( by oneself) unaffected by the anAtman, the guru says:

asannivrttau tu sadAtmanah sphuTapratiIrretasya bhavet pratiCah |  
tato nirAsah karaNIya evAsadAtmanah sAdhvahamAdivastunah ||

Only on the disappearance of what is not real will there be the ascertainment of this, the pratyagAtman. Therefore, the expulsion of the unreal Atman (asadAtman) made up of ahamkara and other things must be completely effected.

etasya: 'of this' in the shloka, indicates the absolute nearness of the pratyagAtman.

PratiCah: sarvAntarasya: of what is inmost of all.

sadAtmanah: of the pratyagAtman or the ParamAtman which is unsublatable in any of the three periods of time (The words pratyagAtman and ParamAtman are interchangeable from the advaitic standpoint).

sphuTapratiIth: its shining unmixed by anything other than itself.

asannivrttau: when the annamaya and other sheaths have ceased to appear to consciousness.

tu: means eva: only; i.e., the pratyagAtma will not shine when the annamaya kosha etc., appear to consciousness.

tatah: therefore.

asadAtmA: mithyAtma, what is not the AtmA.

ahamAdivastunah: from all things beginning with ahamkAra. For, all things from ahamkAra to the body are the cause of delusion about the nature of the Atman. They conceal the true nature of the Atman. Till this anAtma ceases to appear on the basis of (as) ahamkAra etc., covered by them, by stern discrimination, every one of the sheaths should be expelled from consciousness with the conviction: this is not my Atman. It has been said earlier in the work: pancAnAmapi koshAnAm apavAde vibhAtyayam shuddhah | nityAnandaikarasah prtyagrUpah parah svayam jyotih || ( sl.153). "when the five sheaths are removed, this (Atman) appears in all purity, of the nature of eternal bliss, inmost in one, supreme and self-effulgent." Out of the feeling that the shiSya should attain complete liberation, the guru who is the ocean of compassion explains this in many ways. There water covered over with moss was given as an example; here is the example of water mixed with mud which is totally different from it. This is intended to bring about in all ways the awareness of the difference of the anAtman.

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