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Vasudevamanana; or, the Meditation of Vasudeva.

Translated by Two Members of the Kumbakonam T.S.

RAW cotton, leather and other goods are sent over from India to the West and are worked up there, put in their presses and given a fine polish, in which state they are returned to India neatly packed. The people in India stand with their mouths wide agape at the sight of these things in their metamorphosed condition, and pay fancy prices for them, utterly unconscious that if they only were to take a little trouble with their own articles, they would be able to produce the same things at a far cheaper rate in their own country, and that, if they were to work themselves, it would redound to their own national glory. Similarly, unless our whole block of spiritual knowledge is taken over to the West, translated, and put into their presses of science and recast with the addition of the modern polish, it is almost a certainty that our lethargic Hindûs, to judge from their present attitude, will not think over and work out for themselves their spiritual knowledge in the new mould and thus retrieve their national spiritual glory.

Vasudevamanana is considered by the Pandits in Southern India as the standard compendium on Advaita philosophy. Its age is uncertain, and the people say it is a Prâchîna Grantha, or an archaic work. The author's life, as usual with other Vedântin writers in India, is lost in obscurity, inasmuch as, in writing a work, they were prompted by the altruistic desire of promoting the interests of humanity, and not by the desire of benefiting their own selves. This work, though called the "Meditations of Vasudeva," the Ascetic, is really the meditations upon Vasudeva, the Higher Self. The author's name would not have been given out to the world but for the fact that some of his disciples, most probably, inserted two lines in the book to the effect that the work was written by one Vasudeva, the Ascetic.

From a perusal of this work it will be seen that the author mentions only three Avasthâs or states, viz., Jagrat or Waking, Svapna or Dreaming, and Sushupti or Dreamless Sleeping, and not Turiya the Fourth. Was the author, who displays a very vigorous intellect throughout the whole work, ignorant of this fourth state which is mentioned in many *Upanishads*, or did he not think it right to bring that state into this rudimentary work? We certainly incline to the latter opinion.

According to our author's way of handling the subject it is clear that he has been putting all propositions that could possibly be adduced in the three crucibles of perception, logic and testimony, and arguing the pros and cons of the same, through which he has arrived at some conclusions.

This Turiya, or fourth state, cannot be brought under these three tests, for it is an enigma to all except the Illuminati. Hence our author was not, we think, able to bring under the proof of perception or experience this fourth state, and consequently in this elementary treatise does not give out the subtle distinction between Paramâtmâ and Parabrahman as treated of by the late T. Subba Row. These two words are used by our author as synonymous with Spirit *par excellence*. T. Subba Row, in his learned *Bhagavad Gitâ* lectures, has postulated three eternal principles in the fourth state: viz., Mûlaprakriti; the Logos, or Īshvara, or Nârâyana; and the Light from the Logos, or Daiviprakriti, or Fohat. He also states that Nirvâna, or Moksha, is attained by merging into the Logos, which, as he says, has the veil of Mûlaprakriti between it and Parabrahman.

But the Brâhmans in Southern India are loth to accede to this proposition in the light of this and other authorities, on the ground that there can be no Mâyâ in Nirvâna, whereas, according to T. Subba Row, there is Mûlaprakriti in that state which they consider to be Mâyâ.

To this we reply, Mâyâ is not Mûlaprakriti itself, and is only a Sattvic emanation of it, being called by Sâmkhya writers Mahat, a stage lower down than Mûlaprakriti. In other words, Mûlaprakriti is the noumenon, Mâyâ or Mahat being the phenomenon. Though in Nirvâna there is the veil of Mûlaprakriti, yet it is, as it were, a stepping-stone to Brahman, the pure Spirit, which is called by the Buddhistic writers, Para-Nirvâna. It is this Mûlaprakriti or Ajñâna, which is defined by our author as indescribable, as being neither Sat nor Asat, nor a commingling of both; as being neither different from Âtmâ (Spirit) nor non-different from it, nor a mixture of both, and so on. The author differentiates it from Brahman by the fact of its extinction or end through one's Jñâna, or Spiritual Wisdom, and not otherwise, though it may exist to others and though it may be beginningless. Again, how are we to bridge over Turiya, or the fourth state, as mentioned in *Mândukya* and other *Upanishads*? We think the fairest interpretation that can be suggested, so far as this work is concerned, is that the author in beginning with Brahman, or Spirit, began with Daiviprakriti, or the Light of the Logos. Moreover, we think the author has also introduced these three principles in this work through the words Sat, Chit and Ananda. They correspond respectively with Mûlaprakriti, Logos and the Light of the Logos. Sat, Chit and Ananda have each the attributes of the other two, as they are indivisible. Hence Ananda

or Daiviprakriti is Sachchidânanda. Hence another argument suggests itself. Brahman is said to be above all attributes, name, form, etc. If so, where is the propriety of calling it Sachchidânanda? As regards Moksha, or Nirvâna, itself, what we mean by the term, according to its derivation, is a release from rebirths. Even if the veil of Mûlaprakriti is attendant on the state of Paramâtmâ, or the fourth state, it relieves one from rebirths or mundane existence. Then, again, why should the one Parabrahman be called by different names in Sanskrit, such as Paramâtmâ, Pratyagâtmâ, Kûtastha, and countless others, unless it is that there are some differences in their meaning? On the contrary, we may quote the authority of the *Sarvasâra Upanishad*, which, though not considered as high an authority as the *Dasha Upanishads* (which, by the way, are not against this view), is nevertheless an authority. In it these different words are defined as conveying different meanings. There are other *Upanishads*, too, confirming this point, and had it not been for the fact that there is a divergence of opinion between T. Subba Row and the Pandits here, we should not have entered on this controversy.

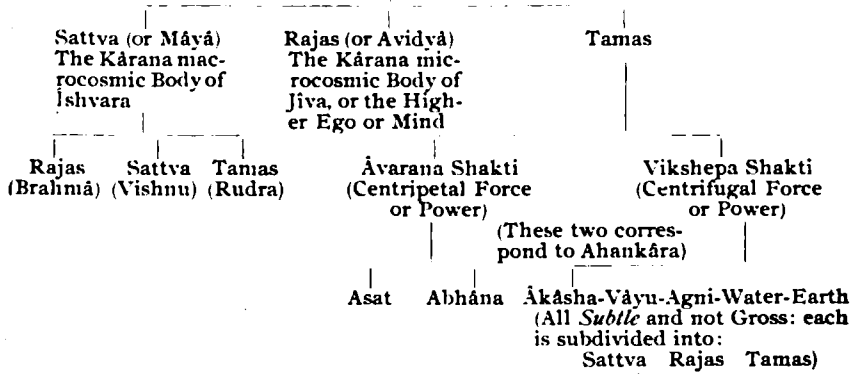
Finally, the translators hope that the public will forgive any errors that may have crept into their version, and believe that they are solely actuated by a desire to benefit humanity through their labours.

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TABLE
OF
THE ORDER OF EVOLUTION.

Mūlaprakriti (Mahat, rather, acted on
by Fohat, or Daiviprakriti)



Sattva collectively forms the Antahkarana, or lower mind, which includes under it *four* divisions, viz., Manas, Buddhi, Ahankāra and Chitta; or *two*, as in the text;

separately, forms the ear and the other four organs of sense.

Rajas collectively forms the Prānas, which are again divided into five among themselves;

separately, forms the hands and other organs of action.

All these, seventeen in number, form the *Subtle Body*.

[According to one *Upanishad*, however, instead of the collective and separate divisions of Sattva and Rajas, four parts and one part are taken from the two divisions in Sattva and Rajas.]

Tamas of the five Subtle Elements, Ākāsha, Vāyu, Agni, Water, Earth, forms the five Gross Elements. Gross Ākāsha = $\frac{1}{5}$ of Ākāsha + $\frac{4}{5}$ of each of the other four, and so on for the other Elements.

Thus is evolved the World and *Gross Body*.



THE MEDITATIONS OF VASUDEVA;

OR,

VASUDEVAMANANA.

Om! Prostrations to Śrīmat Shankarāchārya, the master of all Occult works, the cognizer of the non-duality of Atmā (the Self) which is pure Sattva, and the Guru who has expounded the Vedāntas.

I salute Nārāyana who incarnated in the form of a spiritual Guru (of Vedavyāsa) to gladden the hearts of sages in this world, who is the store-house of mercy, and who removes the sins of his devotees.

I now give out a brief exposition of a work called Manana (Meditations), given out at great length by the reverend sage Vasudeva, for the edification of the ignorant, and for the improvement of my own

spiritual wisdom. May Lord Krishna, the young Gopâla (Shepherd¹), be by me now to bless and help me in this work!

VARUNAKA I.

Om! Of the four objects of human aspiration, viz., Dharma (the fulfilment of duty), Artha (the acquisition of property), Kâma (the gratification of desires) and Moksha (emancipation), the last is the most important, as it is unaffected by the three periods of time. In this connection the Shruti (*Veda*) says, "He is never born again. He is never born again." But the other three are not so, since they are only ephemeral. Says the Shruti: "As the terrestrial things obtained through Karma in this world perish, so also perish the objects in the other (higher) world which are obtained through meritorious actions." It is only through Brahmajñâna (Divine Wisdom) that salvation is attained. Here we may refer to the following passages of the Shrutis: "Whoever knows him thus overcomes death. There is no other road to emancipation." Again: "One who knows Brahman attains the highest object of human aspiration (viz., salvation). That Brahman should be cognized through Adhyârôpa (illusory attribution) and Apavâda (withdrawal of such a false conception)."

With reference to this the following are the texts of the Shrutis: "Tattva (being) should be arrived at through a knowledge of Adhyârôpa and Apavâda." "Salvation is not obtained through Karma, progeny or wealth; but some have attained it through Sannyâsa (renunciation)." Therefore it is quite necessary that aspirants for spiritual emancipation should clearly understand the true nature of Adhyârôpa and Apavâda.

What is meant by Adhyârôpa? It is the illusory attribution (or placing) of the universe in Atmâ which has no universe (in it), like the misconception of silver in mother of pearl, or of a snake in a rope, or of a man in a log of wood. This misconception is generated through the ignorance of the true nature of Atmâ. This Ajñâna (non-wisdom or ignorance) goes by several names, such as Avidyâ (nescience), Tamas (darkness), Moha (illusion), Mûlaprakriti, Pradhâna (the chief or first), Gunasâmya (equilibrated state of Gunas), Avyakta (the unmanifested), and Mâyâ. Mûlaprakriti is that which is a compound of Sattva, Rajas and Tamas Gunas (or attributes) like a three-stranded rope of white, red and black colours. This state of equilibrium of the three Gunas is called Pralaya (universal deluge or dissolution) or Mahâ-Sushupti (the great dreamless sleeping state). It is (in Pralaya), before the evolution of this universe, that many myriads of Jîvas (Egos) remain absorbed in Mûlaprakriti with all their Karmic affinities, like particles of gold that stick to a ball of wax. It is called Mahâ-Sushupti inasmuch as this state of all Egos is experienced by indivi-

¹ The previous passage shows that this work has been given out in book form not by Vasudeva, the Ascetic, himself, but by another, perhaps one of his disciples. Krishna is the Higher Self who is in all and tends them, like a shepherd.

dual persons in their everyday Sushupti (dreamless sleeping state). Then Mûlaprakriti, through the ripening of the Karmic affinities of Egos assumes the names of Mâyâ, Avidyâ and Tâmasî. Among these, the first (Mâyâ) is distinguished by an excess of pure Sattva Guna. The Absolute consciousness of Brahman which is before evolution, having reflected itself in Mâyâ, assumes the name of Îshvara (the Lord). He (Îshvara) goes also by the name of Avyâkrita (the actionless) and Antaryâmin (that which is latent in all). He alone is the cause of the evolution of this universe. Then having commingled himself with Tâmasî through the all-full Absolute Consciousness, he becomes the material cause of this universe as the spider¹ is of the web it weaves. Thus through the influence of his Upâdhi (vehicle), (viz., Tâmasî) he becomes the material cause of the universe; and through the influence of his own Self he becomes its instrumental cause. Then Îshvara created the universe thus. The above-mentioned Avidyâ (the second) is various and multiform; therefore are beyond number the Jîvas (Egos) possessing consciousness that are reflected in Avidyâ (like one appearing as many in many glasses). Therefore Avidyâ which is segregate and Mûlaprakriti (or Mâyâ) which is collective, form the Kârana (Causal) Bodies of Jîvas (the immortal Egos or Higher Minds) and Îshvara (the Lord) respectively. It is in these Kârana Bodies that Jîvas and Îshvara experience the Sushupti (or dreamless sleeping) state. It is this body that forms the Ânandamaya Sheath (of the five sheaths). Thus is the Kârana (Causal) Evolution.

Then we proceed to describe the evolution of the Subtle Universe. Through the influence of Îshvara, Tamoguna (or Tâmasî) became divided into two, viz., Âvarana Shakti (centripetal force) and Vikshepa Shakti (centrifugal force). Vikshepa Shakti evolved into the subtle Âkâsha. Then Âkâsha produced Vâyû (Air); Vâyû, Fire; Fire, Water, and Water, Earth (Prithivî). These five (subtle and not gross as on earth) Elements go by the names of the Subtle, the Indivisibles and Tanmâtras (Rudimentary Substances). From Âjñâna (or Mûlaprakriti) which is the cause of the aforesaid five Subtle Elements, have sprung the three attributes Sattva, Rajas and Tamas (which three divisions are also found in the five Subtle Elements). From the Sattva essence of each of the five Subtle Elements have sprung respectively the five Jñânendriyas (the organs of sense) which are (the subtle) ear, skin, eye, nose and tongue. From the collective² totality of the Sattva essence of the five Subtle Elements have sprung the Antahkaranas (internal organs or the lower mind). The Antahkaranas

¹ Though a spider produces the web from itself, and afterwards manifests itself in it, yet it is distinct from it. So also "by commingling with Tâmasî," it is meant that though Îshvara, like a spider produces Tâmasî (from which the universe springs) from out of itself and commingles with it, nevertheless the former is distinct from the latter.

² There is a different manner of division of this Sattva and Rajas, according to the *Upanishads*, as remarked in the table appended.

are four in number. They are Manas, Buddhi (not the Buddhi of the Seven Principles, as this refers to the *lower* mind), Ahankâra and Chitta. Among them it should be known that Ahankâra should be classed under Buddhi and Chitta under Manas. Similarly out of the Rajas essence of each, of Âkâsha and other Elements, have arisen respectively Karmendriyas (organs of action), viz., Vâk (organ of speech), hands, legs, and the organs of excretion and generation. Then from the collective totality of the Rajas essence of Âkâsha, etc., have arisen Prânas (vital airs). They are five in number, through the differences of Prâna, Apâna, Vyâna, Udâna and Samâna. Thus has arisen a Subtle Body called otherwise Linga Deha, which is composed of the seventeen, viz., the five organs of action, the five organs of sense, the five Prânas and Manas and Buddhi. It is this body which is the medium of enjoyment. In this body there arises the dreaming state for Jivas (Egos) and Îshvara. Vijnânamaya Kosha (sheath), Manomaya sheath and Prânamaya sheath¹ pertain to this body only. Thus is the order of evolution of the Subtle Body.

Now will be described the evolution of the Gross Body.

The indivisible five Subtle Elements, Akâsha and others, which have the preponderance of Tamas (Sattva and Rajas having been given out in the subtle composition) are each divided into two equal parts. With a moiety of one element is combined one-quarter of a moiety of each of the other elements (viz., $\frac{1}{4}$ of the other elements) and thus a fivefold combination takes place in five different ways (constituting the five gross Âkâsha, etc.). Through this process, the quintuplication of the five elements takes place. Out of these five elements have come into existence the Mundane Egg, the fourteen Worlds in it, the four kinds of Gross Bodies and food and other objects of enjoyment. In this Body there arises the waking state for Jivas and Îshvara. This body is called Annamaya Kosha (food-sheath). This is the order of Gross Evolution. The above-mentioned Kârana (Causal), Subtle and Gross Bodies are each macrocosmic (or collective) and microcosmic (segregate). Forest, village, etc., are collective, whilst a tree (in it), a house, etc., (respectively,) are segregate. Similarly all bodies (combined) are macrocosmic whilst each body is microcosmic. He who has the vehicle of the macrocosmic Causal Body (or identifies himself with it) is Îshvara; while he who has the vehicle of the microcosmic Causal Body is Jiva. Through the former he is termed Îshvara, while he is termed Prajña through the latter. Through the macrocosmic Subtle Body he is Hiranyagarbha, while he is Taijasa through the microcosmic Subtle Body. Through the macrocosmic Gross Body he is Vishvânara, while through the microcosmic Gross Body he is termed Vishva. Thus, then, there are manifold differences existing between Jivas and Îshvara. Then this Îshvara, having assumed the forms of

¹ The five sheaths are explained fully later on in the Xth Chapter of this book.

Brahmâ, Vishnu and Rudra, through the medium of Sattva, Rajas and Tamas Gunas, becomes respectively the creator, preserver and destroyer (of the universe). Brahmâ is included in Virât (or Vishvânara), Vishnu in Hiranyagarbha and Rudra in Īshvara. Thus is the origin of the universe. This is the illusory attribution alluded to before. Such are the effects of Vikshepa Shakti.

Now as to the effects of Âvarana Shakti. It is this force which prevents all except Īshvara and Âtmajñânîs (those having wisdom of Âtmâ¹ or "Self") from realizing the differences between Âtmâ and the five sheaths, by enveloping such personages with intense mist. This force is divided into two, Asattva (disbelief in the reality) and Abhâna (agnosticism). The former is the cause of the conception that (Brahman) the reality is not, while the latter is the cause of the conception that the reality is not known. Of the tree of mundane existence it is the effects of Âvarana Shakti that form the root and not those of Vikshepa. And it is this Âvarana Shakti (or individuality) alone that is also the cause of final emancipation. These two kinds of Âvarana Shakti are annihilated by Tattvajñâna (spiritual wisdom derived from the discrimination of Tattvas). Tattvajñâna is of two kinds, the indirect and the direct. Of these, the former is that spiritual wisdom which is obtained through a Guru (spiritual instructor) and Vedântic books. This is what is called Shravana (hearing, or the first stage). Through it Asat-Âvarana, which makes one disbelieve in Brahman the reality, vanishes. Then dawns the belief in the existence of the Real. After the removal of Sanshya (doubt) through Shravana (hearing), of Asambhâvanâ² (impossibility of thought) through Manana (meditation), and Viparitabhâvanâ (false thought) through Nididhyâsana (reflection from all standpoints or Samâdhi), when the firm conception that Brahman is Âtmâ (the Ego) and *vice versa* is as well founded in the hearts of men as the (false) conception that the Body is Âtmâ, then it is called the direct wisdom. This destroys Abhâna-Âvarana, through which the One Reality is not known. Thus through indirect and direct spiritual wisdom, the two Âvarana Powers which make us think that Brahman is not and shines not, perish. Then arises the cessation of the pains of the cycle of births and the acquisition of bliss. Thus there are seven stages (viz., Ajñâna, Âvarana, Vikshepa, indirect wisdom, direct wisdom, cessation of pains and unfettered contentment). Therefore Adhyâropa is said to be the illusory attribution of the unreal universe, in that (one) intelligence which is as stainless as Âkâsha.

¹ It may be well to state here once for all that the words Brahman, Âtmâ, Paramâtmâ, Kûtastha, Self, etc., are used in this work as synonyms and mean Spirit. But Īshvara is the reflection of Spirit in Mâyâ, and is the Evolver or Cause of the Universe or Macrocosm, etc. It is Sûtrâtmâ according to T. Subba Row's classification, and not Paramâtmâ.

² These three are explained at length further on in the Vth Chapter of this book. They are the three stages of doubt, 1st, about the non-duality of Brahman; 2nd, about the possibility of the identity of the Egos and the Universe with Brahman; 3rd, about the self-cognition of such an identity though convinced of its possibility.

Now what is Abhavâda? It is the giving up of the conception that the universe is not (really) in Brahman, like the misconception of silver in mother of pearl or of a snake in a rope, and the being firmly convinced of the reality of the cause and not of the effects. From the meaning of the Vedic passages, "That which is not is Mâyâ," and "That which makes (us) know it itself (but is not) is Avidyâ," it is certain that Mâyâ is merely illusory. It is the dictum of Vedânta that whoever after due enquiry becomes conscious of the fact that there is no other reality in the universe than Brahman and that "I" (the Ego) is only that Brahman, he is freed from the trammels of birth.

(To be continued.)

Re-incarnation.

(Continued from page 483, Vol. IX.)

WHAT IT IS THAT REÏNCARNATES. *(Concluded.)*

LET the beginner, then, get firm grip of the idea that the Thinker is the Man, the Individual, the Reïncarnating Ego, and that this Ego seeks to become united to the Divine Monad, while training and purifying the Animal Self to which it is joined during earth-life. United to that Divine Monad, a spark of the Universal Life and inseparable from it, the Thinker becomes the Spiritual Ego, the Divine Man.¹ The Thinker is spoken of sometimes as the vehicle of the Monad, the ethereal encasement, as it were, through which the Monad may act on all planes; hence, we often find Theosophical writers saying that the Triad, or Trinity, in Man, is that which reïncarnates, and the expression, though loose, may pass, if the student remembers that the Monad is Universal, not particular, and that it is only our ignorance which deludes us into separating ourselves from our brothers, and seeing any difference between the Light in one and the Light in another.² The Monad being Universal, and not differing in different persons or individuals, it is really only the Thinker that can in strictness be said to reïncarnate, and it is with this Thinker, as the Individual, that we are concerned.

Now in this Thinker reside all the powers that we class as Mind. In it are Memory, Intuition, Will. It gathers up all the experiences of the earth-lives through which it passes, and stores these accumulated treasures of knowledge, to be transmuted within itself, by its own

¹ *The Seven Principles of Man*, by Annie Besant, p. 60.

² *Ibid.*, p. 68. The relation between the three Higher Principles is clearly explained in this little book, which appeared originally in *Lucifer* as a series of articles, and is supposed to have been studied by the readers of the present series.

Uasudebamānana; or, the Meditation of Uasudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 55.)

VARUNAKA II.

OM! In this second chapter are described the four moving considerations of Vedānta. Now what are the four moving considerations? They are the subject, the object, the relationship and the qualified person. What is the subject of Vedānta? It is Brahman. What is its object? Emancipation. What is the relationship? It is that which exists between the described and the describer, or the known and the knower. Who is the qualified person? He is a fit person who is possessed of the undermentioned four qualifications. Just as Brāhmans alone are competent to perform the sacrifice called Brihaspati Savana (Jupiter Sacrifice), and Kshatriyas (or warrior class) alone the sacrifice called Rāja Sūya,¹ so also those alone are competent to study Vedānta who are possessed of the undermentioned four means of salvation. Now what are these four means? They are (1) the discrimination of the real from the non-real; (2) indifference to the fruits of one's actions, both in this world and hereafter; (3) the six, beginning with Sama (mental restraint); (4) an intense longing after emancipation. The first is the knowledge that Brahman alone is real and the universe unreal—which knowledge one derives intuitively after a careful study of the Shrutis (*Vedas*), Smritis, *Purānas* and others. The second is that (practical) indifference generated in one—towards flowers, sandal, women and other objects of enjoyment of this world, as well as celestial nymphs and other objects of enjoyment of the higher world, such as Svarga (Devachan) etc.—who considers them in the same light as the food vomited by a dog, or as human offal or voiding, on account of the ephemeral character of both the above pleasures. The third is the six qualities Sama, Dama, Uparati, Titikshā, Samādhāna and Shraddhā.

(1) What is Sama? It is the not allowing the mind to engage in any act other than Shravana, etc. (listening to or reading the discourse of spirit, etc.), and the concentration of it on Ātmā (the Self), the object of Shravana, etc.

(2) What is Dama? It is the (bodily) subjugation (of the functions) of the organs of sense and action.

(3) What is Uparati? It is Sannyāsa (renunciation), or the doing

¹ This is celebrated by kings to denote their undisputed sovereignty over all others.

of Karmas without any desire for the fruits thereof, or abstention from such Karmas.

(4) What is Titikshâ? It is the patient endurance of, or the bearing with indifference, heat and cold, and such other opposites, which are brought about by the past Karma now undergone in this life.

(5) What is Samâdhâna? It is the (serene) concentration of the mind on such acts as conduce to Shravana and the rest (without letting them wander to objects of desire).

(6) What is Shraddhâ? It is the strong faith in the words of one's Guru and of the Vedântas.

The fourth (or mumukshâ) is that intense desire of one who wishes to give up all objects of desire, in order to liberate himself from the pains of mundane existence, similar to that desire of a person who, being in the midst of his house in conflagration, endeavours to escape from the fire and thus save his body from being burnt, leaving his wife, children, etc., to shift for themselves.

Though some persons in this world possess the first qualification, viz., the discrimination of the real from the non-real, yet for the practical following of it, the second, viz., indifference to the fruits of one's actions, both here and hereafter, is said to be necessary to them. Even with the possession of these two, as some Rishis have anger, etc. (the third, viz.), Sama and other qualities are prescribed. As even with the possession of these three qualifications, Jñâna (divine intuitive wisdom) is not found in those persons who contemplate with devotion on Īshvara, therefore the last, viz., intense desire for salvation, should be developed. A person thus qualified having taken the sacred fuel in his hand in proof of his allegiance (to a Guru) should prostrate himself before a good spiritual teacher, and with reverence and modesty should address him thus: "O Lord! O holy one! O Guru! who is Jiva (the Ego)? Who is Īshvara (the Lord)? Of what nature is the Universe? Whence do these three arise? And how can we get rid of this worldly existence?" In this context the following passages of the Shrutis (*Vedas*) might be quoted. The Brâhman having examined one after another the worlds that are acquired through Karma, becomes disgusted with them. He says: "One cannot be freed from Karma through Karma. To understand it rightly he should approach with the sacred fuel in his hand a Guru, who is well-versed in the *Vedas* and who is a contemplator of Brahman." Also the following lines from the *Bagavad Gîtâ* might be quoted in this connection: "Learn it by prostrations to the Guru, by questioning him and by serving him."

The good Guru, on being interrogated thus by his disciple, should be pleased to explain to him the differences between Jiva, Īshvara and the Universe, differentiated through Sattva, Rajas and Tamas qualities, and should initiate him into the mysteries of the nature of Atmâ as plainly as the fruit Piluluka Euphorbia in the palm of the hand. It

should be borne in mind that these four means of salvation accrue to a person who qualifies himself thus only, after many births, through the ripening of the virtuous actions committed by him during those lives and through the grace of Īshvara. A Guru who thus imparts to his disciple the knowledge of the Spiritual Truths should be considered as Īshvara (the Lord) himself. There is no doubt whatever that he who from the teachings of such a Guru cognizes, after full enquiry, the identity of Jiva (the Ego) and Īshvara (the Lord) is an emancipated person.

VARUNAKA III.

What is this Universe composed of? *Ātmā* (Spirit or Self) and Non-*Ātmā* (Matter). No doubt need be entertained as to *Ātmā* being *in* the universe, when, in fact, it is *above*¹ it. As the Universe is composed of (objects of) consciousness and non-consciousness (mixed together), as *Ātmā* is consciousness itself, and as without *Ātmā* the Universe does not exist, therefore existence must be predicated of *Ātmā* as being *in* the Universe.

Then what is meant by (objects of) consciousness and non-consciousness? All these objects that have locomotion are of the former class, while those that are fixed are of the latter class. While these two are several and many, how can the universe be said to be twofold (only)? Because Non-*Ātmā* is one only; but then it manifests itself as many through its effects. So also *Ātmā* is one; but it manifests itself as many *Jivas* (Egos), and many *Īshvaras* (Lords) through the vehicle of the effects of Non-*Ātmā*. Then comes the question: how is it that the one *Īshvara* appears as many like *Jivas*? This conception of *Īshvara* as many, arose only through the several images of *Shiva*, *Vishnu*, etc. (that were worshipped), in sacred places and houses. Can *Īshvara*-ship be predicated of idols made of earth, stone, etc.? Yes. Else why should people expend large sums of money on account of such idols and do *pūjā* (worship) by anointing and giving offerings to them. The fact that non-*Hindūs* do not worship such idols is no argument relevant to the present question. It is only those cases of persons that have faith in these that should be taken (into account) as an example. To those persons that entertain the conception that *Ātmā* is this body alone, which is the receptacle of the foulest offal, voiding, etc., there is nothing sinful or wrong in considering as *Īshvara* the images which are very pure (physically as well as magnetically). Thus Non-*Ātmā* through its effects appears as many, as also does *Ātmā* through the vehicle of the effects of Non-*Ātmā*. They may be exemplified thus. This earth through the modification of its effects appears in different forms, such as mountain, tree, tower, wall, granary, house, monastery, pot, and other earthen vessels. The one *Ākāsha*, on entering the

¹ "Above" is not with reference to locality, but with reference to state.

vehicles formed by the modifications of the earth (such as pot, house, etc.), is known as pot Akâsha, house Âkâsha, etc. Similarly Non-Âtmâ, which is no other than Mûlaprakriti (Primordial Matter), seems to be many through the several modifications of its effects. So also does Âtmâ, though one, seem to enter the many bodies, its vehicles, and go by the many names of Deva, Man, Râma, Krishna, Brâhman, Kshatriya, Vaishya, Shûdra, cow, birds, worm, insects and others. These are illustrations from the standpoint of Avachchhinna (or discontinuity).¹

Now as to the standpoint of Prativimba (reflection). Just as the one water appears manifold as ocean, rivers, ponds, well, vessel and others, so also Non-Âtmâ manifests itself as many. In the ocean, etc., the one sun is reflected as many. So also Âtmâ manifests itself as many, having reflected itself in the internal organ (or the lower mind) of the bodies of all beings. What we can infer from these two illustrations is this: Just as coldness, mobility and other properties of water, do not affect the sun that is reflected in it, so also the modifications of the internal organ, viz., agency and enjoyment, affect not Âtmâ, the reflector, but only the reflected consciousness in the internal organ. Therefore it is only Jivâtâmâ (the Ego, or the lower self) that is Paramâtâmâ (the Higher Self), and *vice versa*. Paramâtâmâ is Jivâtâmâ, just as the Akâsha in the pot is no other than the all-pervading Âkâsha and *vice versa*.

As Jivâtâmâ is illusory, and as illusion implies something false, how can Paramâtâmâ which is real and Jivâtâmâ (which is unreal) be said to be identical? There are three kinds of Jivas, Paramârthika (the real), Vyavakârika (the worldly or the phenomenal), and Pratibhâsika (the reflected). These Jivas preside respectively over (Sushupti) the dreamless sleeping, (Jagrata) the waking and (Svapna) the dreaming states. Like the ephemeral appearance of waves in water and foam in waves, so the Vyavakârika Jiva manifests itself (arising) from Paramârthika Jiva and the Pratibhâsika Jiva from Vyavakârika Jiva. Taste, fluidity and cold, which are the properties of water, manifest themselves as waves, and through waves as foam. Similarly the characteristics of Sat (Be-ness), Chit (Consciousness) and Ânanda (Bliss) of the undifferentiated Paramârthika manifest themselves in Vyavakârika, and through Vyavakârika in Pratibhâsika. Just as foam does not exist in the absence of waves, and waves do not exist in the absence of water, and as (of them) water alone is real, so also Pratibhâsika does not exist in the absence of Vyavakârika, and Vyavakârika does not exist in the absence of Paramârthika (which is real). Therefore like the Akâsha in the pot, that is no other than the all-pervading

¹ In logic this means: "Separated or excluded from all other things by the properties predicated of a thing as peculiar to itself" (Apte's *Dictionary*).

Akâsha, it is the final conclusion of the Vedânta that the undifferentiated Paramârthika is no other than Paramâtmâ (the Higher Self).

Thus, one who having separated—through the sacred sentences (of the *Vedas*), "It is not this, it is not this"—the undifferentiated Paramârthika from the body composed of the five sheaths, and having identified that Paramârthika with "I," cognizes through direct intuitive perception the fact, "I am no other than that undifferentiated Brahman," after a thorough study of the Shrutis (*Vedas*) and Smritis, and through logic and firm conviction, he is beyond doubt the all-full Brahman. All the *Upanishads* proclaim with one voice that virtuous and sinful Karmas (actions) do not cling to such a person.

VARUNAKA IV.

Among pains (or misery), birth in body, Karma, Râga and other desires, Abhimâna¹ (the reference of all actions to self or self-identification), Aviveka (the non-discrimination of Âtma and Non-Âtma) and Ajñâna (non-wisdom or ignorance), which are attendant upon men, the one that follows is the cause of the one preceding it. The first four of these will be discussed in this chapter.

Are pains natural or accidental to men?

They should be known as accidental only; otherwise a contrary admission would involve us in many absurdities. Were pains inherent in men, then there will be no possibility of humanity freeing itself from them and acquiring happiness. Then it will become unnecessary on the part of men to perform any Karmas for liberation from pains or for the acquisition of happiness. None will take any efforts to cultivate virtuous actions, Yoga, Dhyâna (meditation) and devout adoration to deities, etc. Besides, *Vedas*, *Purânas* and other sacred books will become useless. But then it may be argued—let the miseries of human existence be natural to men, and let them make attempts to free themselves from them. (Then we have to understand the meaning of the word "natural.") By "natural" is meant that which belongs to one's own reality (or individuality). Who then will endeavour to annihilate his own reality? And if one's own reality is destroyed how can he expect to attain his desired end of life (namely, salvation). That what is natural to an object is its own reality may be illustrated thus. The property of sweetness is natural to sugar. If we wish to detach the quality of sweetness from sugar then we shall have to destroy sugar itself. Likewise, as pains are natural to Egos, there will ensue annihilation to Âtmâ were pains separated from them. But the Shrutis (*Vedas*) say that Âtmâ is indestructible and eternal, (as will be evident) from passages such as:

"Âtmâ is indestructible. It pervades everything like Âkâsha and

¹ Abhimâna is not Egoism, which is Ahankâra. Râga and other desires are explained later on in the sixth chapter.

is eternal. It is not born nor does it die. It came from nowhere, and it does not become anything. It is unborn, eternal, permanent and ancient, and it does not perish with the body."

Therefore the miseries of Ātmâ (here the Ego or person) should be known as accidental and not natural to it.

Then comes another objection. May not the reality of an object survive the annihilation of that which is natural to it? Take for instance fire. Heat is natural to (or the property of) it. The heat may be made to vanish from fire through magical stones, mantras¹ or herbs. Even after the removal (of heat from the body of the person exposed to it), the reality of Agni is not destroyed, but the property of cold, its opposite, is induced. Similarly let pains be natural to Ātmâ, and let Ātmâ be freed from them, and (durable) happiness result to it through transcendently virtuous actions, Yogic powers and so on. (To this we reply) No. The removal of heat from fire through magical stones, etc., and of pains from Ātmâ through transcendently virtuous actions, etc., will only be temporary and not permanent. Everything generated by actions (such as herbs, etc.), will vanish with the cessation of those actions. In the above mentioned simile, the fire and the Ego will lose their heat and pains through magical stones, etc., and virtuous actions, etc., respectively, but with the cessation of those appliances, the cold and happiness caused by them will vanish, and the inherent heat and pains will at last prevail. Therefore it is evident that the Egos (or persons) will have to attain only a temporary salvation, and not one that will put an end to rebirths. Were such (temporary) salvation a fact, then impermanency will have to be postulated of Moksha (salvation). This will only clash with the passages of the *Vedas* which lay down that Moksha (salvation) is eternal, in such as: "He (the Ego) never returns" (or is born again); and "It (the Ego) is undivided, blissful, formless and wonderful." Moreover, were pains inherent in the Ego, then in Sushupti (dreamless sleeping state) or in the state of the vow of taciturnity (observed by the Yogis)² or in the Samādhi state, pains alone would have to manifest themselves. But such is not the case, as happiness (only) is enjoyed by these three; for these persons on returning to their natural state exclaim, "I was enjoying happiness till now." Therefore it should be known that pains are not natural but only adventitious to Ātmâ (the Self).

How did pains accrue to the Ego which has bliss as its reality (or nature)? It is only through the connection of Ātmâ (the Self) with a body. So long as Ātmâ is in body, so long will miseries be attendant on it. Then are we to infer that even kings and such like in this world undergo miseries through possessing bodies? Most certainly. They

¹ Even now a Yogî may be seen near Mannargudi, Tanjore District (Madras Presidency), who keeps his body in the flames of a fire for more than five or six hours daily.

² Such instances of Yogis are to be found in Kumbakonam.

have their own miseries in the shape of hostility with their enemies, cares attendant on the government of their kingdoms, the loss of their wealth and grain, the death of their dear wife and children, and their own dotage, etc., and death. It is simply a delusion to think that some, at least, enjoy happiness in this world. How then do pains appear through delusion as happiness? Carriers of goods running at fast speed with their loads on their heads, professional cultivators and other such menials follow through delusion their avocations, laughing and singing as they pass through whatever pains such acts are productive of. Therefore it should be known that all our miseries appear in the guise of happiness through delusion only. Then do even (spiritually) wise men suffer from miseries on account of their connection with body? Yes. They have their own miseries in the shape of hunger and thirst, cold and heat, disease, snakes, scorpions, tigers and others. Then what is the difference between a true discriminator (of *Âtmâ*) and one who is not? A special difference exists in the internal acts of these two though not in their external acts. The former, a great soul—having through perception, inference and the testimony of the *Vedas* clearly cognized, after full enquiry, the fact that all miseries do pertain to the internal organs (the lower Ego or mind) and not to the higher Ego, which is of the nature of *Sachchidânanda* (Be-ness, Consciousness and Bliss), and that the higher Ego is not in the least connected with the attributes of the internal organ which is unreal, inert and replete with pains—is free from all miseries. Through the *Vedas* (we learn that): “*Purusha* (the Self) is unconnected (with anything).” Through logic we know Him as Truth and without parts. And through experience of the states of dreamless sleeping state, the state of habitual silence and *Samâdhi*, (we know him to be such). That ignorant and depraved individual who does not enquire into the reality of *Âtmâ*, identifies *Âtmâ* with the body and ascribes to *Âtmâ* all acts that do not legitimately pertain to it, and to Non-*Âtmâ* the attributes of *Sachchidânanda* which pertain to *Âtmâ*. Through such a false attribution he foolishly loves to indulge in the distinction of caste, sect, orders of life, etc., with such egoistic expressions as: “I am a *Deva*, I am a man, I am a *Telugu*, I am a *Drâvida* (a native of the *Tamil* country), I am a *Brâhman*, I am a *Kshatriya*, I am a *Vaishya*, I am a *Shûdra*, I am a celibate, I am a householder, I am a dweller in the forest, I am an ascetic, and such like. Thus there are manifold differences between (the thoughts of) a discriminator of *Âtmâ* and one who is not so. Again on a closer examination we find that these two differ even in their external acts. The wise, being convinced of the unreality of the Universe, look upon their *Prâabdha*¹ enjoyment as unreal, as the happiness enjoyed during dreams, while the ignorant

¹ That enjoyment which is the result of past Karma.

consider the Universe, as well as the happiness and the pains of *Ātmā*, as real. Thus it is clear that the possession of the body generates miseries even to the wise. There are miseries to the *Devas* (Angels) even; as through the epithets *Vajrādharma*, *Parandhara*,¹ etc., which are applied to them, (we find) that they have bodies. They have their pains to suffer from, internecine wars between themselves, through anger and curses, through the disturbance of *Asuras* and *Rākshasas* (Demons), and through the fear of their being cast down (to be reborn) after their good *Karmas* are exhausted. If *Devas* are subject to miseries, how is it possible for them to relieve from misery one who concentrates on (or worships) them?

This can be illustrated by a king. A king, though himself subject to misery, is able to relieve his dependents (from pains) by protecting them, etc. The meaning of the passage in the *Vedas*, "The *Devas* (Angels) in the *Deva* (Celestial) worlds are of the form of bliss," is this: the *Devas* having known that all miseries are merely the effects of the internal organs, enjoy *Ātmā* (their Self), that is always of the form of bliss. The passage of the *Shrutis* that relates to the *Devas* being subject to miseries is this: "The created *Devas* fell into the vast ocean of the cycle of births and deaths." This shows beyond doubt that *Devas* are also subject to miseries through their possessing (subtle) bodies. Therefore, all efforts should be made (by men) towards the attainment of emancipation without the trammels of body (*Videha-Mukti*).

If disembodied salvation (*Videha-Mukti*) is a really existent one, how is it that some *Devas* that are seen with bodies in the sky, as stars are said by people to be the emancipated ones?

Salvation is of four kinds, *Salokatā* (being in the same world as the supreme), *Samīpya* (being near it), *Sārūpya* (being of the same form), and *Sayujyatā* (being merged in it). Now the means of obtaining them are (respectively) *Charyā*, *Kriyā*, *Yoga* and *Jñāna*. Unceasing devotion to the Lord through the idea of being oneself His servant is *Charyā*. Acts of worship of *Shiva*, *Vishnu* and other Gods are *Kriyā*. The eight parts beginning with *Yama* is *Yoga*. The personal (spiritual) perception (or cognition) of the identity of *Jivātmā* (lower self) and *Paramātmā* (higher Self) is *Jñāna*. Inasmuch as the first three of these entail reïncarnation to persons in this world they are not very important. But as *Jñāna* (the last) leads one to attain *Sayujyatā* (or to become merged in the All), whence there is no rebirth, it is the most important one. But the sacred books that postulate the attainment of *Sayujyatā* through *Yoga* are with reference to *Nirguna* (gunaless or formless) *Brahma*. Here it may be remarked that because persons

¹ These two are the titles of *Indra*. The first means the bearer of the thunderbolt weapon formed out of the bones of *Rishi Dadhicha*, and the second means the destroyer of the city. As regards the rebirth of *Devas* many may not agree with the author.

who have attained emancipation in a disembodied state have not been met with by any person at any time or place in the same manner as are persons emancipated while in bodies, it does not follow that salvation in a disembodied state means annihilation (or is a myth). To disembodied emancipated persons there is only annihilation of the body and not of the bliss of (Self or) the Reality. As the bliss of Reality is without body it should be experienced like the bliss of (dreamless sleep) Sushupti, through self-experience and not by any other means. If the bliss of emancipation and Sushupti be of the same nature, then may not Sushupti be said to be emancipation itself? Surely not. Though they both resemble one another in the enjoyment of supreme felicity, yet there is in the latter *Ajñāna* (ignorance of the Reality) and a subsequent waking up from sleep; but in salvation these two are not to be found. Therefore Sushupti is not salvation, nor can *Pralaya* (rest during reabsorption, *manvantaric* or otherwise) (for the same reasons) be salvation. Thus as the bliss of emancipation like that of Sushupti can be cognized only through Self-enjoyment, therefore it (salvation) is not a mere void but an actuality.

If actuality can be predicated of salvation with body and of that without body, what is the difference between them? It should be known that they differ in the complete liberation from *Ajñāna* and re-incarnation. Thus then we have proved through logic and the sacred books that emancipation without body is a state of supreme felicity, while possession of the body entails on all manifold miseries. Now we shall prove both the above doctrines through experience. We daily find humanity experiencing happiness in Sushupti on account of there being no body then, and miseries in the waking and dreaming states through the existence of body. It is certain, therefore, that wherever there is body, there are pains incidental to it. So to *Ātmā* that is of the nature of bliss, miseries are brought on by virtue of its connection with body, but they are not natural to it (*Ātmā*).

Now what is the cause of the existence of the body? It is no other than the (outcome of the) elements quintuplicated through the previous *Karmas*, but is not the result of the five elements alone. As the five elements pervade everywhere, the body cannot be said to be the product of them alone. Then cannot the elements, transformed through *Shukla* (sperm of the male) and *Shonita* (that of the female), be said to be the cause of this body? No; since *Shukla* and *Shonita* commingling together in vain do not generate bodies, therefore they cannot by themselves be the cause of the body. Therefore the elements associated with *Karma* (law) do bring about the body. Now as the five elements, space and time are the same (or universal) everywhere, the varieties of bodies that we see everywhere must necessarily be the outcome of the various differences in *Karmas*. Though the earth is the same everywhere, it is only the artistic workmanship of the potter that

is the cause of all the varied effects he produces, such as pots and other earthen vessels. In the above illustration the earth forms the material cause and the potter forms the instrumental cause; so also in the illustrated, the quintuplicated elements form the material cause of the body, and the Karmas form the instrumental cause of it. Therefore, should there be any residue of Karma left which brings about an enjoyment in the next life, as in the waking and dreaming states, the existence of body is an inevitable necessity; but inasmuch as there is no Karma (enjoyed) in Sushupti, there is no body which results as a matter of course. Again, even though there is earth existing yet there is no generation of pot without the instrumentality of the potter. Likewise though there may exist the five elements evolved by Īshvara (the Lord), yet with the cessation of Karmas through the spiritual wisdom of Ātmā such a person (Atmajñāni) never obtains any body (to be reborn in).

With reference to this there are passages in the Karma-Shāstras (books which treat of Karmas only) thus:

“The pleasant and painful Karmas committed before must necessarily be enjoyed.”

“Without being enjoyed Karmas are not exhausted, even after the lapse of myriads of Kalpas.”

Then it is said in the Jñāna-Shāstras (books treating of spiritual wisdom) thus:

“So the fire of Jñāna (spiritual wisdom) burns to ashes all Karmas.”

How are these apparently conflicting passages to be reconciled? In the Shāstras there are two kinds of texts, the strong and the weak. The former is what is called (in logic) Siddhānta (demonstrated conclusion), while the latter goes by the name of Pūrvapaksha (the *primā facie* argument). (Wherever these two occur) the stronger overrides the latter. Take, for instance, the passage in the Shrutis: “Non-injury (to sentient beings) is the supreme virtue.” This passage is supported by strong texts, and yet it is overridden by a still stronger passage in the *Vedas*, which runs thus: “In Yajus (sacrifice) injury is permissible.” Similarly the text: “(The Karmas) must necessarily be enjoyed” is rendered weak and is overridden by the still stronger text: “All sins are destroyed by Tapas (religious austerities or divine wisdom).” Therefore, though the Sanchita Karmas (the past Karmas to be enjoyed hereafter) are manifold (in store for us), they are destroyed through the spiritual wisdom of Ātmā. (To summarize,) without Karma there is no rebirth; without rebirth there are no miseries; without miseries there arises unalloyed bliss. Such is the final conclusion (of Vedānta).

(To be continued.)

anti-Christian, and in disgust will inform their friends that Theosophy is an enemy of Christ and a child of that interesting creation of the human brain which is called the Devil. And perhaps they are partially right from their own point of view, for it certainly is destructive of *their* dogmas and superstitions; but whether such dogmas and superstitions were taught by the Christ is another question. The Theosophist thinks that no Christ ever promulgated such un-Christlike dogmas, and so claims that he is not anti-Christian. Let the future judge between us!

But equally so is Theosophy destructive of dogmas and superstitions in Brâhmanism, or Buddhism, or Taoism, or Mohammedanism, and so to the bigoted externalist of each of these religions it must be anti-Brâhmanical, anti-Buddhistic, and so on. Whereas the Theosophist claims that he is not really an enemy of any religion, but, on the contrary, as true a believer as any of such religionists.

In such a pitiable state of affairs, our task should be to bring once more to the sight of men the old ideals of Humanity, trusting that the memory of the past may come back once more, and that all men, without distinction of race, caste, creed or sex, may recognize a common possession in them. And may they weld us together in those bonds of harmony and brotherhood which have only been loosed by licence, and which freedom will once more place on our willing hands!

G. R. S. MEAD, F.T.S.

Basudebamanana; or, the Meditation of Basudeva.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 117.)

VARUNAKA V.

IN the preceding chapter it was stated that the miseries of Atmâ are merely the results of its association with body and that the body arose through Karmas. Please explain what Karma is. How many kinds of Karma are there? (This question is put by the disciple to the Guru.)

Karma is of three sorts, the virtuous, the sinful and the mixed. The (subtle) bodies of Devas (Celestials) and others are due to virtuous Karmas; the bodies of beasts, etc., are due to sinful Karmas, while the bodies of men, etc., are due to mixed Karmas (viz., virtuous and sinful). The above-mentioned three Karmas have each the three subdivisions of the transcendent, the middling and the lowest. Thus through these manifold varieties of Karmas have arisen multiform differences of births. Thus the bodies of Hiranyagarbha (Brahmâ in the subtle body) and

others are the products of transcendently good Karmas, those of Indra, etc., are of middling good Karmas, and those of¹ Yakshas, Rākshasas, Pishâchas, etc. (all evil spirits), of the lowest good Karmas. All objects which cause injury to others, such as thorny or poisonous trees, etc., and tigers, scorpions, owls, etc., are the results of transcendently sinful Karmas. The trees and plants that are serviceable to humanity, for the flowers, leaves and fruits they yield—such as jack-trees, mango-trees, cocoa-trees, etc., as also domestic country pigs, buffaloes, asses, camels, etc., are the results of middling sinful Karmas. (The tree) ficus religiosa, holy basil, etc., as also cows, horses, etc., are the results of ordinary sinful Karmas. In this world the bodies of men, which are the mediums of emancipation embodied or disembodied to Jīvas (Egos) through the following (six stages) in their gradual order, (viz.), the performance of Karmas without being actuated by the fruits thereof, the four means of emancipation, the acquisition of a good spiritual preceptor, the hearing of religious discourses, reflection thereon and the spiritual wisdom of Âtmâ, are the products of transcendent mixed Karmas. The bodies of men, which are conducive to the performance of Karmas pertaining to the different orders of life actuated by the fruits of such Karmas, are the results of middling mixed Karmas. The bodies of Chandâla,² Pulkasa, Kirâta, Yavana and others are the results of the lowest mixed Karmas. Therefore it is the firmly settled doctrine of Vedânta that a true discriminator (of Âtmâ) should endeavour to attain emancipation alone, through proper enquiry into the comparative merits of the results of Karma, and through the performance of the functions of the order of life and caste to which he belongs, ascribing all acts of his to Īshvara without desiring the fruits thereof, in order that he may secure for himself in the human birth the result (viz., body) of a transcendently mixed Karma.

Then by what are these Karmas performed? It should be known that they are performed by the three organs (viz., mind, speech, and body). We see clearly from the experience of men in this world, from such sentences as, "I do, I am the actor," that Âtmâ (the Ego), which identifies itself with the body is denoted by the term "I." Therefore agency should be attributed to Âtmâ (the Ego); while so, how is it that agency is attributed to the three organs? Âtmâ is (according to the Shrutis) changeless, actionless and differenceless in itself. Therefore agency cannot be attributed to Âtmâ. But then Âtmâ appears to be the agent and no other agent than Âtmâ is found. It should be known that the agency which is found in Âtmâ arises only through illusion but is not natural to it. But if it is natural to it, all efforts made by men—(who do so, believing in the words of the sacred books which

¹ These and other statements of this author as regards birth, etc., may not be acquiesced in by some.

² Chandâla—low caste men arising from a Brâhman mother and Shûdra father. Pulkasa is also a low caste man. Kirâta—a low caste mountaineer. Yavana is a foreigner, such as Europeans, etc.

say): "The false notion of agency in me (Âtmâ) should be expunged through Vedântic study. If not freed from it the trammels of the cycle of birth and death will never cease"—(all such efforts) will prove abortive. Granted that agency is natural to Âtmâ, why does not that (agency) perish through one's ardent efforts? As that which is natural implies one's own reality, no one will endeavour to annihilate his own reality. And where there is annihilation who will attain the desired end of human life? But if we deny embodied emancipation devoid of all agency then all the established practices of Vedânta, such as master and disciple, etc., will have to be knocked down. Moreover, there will arise a conflict with the Shrutis which say that "It (Âtmâ) is partless, actionless, quiescent, faultless, stainless, witness, knower, absolute and gunaless." In Sushupti (dreamless sleeping state) though Âtmâ exists there is no agency found in it. If agency were natural to Âtmâ it should be found also in Sushupti, like the heat in fire. But such is not the case. Therefore agency is not natural to Atmâ. There is another view which can be taken with reference to this, and that is this: carpenters and other artisans are the agents (of the works turned out by them); yet in the absence of their implements they do not appear as such. So in Sushupti Atmâ may be really an agent and yet may not manifest itself as an agent on account of the absence of the organs (viz., the implements). But it is not so, for in the state of habitual silence (observed by Yogis),¹ Atmâ does not manifest itself as an agent even though it is associated with the internal organs. Therefore agency is not natural to Âtmâ.

Then what? It is only Adhyâsika (superimposition, or illusory attribution). What is Adhyâsika? It is the attribution of the properties of one to another. To a person moving in a boat in the river, the trees on its bank appear to move, then the mobility of the boat is ascribed to the trees and the immobility of the trees is ascribed to the boat; so all the actions of the three organs are attributed to Atmâ, and the non-action of Âtmâ is attributed to the three organs. This is only due to Ajñâna (non-wisdom or ignorance). Therefore it should be known that the attribute of agency to Âtmâ is merely the result of delusion.

(Then comes the question) how do you postulate agency to the three organs, while the three organs themselves are only inert? If the three organs are themselves agents, then will they not require other organs to make them act? Just as the non-sentient Vâyu (air) and water act as agents without the aid of any others in rooting up trees and carrying them to a distance, so these organs may act as agents without the aid of other organs.

Now to the Karmas (actions) performed by these three organs (viz., mind, vâk and body). Thought tending to the good of another,

¹ We have instances of such Yogis in this very town of Kumbakonam, Madras Presidency.

thought tending to no good or evil, or neutral thought of the higher world, and thought of indifference to sensual objects, devotion and spiritual wisdom—all these thoughts of the mind are Karmas of the virtuous class. Thought of attachment towards material objects, thought of injury to others, the ascription of fallibility to the *Vedas*, and the denial of the existence of virtue or non-virtue—all these thoughts of the mind are Karmas of the sinful class. Thoughts tending to the good (of all), thoughts neutral, and thoughts of virtuous actions practised by a man along with the thoughts of sensual objects, etc., constitute Karmas of a mixed character. The daily recitation of the *Vedas*, the study of holy books, the recitation of (*Bhagavad*) *Gītā* and *Sahasranāman* (the book of the thousand names of Vishnu), the uttering of mantras such as *Panchākshara* (the five lettered “Om Sidaya Nāmah”) and others, the singing aloud of the names (and stories) of the Lord, words of counsel and assistance to others, words of truth, mild words and being willing to speak first (or polite words)—all these actions of speech pertain to Karmas of the virtuous class. Scoffing at *Vedas* and *Devatās* (Deities), untrue words, tale-bearing, harsh words and light words—all these actions of speech pertain to Karmas of the sinful class. The virtuous words used during the recitation of the *Vedas* and the worship of the Deities, etc., of the first class along with defamatory, untrue, light and vulgar words of the second class, pertain to Karmas of the mixed class of speech. Bathing in sacred places, prostrations to Āguru and Gods, worship of *Devas* (celestial beings), circumambulation (of sacred places), the visiting of the virtuous, gifts, going about for the benefit of the world, and such like acts, pertain to the body and are of the virtuous class. Causing injury to others, sexual cohabitation with the wives of others, theft, association with the wicked and other like acts of the body belong to the sinful class. Causing injury to any, not to feed Brāhmins (or others), easing persons of their property to meet the cost of building a temple, refraining from paying the wages of servants employed in a watershed, and such like bodily acts of virtue and vice blended together, belong to the mixed class. Thus all these three classes of Karmas should be thoroughly enquired into.

What are the fruits of such an enquiry?

They are (two, viz.), primary and secondary. As stated above, the three kinds of Karmas are performed by the three organs alone. As *Ātmā* is, like *Ākāsha*, unattached (to any thing), impartite and of the nature of the all-full Absolute Consciousness it cannot be (and is not) the author of any Karmas. The term *Ātmā* is applied to it through (its attributes of) “pervading everywhere, cognizing all, enjoying all objects in the universe and existing eternally.” As such a signification has been attached to the term *Ātmā*, no Karma will affect “me (*Ātmā*) who am of the nature of *Chidākāsha* (one *Ākāsha* or ocean of consciousness).”

Having known thus and abandoning all doubts one should hold firmly to the self-cognition (of *Ātmā*). This is the primary fruit. Even after the attainment of *Brahmajñāna* (spiritual wisdom of Brahma) one should make his three organs to be fixed firmly on virtuous *Karmas*. Should that not be feasible for him, he should at least concentrate his three organs upon mixed *Karmas*; but on no account should he concentrate them on the sinful ones. Such a person who concentrates thus (on mixed *Karmas*) reaps the secondary fruits. To the rearer of a plantain-tree, its fruits are the primary results, while its leaves and flowers are only secondary. Thus it should be understood that the above mentioned two are the results which flow from a discrimination of the *Karmas* performed by the three organs.

But then it may be said that whereas it is conclusively laid down (in books) that a spiritually wise man is, like water on a lotus leaf, unaffected by *Karmas*, that there are no mandatory or prohibitory rules dictated in his case, that he is not an actor but is only a witness to such actions, and that he had done all that should be done, it is wrong to dictate to such a person the performance of virtuous actions like an *Ajñāni* (a worldly man). True, no doubt, he is one that has done what ought to be done by a spiritually wise man. Moreover, too, he is not an actor. There is no doubt about it. But then there are four classes of such men (called) *Brahmavida*,¹ *Brahmavidvara*, *Brahmavidvariya*, and *Brahmavidvarishta*. Of these it is only the last that attains a disembodied salvation. It is he alone that is devoid of all *Karmas*. To him there are no rules mandatory or prohibitory. While so, though in the case of the other three classes of persons, no ordinances prohibitory or otherwise need be laid down by virtue of their excessive spiritual wisdom, yet it is stated that they should follow virtuous *Karmas* for the benefit of the world, as they have to live in the world, and are not devoid of *Karmas*. But then it cannot be really said to be compulsory in their case. Therefore these discriminators of *Tattvas*, living in the midst of performers of *Karma*, should perform *Karmas* like them. These persons should be in the midst of searchers after Divine Wisdom, and should inculcate, after abandoning (worldly) *Karmas*, that Brahma alone is real and all others are unreal. Returning to the subject on hand, we find it is evident from the foregoing that agency should be attributed to the three organs, and not to *Ātmā*.

(Then we come to the question) do the three organs act of their own accord, or are they made to act through other things? On enquiry we find that they are actors only through the influence of *Rāga* and other desires, but not of their own accord; because the influence of *Rāga*, etc., upon the three organs can be established through the

¹ *Brahmavida* is a knower of Brahma. *Varishta* is the best, and *Variya* the better, while *Vara* is good.

processes of Anvaya (co-existence) and Vytreka (disjoined existence) (that is)—where Rāga and other desires are present, there the actions of Karmas are present (Anvaya process), and where the former are absent then the latter also are absent (Vytreka process). Therefore we see clearly through experience, that it is only Rāga, etc., that animate the three organs to action. But may not Âtmâ be the agent, as is evident from the usage by men of such sentences as, “I caused the pagoda to be built,” and “I caused the tank to be dug”? No, for Âtmâ being actionless can never become the influencer of the Kāranas. Therefore it cannot be said that Âtmâ causes the three organs to act. But then do we not find such act in Âtmâ? (To this the reply is) as the red colour of Athasi flower is reflected in a crystal, so the actions caused by Rāga, etc., are attributed by delusion to Âtmâ. Moreover, if the act of causation be inherent in Âtmâ, none will endeavour to annihilate his own reality. As that which is natural implies one's own reality, with the destruction of that which is natural there will ensue the destruction of the reality itself. Should an Âtmâjñânî (knower of Âtmâ) be the influencer of the organs, then he will only be rendering nugatory the rules of the *Vedas* that: “Âtmâ is associationless, actionless, and causationless.” Were that causation generated (in the case of Âtmâ) then emancipation, which is but the result of it, should also be generated. Were that so, causation should manifest itself in Sushupti also. But such is not the case. Therefore, causation is not natural to Âtmâ but only accidental to it. Then another objection presents itself. It is not right to say that because causation does not manifest itself into Âtmâ in Sushupti, therefore Âtmâ has it not at all. For instance, a teacher's power to instruct his pupils in the recitation of the *Vedas*, etc., is not exhibited in the absence of the pupils. Likewise in Sushupti, causation may not be found in Âtmâ through the absence of intercommunication between Âtmâ and the three organs, though such organs may exist then; but in the waking and the dreaming states, inasmuch as there is the connection subsisting between them, causation may be manifested. This view is not of any weight, as then causation should also manifest itself in the waking state of a (Yogî) person observing a vow of habitual silence and disconnecting himself with all Karmas, even when the connection of the organs with Âtmâ subsists. But such is not the case. Therefore it (causation) should be known as only accidental (to Âtmâ). Just as through superimposition (or mutual illusory attribution) the length or shortness of a heated iron is seen in fire, and the heat and light of fire in the iron, so also through ignorance the causation of Rāga and other desires is found manifested in Âtmâ and the non-causation of Âtmâ in Rāga and others. Then how can we say that causation is due to Rāga and other desires which are inert? Is it not absurd to say that one pot causes another pot to act? True (but we find that inert substances

display action in combination with others). Though fire by itself is actionless, yet the moment it comes in contact with inert gunpowder which is but a compound of powdered charcoal and sulphur, it is able to discharge heavy shots from guns, and to speed at such a velocity as to destroy the fourfold armies stationed at a great distance. A dead body though inert causes its relatives to perform its obsequies. Similarly Râga and other desires though inert manifest themselves as the causer. Then what is the meaning of the passage in the *Vedas* which says that Âtmâ is latent in all and the lord of the senses? Atmâ is like the sun which by its presence conduces to the commission of good and bad Karmas by men in this world. Now, as the sun by its presence is the cause of the Karmas of all creatures, so also Âtmâ may be connected with the fruits of good and bad Karmas. (In the former instance) though the sun is conducive to the commission of Karmas yet it is never affected by them. So also is Âtmâ. As a magnet, though it conduces by its very presence (to the attraction of iron to itself) yet is not itself affected by the action of the iron, so also Âtmâ is not affected by the Karmas of creatures. Therefore there is nothing to mar the attributes of the changelessness and the stainlessness of Atmâ (as said in the books).

Now even to persons who have had the benefit of initiation by a Guru into the all-important reality of Âtmâ, no firmness of conviction takes place through the three obstacles (of thought). They are Samshya-bavana (doubt), Asambavana (impossibility of thought) and Viparîtha-bavana (false thought). The first is the doubt arising in the mind whether Âtmâ as taught by the *Rig Vedas* is one or many, like the holy thread, marriage and other religious ceremonies ordained in the *Rig Vedas* to be performed in different ways. Such a doubt is cleared through Shrâvana (the hearing) of the real meaning of all *Vedântas*. The second is that state of mind in which a person—though he is convinced through Shrâvana (hearing, etc., the first stage) that the Vedic authorities (amidst their many statements) say conclusively that—“All *Vedântas* point to the one non-dual Brahma”—still entertains a doubt as to the impossibility of the non-dual state inasmuch as the Egos, Îshvara and the universe do plainly appear to be separate. This is rooted up through Manana (reflection of the second mind) upon the phenomena of dreams and such like. The third is that state of mind in which a person even after undergoing through the above first and second processes of Shrâvana and Manana, yet fancies as real the whole universe which has been generated only through the affinities of the beginningless Avidyâ. The third kind of thought is removed by Nidhityâsana—an uninterrupted current of deep Samâdhi (trance) wherein the mind is *en rapport* with the one Brahma. Thus, if these three impediments be not removed, all the fire of (spiritual) wisdom in us will not be able to burn even in the slightest degree the

Ajñāna (or Avidyā), and its effects (in us), just as fire when its functions are arrested by such obstacles as magical stones, incantations, etc., is not able to burn even a straw. But, as stated above, if these impediments are removed, then there arises at once (in the fire of wisdom) the power to burn Avidyā (or Ajñāna), and its effects like the fire which burns the straw.

Again there is a passage which runs thus¹: "In the determination of the real import (or aim and object) there should be the six signs (or characteristics that should be observed)—Upakrama-Upasamhāra, Abhyāsa, Apūrvatā, Phala, Arthavāda and Upapatti." According to this, these six characteristics should be strictly observed in the determination of the real import (of Brahma).

i. Upakrama-Upasamhāra (as is the beginning so the end). The sixth Adhyāya (chapter) of *Chhândogya-Upanishad* begins (with Brahma) thus: "At first the universe was Sat (Be-ness) only. It was one without a second," and ends with the same partless and absolute essence (viz., Brahma) thus: "All this universe has this (Brahma) only as its Âtmā (self). This only is Truth." This is the sign of Upakrama-Upasamhāra (viz., that it should end in the same principle from which it began).

ii. The holy sentence, "Tattvamasi" (that art thou) recurs nine times (in the same *Upanishad*). Such a recurrence when repeated over and over is Abhyāsa (exercise).

iii. That the one partless and absolute essence (Brahma) is not subject to the evidence of perception, etc. (viz., inference and Vedic books), is Apūrvatā (one having none before it).

iv. In accordance with the Vedic passage, which says: "It (salvation) recedes (from him) so long as he is not released (from body), then (viz., if released) he gets it," the disembodied emancipation which accrues to one who has attained the one partless and absolute essence-wisdom after the destruction of the Prârabdha Karma (or past Karma now enjoyed) is Phala (the fruits).

v. The fifth is Arthavāda (the speaking or giving out the substance or meaning). It is of seven kinds—Shrishti (creation), Sthiti (preservation), Pralaya (deluge or destruction), Pravesha (entry), Samyamana (drawing in or union), Tattvam-pathartha-parichothanai (discrimination of the properties of tattvas) and Phala (fruits).

The passage in the *Vedas*: "From the above-mentioned Atmā arose Âkâsha," and such like are instances of the first kind referring to creation.

Such passages as: "Since Akâsha and others arise from Brahma, exist in Brahma, and are dissolved in Brahma," support the doctrine of the secondless nature of Brahma as stated in the sacred sentences, and clearly demonstrate the fact that Brahma alone is the cause of creation,

¹ The science considered as a part of the *Vedas* treating of six subjects.

existence and dissolution, as the pot which arises from, exists in, and is dissolved into earth, is identical with the earth itself.

“It (Brahmâ) alone having perforated at the top of the head (of the Egg) at its extreme end entered within”; “Having evolved it (or matter) (the spirit) entered within”; and “I the Âtmâ having entered within as of the form of Jivas (the Egos) cause names and forms to shine (or manifest themselves).”

These passages of the Shrutis clearly prove the fact that it is only Brahmâ that entered within as of the form of the Egos, and that Brahmâ and Jivas (the Egos) are identical like a Devadatta (the name of a person) who enters a house from without, and is the self-same personage both within and without. Thus these are the passages of the Shrutis which refer to the Pravesha (entry) of Arthavâdha.

“He who is on the earth, he who is (latent) within the earth, he who cannot be cognized by the earth, he whose body is this earth and he who being within the earth causes it to act—he only is your Âtmâ, he only is the latent one, he only is the nectar.” These leading passages, which clear away all doubts, inasmuch as they lay down no difference between the causer and the caused, on account of their intimate identity, support the identity of the two (Jiva and Brahmâ). Thus much with reference to the fifth.

“This Purusha is of the form of the essence of food”; “He who is the redness of Agni;” such passages, which enable one to discriminate between the properties of the several substances in this world, postulate the identity of Jivas and Ishvara (or Brahma) having eliminated all differences between them. Thus are the Shrutis that bear upon the discrimination of substances.

“A Brahmâvida (a knower of Brahmâ) reaches Brahmâ”; “He becomes nectar”; these passages, inasmuch as they indicate the especial fruits of spiritual wisdom (arising in the identical Jiva and Ishvara, or Brahmâ) prove clearly their identity. These are the Shrutis that bear upon the fruits of Arthavâda. Thus these passages of the *Vedas*, along with other minor ones, prove that that partless and absolute essence is no other than the identity of Jiva and Brahmâ, which position is fortified through the above-mentioned seven means. Hence the Mahâvâkyas (sacred sentences) should be interpreted as pointing only to that partless and absolute essence.

vi. “O thou of patience sweet, in the same way as with the same earth,” and other such passages in the Shrutis, illustrate Upapatti (birth or cause).

Thus through the above six means the understanding of the true object and aim of the *Vedas* is Shrâvana.

From the foregoing investigation it is clear that the three organs perform their functions in the manner stated before, being prompted thereto by Râga and other desires. A king exults in triumph, “I

have won the day," appropriating to himself all share in the victory achieved, while, in fact, it was achieved only by his army under the orders of his commander-in-chief; so also Âtmâ falsely appropriates to itself, through ignorance, the authorship of all Karmas done by Râga and other desires. Thus there is no doubt that he who comes to the undoubted conclusion that Âtmâ does not act, nor causes others to act, is an emancipated person.

(To be continued.)

Dasudebamanana; or, the Meditation of Dasu Deba.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 225.)

VARUNAKA VI.

OM! Of the seven things previously stated we have expatiated upon the first four, one being the cause of another. In this sixth chapter will be described the different functions of **Râga** and other desires, as also **Abhimâna** (reference of all actions to self), **Aviveka** (non-discrimination of **Âtmâ** from Non-**Âtmâ**) and **Ajñâna** (non-spiritual wisdom).

Râga and others are sixteen in number. They are **Râga**, **Dvesha**, **Kâma**, **Krodha**, **Lobha**, **Moha**, **Mada**, **Mâtsarya**, **Îrshyâ**, **Asûya**, **Dambha**, **Darbha**, **Ahankâra**, **Ichchha**, **Bhakti**, and **Shraddhâ**.

(1) The inclination of the mind towards women is **Râga** (passion for women).

(2) The inclination of the mind to return evil for evil is **Dvesha** (hatred).

(3) The desire of the acquisition of lands, houses, etc., is Kāma (passion for objects).

(4) The anger which arises in one when he is thwarted by another in the accomplishment of such above-mentioned desires is Krodha (anger).

(5) The thought of one that he should not spend even a particle of his wealth on good purposes is Lobha (avarice).

(6) The indifference in one who through the infatuation of his wealth does not care to know what actions ought to be done and what not is Moha (ignorance or delusion).

(7) The thought of one who through the enormousness of his wealth thinks that nothing is impossible for him is Mada (arrogance).

(8) The ill-feeling shown by one towards another of equal wealth is Mātsarya (envy).

(9) The action of the mind which feels miserable at the grief (of another) leaving him and oppressing itself is Īrshyâ.

(10) The action of the mind which feels miserable at another being happy like itself is Asūya.

(11) The thought of one who thinks that he would become famous through the performance of certain actions of his is Dambha.

(12) The thought of one that there is no one equal to himself is Darbha.

(13) The thought of one that he is able to perform everything is Ahankâra (egoism).

(14) The desire of performing such acts as eating, excretion, and such like acts which cannot be abstained from, is Ichchha.

(15) The excessive love shown by one towards his Guru, the virtuous and the Gods is Bhakti (devotion).

(16) Belief in the efficacy of Yajus (sacrifices) and other rites, Vedas and other spiritual books is Shraddhâ (faith).

Thus Râga and others are sixteen in number. Now in an enquiry on Âtmâ, of what avail is the purification of the mind? Bondage or emancipation arises to men in this world only through their mind and nothing else. The mind which is originally pure becomes liable to bondage through its contact with impurities. Reverting to the true state of its pristine purity is emancipation from the fourteen actions of the mind, viz., Râga and those following it as enumerated above of the impure class, while the last two, viz., Bhakti and Shraddhâ, belong to the pure one. Râga and the other thirteen actions arise often in men without any effort of theirs. They lead them into sinful acts. Such wallowers in impure desires are doomed persons, and will never gain a higher state. Therefore a person after having thoroughly searched his own mind and cleared it of Râga and the other desires which are the source of all impurities, should plant it firmly in (Karmas of) Bhakti and Shraddhâ which tend to produce purity. But as

regards Ichchha (the fourteenth in the above order), it is impossible (now) to control it. Through such subjugation, grief only would ensue. Such an action does not enable one to attain heaven or hell. Therefore, it is quite necessary to perform such acts as taking food or answering the calls of nature, which come under the head of Ichchha.

In the waking and the dreaming states, inasmuch as Râga and other desires exist, Karmas also exist; but in Sushupti, Swoon, Samâdhi and the state of habitual silence (of Yogis), as Râga and other desires do not exist, Karmas also do not exist. Hence it is certain from the processes of Anvaya (coëxistence) and Vitreka (disjoined existence) that Râga and others are the cause of Karmas.

Then whence are the Râgas, etc.? They arise from Abhimâna (reference of all actions to self). (For instance) so long as a woman has the Abhimâna that she belongs to the class of women, so long is she engaged in the duties of serving her husband, keeping watch over the house, cooking and the rest. A husband so long as he has the Abhimâna of a male does the duties of a husband, agriculture, trade, etc., through Râga and other desires. Similarly all persons through Abhimâna for caste, orders of life, calling, etc., follow their respective avocations prompted thereto by Râga and other desires. Therefore the cause of all these desires is only Abhimâna. Then what is the result of this enquiry? It is this: that an aspirant for salvation should abandon all Abhimânas of caste, orders of life, stage or period of life, and such others. If freed from Abhimâna, one is also freed from bondage. Therefore with the existence of Abhimâna there is also the existence of Râga and other desires, but with the cessation of Abhimâna there is also the cessation of Râga and other desires. In the waking and the dreaming states, as there is the Abhimâna of caste and orders of life, etc., persons are prompted to action through Râga and other desires; but in Sushupti and other states as there is no Abhimâna of caste and orders of life there is no action done through Râga and other desires.

Then whence does this Abhimâna arise? It arises through Aviveka (non-discrimination of Âtmâ and Non-Âtmâ). Though all persons are different from their bodies, yet as they have no such discrimination, there is the Abhimâna in them through which they say: "I am a Brâhman, I am a Kshattriya (warrior), I am a Vaishya (merchant class), I am a Shûdra (the lowest class), I am a celibate, I am a householder, I am an ascetic, I am a male, I am a female," and so on. Thus Aviveka is the cause of Abhimâna. On the other hand, it may be argued that the body and not Aviveka is the cause of Abhimâna. Were that so, there should arise (through the changes of body) in a Kshattriya (warrior) the Abhimâna of being a Brâhman, in a female the Abhimâna of being a male, in a celibate the Abhimâna of being a householder, and so on. But such is not the case. Therefore Abhimâna is not

generated by the body. Then may not Abhimāna arise in a Brāhman by virtue of the tuft of hair and sacred thread which he wears, and (the same arise) in an ascetic by virtue of the red cloth, staff and bowl which he carries? No, since the tuft of hair and sacred thread are found also in Kshattriyas (warrior class) and Vaishyas (merchant class) and the red cloth, bowl, etc., are found also among Shûdra devotees. To these persons, too, the Abhimāna, "I am a Brāhman, I am an ascetic," should arise (by virtue of wearing them). But it is not so. It may be said that the Abhimāna of being a Brāhman may arise on account of the differentiation of organs as in a male and female. As all are found to be of the same form it is not the difference of organs that is the cause. But if it is again urged that Abhimāna arises through the special parts of the body which one inherits from his father of higher powers, then such special parts of the body, such as hair, nails, teeth, as also excretions, etc., should have the name Brāhman applied to them. But this is not the fact. Therefore Brahmā himself cannot gainsay the fact that the cause of this Abhimāna is nothing else than Aviveka.

Let us again sift thoroughly the cause of Abhimāna. On a scrutinizing enquiry we find that just as in this world, words such as festivals, marriage, army, society, etc., have arisen on account of the collective aggregates they denote, so also the collective aggregates of the body and organs, which are composed of Mâyâ, that is beyond the power of speech, have in worldly parlance come to be denoted by such terms as Brāhman, Kshattriya, Vaishya, Shûdra, male, female, eunuch; Gujerâti, Maharashtra, Telugu, Karnata, Dravida, Pandit, Dhikshita, Astrologer, writer of Purānas, one well versed in Vedāngas, a follower of Shiva, Bhāgavata (worshipper of the Lord), peon, commander-in-chief, king, minister, guru, disciple and other names. But Âtmâ is one that has no name or form (at any time) during the three periods (past, present and future). Non-discrimination of the reality of Âtmâ as stated above is Aviveka. Thus through Aviveka there arises in men the Abhimāna of caste, orders of life, etc., in Âtmâ.

What is the cause of this Aviveka? It is the beginningless Ajñāna (non-wisdom) which envelops from the beginningless time one's own (Âtmâ) reality of spiritual self-wisdom, and which can be removed only by the spiritual intuitive wisdom of Âtmâ. It is through Ajñāna alone that persons in this world say, "I do not know myself." But here it might be stated that all persons (except the deluded or idiots) know themselves. To this the reply is that all men (in this world) are only idiots since they identify themselves with their bodies, which are illusion, through such expressions as: "I am a Brāhman, I am a Kshattriya, I am a Vaishya, I am a Shûdra, I am a celibate, I am a householder," etc. Therefore, as none (in this world) know that

Âtmâ is other than body they are only idiots. Some men in this world, well versed in the Shâstras and Purânas, have known that the body is Non-Atmâ and that Atmâ is different from the body, which is like a pot, wall, etc. How can it be said that these, too, do not know Atmâ? They cannot be said to be the knowers of the nature of the real Atmâ, since they have known as Âtmâ (only) Jivâtmâ (the lower), which is the agent, the enjoyer and the dual one, and which is subject to the fluctuation of the worlds, is merely the reflected consciousness (of Atmâ) and is associated with mundane affairs. But they have not known that Atmâ (the higher), which is the non-doer, the non-enjoyer, the non-dual, the immobile, the pure consciousness and the one disconnected with worldly affairs.

Whence is this Ajñâna (non-wisdom)? As the Vedas say, it has no beginning, hence it is impossible to divine its cause. Then as Ajñâna has no beginning, it may be inferred that it has no end, the result would be that there would be no emancipation to men (as Ajñâna would ever be enveloping their minds).

It is not so. Ajñâna, though it has no beginning, has an end. In this world some substances, though having no beginning, have yet an end. Some, though having no end, have yet a beginning. For instance (in Sanskrit logic), Prâk-abhâva¹ has no beginning, but an end. Prativamsa-abhâva has a beginning, but no end. Again, though we are not able to divine the real cause of a disease which is due to (a change in the equilibrium of) Vâyu (air), bile and Shleshmâ (phlegm) in the body, yet it is seen daily that we are able to cure the disease by the administering of medicines as stated in the medical books. Likewise, though we may not be able to trace Ajñâna (non-wisdom) to its source, yet it is laid down that Jñâna (spiritual wisdom) obtained through the holy sentences of Vedântas roots up Ajñâna.

Now what are the characteristics of this Ajñâna? It is impossible for us to describe it, (since) neither is it Sat nor Asat,² nor is it a mixture of both. It is neither with parts nor without parts, nor is it a mixture of both. It is neither different (from Atmâ) nor non-different (from it), nor is it a mixture of both. It is simply beyond Vâch (the power of speech or indescribable). Why is Ajñâna not Sat, etc.? It

¹ In Sanskrit logic Abhâva (negative predicament) is considered as existent as Bhâva (positive predicament), just as it is contended that light and darkness are different entities, and not that darkness is merely the absence of light. All nameable things are divided into Bhâva (positive predicament) and Abhâva (negative predicament). Abhâva is of two principal kinds, Samsarga and Anyonya (or mutual). The former is divided into three, called Prâk (prior), Atyanta (incidental), and Prativamsa (subsequent). The first and the third are referred to in the text. The former may be illustrated thus. Suppose a pot is created now. Before its creation the pot was in a state of Abhâva or non-existence. This Abhâva had no beginning, but has an end when the pot is created. This is Prâkabhâva. Similarly when a pot is destroyed, its Abhâva or non-existence has a beginning from the time of the destruction of the pot, but has no end thereafter.

² This definition of Ajñâna or Mûlaprakriti shows that a late attempt at the solution of the origin of Mûlaprakriti from the bosom of Parabrahman is impossible.

is not Sat since it is affected (or put an end to) by Tattva-jñāna (the spiritual wisdom of the discrimination of Tattvas), and does not last all the three periods of time. It is not Asat (unreal) like the horns of a hare, or of a person, or like a lotus in the sky (above), as there is in all persons the self-experience of "I am an Ajñāni" (not a spiritually wise person). Nor is it a mixture of both, as these cannot coëxist (like light and darkness). This gross Akāsha is itself very subtle. Still more subtle is the subtle non-quintuplicated Ākāsha (called the rudimental properties), as stated in Chapter I. Still more subtle are the Gunas (Sattva, Rajas and Tamas of Mūlaprakriti). The subtlest of all is Ajñāna. Therefore as Ajñāna is the primeval cause of all subtle things, it is without parts. At the same time it cannot be said to be without parts since it manifests itself as this universe of gross matter. Nor can it be a mixture of both, as opposites cannot coëxist. Then it may be said that Ajñāna is different from Ātmā. It would be wrong to say so, as that would be against the Vedas, which enunciate non-duality, and as there is no other Sat than the Sat of Ātmā. Nor is it non-different from Ātmā, as then it would be equivalent to saying that Ātmā has no powers. Moreover, it would conflict with the Shrutis which say: "Its (Ātmā's) supreme powers are variously described." Therefore it cannot be said to be non-different (from Ātmā). Besides, we shall have to make (on this supposition) Ātmā inert and Māyā intelligent. Then Ātmā will have the names Avidyā, etc., applied to it, and all the attributes of Avidyā, such as non-reality, inertness, and pains will have to be ascribed to Ātmā, which has (only) the attributes of Sachchidānanda (Be-ness, Consciousness, and Bliss). Nor can it be a mixture of both as they are opposed to one another. Therefore it is that Ajñāna is beyond (Vāch) the power of speech. Therefore it should be clearly known that the beginningless Ajñāna is the cause of Aviveka, Aviveka of Abhimāna, Abhimāna of Rāga and other desires, Rāga and other desires of Karma, Karma of the body, and the body of all the manifold pains of existence; and that Ātmā undergoes pains through Ajñāna and others in the above order.

And when will one be liberated from the pains of this mundane existence? With the annihilation of the body there is the annihilation of pains; with the annihilation of Karma there is that of the body; with the annihilation of Rāga and other desires there is that of Karma; with the annihilation of Abhimāna there is that of Rāga and other desires; with the annihilation of Aviveka there is that of Abhimāna; with the annihilation of Ajñāna there is that of Aviveka. And then Ajñāna also perishes in one who through the firm conviction in the spiritual wisdom derivable from the sacred passages of the Vedas, such as: "Brahma alone is I," and "I alone am Brahma," becomes clearly cognizant of himself as Ātmā, the non-dual Brahma. It should be known also that there is no other path by which Ajñāna can be removed.

It may be contended that while heinous sins like causing the death of a Brâhman, etc., can be atoned for by such good actions as penances, it is quite feasible to suppose that such an unreal and trifling thing as Ajñâna can be removed by the same Karmas (of penances). But such a contention is not well founded, inasmuch as Karma and Ajñâna are not opposed to one another. As on a new-moon day, the clouds mantling the sky serve to enhance the darkness, so Karma only serves to enhance (the mist of) Ajñâna, but does not tend to destroy it. Again, just as the sun dispels that gloom, so it is only Jñâna (spiritual wisdom) and not Karma that removes Ajñâna.

But (it has been stated already that) Karma is the action arising out of the three organs (mind, speech and body); Jñâna (spiritual wisdom) is also the action that arises out of the internal organs (one of the three or the mind). Therefore Jñâna is Karma alone. While so how can it (Jñâna) annihilate Ajñâna? True it is that the action of the mind is also Karma. Like the eye which enables one (to dispel no form in darkness) and to perceive form, it (the action of the mind) serves as the means by which Jñâna can dispel Ajñâna (and know itself); but Jñâna by itself is not able to remove Ajñâna. Jñâna is eternal. It is of two kinds—Svarûpa-Jñâna¹ (spiritual wisdom of the reality or Atmic ray being actionless), and Vritti-Jñâna (mental action wisdom). Of these that Jñâna which illuminates Ajñâna in (Sushupti) the dreamless sleeping state is the former, while the latter is that which illuminates objects in the waking and the dreaming states. Some conception can be formed of the light of Vritti-Jñâna in the waking and dreaming states, and of Svarûpa-Jñâna in the dreamless sleeping state, by comparing them respectively to the reflected light of several glasses falling on a wall, and the light of the sun itself falling on the same wall and being visible in the interspaces of the reflected light. But, then, are we to infer that there is no Svarûpa wisdom in the waking and the dreaming states? It exists always and in all states. But Vritti knowledge is not found in the dreamless sleeping state. All mental actions (or Vrittis) pertain to (or proceed from) the internal organs alone (the lower Ego), while Jñâna (wisdom) is the reality of Atmâ itself. This reality of Jñâna having entered the Vrittis (or actions of the internal organs) annihilates Ajñâna (non-wisdom). The actions of the mere intellect (in the lower mind) are not able to remove Ajñâna. Therefore Ajñâna of Atmâ perishes only through the Svarûpa wisdom of Atmâ, and not through the development of mere intelligence, or through the performance of many myriads of actions. Just as virtuous Karmas alone make vicious Karmas perish, so it is only Svarûpa wisdom that causes Ajñâna to perish. Though rubies are only stones

¹ According to the context which follows, Svarûpa-Jñâna may be translated as the unalloyed spiritual wisdom, while Vritti-jñâna is the alloyed one.

yet they are called red lights by virtue of their lustre. Similarly Vritti wisdom though belonging to the internal organ is called wisdom on account of its commingling with Svarûpa wisdom. Hence the application of the term wisdom (to Vritti-Jñâna) is only secondary. Therefore Jñâna is no Karma at all.

(To be continued.)



Basudebamanana; or, the Meditation of Basudeva.

Translated by Two Members of the Kumlakanam T.S.

(Continued from p. 315.)

VARUNAKA VI.—(Continued.)

NOW we find that in Sushupti (the dreamless sleeping state) Jñâna and Ajñâna both coëxist without any conflict between themselves. How then can wisdom remove non-wisdom? Though there is no opposition between Jñâna and Ajñâna by themselves, yet there is opposition between them when the former is coupled with Vritti-jñâna. As the wisdom that enters Vritti-wisdom is Svarûpa-wisdom itself, how can there be a conflict between it and Ajñâna (non-wisdom)? As the rays of the sun do not burn cotton, dried grass, etc., though exposed to them, and yet do burn them when such rays are transmitted to them through a lens, so Svarûpa-wisdom, though not by itself antagonistic to Ajñâna (non-wisdom), becomes its enemy the moment the former commingles with Vritti-wisdom.

Here occurs a difficulty: If through Vritti-wisdom Ajñâna (non-wisdom) and its effects are destroyed, then there remain Vritti-wisdom and Jñâna (pure spiritual wisdom), which entered the former. How then, in the face of these (two) can non-duality (of Atmâ) be predicated? Like (the analogy of) clearing nuts (which being rubbed in water in a vessel precipitate the sediment to the bottom and then vanish along with them), Vritti-wisdom having annihilated non-wisdom and its effects, itself perishes. If Vrittis (mental actions) cease, then

the wisdom (Jñāna) which reflected itself in the Vrittis attains its real state—Svarūpa-wisdom. Then there remains the non-dual reality of Ātmā alone. Thus is Ajñāna destroyed through Jñāna.

Such a kind of (real) wisdom arises through an enquiry into Ātmā alone, but not through Karmas, religious austerities or the practice of Yoga. Jñāna (spiritual wisdom) is of (or proceeds from) Ātmā. Therefore it is impossible to add to or take from it, or change it into another. Yoga, invocation, and worship of deities and others are of (or originate from) men. Therefore it is possible to add to or take from them or change them into another. Through these a man is able to keep in the same state (or at one spot) his Chitta (or fluctuating thought), and to acquire the eight-fold psychical powers, such as Animā (making oneself small), etc., but he is not able to acquire Jñāna through them. As Yoga, etc., are merely the actions of the lower mind (internal organ), they are of the form of Karmas and do not therefore pertain to Ātmā. Therefore Jñāna (wisdom) which flows from Ātmā does not arise through Karmas, but only through the spiritual intuitive enquiry (into Ātmā). The excellence of Shālagrāma¹ stones, rubies, gold, etc., can be tested only by an examination of their qualities and by a touchstone, and not by ablutions, performance of daily rites or Prānāyāma (control of breath), etc. Likewise the Jñāna (wisdom) of Ātmā can be obtained only through the discrimination of Ātmā and Non-Ātmā, and not through Yoga and other Karmas. Therefore an aspirant after salvation, having relinquished all other duties, should always devote himself to the discrimination of Ātmā and Non-Ātmā through the three methods of Shrāvana (hearing the Vedas), etc. Whoever pursues this line of enquiry alone, is released even in this life from all bonds of mundane existence, and becomes emancipated in an embodied state, and (then) in a disembodied one. Thus do all the Vedāntas proclaim with one unanimous voice. Having heard and clearly understood all these with a willing mind he should be Absolute Consciousness itself. He should never arrogate to himself the functions of agent (or doer).

VARUNAKA VII.

OM. In this seventh chapter will be treated the true discrimination of Ātmā and Non-Ātmā, the spiritual wisdom of Ātmā which flows from it and the Kaivalya (isolation or emancipation) of Brahma which results from the latter.

Now it has been stated that the spiritual wisdom of Ātmā results from the discrimination of Ātmā and Non-Ātmā. What is the Ātmā (mentioned herein)?

¹ These are spherical stones found in the river Gandaki and imparting a very pure magnetic influence. They are used by the Hindus in their Pūjā or worship. These stones have a small hole through which may be seen two spiral convolutions overlapping one another within and meeting at their centre.