

## vivekac`y~maõi

## The sthUla sarIra

Verse 74, 75<sup>1/2</sup>

It is through the anAtman that the atman is to be known. The anAtman is first known as it is gross (sthulatveNa). When that is known, the knowledge of the subtle atman becomes easy. Therefore, from this shloka to shloka 126 Sri Bhagavatpada elucidates the nature of anAtman. At first, in this shloka, he speaks of the gross body which every one knows about; for everyone refers to it as the 'I'.

MajjAsthi-medah-pala-rakta-carma-  
tvagAhvayair dhAtubhirenbhiranvitam|  
pAdoruvAkSo-bhuja-prStha-mastakair|  
angairupANGairupayuktametat||  
aham mameti prathitam sharIram  
MohAspadam sthUlamITiryate budhah||

Marrow, bone, fat, flesh, blood, skin and the cuticle are the seven substances of which the body is composed. It also consists of the limbs and their subsidiary parts, the legs, thighs, chest, arms back and the head. This body which is the basis of the delusion of 'I' and 'Mine' is called by the wise the gross body.

In respect of all the items listed here, the transformation of whatever is eaten into the gross, the middling and the subtle is to be understood. Of the ghee etc., that is eaten which is of the nature of tejas, the middle is the marrow, its grossest part is the bone, its earlier transformation is the fat. The flesh is the middle part of the food that is eaten. The red blood is the middle part of the water that is drunk. The skin is the gross covering. The cutaneous sense is the subtle covering. Seven coverings encase the internal substances and the nadis. The division between the gross and the subtle is based on what is outside and what is inside.

The six limbs are the feet, the thighs, the chest, the arms and the shoulder and the head. By implication the hands also are included. The upAngas are the forelegs, the ankles, the knees. All this is clear.

aham mameti: These are referred to as 'I' and as 'my'. A man says: I go; I stand; I jump; I take. These words are the basis of the 'I' sense in respect of these organs. The body is referred to as 'my foot, my hand, my head' etc. Though it consists of various kinds of defects, it is the object of extreme attachment and delusion as being the atman. This body is referred to by the wise as the gross. It is made up of many and varied components. Even as a house built of pillars and walls indicates that it is for its owner, so too the body is for its owner. It is to remind one of this that the catalogue of its components, marrow, bone, etc., enumerated. By this it is indicated that the gross body is different from the atman. For, the atman is the svamin of the sarira, the owner of the body. The body is for the atman; it is never the atman itself. To the atman alone pertains ownership, the body being for it (the atman).

## Verses 75 1/2, 76 1/2

Sri Bhagavatpada gives the reason for considering the gross body as not of the nature of the eternal atman also because it is anitya, impermanent.

nabhonabhassvaddahanAmbubhUmayah  
sUKSmANi bhUtAni bhavanti tAni|

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parasparAmshairmilitAni bhUtvA  
sthUIAni ca sthUlasharIrahetavah||

The sky, air, fire, water, earth, being subtle elements combine with one another, become gross and are the cause of the gross body.

The five elements, namely, the sky, the air, fire, water and earth first originate in a subtle form. Then by the will of the Creator who determined to divide them three-fold or five-fold, each of them is split into five parts. Says Sri Bhagavatpada: "Each of the five elements is divided into two equal parts. One half is reserved for that element. The other half is again split into four parts and associated with each of the rest. That is pancikaraNa. This is compactly conveyed in a shloka of Sri Vidyananya Svamin: dvudha vidhaya caikaikam caturdha prathamam punah – svasvetaradvitiryamsaih yojanat panca panca te !! Thus, in each of the five elements, its own part is one half of it and the other part is one eighth of each of the other four. Thus made up of the combination of one another's elements, the gross elements like the sky, air etc., are so spoken of. That is, they become the cause of the gross body.

### Verse 76

Sri Bhagavatpada explains the respective objects of the gross elements to arouse vairagya towards them.

matrAstadiyA viSayA bhavanti shabdAdayah panca sukhAya bhoktuh|

These five essences of sound etc., become objects of sense-perception for the pleasure of the enjoyer.

Matrah: so-called because of the root-form miyante, i.e., they are made objects of sense or because they are enjoyed. They refer to five objects of sense-perception, sound, touch, vision, taste and smell. Sabda, sparsa, rupa, rasa, and gandha.

Visayah: from the root sij; sinj with vi meaning to bind. They are so called as they bind strongly.

Bhoktuh: to the samsarin, to the jiva.

sukhaya: really means sukhabhasaya: for the semblance of pleasure.

In the shAstra sound etc. are referred to as the five tanmatras. The use of the expression matrastadiyah is pursuant to the shAstra.

### Verse 77

Now their binding character is explained.

Ya esu mUdha viSayeSu baddhA  
rAgorYpasena sudurdamena|  
AyAnti niryAntayadha Urdhavamucchaih  
svakarmadUtena javena nItAh||

Those who are bound to the sense-objects by the chord of attachment which is difficult so snap, come, depart, go up and down led quickly by their own actions which act as emissaries.

Commentary: mUdhah: persons devoid of discrimination. These fools are bound to the sense-objects of sound etc., by the chord of attachment difficult to sunder like animals tied to a pillar with a rope. It means: men over-powered by extreme desires. As animals tied to a pillar cannot get away from the pillar, so too these persons, once tied to the sense-objects cannot get rid of them and are expelled from the path of salvation.

One's own karma in the form of dharma or adharma is the cause of one's going up or coming down like a court peon taking a witness to the court-room upstairs and then downstairs. A man tries to gather merit in the hope that sabda etc., generate pleasure. Then, to enable him to enjoy

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celestial pleasure relating to sound, meritorious deeds lead him up and make him attain svarga etc. Thence, when the stock of merit is exhausted, surely there is coming down to the earth. When this is so with reference to dharmic deeds, what needs be said in respect of adharmic (sinful) deeds? They always lead to going down. 'They go up' means by virtue of the good deeds in a previous life they are born as men. Then, by excessive attachment, they go down. The idea is that, by reason of his liability to forget his duties, to the man attached to sense-objects there is no chance of liberation.

## Verse 78

When amidst sabda etc., animals which are attached to each one of them meet with death, i.e., bondage, then what needs be said of him who desires all of them together? This is explained with the aid of an illustration to effect their abandonment.

shabdAdibih pancabhireva panca  
PancatvamApuh svaguNena baddhah|  
kuranga-mAtanga-patanga-mIna-bhrngAh  
narah pancabhirancitah kim||

The deer, the elephant, the moth, the fish and the black bee meet with death, each by one of these five senses. What then needs to be said of man in whom all the five are active?

Respectively by the sound, touch, vision, taste, and smell, each one of these, the deer, the elephant, the moth, the fish and the black bee meet with death bound by the rope of their native tendencies. When that is so with respect to these creatures which are each seduced by one only of these senses, man who has all of them in combination is sure to meet with a grievous fate. Those who wish to catch a deer though it runs a great distance entice it attracting it by the sweet sound of the flute etc., and they catch it when it stands motionless entranced by that sound forgetting itself. Thus sound by itself is known to be the ruse to bind the deer. A mighty elephant wandering at will in the midst of a forest, is, caught by tempting it with the touch of a cow-elephant. That shows that touch alone is the means whereby elephants are caught. A moth is attracted to a flame by its brightness and goes to it to eat it. It falls into it not knowing that it will burn. But it is quickly burnt by it which shows that vision is the cause of its death. A fisherman wishing to catch fish uses a hook to which a piece of flesh is attached. Attracted by it and wanting to taste it, the fish takes the bait and is caught by the fisherman. The bee is attracted to the smell of campaka flower, and dies in the process of enjoying that fragrance. Thus each of sabda etc. leads these creatures to a fatal end. And, to infra-human creatures there is no question of sin (for, they have no obligatory duties). Yet, a great calamity overtakes such animals. By being a slave of these five senses, man fails to do his duty, and does what is prohibited for him. So, he comes to grief bpth in this world and in the next.

## Verse 79

Apart from sense-experience being a cause of death, the sense-objects kill when you simply see them and, as such, they are deadlier than the poison of a king cobra. That is stated in this shloka.

doSeNa tIvra viSayah kRSnasarpaviSadapi|  
viSam nihanti bhoktAram draStAram cakSuSApyayam||

A sense-object is more virulent than the poison of a king cobra. The latter kills only him who swallows it; the former brings about the death of him who merely looks at it.

Visayah: sense-object: from etc. The poison of a king cobra can bring about the death of a

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person. But more fatal than that are the sense-objects, which are more virulent. If a person is bitten in the leg or any other part of the body by a king cobra, the poison quickly travels thence to the tongue through the blood vessels mixing with the blood in them. Hence the expression bhokta. That is why in some cases, though bitten by a cobra on the leg, if a tight bandage at the spot, man does not die; because, there is no connection of that poison with the tongue through the nadis. Thus, the poison kills a man who is affected internally by it; i.e., it makes him non-existent.

But, this poison of the sense-object kills him who merely perceives it. For it is well known that men quarrel among themselves when they perceive beautiful objects etc., and die as a result. Even though there is no quarrel, their minds being enticed by those objects, they are disabled to realise their atman; they are rendered incapable of perceiving the effulgence of their own atman. So nihanti here means either being as good as non-existent or not being effulgent and so not known. The meaning is to be adopted according to the context. Whatever is non-existent will not be effulgent; will not be known.

In fact, a person attached to sense-objects, though he is existent, will not attain his proper objective of mokSa. So, he is as good as non-existent.

## Verse 80

Thus, on account of lack of right discrimination, a person gets firmly attached to sense-objects though they are fraught with great dangers. Due to his foolishness, he is not aware of the defects in them. So, he fails to attain his puruSArtha (here, mokSa). So, he who seeks liberation must completely cast out of his mind the desire for sense-objects. Else, though he may be an adept in the six shAstras, he cannot gain mukti.

ViSayAshA mahApAshAdyo vimuktah sudustyajAt|  
sa eva kalpate muktyai nAnyah SaTcchAstravedyapi||

It is only he who is free from the chord of sense-attachment so difficult to discard, that has the capacity for liberation; not any other though he may be a scholar in six shAstras.

sudustyajat: very difficult to relinquish. On account of long association with it, impossible to get rid of except by deed and steadfast inquiry.

Visayasamahapasat: the desire for sense-objects is itself the great binding chord.

Vimuktah: completely freed from connection with it. A person bound by the chords of desire is not fit for mukti though he may be learned in the six shAstras.

sa eva kalpate muktyai: that person alone has the capacity (qualification) for liberation.

## Verse 81

The baneful consequence of the absence of absolute detachment from sense-objects is declared here.

apAta vairAgyavato mumukSUn  
BhavAbdhipAram prati yAtum udyatAn|  
ashAgraho majjayate'ntarAle  
nigrhya kaNThe vinivartya vegAt||

The sea monster of desire catches hold of those who, what arises in the mind when one, being subject to the sufferings of life, condemns samsAra. That is, those whose vairagya is neither total nor everlasting.

ApAtavairagyavatah: of those of superficial vairagya which is what arises in the mind when one is subject to the sufferings of life and so condemns samsAra. That is, those whose vairagya is neither total nor everlasting.

The effort to attain the other shore of the ocean of samsAra stands for the effort to attain jnAna.

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In respect of such persons who, wishing to attain liberation, are anxious to attain jnAna, the great crocodile of desire effectively catches them by the throat in mid-ocean (of samsAra), turns them forcibly back from their objective to get to the other shore of samsAra.

Majjayate: drowns them, i.e., involves them again in the process of performing karmas, as they are caught up in the ocean of samsAra.

He, however, who is completely detached from sense-objects, who is endowed with the qualities of sama, etc., goes to a sadguru. He, approaches him with due humility. He learns about the atman from Guru's lips and then is freed from samsAra. This man whose vairagya is merely superficial is benefit of the firm virtues of sama etc. Even if he tries for liberation, he is tormented by desire halfway and made to fall down from his objective of liberation. That is, he does not become fit for jnana.

## Verse 82

The same idea as in the previous shloka is conveyed in an opposite way.

viSayAkhya graho yena suviraktyasinA hatah|  
sa gacchati bhavAmbhodeh pAram pratyUha varjitah||

The monster of visaya: the huge crocodile, that is sense-objects.

suviraktyasina: the steadfast vairagya is itself the sword: by it.

Pratyuhavarjitah: without any obstacle in the matter of crossing the ocean of samsAra fraught with the waves of birth, death etc.

Param: the other shore i.e., Brahman. Vide the sruti: so'dhvanah paramapnoti tadvisnoh paramam padam:(katha). "He attains the supreme state of Visnu, the other end of the path".

Gacchati: prapnoti: attains: saksatkaroti: i.e., is released by the intuitive perception (saksatkarana) of Brahman.

## Verse 83

sri Bhagavatpada puts together in this sloka the substance of the previous two slokas and the meaning conveyed in Kathopanisd text: yastvavijnanavan bhavati amanaskah sada'sucih'na sa tatpadam apnoti samsAram cadhigacchati ! yastu vijnanavan bhavati samanskah sada sucih; sa tu tatpadamapnoti yasmad bhuyo na jayate: 'He who is unlearned, unmindful, always impure, he does not attain that state; he does not cross over samsAra. He who is learned, mindful, always pure, he, however, reaches that state; he is not born again'.

know that obstacle and death haunt at every step a man of impure mind who travels on the road of sense-pleasure beset with the dangers and difficulties. But, he who leads his life by the advice of well-meaning friends and of the guru and by his own reasoning, attains the fruition of his purpose. Know this is to be the truth.

Visama: fraught with various distractions of the mind; making for infinite sorrow.

Visyamarge: the road of the sense-objects. Vide visyamstesugocaran in the Kathopanisd.

Anaccha buddheh: of one whose mind is impure. For, if the mind is pure and accustomed to proper reasoning, it will withdraw from sense-objects. As it is enveloped by rajas and tamas, it becomes incapable of reasoning. In accord with the saying: as a frog in the mouth of a snake looks out for something to eat, so does a man caught in the coils of death seek impermanent sense-pleasures. The man without discrimination becomes addicted to these pleasures. A man of such impure mind has to confront sorrow at every step.

Mrtuyuh: death is samsAra which makes for death (and birth again). Siddhah: established by experience. It has already been explained that the mind alone is the cause of bondage and release of men; attachment to pleasures causes bondage; liberation comes from non-attachment to them. The Bhagavad Gita also says: "When men think of sense-objects, association with them arises in their minds. From such association arises desire for them. From desire arises anger. Anger begets delusion and delusion produces loss of memory. By loss of memory, the intellect is

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destroyed and by it the man himself is destroyed”.

The word for destruction here is ‘pranasyati’. The word comes from the root nas which means ‘not seeing’ “nasa adarsane”. So, not realising (not directly seeing one’s own real atman) is itself pranasa. That is death.

Abhighatah: A man whose desire is thwarted everywhere generally becomes angry. In the world it is not always possible to acquire what one desires. Then, when his desires are thwarted, the unreasoning man gets anger and other things which follow from it.

Having spoken about what happens to one who has not cultivated vairagya, Sri Bhagavatpada proceeds to convey what will happen to one who is a virakta.

Hitajanaguruktya: hitajanah: those who are intent on the spiritual welfare of others: ‘sreyaskaminah’; hence, good men, friends and others.

The beneficence of the guru and his goodness are well-known. Until one has discovered one’s guru, the words of hitajanas should be listened to.

Or, the two may not be taken in succession, but together; then, the meaning will be: the words of hitajanas and of the guru should be listened to.

A man should go about his life by their words and by his reasoning which will help him to understand those words in their proper setting, in accord with uha and apoha. Vide the Chandogya sruti: pandito medhavi gandharanevopasampayate evamevehacaryavan puruso veda: “ The learned man who is clever ultimately reaches the Gandhara country; so too here he who is guided by a preceptor is able to realise the Supreme”. Mukti which is the highest objective of human endeavour accrues only to him who treads the path of sreyas (spiritual welfare) without any disturbance whatsoever.

Prabhavati: surely arises without any hindrance.

Satyamityeva viddhi: know this to be the truth; do not have even a particle of doubt in this matter.

## Verse 84

Starting with ‘matrastadiyah’ (sl.76) upto this sloka, Sri Bhagavatpada explains that action in relation to sense-objects results in bondage. In this sloka he explains what must be taken and what rejected by the seeker after liberation.

If you ever desire liberation, fling away all desires as if they were poison. Drink daily with great eagerness the nectar of contentment, compassion, forbearance, truth, straightforwardness, calmness and self-control (control of the mind and the external senses).

First what has to be discarded is referred to.Yadi vai tavasti: The ‘vai’ here is for exclusive emphasis. It means: your desire must be only for moksa.

Kanksa: desire.

The visayas, sense-objects must be abandoned absolutely as if they were halahala visam, dreadful poison, atidurat tyaja means do not think of them even with the mind. The Sutsamhita says: akurvannapi vidhyuktam nisiddham parivarjayet nisiddha pariharena vihite labhate matim!! Which means: even if a man does not do what is prescribed, let him desist from what is prohibited. By thus desisting, his mind will get inclined to do what is prescribed. The idea of desisting from the prohibited is that the man, having nothing to do, will engage himself in prescribed actions.

Then what are to be acquired are given. Tosa is the joy of contentment; daya is compassion; ksama is titiksa; ability to bear the opposites; arjavam is an uncrooked mind, i.e., straightforwardness; prasantih is supreme calmness; dantih is restraint of external senses.

Here, in prasanti, the preposition pra is prefixed to santi to show that as the virtues of tosa etc. are qualities of the antahkarana, and as, in accordance with the Gita dictum-asantasya kutassukham: “how can peace and happiness accrue to one who has no santi”, and as in the

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absence of sama there can be no tosa, so everything is dependent on sama.

Nityam: everyday and always.

Piyusavat: like amrta, the heavenly nectar.

Adarat: with supreme faith.

Bhaja: sevasva i.e., adopt.

## Verse 85

Thus, Sri Bhagavatpada confirms detachment from sense-pleasures as the means to mokSa. He then shows that the non-attachment should begin with the gross body. The idea is that if attachment to the gross body is given up, vairagya from sense-objects will be easy.

anukSaNam yatparihrtya krtyam  
anAdyavidyAkrtabandhamokSaNam|  
dehah parArtho'yam amuSya poSane  
Yassajate sa svamanena hanti||

He who gives up what should continuously be done, namely, getting release from the bondage wrought by beginningless avidya, and indulges in gratifying the body which is ever for others, slays himself.

Commentary: Yat: the gross body.

Parihrtya: completely abandoning the superimposition of the anatman which is the body on the atman. This false identification extends from the ahamkara to the body.

Anadyavidya: mulavidya: beginningless primeval nescience which is the cause of the concealment of Brahman and the projection of the world.

Anuksanam: sarvada: nityam: must be done every moment, i.e., always and continuously.

First the reference is made to the abandonment of the body which is gross; for, the abandonment of the sense of the atman on the breath (prana) etc. will follow only thereafter.

That the body is anatman is shown by speaking of it as parartha, i.e., intended for another. This has been explained in the commentary to sloka 74.

The body is composed of many diverse components. It is the anAtman in the sense that as a house made up of roofs, walls, pillars, etc., is intended for the owner of the house, this body too as compacted of many parts is for another who is the atman. By itself, it is the anAtman. He who thinks of this body as his atman for getting his true nature, indulges in gratifying the body being deeply attached to it, and is very much intent on preserving it, kills his own self by this gross body, i.e., prevents his true nature from shining forth. A man is released by the effulgent experience of his true nature. But, by his attachment to his gross body which is hindrance to that experience, he thinks of it which is subject to birth, death, etc., as his atman and is always subject to grief.

## Verse 86

it is well known that those who wish to cross a river, use a raft which will float on a water and cross the river with its aid. But they do not do so on the back of a crocodile. For, they are sure to die swallowed by the monster. So too, for one who indulges in the body, realisation of the atman never arises. By the strong attachment to it, they are drowned in the ocean of samsAra.

sharIripoSaNArtho san ya AtmAnam didrkSate|  
GrAham dArudhiyA dhrtvA nadIm tartum sa icchatii|

he who wishes to realise the atman through the indulgence of the body is one who wishes to cross a river on the back of a crocodile thinking it is a log of wood.

The meaning is clear. To such a one atmadarsanam, realisation of the atman is impossible like crossing a river by one who clings to a crocodile thinking it is a log of wood.

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### Verse 87

therefore, says Sri Bhagavadpada, the wise man seeking liberation should give up attachment for the body.

Moha eva mahAmrtyuh mumukSorvapurAdiSu  
Moho vinirjito yena sa muktipadamarhati||

For the seeker of liberation, attachment to the body is the great death. He alone deserves liberation who is free from this attachment.

Vapuradisū: in the body etc., in the body, sons, wife, etc.

Mohah: the feeling of 'I' and 'my' i.e., thinking this body is 'I'; that the son, wife etc., are 'my'.

Mahamrtyuh: even as one dead cannot do anything, so too one subject to this moha cannot strive for liberation. He alone who has conquered moha, i.e., one who has given up the feeling of 'I', and 'my' in the body etc., deserves to tread the path to mukti, i.e., he is said to be liberated.

### Verse 88

therefore, teaches Sri Bhagavatpada, give up moha, attachment due to delusions.

Moham jahi mahAmrtyum dehadArasutAdiSu|  
Yam jitvA munayo yAnti tadviSnoh paramam padam||

Give up your attachment to the body, wife and sons, which is the great death. Conquering it, the sages reach the supreme state of Visnu (Brahman).

Commentary: Munayah: manasilah: those accustomed to meditation and reflection.

Sutadisū: adi here is intended to include friends, wealth etc.

Moham: bhrantim: delusion.

Mahamrtyum: the great death: for, it is delusion which conceals one's real nature; it is the cause of non-realisation of the atman.

Jahi: destroy by inquiring into the meaning of srutis.

Jitva: abandoning the false identification of the atman with the body etc., though deep-rooted by its existence for a long time, getting over it by the words of the guru based on sruti.

Yanti tadvisnoh paramam padam: tat: celebrated ub sruti, vishnoh paramam padam: the super-excellent state which is of the nature of Brahman.

When it is said: visnoh padam, Visnu's state, the state is not different from Visnu. Visnu himself is the state and the state itself is Visnu i.e., Brahman. It is a possessive case indicating non-difference. Abhede sasthi: as in rathossirah: the head of Rahu, the head is Rahu and Rahu is the head. They reach Visnoh padam means they become Visnu (brahman) Himself, i.e., they are liberated.

Yanti: they attain the super-eminent state of the nature of Brahman, which is infinite and devoid of any limitation.

### Verse 89

Sri Bhagavatpada confirms the sense for abandonment out of revulsion from the gross body which is completely undeserving of attachment being filled with extremely impure components and which must be discarded even from a distance.

tvanmamsaridhira snAyubhedo- majjAsthisamkulam|  
pUrNam mUtraputrISAbhyAm sthUlam nindyamidam vapuh||

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This gross body is despicable as it consists of skin, flesh, blood, blood-vessels, fat, marrow and bones and the urine and the faeces.

Commentary: Snyuh: tendon, muscle. The repulsive nature of the body and the need to cultivate detachment from it as it is full of impure and offensive things are emphasized. The extreme repulsiveness of the body is brought out by reference to its containing urine and faecal matter. No one would wish to touch a bed-pan or a piss-pot. Whence then can arise the feeling of 'I' ness with reference to it? Hence it is despicable.

## Verse 90

Having thus despised the gross body to produce vairagya, Sri Bhagvatpada resumes the topic of discrimination between the atman and the anatman.

pancIkrtbhyo bhUtebhyah sthUlebhyah pUrvakarmaNA|  
Samutpannamidam sthUlam bhiGayatanamAtmanah||

This gross body is produced by one's karma in past life out of the elements which have undergone pancikarana and is the instrument of the jiva's experience. That is its waking state in which it experiences gross objects.

Previously, it was said that the subtle elements like the sky etc., got mixed with one another's parts and became gross to effectuate the gross body. The process of pancikarana was not referred to by its name. That is done here.

Purvakarmana: the basis of the differentiation into divine, human and sub-human forms out of the gross elements called earth etc., on the basis of previous karmas is explained. The origination of divine and other bodies is in accordance with pure punya karma resulting in a divine body, pure papakarma resulting in sub-human body and a mixture of the two leading to a human body.

Idam sthulam: idam: this, i.e., what is visible here and now.

Bhogayatanamatmanah: atmanah means jivasya; of the jiva; bhogayatanam: the place of enjoyment of bodily pleasures; i.e., that in which there is the experience of pleasure and pain.

Samutpannam: 'sam' is prefixed to 'utpannam' to show that there is no confusion in a specific kind of karma producing a particular kind of body. It is intended to remove the doubt of 'samkara' or wrong mixture. [That is, pure punya karma will not lead to either human or sub-human body. Similarly, pure papakarma will not produce either a divine or human body. The same is the case with mixed karma. It will produce a human body and not any of the other two.] Isvara is the dispenser of the fruits of karma. He is omniscient. He dowers the jiva with a particular body strictly on the basis of the karmas performed.

The gross body has arisen out of the process of pancikarana of the elements strictly according to antecedent karmas and is the venue of the jiva's experience of pleasure and pain.

Avastha jagarastasya sthularthanubhavo yatah: the gross body is wrongly considered as the atman. It is different from the atman. The state of the gross body is specially to function as the experiencer of bodily pleasures and pains. The time of such experience is known as jagara; the waking condition. The definition of jagaritam, wakefulness is the ability to perceive objects by the sense organs (indriyairarthopalabdhirjagaritam). This ability to perceive objects by the sense-organs means: Each organ has a presiding deity back of it. In the case of sound, it is ability to receive it through the ear favoured by the deity presiding over it. So with the other sense-organs. During dream, the gross sense-organs cease to function. The sounds etc., which are of the nature of vasanas are not physical; they do not have the character of being perceived by the respective organs by virtue of the presiding deities. Even if the mind is considered as an organ, there is no sense-perception by it in the manner of the physical organs.

## vivekac'ya~maõĩ

Yatah: yasmāt: by which: by this gross body, i.e., by attachment to it arises the experience of gross objects. For that reason is the waking state associated with the gross body.

## Verse 91

the same meaning is further explained.

Identifying itself with the body, the jiva enjoys gross objects like a garland, sandal paste, woman etc., through the external organs. Hence the importance of this body in the waking state.

Bahyendriyah: by the external organs of sense, namely the skin, the organ of smell, eye etc.,

Sark candanastriyadi vicitra rupam: rupyante visayikriyante iti rupani : 'rupyante' means made concrete objects of perception; hence, the name rupani. That in which is the enjoyment of various objects like a garland, sandal paste, a woman etc.

Vicitra rupam: of diverse shapes and forms.

Sthulapadarthasevam: the enjoyment of gross objects. The grossness of objects has been explained earlier. It is the experience of pleasure and pain generated by the anugraha (grace) of the deity presiding over each particular sense-organ.

Jivah: the pratyagatman, the inner atman.

Svayam karote: does itself; enjoys.

Etadatmana: through the gross body; by its nature reflected in the gross body through the mind or by its sense of atman super-imposed on the gross body.

In the dream state, there is no association of the mind with the gross body. So, there is no reflection of the cit and no ground for enjoyment. But during dream, there is imagined another gross body of the nature of vasanas (residual impressions). For, it is well known that one has experiences through the forms of bodies of inanimate and divine beings different from the well-known gross bodies. Therefore, to this gross body importance attaches in the state of waking.

That is because there is no attachment of the mind to the gross body in dream and dreamless sleep states. Thus the anatmatva of the gross body is established by distinction from the dream and the dreamless sleep states as it is not apparent in these states but is clearly seen in the waking state. But the atman as witnessing consciousness of all states accompanies them throughout, and for that reason is different from them. That is clear.

## Verse 92

Even as, in the world, no one looks on his house as his atman, so should the gross body be thought of, and the sense of the 'I' should never be associated with it.

know that this gross body is that on which rests man's entire contact with the external world and is like the house of a householder.

samsAra: transactions of a person with the external world. It is of two kinds : external and internal. The internal samsAra relates to the experiences of pain, pleasure, acting and enjoying. The external samsAra has reference to birth, death, stoutness, etc. the entire externalsamsAra is clearly stated in the next sloka. The atman(purusa) is asamsari, i.e., it is not affected by anything that is the result of the identification of the atman with the body even as a householder is really unconnected with the house he lives in.

Grhavat: like a house.

Viddhi: know. It is well known that a man residing in a house acquires a wife etc. for, in the absence of even a house to live in, no one would think of marrying at all. So, too wrongly thinking that the gross body is the atman, the jiva thinks that old age and death which are the qualities of this body as his own and undergoes pains, not otherwise. In deep dreamless sleep there is no sense of the gross body or attachment to it. Then one is not afflicted by (awareness of) old age and disease etc. hence the sense of the 'I' is inappropriate in the gross body which is to be known as absolutely distinct from the atman.

## vivekac'ya~maōi

### Verse 93

The external samsAra is explained.

the features of the gross body are birth, old age and death. It has many kinds of states like stoutness, infancy etc. it is subject to disciplines of caste and station (varna and asrama) and to various kinds of afflictions. It is also subject to different kinds of treatment like worship, dishonour, honour, etc.

Commentary: sambhavah: origination- birth; jara: old age.

Maranam: death.

sthaulyam: excessive growth of the body. By the use of the word adi(etc), leanness which is also a transformation of the body, colours like whiteness and darkness are included.

Bahuvividhah: of various kinds.

sisutadi: childhood etc., i.e., including boyhood, youth and adulthood and old age etc. though by the use of the word jara, oldage has been previously included, it is not inappropriate to add it in the context of sisutadi.

Varnasramadiniyamah: the rules of varNAs and Asramas, the varNAs including brahmana, ksatriya, vaisya, and sudra and the Asramas-brahmacarya, garhasthya, vanaprastha and samnyasa.

Adi refers to gotra and sutra also.

niyamah: the prescribed duties of the varnas like brahmanatva and Asramas like brahmacarya and also the traditional family codes.

Bahudhamayah: various kinds of ailments like fever, headache etc.

Pujavamanabahumanamukhah visesasca syuh: puja: honouring: what is done by sandal paste, flowers etc. avamanah: not being even spoken to; being ignored like not being taken notice of even by a look. Bahmanah: being given a high seat.

Jatakarma etc., are done only for the body. So too the marks of asrama, etc. pertain only to the body. Hence, it is said that the duties of varna and asrama too relate only to the gross body. The internal disciplines which are intended for the mind are not seen externally. But, the external disciplines pertain to this gross body and are perceived outside. Or, it means these observances by which it can be determined by others, e.g. that this is a Brahmana, this is a BrahmacAri et., are known. These observances purify the mind through their operation in the body. Though based on the false superimposition of the body on the atman, they have to be adopted as they serve the purpose of obtaining jnAna. It means, therefore, that the other niyamas like puja and avamana need not be observed as they make for bondage.