

vivekac`y~maõi

The SukSma sarIra

Verse 94

Having thus explained the gross body which is the anAtman, the bondage of samsAra to be traced to it and the way of release from it by the observance of the rules of varna and Asrama, by the next five shlokas the subtle body is expounded.

BuddhIndriyANi shravaNam tvagakSi
GhrANam ca jihvA vishayAvabodhanAt|
VAKpABipAdA gudamapyupastham
KarmendriyANi pravaNANI karmasu||

The ear, the skin, the eyes, the nose and the tongue are known as the jnanendriyas as they give knowledge of external objects. Vocal organs, hands, feet, the anus and the genitals are known as karmendriyas as they lead to actions.

The ear is the space enclosed in the round shaped organ of its internal part. Touch is the organ located in the skin. The eye is inside the eye-balls; it is the sense of sight. Smell is located in the nose. Taste is imbedded in the tongue. These five intimate sound, touch, visual appearance, smell and taste. As they produce the respective kinds of awareness, they are known as buddhindriyas or jnanendriyas. Vak refers to the vocal chords which are the organs enabling speech; pAni is the organ of the hand which helps to take or lift; pada is the organ of locomotion, the feet. Guda and upastha help to eject the solid and liquid refuse from the body. These five beginning with vak are the causes of bodily action. They are called karmendriyas. They are all concerned with actions. The reason for this is that they are adapted to the respective karmas.

Verses 95,96

Commentary: Having thus spoken of the external ten organs, the internal organ (antahkarana) which is important as that by contact with which these organs function and originate knowledge, and not otherwise, is explained in four ways appropriate reasons.

nigatyate`ntahkaraNam mano dhir-
aham krtiscittamiti svavrttibhih|
Manastu samkalapavikalpanAdibhih
Buddhih padArthAdhyavasAyadharmatah||
atrAbhimAnAdahamityahamkrtih
svArthAnusandhAnaguNena cittam||

According to its differing activities, the antahkaraNa is called the manas, dhih, ahamkrtih and cittam. The manas is responsible for cogitating. Buddhi determines the real nature of its objects. Ahamkrtih brings about the

vivekac`y~maõĩ

attachment to (by reason of identification with) the body. Citta is the memory aspect of antahkaraNa.

The antahkaraNa is one only; but by its activities it is distinguished into four as manas, dhīh (intellect); ahamkrtih (ahamkara: ego-sense); and citta. The activities of these four are enumerated.

samkalpa and vikalpa: samkalpa is determinate intellect; vikalpa is indeterminate or doubting intellect. Vikalpana means vividham kalpana : imaging in various ways.

padartadhyavasaya: i.e., padarthanirnaya: determination of the nature of objects. The modification of the internal organ connected with it is called buddhi.

ahamkrtih: ahamkara: which arises from attachment to the body, etc., and a false superimposition of them as 'I'.

svarthanusadhana gunena: by the modification of remembering. The modification of internal organ connected with it is called citta.

Verse 97

Having thus described the jnanendriyas which spring respectively from the five elements of predominantly sattva nature, and the karmendriyas which spring from the same source and are predominantly of rajas nature and also the antahkaraNa which is effectuated by them, predominantly sattvik in their combination, now praNa is explained which effectuates the sukSma sarira compacted of the five elements endowed with rajoguNa.

prANApAna vyAnodAna samAna bhavatyasau prANah|
svayameva vrttibhedAt vikrterbhedaAt suvarNasalilamaive||

By its differences of actions and modifications, like gold and water, the breath by itself becomes prana, apana, vyana, udana and samana.

The same gold by reason of its modifications becomes many ornaments as bangles, earrings, etc. The same water is known by the differences of its form as river, pool and tank. Similarly the breath that permeates inside the body is known as prana, apana, vyana, udana and samana according to its actions of pranana, apanana, vyanana, udanana and samanana.

In the shloka the expression svarnasalilam is to be understood as suvarnasahitam salilam, i.e., suvarna and salilam. Each of these is to be understood as a separate example.

Even as the same piece of gold is differently named by reason of its modifications, as the same water by its modifications is called wave, foam, bubble etc., so here too in the case of the breath.

PrANanam: exhaling and inhaling by the mouth and the nostrils.

apAnanam: leading the refuse etc., down.

VyAnanam : spreading what is eaten and drunk throughout the body through the blood-vessels.

UdAnanam: carrying upward as while vomiting.

vivekacāyamaōi

SamAnanam: leading the food eaten or drunk for digestion to the cooking fire in the stomach (the jaTharAgni).
These are the five functions of the breath.

Verse 98

Now the components of the sukSma sarira compacted of the jnanendriyas above referred to are enumerated clearly.

VAgAdi panca shravaNAdi panca
PrANAdipancAbhramukhAni pancA|
BuddhyAdyavidyApi ca kAmakarmANi
PuryStakam sUkSmasharIramAhuh||

the aggregate of these eight, namely.
The five (karmendriyas) beginning with speech,
The five (jnanendriyas) beginning with hearing,
The five forms of breath beginning with prana,
The five elements beginning with space (akasa),
The intellect etc., buddhi, avidya, kama and karma, is said to be the subtle body (sukSma sarira)

“The Vedantins call the combination of all this eight-fold aggregate of these things as the sukSma sarira” is to be added at the end of the sloka.
Now is explained the subtle body, the sukSmasarira for which the jnanendriyas etc., were enumerated.

1. vagadipancakam: the five made up of speech etc.
2. sravanadipancakam: the five made up of hearing etc.
3. pranapancakam: the five-fold breath.
4. bhutapancakam: the five subtle elements.
5. buddhyadicatustayam: buddhi, manas, ahamkrti, and cittam
6. avidya: adhyasa, super-imposition
7. kamah: desire

karma: action of the nature of dharma and adharma.

Verse 99

The shloka clearly conveys that the sukSma sarira (subtle body) is not the atman as it is composed of a number of things and because whatever is a combination is like a house intended only for another.

idam sharIram shrNu sUkSma samjnitam
lingam tvapancikra bhUtasambhvam|
savAsanam karmaphalAnubhAvakam
svAjnAnato'nAdirupAdhirtmanah||

Listen! This which is called the subtle body (sukSma sarira), is also known as the linga sarira. It arises from the elements which have not undergone the

vivekac`y~maõi

process of pancikaraNa. It is made up of the residual tendencies of past desires. It is the experiencer of the fruits of actions. It is beginningless limitation on the atman due to its own nescience.

This body bears the appellation of suksma. Being what is produced, it does not have the form of the eternal atman. (for, what is produced is liable to destruction). It arises from the elements prthvi, ap, tejas, vayu, and akasa – earth, water, fire, air and ether – which have not been split into five parts (apancikrtabhutasambhavam).

Lingam: linga is derived from the root 'ligi' which means what reminds. The lingasarira puts one in mind of the atman. The karmendriyas (organs of action) like vak etc., are insentient entities (jada): they cannot function unless directed by an agency acting through them. For, what is lifeless acts only under the stimulus of a living body as seen in a chariot etc. so, this suksma sarira which is made up of external and internal organs is spoken of as linga, i.e., what reminds (of the controller or adhisthatr).

Tu in 'lingam tu' is intended to lay emphasis.

All schools of thought agree that during dreamless sleep there is no jnana in the sense of awareness. In the waking state and in dream such jnana arises only through the operation of the mind. But the mind itself is a material thing. Without the operation of the atmaitanya on it, there can be no illumination by it of anything else. The mind's function of giving awareness of the atman arises only through its being the medium of the reflection of the atman. Therefore, it has to be understood that this subtle body is the symbol and is known as the lings-sarira. This does not happen in the case of the gross (sthula) and the causal (karana) bodies.

savasanam: constituted of residual impressions of past desires. The atman is quality-less and actionless. It is nirdharmakam. The gross body perishes at the end of every life term and is numerous as there are as many gross bodies as janmas (successive births). It does not continue to be identical and permanent till the time of liberation. Therefore, the subtle body alone is the repository till moksa of all impressions (samskaras) of past lives and of those which are to be acquired in future. Hence the expression savasanam, which means being attended by samskaras produced by experience.

Karmaphalanubhavam: of the nature of experience of the effects of karmas. The subtle body is also the experiencer of the fruits of karmas. This experience of the fruits of punya or papa is in the form of pleasure or pain. In the dreamless sleep state, the linga sarira accompanied by the vasanas is merged to the extent of non-existence. That is why in that condition there is no experience of pleasure or pain. But, the lingasarira functions in waking and dream states. Hence, their experience in these states. Thus by the positive and negative methods of proofs known the fact of the lingasarira being the cause of experience which can pertain only to the linga sarira which abides through several births.

svajnanato nadirupadhiratmanah: this linga sarira is the beginningless

vivekac'āy~maōi

limitation (upadhi) of the atman. Though it is the product of the subtle elements, beginning from the universal deluge (mahapralaya), it remains identical until the state of disembodied moksa (videha kaivalyam), by reason of its undergoing changes of manifestation and absorption only and not completely disappearing. Therefore, it has no beginning like the gross body.

But, it may be objected: super-imposition (adhyasa), in terms of kama and karma which are synonymous with avidya arise separately in several lives. How then can the subtle body made of them be said to be permanent and identical throughout?

Though they are separate like that, the external organs like vak, the antahkaraNa, the intellect etc., are not different till the time of release and so the permanent identity of the subtle body must be affirmed.

It should not however be argued contra on the basis of that vak etc., of different persons being different and also being different for the same person indifferent lives as that would make for plurality of vak etc., vak etc., are the same for the same individual till liberation just as his antahkarana. Differences in the subtle body cannot be proved by dumbness etc., some persons being born dumb, others blind etc., as that is the result of obstruction brought about by karma. The difference can never be affirmed of the antahkarana which is the basis of all samskaras. If differences are associated with it, the result will be that the effects of some karmas will not be experienced, and there will be experience of karmas which were never done. Moreover, if the subtle body in each janma is different from others, the antahkarana which is the basis of the experience of a previously done karma will have lapsed and in the new antahkarana, there will be no residual vasana to experience. That will mean there is no samsAra as such. The new born infant will not suckle at its mother's breast.

The atman is quality-less and actionless (nirdharmakam). Avidya is one only. If the subtle body is not identical, there will be confusion of the experiences of pleasure and pain and there will arise enjoyment and memory in dreamless sleep. This will ensue if it is said that in every janma there is a new set of subtle bodies and their organs. For these reasons, it must be concluded that vak etc., and intellect (buddhi) are not different but remain identical in the suksma sarira till disembodied liberation (vedehamukti). Even though the suksmasarira is not of the nature of not being the counter-entity of antecedent negation, i.e., though it has not pragabhava apratilyogitva as in the case of avidya, yet it may be taken that what was born once (long ago), if it is continuous without difference of form through time, is also beginningless or anadi.(this is called pravaha-anaditvam).

Svajnanato'nadih: though the atman is one, yet, among jnanis we make differences as brahmavit, brahmaividvarah, brahmaividvariyan and brahmaividvaristhah, signifying different grades of brahmajnana. That is due

vivekac`y~maõi

to differences in the character of the antahkarana. So long as there are differences in the effects, the cause of such differences is to be traced to the upadhi. That shows beyond doubt that the lingasarira is only an upadhi of the atman. Hence the use of the word `sva-ajnanatah'. As the true self has not been realised, the cause of such non-realisation is the superimposed upadhi.

Verse 100

The special state of this subtle body is explained.

svapno bhavatyasya vibhaktyavasthA
 svamAtrasheSena vibhAti yatra|
 svapne tu buddhih svayameva jAgrat
 kAlIna nAnAvidha vAsanAbhih|
 katrAdibhAvam pratipadya rAjate
 Yatra svayamjyotirayamparAtmA||

Dream is a state different from this [waking state] where the buddhi shines by itself by taking the role of the agent etc., by the various vasanas derived from the waking state. In it this supreme atman is self-resplendent.

The dream state is one which is a distinct state of suksma sarira [which distinguishes it from the sthula sarira]. The waking state is a characteristic of the gross body and it merges and is inactive in dreamless sleep. So, it is only in the dream state that the suksma sarira is prominent. The reason for this is given in the words `svamatrasesena' etc. it is the only thing which remains in the dream state.

Svamatram: by itself only. It alone remains. In the dream state, there is no attachment to (awareness of) the sthula-sarira. Therefore, the quality of awareness refers only to the suksma sarira.

Yatra: in the dream: where the atman in the dream abandoning attachment to the gross, by its lone residual nature shines by its attachment to the suksma-sarira alone.

Svapne tu buddhih svayameva jagratkalina-nanavidha-vasana-bhih: the aforesaid is explained with reference to the residual lone state of the self. In the dream state, the antahkarana shines by itself i.e., without the aid of an external stimulus by the various vasanas of the waking state.

Kartradibhavam: the attitude of the doer etc., i.e., doership, the result of the action the activity, the instruments of action and place if action comprehending all the component features of an action, which arose in the waking state now pertain as Vasanas (samskaras) to the dream state.

Pratipadya: attaining

vivekac`y~maõi

Rajate: shines.

It may be objected: "how can such a power accrue to the antahkarana which is a jada (insentient) object? When the mind courses through the tubular organs of the body called 'hita', then, says the sruti, it is called the dream state. There is no occasion for any luminosity.

We reply: it is in that context that it was said svayamjyotirayam paratma: this paramatman is self-effulgent. Vide the sruti: na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto yamagnih! Tameva bhantam anubhati sarvam tasya bhasa sarvamidam vibhati!! (Katha). "there the sun does not shine; nor the moon and the stars; nor do these lightnings shine; nor even this fire. All this shines after that light; by its effulgence all this shines". The Gita says: yadadityagatam tejo jagad bhasayate khilam! Yaccandramasi yaccagnau tattejo viddhi mamakam!! "know that lustre to be mine which is in the sun and which illumines everything in the world, that which is in the moon and in the fire". The antahkarana is connected with the effulgence of the cit extolled in these srutis and smrtis, which is unilluminable by anything outside. By such connection accompanied by the vasanas of the waking state, such power accrues to the antahkarana.

It may be asked: 'By virtue of the srutis, 'satyam, jnanam, vijnanamanandam brahma' (Taitt.) , 'ayamatma brahma sarvanubhuh', prajnanam brahma'(Brh), 'krtsnah prajnanaghana eva', (Aitareya), the atman is self-effulgent, as it is always effulgent caitanya, and as its self-effulgence is ever present, why should the dream alone be specially singled out for affirming the self-effulgence of the atman? Listen to the reason therefor. This will be clearly understood if the jyotirbrahmana of the Brhadaranyakopanisad is carefully read from beginning to end. There Janaka asks Yajnavalkya "kimjyotirayam purusah": "what is the (nature of the) effulgence of this purusa?" To this query, Bhagavan Yajnavalkya first refers to the Sun, the great illuminator well-known in all the worlds. When the sun has set, he says, it is the moon. When that has set, the fire. When that has died down, the speech. To the further query 'what (or wherefrom) is the splendour of speech'. He says that the atman is the source of effulgence. By the atman these illuminous things exist, i.e., function, go, do actions and come back. Even though this splendour of the atman exists always, yet, in the waking state when the external luminaries like sun etc., which help the sense-organs function, and in the cumulative activity of the internal and external instruments of action, its (the atman's) luminosity could not be perceived in its distinctness. Though it is distinct in dreamless sleep, it could not be seen as then there is no object to illumine; for every perceivable object is swallowed up in the darkness of sleep. It may be said 'ajana exists in sleep'. But it is a debatable point as some people consider it as abhava, a negative category. Therefore, where various activities take place as in the waking state, but where there are no external sources of light, when the gross body does not exist (does not function) and when all

vivekac'ya~maōi

instruments of external action are stilled, then the mind alone by its power of reflecting the atmajyotis assumes all forms endowed with the vasanas of the waking state. When the sruti says atraym purusah svayamjyotih, atra meaning here, in the dream, it does not mean that it is not svayamjyotis in the waking and dreamless sleep states, but that it is so in dream state. Though the world is always of the form of Brahman which is devoid of differences of like, unlike or internal nature and which is never sublated, yet for easy comprehension by the hearer, the Chandogya sruti says: sadeva somya idam agra asit. (hence agre asit, 'was in the beginning' does not mean it is not now). So too, in the case of the mind in dream. Though in the dream the mind is endowed with the samskaras of the waking state, it is jada (insentient), it has to be illumined by some thing else. So, it has to be transformed as illuminatory like the sun, moon etc., by virtue of their reflecting the luminosity of the Paramatman of the form of caitanya and as the illumined like the pot, cloth etc. that is why even blind persons etc., see objects in the dream. It may be asked: 'how can they see since they have no eyes in the waking state?' it must be said that the mind alone is modified as the eye, by the power of the atman. Hence, to clearly convey to the hearer that in the state of the absence of luminosity of the eye, the sun etc., the power to invest all objects with their reflected luminosity belongs to the atman only, it is said in the text of the shloka following the sruti: svayamjyotirayam paratma.

Verse 101

Even though the sun induces all creatures to act by giving the power of sight, it is not associated with their actions. So too the atman which is the illuminator of everything is unattached to the actions performed by buddhi.

dhImAtrakopAdhirasheSasAkSI
na lipyate tatkrtakarmalepaih|
yanmAdasangastata eva kramabhih|
na lipyate kincidupAdhinA krtaih||

Limited only by the buddhi, the atman, the witness of everything, is not tainted by anything that it (buddhi) does. Hence it is said to be unattached to the actions. It is not affected by whatever has been done by the limitations (upadhis).

Commentary: The reason for it is given: asesasaksi etc. One is said to be a witness only if he merely looks on and knows without participating in any situation. The taint of action will attach only to the actor. In the world, the witness is unconnected with the plaintiff or with the defendant. So here too, as the atman does not act, being purely a witness, it is not tainted by what the upadhi, here the antahkarana, does. The atman is absolutely unattached. Vide the srutis: asango hyayam purusah: "This puruSa is unattached"; asango na hi sajjate (Brh.): "Being unattached, it does not

vivekac`y~maõĩ

associate (itself) with anything”.

Yasmadasangah: there is no taint to it (the atman) by any kind of karma done by the upadhis, the mind, speech etc. by the sole reason of its being asanga, unattached, it is not affected even in the least by actions, right or wrong, done by the upadhis, by the body, by speech or by the mind.

Verse 102

The association is wrought by upadhi. The truth is unattachedness. This is now explained.

sarvavyAptikaraNam lingamidam syAccidAtmanah pumsah|
vAsyAdikamiva takSNah tenaivAtmA bhavatyasango'yam||

This lingasaria (subtle body) is the indispensable operative cause of all the activities of the individual self which is of the nature of intelligence as the tools are of a carpenter. For that reason this atman is unattached.

Cidatmanah: of the atman of the individual which is of the nature of intelligence.

This lingasarira compacted of the buddhi etc., is the indispensable operational instrument of all activities of the atman like the tools employed by a carpenter in his work. No carpenter can work on wood with his bare hands only without the tools of his profession. So too for the atman all worldly activities arise only by lingasarira associated with ajnana. Hence there is no activity, in susupti (dreamless sleep), as there is no connection then with the lingasarira. When there is the lingasarira there is activity, not in its absence.

tenaiva, for that reason only, i.e. there is action when there is lingasarira. In its absence the activity is absent. This reason is well established in the world.

Asangah: sakala vyavaharasangahinah: devoid of real connection with all activities.

Ayam at the end of the sloka means 'this Atma'.

Verse 103

It may be objected: The atman is what is referred to by the word 'I'. When it is said 'I am blind', 'I am deaf', 'I am dumb', 'I breathe', 'I am afflicted by hunger and thirst', 'I do', 'I am happy', 'I am grief-stricken', in these ways the 'i' i.e., the atman is associated with these and other various qualities. So, to say that the atman Is unattached is not correct. To this it is replied that these qualities relate to the respective upadhis and so there is no quality

vivekac`y~maōi

of the atman relating to samsAra. This is conveyed in this sloka in which the qualities of the upadhis are analysed.

andhatva-mandatva-paTutvadharmAh
 sauguNya-vaiguNyavashAdhi cakSuSah|
 bAdhiya-mUkatvamukhAstathaiva
 shrotrAdidharmA na tu vetturAtmanah||

The qualities of blindness, defective vision and clear vision belong to the eye by reason of its healthy or diseased condition. Similarly, qualities like deafness, dumbness, etc. pertain to the ear etc., but they do not belong to the atman which is the witness.

First the external organs are taken. If the eye is in a fit condition, it is said to be sharp. If it is not fit, it is said to be blind or weak. Similarly, by defect of the ear, arises deafness or defect in hearing. If it is fit, it is said to be sharp. If the vagindriya is defective, dumbness arises. If it is in proper condition, it is perfect. The same applies to the other jnanendriyas namely touch, smell and taste and to the karmendriyas like hands and feet. None of these qualities attaches to atman. The reason for it is state: "na tu vettuh" i.e., not to the knower. The defects of weakness or sharpness existing in the eyes etc., are known by the atman as their knower. The qualities of the known do not pertain to the knower.

Tu in the last line is for emphasis; it means 'never'.

Verse 104

That breathing in and breathing out pertain to the prana is stated.

UcchvAsa-nishshvAsa-vijrmbhaNa-kSut-
 PraspandanAdyutkramanAdikah kriyAh|
 PrANAdikarmANi vadanti tajjnAh
 PrANasya dharmAvashanApipAse||

Those who know about them say that actions of exhaling, inhaling, yawning, sneezing, secretion and leaving the body etc., and hunger and thirst are qualities of the prana.

Pranadikarmani: the word adi here is intended to include beside prana, apana, etc., also the nagas etc. (which are upapranas). Inhaling is to be traced to the prana, exhaling to the apana; yawning to devadatta; sneezing to krkara, shivering to vyana or to dhananjaya. Adi here is to include winking. It is to be traced to kurma. Going out is to be traced to udana. Here too adi is to include vomiting to be traced to itself. Those who know say that these actions belong to prana etc. that is, experts are able to assign each of the karmas to its appropriate source. Thus hunger and thirst also are qualities of prana. That is why in sleep there is no hunger or thirst as then there is no identification (of the atman) with prana.

vivekac`y~maõĩ

Verse 105

In answer to the query: 'if blindness etc., indicate the qualities of the eye etc., which are anAtman, how then does this atman think of itself as so qualified'? it is said:

AntahkaraNameteSu cakSurAdiSu varSmani|
AhamiyabhimAnena tiSThyAbhAsatejasA||

The antahkarana has its seat in these, the eye and other organs of the body identifying itself with them with the sense of 'i' by reflection of the atman in it.

Antahkarana: here means the mind or manas.

Caksuradisus: in the jnanendriyas like the eye and in the karmendriyas like the vak.

Varsmani : in the gross body.

Abhasatejasa: by the effulgence produced by the reflection of the cit (atman), i.e., by the jiva. Ahamityabhimanena: by false identification produced by ajnana.

Tisthatyabhasatejasa: when the antahkarana which cannot distinguish between the atman and the anAtman, receiving the reflection of the cit in itself, thinks that it is the eye and other organs of the body being reflected in it, the atman too caught up in it imagines in itself the blindness and other qualities of the body and then goes about saying: I am blind etc., During dreamless sleep there is no reflection of the atman in the antahkarana and there is no scope for saying "I am blind". Though there is such reflection in dream state, the antahkarana does not reside in the eye etc., by this reflection. In that state the gross sense-organs do not function. They simply melt away. Hence, it is that in dream experience there is no reference to blindness etc. as in waking state.

Verse 106

Having thus shown that the entire external experience of the atman is to be traced to the antahkarana, it is said that the agency of action, and pleasure and pain which are internal also belong to it.

ahamkArah sa vijneyah kartA bhoktAbhimAnyayam|
sattvAdiguNayogenAvasthAtritayamashnute||

the ahamkAra is to be known as thinking of itself as the enjoyer by its conjunction with sattva and other qualities and as assuming the three states (of waking, dream and dreamless sleep).

vivekacāyamaōi

Thus it is to be known that ahamkara- the ego sense-is the antahkaraNa in which the cit or the atman is reflected. It then identifies itself with the body made up of the eyes etc. this antahkaraNa considers itself as doer and as the enjoyer. This is effected by the prakrti which is of the form of sattva, rajas and tamas. It acquires the three states of waking, dream and dreamless sleep by conjunction with those qualities. Waking state is the result of conjunction with the rajoguna, dream state arises by conjunction with sattva-guna and dreamless sleep with tamas. Though in all states all the three qualities are present, in each of them one or the other predominates.

Asnute: prapnoti: attains.

Verse 107

Having shown that agency and enjoyment too are the internal qualities of the antahkarana, it is said that same is the case with happiness and grief:

visayANAmAnukUlaye sukhI dhukhI viparyaye |
sukham dukham ca taddharmah sadAnandasya nAtmanah||

when sense-objects are favourable, one considers oneself as happy, and as unhappy if they are otherwise. Happiness and grief are qualities of the antahkarana and not of the atman which is ever blissful.

The feeling 'I am happy' arises when sabda (sound) and other objects are favourable in accordance with one's desire. If they are otherwise, i.e., if they are against a person's desires one feels grief. They belong to the antahkarana; for they depend on its desires.

They are not the qualities of the atman. For, it is always of the nature of bliss. Vide srutis like anando brahma (Taitt), vijnanamanandam brahma, raso vai sah (taitt), yadesa akasah (taitt).

This (that these feelings belong to the antahkarana) also seems reasonable; for the same sound which gave pleasure at one time, causes pain at another. This is well known. The object is the same on the both occasions. So the cause of the difference is to be traced to difference in the mental state. The same sound which causes pain to one person gives pleasure to another at the same time. The mind thought of this sound as favourable to it previously. Now, however, it thinks otherwise. Therefore, pleasure and pain are its qualities.

Verse 108

Now, the ever-blissful nature of the atman declared by the sruti is proved by reasoning.

vivekac`y~maõi

AtmArthatvena hi preyAn viSayo na svatah priyah |
svata eva sarveSAm AtmA priyatamo yatah||

The objects of the world are dear only for the sake of the atman; they are not dear by themselves. For, the atman is dear to every one by itself.

Hi: for the reason that.

Sense-object is not dear by itself, but only because it gives pleasure to or removes pain from the mind.

Preyan: the object of pleasure; prema-visayah. If it were dear by itself in the form of sound etc., then there will be no variation in its nature of being dear. Men are known to abandon sound etc., and sons, friends and wives previously regarded as dear. The body which is considered to be dear is subject to the rigours of discipline; the breath is controlled; the mind too is made to disappear in a state of laya [dissolution]. Why speak of other things? People give up even the ajnana which is known to accompany the bliss of anandamayakosa, the sheath of bliss. The reason for all this is the absence of real bliss in them and the impermanence of their capacity to produce joy.

The blissful nature of the atman is self-established; hence it is superlatively dear at all times. For it is said: ma na bhuvam hi bhuyasam iti prematmaniksyate: The attachment to the atman is seen in the form "may I not be; may I [always] be". Never does a man say : 'may I not be'. That means 'may I be always'. This applies properly to the atman only. The gross does not appear in the dream state. The subtle does not appear in dreamless sleep and the casual disappears in samadhi. The sense-objects like sound etc., do not appear in dreamless sleep and samadhi. Though functioning in waking and dream, they do not produce pleasure permanently. This has been explained earlier. The atman accompanies all the states, even in the absence of sense-objects in dreamless sleep as is confirmed in the experience of all creatures as of the form of bliss, and also in samadhi in which the jnanin experiences such bliss. Therefore the atman devoid of limitations [upadhis] is considered as dear by all creatures.

Verse 109

tata AtmA sadAnando nAsya duhkham kadAcana|
yatsuSuptau nirviSaya AtmAnando'nubhUyate||
shrutih pratyakSamaitihum anumAnam ca jAgrati|

The atman is ever blissful; it never suffers misery. In dreamless sleep there are no sense-objects; but the bliss of atman is experienced then. This is attested by shruti, sense-perception, tradition, and inference, in the waking state.

Therefore, being extremely dear to all creatures, the atman is of the nature of bliss always. Grief does not attach to it at any time. This is attested by experience. Dreamless sleep is devoid of sense-objects awareness. It is

vivekac`y~maõi

nirvisaya. All objects considered as giving joy, like those heard, touched, seen, smelt etc., are completely absent then. But every one enjoys at that time atmanubhava which is inherent in that state, [not dependent on anything extraneous]. Sarvairapi must be understood after anubhuyate in the sloka. By referring to sruti in the sloka, it is conveyed that it should not be spoken of as a delusion like the pleasures issuing from the body. Vide srutis: esosya parama anandah; eso sya parama sampat (Brh.). these declare that there is a bliss [ananda] in dreamless sleep which is the highest when there is conditioning by ajnana. This is so because pleasure derived from sense-objects is fraught with pain; this, however, has no such admixture.

That is why, though able to obtain sense-pleasures by the thousand, even an emperor does not wish to live without sleep though he has the capacity to obtain and enjoy sense-objects. The reason for this is that the pure bliss of the atman is untouched by any tinge of sorrow. Hence the srutis say: ko hyevanyat kah pranyat yadesa akasa anando na syat: "who can inhale or exhale if this atman, which like akasa is undefined, does not exist?" Akasa in the sruti-vakya means `akasavar'-unpolluted or unaffected like akasa.

It is true that in dreamless sleep the sukha or bliss is covered by tamas. Yet, it is superior to that in jagrat and svapna, in waking and dream states. If that is so, what needs be said of atmananda, the bliss of atman which shines by itself when tamas is destroyed by jnana even as the sun shines in its native splendour when the mist covering it gets dispersed? Thus sruti-scripture, pratyaksa which is the testimony of sense-perception common to all people, aitihya, the words of the well-meaning, i.e., tradition and anumana, inference cumulatively point to the fact that the atman is ever of the nature of bliss as it is dear beyond compare. What is of a contrary nature cannot be so. These are evidences of the atman being always of the nature of bliss as sound etc., are of the jagrat state, [waking state].