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## VARUNAKA VII.

OM. In this seventh chapter will be treated the true discrimination of Âtmâ and Non-Âtmâ, the spiritual wisdom of Âtmâ 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 Âtmâ results from the discrimination of Âtmâ and Non-Âtmâ. What is the Âtmâ (mentioned herein)?

Atmâ has not the characteristics of the three bodies. It is witness to the three Avasthâs (states). It is other than the five Koshas (or sheaths). It has the characteristic of Sachchidânanda. Non-Âtmâ, on the contrary, is only the three bodies. Its characteristics are unreality, inertness and pain. It is differentiated by (the two divisions of) the macrocosmic (or collective) and the microcosmic (or segregate). Though these two divisions were exposed in the first chapter, they are again exposed here (for a better understanding of the text). A forest is collective while a tree in it is segregate. All together are collective while each separately is segregate. Similarly the three bodies are collective and segregate (or macrocosmic and microcosmic). There are six kinds of bodies (in all); the macrocosmic Gross, Subtle and Kârana (Causal) Bodies, also the microcosmic Gross, Subtle and Kârana Bodies. The state of Atmâ as Īshvara through the vehicle of the macrocosm, and as Jīva through the vehicle of the microcosm, is not real, inasmuch as Ātmâ is one only. It is only through the vehicle of Mâyâ (matter) that Ātmâ manifests itself as Īshvara, and through the vehicle of Avidyâ that Ātmâ manifests itself as Jīva (Ego). So long as one labours under the delusion that such manifestations are real, he is not liberated from the bondage (of worldly existence). The Shrutis, the mother of all men, inculcate as follows: "Himself (Ātmâ), becoming Mâyâ and Avidyâ, causes himself to be made Jīvas (Egos) and Īshvara." There is no Abhimâna (the identification of self with all objects) for Īshvara in his macrocosmic Causal Body, inasmuch as in Mahâ-Sushupti (the Great "Deluge") the notion of "I" perishes. This Īshvara who presides over the macrocosmic Causal Body goes also by the names of Avyakrita (the actionless) and Antaryanû (the latent). He is worshipped by the best of devotees among men. Those who are unable to devote themselves to contemplation upon Īshvara in this state are enjoined by the Vedas to worship him in his macrocosmic Subtle Body. Then he is called Hiranyagarbha, Sûtrâtmâ and Mahâ-Prâna. Then has Īshvara (now called Hiranyagarbha) any Abhimâna in this macrocosmic Subtle Body? No. Though the notion of "I" which generates Abhimâna is then present, Īshvara has no Abhimâna in this Subtle Body, as it is then a Svapna (dreaming) state, and the Gross Body which is the seat of Abhimâna is then not existent. On those that are unable to concentrate their mind on Īshvara in this Subtle Body the Shrutis enjoin that they should worship him in his macrocosmic Gross Body. Īshvara in this Gross Body goes by the several appellations of Virât, Virâja and Vishvânara. Now if we enquire into the question as to whether he has Abhimâna in this macrocosmic Gross Body there will be no reply, as he is the sole embodiment of the bodies of all men and as there is no compeer of him in the field.

Further, it is enjoined by the Shrutis that those who are unable to devote themselves to contemplation upon Īshvara in the macrocosmic

bodies referred to before, should devote themselves to worshipping Īshvara in his incarnation in the physical forms of (Matsya) Fish, (Kūrma) Tortoise,<sup>1</sup> etc., for the purpose of extirpating the vicious and preserving the virtuous—which incarnations took place through the three Gunas, Rajas, Sattva and Tamas, as Brahmâ, Vishnu and Rudra (the three aspects of Īshvara), who are respectively the creators, preservers and destroyers (or regenerators) of the Universe. Now Īshvara that assumes to itself the several bodies of Brahmâ, etc., has Abhimâna in the respective bodies it takes. Should he have no Abhimâna in those bodies, he would not be able to perform the functions of creation etc., in them. Hence Abhimâna does exist in them (the three bodies, Causal, etc.) for Īshvara.

Then how are we to distinguish between the Abhimâna of Jīvas (Egos) and Īshvara if it is to be found in both of them? The difference is as follows. In the case of men the conception of "I" and "mine" is always existent in their bodies, but in the case of Īshvara, he assumes Abhimâna through his own will whenever it is necessary for the preservation of the world, like as an opera dancer the dress he puts on. Thus there is a great difference between the Abhimâna of Īshvara and of Jīvas (Egos).

Then again those that are unable to concentrate thus are asked to worship him in his embodied form of idols made of copper and other metals. Therefore, all who worship idols, do so thinking them to be Īshvara himself. That sole and supreme Lord (Īshvara), who is latent in all forms and in all idols, bestows fruits on all devotees (according to their deserts). But some ignorant persons not knowing the power of Īshvara to manifest himself under all forms, make all sorts of wrangling disputations,<sup>2</sup> as if there were many Īshvaras in different places. Īshvara that is latent in all is only one.

If Īshvara is one and the same, how are we to account for the differences of form and worship of Īshvara as ordained by the Shâstras (and obtaining in the world)? The distinctions are made simply for the purpose of training the minds of people by slow degrees from external sight (on idols, etc.) to introvision (of Ātmâ), whereby they may be led on at last to cognize the identity of Jivâtmâ and Paramâtmâ (the lower self and the higher self). Therefore it is that the Hindû religious books, admitting (at first) the differences of form existing in the minds of men from a very remote period, enjoin upon them the different forms of worship, according to their capabilities, and not on the ground that they should conform for ever to such a course.

<sup>1</sup> This refers to the ten incarnations of Mahâ Vishnu, or the Logos, as a Fish, Tortoise, Boar, Man-lion, Vâmana (Dwarf), Parashurâma, Râma, Krishna, Buddha and Kalki, of which the first nine have already taken place.

<sup>2</sup> The arguments in this chapter on idol worship by the author will dispel all the wrong notions entertained by persons of the Hindûs being idolaters.

Thus has been described the ways by which Īshvara,<sup>1</sup> the Param-  
âtmâ, attained the three states through the vehicles of the three bodies.

Now we shall describe how the one Paramâtmâ attains the state of Jiva (the Ego) through the three microcosmic bodies. Paramâtmâ associated with the microcosmic Kârana (Causal) Body goes by the names of Prajña, Paramârthika (the real), Avidya and Avachchhinna (lit., the cut off). When he (Paramâtmâ) is associated with the microcosmic Subtle Body he goes by the names of Taijasa, Svapna-Kalpita (dream-maker), and Pratibhâsika (the reflected, or the unreal). When he is associated with the microcosmic Gross Body, he goes by the names of Visva, Vyavakâraka (the worldly) and Chidabhâsa (reflected consciousness).

Then of what avail are these three bodies to Jiva (the Ego)? They avail it much. That which is reflected in Antalikarana (the internal organs or the lower mind) is Jiva only. Therefore it is quite necessary that Jiva should at first possess a Subtle Body. Then (physical) actions have to be performed to gratify the desires emanating from the Subtle Body. Hence the necessity for a Gross Body wherewith to act. And as these two bodies which produce effects should have their cause, the Kârana (or Causal Body) is inevitable. Thus it is necessary that Jiva should possess these three bodies.

Then comes the question. Does the Jiva possess any Abhimâna in these three microcosmic bodies? On enquiry we find it does. (As has been proved before), if Jiva has no Abhimâna for body in the performance of actions, no agency can arise to it; if no actions and agency are generated, then there can be no formation of body; and without body the state of Jiva is impossible. Hence Jiva has Abhimâna. Thus we find that the one Paramâtmâ manifests itself as Jivas (Egos or men) and Īshvara through the vehicles of the microcosm and macrocosm respectively.

For instance, the same person going by the name of Devadatta is called father and grandfather through the vehicle of (his begetting) children and grandchildren; so also Âtmâ through the vehicles of Mâyâ and Avidyâ attains the state of Īshvara and Jiva. This example only illustrates the fact that one may pass through many forms.

Now we shall give an illustration exemplifying the universal wisdom (of Īshvara) and the limited wisdom (of Jiva). The large expanse of water in a lake possesses the power of preserving the inhabitants of a whole village, whereas the same water, though less in quantity, in a vessel, possesses the lesser power of preserving a family. Again the light of a large torch is able to illuminate a vast area, whereas the light from the small wick of a lamp is able to illuminate only a house. In the same way the universal wisdom of Īshvara arose

<sup>1</sup> It is not Īshvara in the fourth or Turiya state (spoken of by T. Subba Row), for the author does not take that state into consideration in this book.

through the vehicle of Mâyâ, the grand cause, and the limited wisdom of Jîva through the vehicle of Avidyâ, the lesser effect. But it must not be supposed that there are really two Atmâs, one of universal wisdom and another of limited wisdom. Therefore it is that Vedântic books affirm the partless nature (or identity) of the terms "Tat" (That or Īshvara) and "Tvam" (Thou or Jiva) through the three kinds of relationship. The three kinds of relationship (as stated in Sanskrit logic) are the relationship of identity (or equality) of two (words or objects) in a sentence, the relationship of the existence of the qualifier and the qualified of two substances, and the relationship of Lakshya (that aimed at) and Lakshana (the characteristics) of Brahma to two words or two substances. Thus there are three kinds of relationship.

Take for example "Soyam Devadattah." Analyzing the sentence we get as its meaning "That (is) this Devadatta." Here the identical object conveyed by the two terms "that" and "this" is the body of Devadatta (a certain personage). Therefore there is in this sentence the state of relationship (of identity pointing) to the same object between the two words. Likewise (in the sacred sentence, "Tattvamasi," or "That art thou"), as the one consciousness is common to the terms "That" (Tat) and "thou" (Tvam), therefore there is here the state of relationship (of identity) between the two words. Coming to the second kind of relationship we find from the same sentence—"That (is) this Devadatta"—that there is a contrast brought out between the meaning of the word "that," which stands for the Devadatta that was seen at one time and place and the meaning of the word "this," which stands for the Devadatta seen at another time and place. Therefore there is here the relationship of the existence of the qualifier and the qualified. Likewise (in "Tattvamasi"), when the difference in meaning between "That," which signifies the consciousness having universal wisdom and direct cognition, and "thou," which signifies the consciousness having limited wisdom and indirect cognition, is shown in relief, there is, then, here the relationship of the existence of the reciprocity of the qualifier and the qualified. Coming to the third kind of relationship, we find we have to take into consideration the whole mass of Devadatta alone which represents the two words "that" and "this" in the sentence or the meaning of those words, and to reject all dissimilars (or contraries) in the same sentence. This process of aiming at Devadatta alone, which is the one object aimed at, is the third kind. So also (in "Tattvamasi") the third kind of relationship exists. As in taking into consideration the one partless Sachchidânanda (of Brahma) which represents the two words "That" and "thou," or the signification of these two words, the one consciousness alone is considered without the dissimilars (or contraries) ("That" and "thou") in the (above) sacred sentence. This third kind of relation-

ship goes also by the names of Bhâga-tyâga-Lakshanâ<sup>1</sup> or Jaha-ajaha-Lakshanâ.

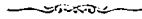
(Now we shall dwell upon this more fully.) In Sanskrit logic, in order to truly understand the meaning of a sentence, there are three ways (Vrittis)—the Primary, the Guna (quality) and Lakshana (characteristics). In illustration of the first we may cite the sentence—"The King goes." Here when elephants, soldiers, flags, etc., are passing along, one man asks another—"What is all this?" The other replies—"The King goes." As the King is the chief of all these and represents them all, therefore the King is the primary or important Vritti (in this sentence.) As regards the second we may cite as example "Nilotpala" (blue lotus) and "Agni-mânavaka" (shining lad). Here Nilotpala is compounded of the two words "Nila" and "utpala" which mean blue flower. Instead of this general signification this term should be taken to mean only a particular kind of flower which is blue, viz., the blue lotus, taking into consideration the Guna. So also in Agni-mânavaka, it merely means—the lad (who is) fire itself. Instead of that we should take the Guna (or quality) of fire and mean by that word a lad who is shining like fire. The third kind is again subdivided into three, Jaha (giving up), Ajaha (not giving up) and Jaha-ajaha (a mixture of both). In illustration of these three may be cited the following three sentences respectively—"There is a hamlet on the Ganges"; "The red runs"; and "That is this Devadatta." In the first case the hamlet cannot be on the current Ganges itself, but only on the bank near which the current flows. Hence there is the first Lakshana (characteristic) in the sentence which gives up the current when referring to the real position of the hamlet. In the second case—when a question is asked by one as to whether a red cow or a black horse runs, another replies by saying, "The red runs." Here "the red" meaning only the red cow, the Lakshana is not given up. In the third case there is both the giving up and the not giving up. We first do not give up the difference in thought between "that" person whom we saw at one time and place, and "this" person whom we see now at another time and place, and then as it is impossible to identify those two as the one Devadatta alone without giving up the conception of that difference, we arrive through such giving up at the identical one only. Applying these tests (to the sentence before us), as there will ensue a contradiction by taking only the primary meaning (viz., the first means) we shall have to take up the last means only (viz., Lakshana).

Now what are the expressed meaning (Vâchyartha), and the indicated meaning (Lakshyartha) of the words "That" and "thou" in the above sacred sentence? Mâyâ, that which is reflected in it (or Īshvara), and Brahma the seat of Mâyâ, are all the expressed meaning of the

<sup>1</sup> A kind of Lakshana or secondary use of a word by which it partly loses and partly retains its primary meaning (*vide* Apte's Dictionary).

word "That," while Brahma alone is its indicated meaning. Avidyâ, that which is reflected in it (or Jîva), and the witness intelligence (Âtmâ) that is the seat of Avidyâ, is the expressed meaning of the word "thou," while the witness intelligence (Sâkshi) Âtmâ alone is its indicated meaning. Therefore in the true understanding of the meaning of the words "That" and "thou," the sacred sentence ("Tatvamasi") inculcates the identity of Brahma and Kûtastha<sup>1</sup> (Âtmâ in man and others), through the indicated meaning of the oneness of the consciousness of them both, leaving aside all conception of dissimilarity between them which arises through their expressed meaning. Just as a person when he is freed from the vehicle of (or his connection with) son and grandson ceases to be called father or grandfather and remains the pure Devadatta (the personage he was born); just as water when it is freed from its vehicle (or environment) of a large lake or pot, remains the pure water having the qualities of cold, taste and volatility; just as fire when it is freed from the vehicle of a large torch or small wick, remains that pure fire, being red, hot and bright, so also when one is freed from the vehicle Mâyâ or Avidyâ, he becomes that pure Atmâ which is Sachchidânanda. That exalted person in whom dawns the self-cognition that the "All-full Pratyagâtma (Higher Self) is of my (viz., his) nature; I alone am Brahma; Brahma alone is myself"—he is an emancipated person. He alone has performed what ought to be done. He only is a Brâhman. Thus do all the Vedas proclaim as with a trumpet.

(To be continued.)



<sup>1</sup> Kûtastha (lit., that which remains fixed) is defined in *Sarvasaropaniṣad* thus—"Kûtastha is he who is found animating without exception the mind of all creatures from Brahma to ants, who is the Âtmâ which is the seat of the Sâkshi (witness) of all (creatures), mind and who is (self) shining."

## Uasudebamanana; or, the Meditation of Uasudeba.

*Translated by Two Members of the Kumbakonam T.S.*

*(Continued from p. 401.)*

### VARUNAKA VIII.

**O**M. The four attributes of Paramâtmâ, as mentioned in the preceding chapter, (viz.,) that it has not characteristics of the three bodies, that it is a witness (simply) to the three Avasthâs (states), that it is other than the five Koshas (sheaths), and that it has the attribute of Sachchidânanda will be expatiated upon in (the) four chapters (beginning with this one). Of these (four) the first and the third come under the characteristics called Atadhvya Vritti (the process of knowing the truth through a thing opposed to it). The second comes under the characteristic called Tatastha (the process of knowing the truth through a thing different from it and through which alone the truth should be known). The fourth comes under the characteristic called Svarûpa (the process of arriving at truth through itself). The first characteristic is (that process of) arriving at a knowledge of Âtmâ after discarding all things from Âkâsha down to body through the holy sentences, "This is not it (Âtmâ); this is not it," and so on. The second is (the process of) arriving at a knowledge of Âtmâ that it is the seat of the universe. The third is (the process of) arriving at a knowledge of Atmâ as Sachchidânanda (Be-ness, Consciousness and Bliss), the all-full and unconditioned.

In this eighth chapter, we shall show that Âtmâ has not the characteristics of the three bodies. We shall first describe the three bodies (themselves), since without a knowledge of them the sentence, "Âtmâ has not their characteristics," will not be understood. Now there are three bodies, Gross, Subtle, and Kârana (Causal). Of course people need not be told about the Gross Body, which they perceptibly see as being with hands, legs, etc., and as visible as a pillar. The Subtle Body is composed of seventeen organs. Ajnâna (or Avidyâ) alone constitutes the Kârana Sharîra (Body). The term Sharîra is applied to the body as it comes from (the word) "Shîryathe" (meaning) "perishes." This Gross Body perishes without food. Even with food it dies also of disease or old age. The Subtle Body grows and dies like a tender leaf. With the growth of desires and the actions of the internal organs (the lower mind) this body also grows; and with their contraction (or lessening) this body also ceases to live. For the Kârana



Body, its growth is through the thought, "I am Jiva (Ego)"; but when the "I" is identified with Brahma then this body contracts and perishes. The (ever-increasing) growth of the actions as described herein of the Subtle and Kârana Bodies, is found only in the ignorant, but the spiritually wise have them not. As thus the three bodies described above are subject to dissolution, hence the word Sharîra is applied to them.

The (Sanskrit) word "Deha" is also applied to body as it comes from the root "Deh," to burn. Now we find that the Gross Bodies are (generally) burnt by fire. But can we apply that word to the other two bodies which cannot be burnt by fire? Because they are burnt by the three kinds<sup>1</sup> of heart-burnings (pains) which are far more destructive than fire. Thus all the three bodies are really burnt. Hence the word Deha is applicable to them. The Gross Body, as it is like a pillar and composed of the five elements, is gross. The Subtle Body, as it is the result of the composition of the subtle elements and is not gross like the Gross Body, is subtle. It is also called Linga Body (Sharîra),<sup>2</sup> as it enables one to hear the (subtle) sounds, words, etc., which become (hence) absorbed (with reference to the gross ear). That which is the cause of the Gross and Subtle Bodies is said to be the Kârana (Causal) Body.

It was stated before that the Gross and Subtle Bodies arose out of the five elements. Now it is stated that these two bodies have as their cause the Kârana (Causal) Body. How are these statements to be reconciled? There are two standpoints from which Âtmâ can be viewed: (1) from the standpoint of Adhyâropa evolution, where matter is evolved to different successive stages and is yet declared to be Mâyâ or illusionary; (2) from that of Ugapat evolution, where Âtmâ is looked upon as subject to the limitations of matter (or bodies). According to the Adhyâropa evolution theory (otherwise called regular evolution) it was stated that the Gross and Subtle Bodies were made out of the five elements. This is true (from this standpoint). According to the Ugapat<sup>3</sup> (lit., conjoint) evolution theory all the bodies and the universe are said to have arisen out of Ajñâna. Hence (according to this standpoint) it must be understood that Ajñâna (or Avidyâ which forms the covering for the Causal Body) is the cause of the two bodies (Gross and Subtle). The first or the regular evolution is thus—Mûlaprakriti, Mâyâ, Avidyâ, Âvarana (centripetal force), Vikshepa (centrifugal force), Âkâsha, Vâyu, Agni (Fire), Water and

<sup>1</sup> The three kinds of pains are Adhyâtika, Adidaivika and Adibautika, i.e., from body, devas and animals, or from (1) disease, etc., incidental to the Gross Body; (2) passions, etc., pertaining to the Subtle Body; (3) Avidyâ, etc., pertaining to the Causal Body.

<sup>2</sup> This Linga Sharîra should not be confounded with the second principle of the septenary classification, as it (the second principle) is not dealt with here. This Linga Body here stands only for the Subtle Body, viz., the fourth principle and the lower portion of the fifth.

<sup>3</sup> It is called Ugapat (conjoint), since Âtmâ or spirit becomes veiled by matter by conjoining with it.

Earth. According to the other theory the whole universe arose only through (our) not knowing Âtmâ (or through the limitation of matter).

(Now coming to the bodies) there is no doubt about the Gross Body as it is perceptibly enjoyed by us. But the Subtle Body is not so perceptible. How then can we postulate its existence? Its existence should be known (or inferred) from the effects produced by the seventeen organs.<sup>1</sup> But those effects are not produced by the Gross Body, inasmuch as in dreamless sleep, trance and death, the effects (or functions) of the seventeen organs are not found (or manifested) through the Gross Body, though then existent, and inasmuch as those effects are found in the waking and dreaming states only. Therefore it should be known that a Subtle Body having the seventeen organs does exist irrespective of the Gross Body.

May it not be argued that as the Gross and Subtle Bodies are not seen acting separately they both perform conjointly the functions of hearing, seeing, etc.? On a careful enquiry we find it is not so. It is only the Subtle Body that performs then the functions and not both together. Take for example fire. It is only with the aid of fuel that it boils food and does other actions; without fuel it is not able to do any action itself. And yet such operations of boiling, etc., are due to the fire and not to the fuel. Similarly the functions of seeing, hearing, etc., performed by the Subtle Body, which depends upon the Gross Body (for its manifestation), are due to the Subtle Body and not to the Gross. Hence it must be presumed that a body called the Subtle Body exists having the seventeen organs. The seventeen organs are the five organs of sense, the five organs of action, the five Prânas (vital airs), and Manas and Buddhi. That which is composed of these is the Subtle Body. Ear, skin, eye, tongue, and nose are the five organs of sense. Their objects are sound, touch, form, taste, and odour. They are called Jñânendriyas, since they are the means of producing Jñâna (spiritual wisdom) (through their control). Since they are the effects of Sattvaguna, they are stated to be the means of producing spiritual wisdom. Mouth, hands, legs, anus, and the genital organ are the five organs of action. Their functions are talking, lifting, walking, excreting and secreting, and enjoying. As these are serviceable to the performance of (bodily) actions, they are called Karmendriyas. As Rajoguna produces perturbation and impurity, the organs of action which are composed of them subserve the purpose of the performance of Karmas. Prânas are five: Prâna, Apâna, Vyâna, Udâna, and Samâna. They are called Prânas as they support and strengthen the body through such acts as inspiration and expiration. They are able to perform these functions only through the Rajas Guna (quality), of which they are composed. That action of the

<sup>1</sup> The seventeen organs, as stated hereafter—the five organs of sense, the five organs of action, the five Prânas and Manas and Buddhi. We find the functions of these organs going on in dreams.

internal organ (or lower mind) which is engaged in enquiring (into things) is Manas, while that which determines is Buddhi. Thus the Subtle Body has seventeen organs.

In order to understand an object (thoroughly) in this world, there are three tests (or means): (viz.,) by approximation, by its characteristics, and by an enquiry into its characteristics. By the first means we know the name only of the object sought to be known; by the second, we understand its real nature; and by the third, we enquire into (such) characteristics. Now (with reference to the Subtle Body) the first means, viz., the names of the several organs of the Subtle Body, has already been dwelt upon. We shall apply the other two tests (to the Subtle Body). According to the second test, the characteristics of an object should not be subject to the faults of *Avyâpti* (non-inclusion or exclusion of part of a thing defined), *Adhivyâpti* (redundancy) and *Asambhâva* (impossibility), and should thus not be found in another.

*Avyâpti* arises when the characteristics are found in one part of an object only and not in the rest. Illustration: the cow is of a tawny colour. (Here the object cow is subject to the fault of *Avyâpti*, as the tawny colour is an attribute of one class of cows only and not of the whole class. Hence cow cannot be properly known through this description of it alone.)

*Adhivyâpti* arises when the characteristics pointed out are found in (or are common to) other objects also. For instance: the four-legged cows. (Here not only cows but also other animals have four legs. Hence redundancy.)

*Asambhâva* is where the characteristics given out are not (at all) found in the object (stated). For instance: one-hoofed cow. (All cows have two hoofs and not one. Hence impossibility.)

That which is not subject to these stains has not the properties that are found in (or are common to) another. For instance: a cow having the characteristics of neck, dewlap, back and hump. (Here these characteristics are found in the bovine genus only.)

Applying these tests to the Subtle Body, the characteristics of the Subtle Body will be described in regular order.

The organ of sound is that which, being localized in the *Âkâsha* that is in the orifice of the ear, and acting under the directions of the *Devatâs* (Gods) that preside over the *Dikhs* (quarters), hears the eighteen languages and sounds. On enquiry into the characteristics of this organ, we have to conclude that such a perception does not take place through the *Akâsha* in the orifice of the ear, but through another only, inasmuch as we find that in dreamless slumber, swoon and other states, there does not arise the perception of sound even with the presence (of such an *Âkâsha* in the orifice of the ear).

The organ of touch is that which, pervading the skin all over the

body, and acting under the directions of the Devatās that preside over Vāyu, feels heat or cold, smoothness or roughness, and so on. On enquiry into its characteristics we have to conclude that such a perception does not take place through the skin, as in dreamless sleep, etc., there is no perception of touch even in the presence of the skin.

The organ of sight is that, which being localized in the pupil of the eye, and acting under the directions of its presiding deity, the sun, is able to perceive forms, as long, broad, gross, subtle, etc., and colours, as blue, white, red, yellow, green, etc. But it is not through the pupil of the eye that such a perception takes place, for even with its existence there is no such perception in dreamless sleep, etc.

The organ of taste is that which, acting under the directions of its presiding deity, Varuna, and being localized in the tip of the tongue, perceives the six kinds of taste—sweetness, bitterness, astringency, saltiness, acidity and pungency. But it is not the tongue that performs the perception of taste, as the tongue, though present in dreamless sleep and other states, is not able to feel the sensation of taste.

The organ of smell is that which, acting under the directions of its presiding deity, called the Ashvins, and centring itself at the tip of the nose, is able to sense good and bad odours. But it is not the nose that feels such a sensation, as the nose, though present in dreamless slumber and other states, does not perform such function.

Thus should be known the characteristics of the organs of sense. Now we shall proceed to those of the organs of action.

The organ of Vāch (speech) is that which, acting under the directions of Agni (fire), its presiding deity, and centring itself at the base of the palate, the upper and lower lips, teeth, neck, heart, navel and other places, causes the articulation of different sounds. But it is not the base of the palate, etc., that cause the pronunciation of words, as, though present in dreamless sleep, etc., they do not produce articulation.

The organ of taking is that which, acting under the directions of Indra, its presiding deity, and centring itself in the hand, performs the functions of lifting, etc., but these functions cannot be performed by the hand itself, as, though present in dreamless sleep and other states, it does not perform its functions.

The organ of walking is that which, having Upendra for its presiding deity and centring itself in the legs, performs the function of walking; but this function cannot be performed by the leg itself, as, though present in dreamless sleep and other states, it is not able to do so.

The organ of excretion is that which, having Mrityu (the God of death) as its presiding deity, and centring itself in the anus, performs the functions of excretion, etc.; but such actions cannot be performed

by the anus itself, as, though present in dreamless sleep and other states, it is not able so to do.

The organ of generation is that which, acting under the directions of Prajâpati, its presiding deity, and localizing itself in the male or female sexual organs, performs the functions of secreting Shukla (male sperm) or Shonita (female sperm) and urine; but such functions cannot be performed by the sexual organs themselves, as, though present in dreamless sleep and other states, they are not able to discharge such functions.

Such are the characteristics of the organs of action. Now we shall proceed to those of the five Prânas (vital airs).

Prâna is he who, acting under the directions of Vishishtha, the presiding deity, and localizing himself in the heart, performs the function of inhalation.

Apâna is he who, acting under the directions of Vishvashrishta, the presiding deity, and localizing himself in the anus, performs the function of exhalation.

Vyâna is he who, acting under the directions of Vishvayoni, and being within and without the body, imparts strength (or vitality) to the body.

Udâna is he who, acting under the directions of Aja, the presiding deity, and localizing himself in the throat, causes the organs to be merged in their respective (original) seats during dreamless sleep, and to again manifest themselves in their external seats, and conveys these organs after death to higher worlds.

Samâna is he who, acting under the direction of Jaya, the presiding deity, and localizing himself in the navel, digests in the gastric fire the four kinds of food, bitten, swallowed, sucked and licked, and thus nourishes the body.

Thus should the five Prânas be known.

Besides these there are said to be five Sub-prânas called Nâga, Kûrma, Krikara, Devadatta and Dhananjaya. These five Sub-prânas are (no doubt) included under the above-mentioned five Prânas.

The function of Nâga is vomiting, that of Kûrma is opening and closing the eyelids and lips; that of Krikara is coughing; that of Devadatta is yawning; and that of Dhananjaya is causing the body to swell.

Now will be described the (Antahkarana) Internal Organs (the lower mind), which are divided into four—Manas, Buddhi, Chitta and Ahankâra.

Of these, Manas,<sup>1</sup> having the moon as its presiding deity, and localizing itself in the throat, performs the functions of thought and fancy.

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<sup>1</sup> The Seats of Manas and Buddhi are, according to the Upanishads, the very reverse of what the author here states them to be. Buddhi here belongs to the lower mind and should not be confounded with the sixth principle of the septenary classification.

Buddhi, having for its presiding deity the four-faced Brahmâ, and localizing itself in the face, produces certainty of knowledge.

Ahankâra, having Rudra for its presiding deity, and localizing itself in the heart, produces Egoism.

Chitta, having for its presiding deity Vishnu, the lord of body (Kshetra-yajna), and localizing itself in the navel, generates memory.

Some Vedic texts maintain that the Subtle Body, described above, is composed of sixteen organs, while others say seventeen. In the former case the Internal Organs should be counted as one, whereas in the latter case it should be counted as (two) Manas and Buddhi, under which should be included Chitta and Ahankâra. Wherever the Subtle Body is stated to be composed of nineteen organs, the Internal Organs should be taken as four.

Thus should be known the characteristics of the Subtle Body. Now to the Kârana (Causal) Body.

Ajñâna (or Avidyâ) itself is the Kârana (Causal) Body. As this Body is the cause of the two Bodies, the Gross and Subtle, therefore it is called the Causal Body. This Causal Body being the first Body taken by Jivas (Egos) and Īshvara (the Lord) becomes the cause of the other two Bodies. The evidence bearing upon this is as follows:

The Vedas say: "Ajñâna alone is the Causal Body." According to logic, the cause should be inferred from the effects. According to experience we find (men saying): "I (am) a person of Ajñâna (non-wisdom).

In order to prove that Âtmâ has not the characteristics of the three Bodies, the characteristics of the three Bodies have till now been dwelt upon. Now we shall proceed to give out the (positive) characteristics of Âtmâ itself.

All the Upanishads lay down that Brahma is all-full and pervading everywhere, and that each individualized Âtmâ (in man) is no other than Brahma itself. Therefore Âtmâ should be known to have the characteristics of Sachchidânanda (Sat, Chit, and Ânanda).

Then what are Sat, Chit, and Ânanda? That which is unaffected (during the three periods of time by anything) is Sat (Beness). Self-light (or illumination) is Chit (or consciousness). Self-enjoyment (or bliss) is Ananda. Thus Âtmâ is of the nature of Sachchidânanda.

Non-Âtmâ is of the nature of non-reality, inertness and pains. The manner in which the characteristics of Âtmâ and Non-Âtmâ may be contrasted is thus.

Just as the characteristics of a male are not found in a female, and *vice versâ*, so also the characteristics of Sat are not found in Asat (unreality, and *vice versâ*). Just as the characteristics of light are not found in darkness and *vice versâ*, so also the characteristics of Chit are not found in Jada (inertness), and *vice versâ*. Just as the characteristics

of moonlight are not found in heat (or sun's light), and *vice versâ*, so also the characteristics of bliss are not found in pains, and *vice versâ*.

We shall (next) proceed to expatiate upon the characteristics of Sat, Chit, and Ânanda, and their antitheses, non-reality, inertness and pains.

Sat is that (reality) which is unaffected by anything during the three periods of time, while Asat is that which appears as real though unreal during the three periods of time, and which on due enquiry by us becomes affected.

(It can be illustrated thus.) In the midst of a faint gloom a person mistakes a rope lying on the ground for a serpent, garland, low ground or a drain; or so on. The rope maintains its real state during (the three periods of) the time of delusion (even), after it and before it. The mistaken idea (or delusion) of serpent, etc., appears (then) as real to the person seeing the rope, however false and unreal such an idea may be. But the moment the discrimination of the true state, viz., the rope, is brought home to his mind, the false idea is affected (or vanishes). The attributes of a serpent, etc., are not to be found in rope and *vice versâ*. Just as objects (in this world) are dissimilar to one another in their sound, meaning, qualities, appearance and worldly actions, so also the characteristics of Sat are totally dissimilar to those of the Body and the Universe, and the characteristics of Asat are not found in the individual Âtmâ (which is no other than Sat, viz., Brahmâ). With these differences of characteristics, Sat and Asat should be differentiated.

Next we shall proceed to contrast the differences between Chit (consciousness) and inertness. Chit (consciousness) shines through its inherent light without the aid of the sun or other lights, and illuminates all inert matter which is falsely ascribed to it. Therefore Chit is that light (of consciousness) which illuminates the sun and other resplendent objects, as also earth and other non-resplendent objects. Inertness is that which has neither light of its own, nor is able to illuminate other objects.

To illustrate both these. The sun (as we now see with our physical eyes) without needing any other light illuminates itself, as also the pot and other objects on which it falls. Similarly should be known the light (of consciousness) of Chit. Pot and other objects are not able to illuminate themselves or other objects; so inertness should be known. Therefore as the sun and pot differ from one another in the five ways mentioned before, viz., sound, etc., so should be known the difference in characteristics between Chit and inertness. The result of these investigations will convince any person that all the changes arising in objects illuminated in this world do not at any of the three periods affect the one substratum (viz., Spirit) which illuminates all. No loss or gain occurs to the sun through its rays penetrating into a pot's

mouth or shining on the pot itself. Neither is he defiled nor rendered pure by coming in contact with foul or pure objects. Neither is he pleased or pained through the beauty or deformity of a thing. Neither is he surprised nor not surprised at the peculiarity or non-peculiarity of an object. All changes in objects do not affect the sun at all.

Similarly names, form, caste, orders of life, entrance into or freedom from worldly bondage, prohibitory or mandatory rules, the six kinds of change (growth, etc.), the six infirmities (hunger, thirst, etc.), the six sheaths, blindness, deafness, idiocy, activity and others—all these changes in the body and the organs illuminated by *Âtmâ* do not in the least affect *Âtmâ* at any of the three periods of time. It should be known that this spiritual wisdom would be (soon and) easily acquired if persisted in.

Thus is the difference between *Chit* (consciousness) and inertness. Then as to bliss and pains.

Bliss (*Ânanda*, spiritual) is that happiness which is vehicleless, surpriseless and eternal. Pains should be known as the opposite of happiness.

Pains are of three kinds: *Adhiâtmika* (arising in the body), *Adhibautika* (from the elements, etc.) and *Adhidaivika* (arising from the *Devas*, etc.).

The first kind includes diseases and other bodily pains generated in men, through the variation of *Vâyu*, bile and phlegm in the Gross Body, brought about by the gratification of the senses.

*Adhibautika* are those pains which arise in men from the elements, and from serpents, tigers, etc., composed of the elements.

*Adhidaivika* are those pains brought about by floods, drought, the falling down of thunderbolts, and such like, caused by the Gods. Now we shall illustrate bliss and pains.

Nectar, being always in its inherent state of bliss, imparts bliss to those that absorb it; but deadly poison, being always in its natural state of burning (or painsgiving), produces burning sensation in those that absorb it. Just as nectar and poison are found to vary in their characteristics in the five ways mentioned above, beginning with sound, etc., so the characteristics of bliss should be known as not found in the three kinds of pains and *vice versa*, through the five ways mentioned above, viz., sound, etc.

The conclusion we arrive at from all these (investigations) is this. The nature of *Sat* is like the rope (the real one); the nature of *Chit* is like the (self-shining) sun; the nature of Bliss is like nectar.

The true significance of the word "I" is only *Âtmâ*. Whoever cognizes through his spiritual instructor, *Âtmâ*, as not having the attributes of the body, organs and other objects in this universe



which are as illusory as a rope, as inert as a pot, and as pain-producing as poison—he is a person that has separated himself from all worldly ties; he is one that has done all that should be done. It is the settled conclusion of Vedânta that he alone is an emancipated person.

*(To be continued.)*



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## Vasudevamanana; or, the Meditation of Vasudeva.

*Translated by Two Members of the Kumbhakam T.S.*

*(Continued from p. 488.)*

### VARUNAKA IX.

THE preceding Chapter was devoted to the exposition of the doctrine that among the four attributes of Âtmâ, Atmâ has not the characteristics of the three Bodies. In this Chapter will be expounded the doctrine that Âtmâ is a witness to the three Avasthâs (states of consciousness). Manas (the lower mind or ego) has a predominance of Sattva Guna (quality), though composed of Sattva, Rajas, and Tamas (Gunas). It is only through pure Sattva Guna that it (the mind) can cognize Âtmâ, but not through Rajo or Tamo Gunas. Of these Sattva is (very) subtle, Rajas is ever in a perturbed state, and Tamas is very gross. Therefore just as it is impossible for a large pillar to enter a small chink (or hole) through which smoke only can pass, just as it is impossible for one to decipher small characters with the aid of a light constantly flickering in the wind, so it is impossible for a mind of gross Tamo Guna, or of perturbed Rajo Guna, to cognize the real nature of Âtmâ; but it is only the pure subtle Sattvic mind that can cognize it. Having premised thus much of the composition of the mind and the means by which it can cognize Âtmâ, we proceed to the subject in hand, viz., that Âtmâ is a witness to the three states of consciousness.

There are three states of consciousness, Jāgrata (waking), Svapna (dreaming), and Sushupti (dreamless sleeping). The waking state is that in which there is a perception of all the external worldly affairs through the medium of the (gross) organs. The dreaming state is that in which through the affinities of the waking state the Antahkarana (internal organ) manifests itself in the form of the enjoyer and the enjoyed. The dreamless sleeping state is that in which after the gross and subtle worlds have merged in their cause Ajñāna (non-wisdom), there remains Ajñāna alone to be discerned by the witness (Âtmā, the Higher Self in us). To these three states Âtmā is a witness. A witness is one who observes another person, or his states, or his doings in those states, without himself being affected thereby. A witness may be likened to an ascetic who, having abandoned all worldly concerns and being in the state of habitual silence, looks unconcernedly on a person visiting him, or on his states, or his actions in those states. So also Âtmā though observing all the three states of men, or their actions in those states, or those enjoying these three states, is not affected by them.

We shall exemplify this state of being a witness thus. The waking state may be likened to a large town; the dreaming state may be likened to the rampart walls of the said town; and the dreamless sleeping state to the central palace within. The Jiva that presides over the three states may be likened to the king who presides over these three places. The king having stepped out from his palace within, to the town beyond the walls of the fort and enjoyed all things to his taste or distaste in that town, feels happy or miserable. Then crossing the ramparts of the fort he returns to his (central) palace, where having abandoned all actions (of royalty) he passes his time in quiet diversion along with his queen. Likewise is the case with Jivâtâmā (the Ego). Presiding over the Gross Body in the waking state and performing the functions therein through the three organs, it goes by the name of Vishva; then this same Ego presiding over the Subtle Body and playing with the affinities of the waking state of the three (subtle) organs, with the lower mind, etc., in the dreaming state, goes by the name of Taijasa; then again this same Ego, presiding over the Causal Body, in the dreamless sleeping state, and suppressing all the manifestations of the three organs, is called by the name of Prajña and is enjoying unconditioned bliss. Thus this Âtmā should be known through experience, inference and testimony as Kûtastha (the Brahman), as one that is unaffected like Akāsha, and as the one individualized consciousness that is a witness to the three states. The *Vedas* say: "It (Âtmā) is witness, Absolute Consciousness and the Guna-less One." Illustrations as regards the proof (for the existence of the three states) through inference, are town, Âkasha, etc., as mentioned above.

Now, as regards the proof (for the existence of the three states) through experience. We remember daily the three states we have passed through the previous day. It is an actual fact (as stated by the *Vedas*) that without experience there can be no remembrance of it. Moreover it is sure we experience every day the three states. Thus as the Ego experiences regularly the past and the future states, eternity must be predicated of (Âtmâ) the Ego which enjoys it. Thus have we explained that Âtmâ (the Ego) is a witness to the three states.

In this world we find that a person who is a witness to the states is also an experiencer of them. While so, how can the witness (the Higher Self, or Brahma) to the three states be quite different from the experiencer of them? He who manifests himself in these states is only the consciousness that is reflected in the internal organs. He is unreal. He goes by the name of Jîva. As in the dreamless sleeping state he disappears owing to the absorption of the internal organs (which should reflect him), how can he be a witness to that state? As it is the rule (laid down by the *Vedas*) that there is only one witness to all the three states, Âtmâ, which reflects itself in the internal organs, should alone be known as witness to the dreamless sleeping state. But it is quite evident that Âtmâ is a witness to the waking and dreaming states. As the Ego (Jîva) is subject to changes he cannot be termed a witness, whereas the term witness is quite applicable to Âtmâ, which is immutable. That Jîva (the Ego) is subject to changes is clear from such conceptions, as "I am happy, I am miserable," since he (Jîva) assumes to himself the functions that are not legitimately his own but pertain to the internal organs. As Jîva (the Ego) is subject to changes who is that witness the Âtmâ that is different from the Ego? What are its characteristics? What is the evidence for its existence? What are the means of knowing it?

That changeless indivisible one alone is the witness. He only is Âtmâ. He is all-pervading like Âkâsha. He is of the nature of Sachchidânanda. He only having entered the internal organs in the form of a Jîva becomes subject to mundane existence. All the *Vedas* testify to the fact (of the real existence) of such a Paramârthika (real) Âtmâ. The reflected consciousness of the Ego that presides over the (different) states (of consciousness) is now awake; now dreams; and is now lured by Ajñâna into the dreamless sleeping state; now feels happy or miserable, and then indifferent. An intelligent person who cognizes (as a witness) these differences of states (of consciousness) of the Ego—he alone is Âtmâ. He alone should be known as a witness to the three states.

Then how does Âtmâ know itself to be changeless? Though one is unable to see for himself the beauty of his face yet he is able to see it through a mirror. So Âtmâ can know its changeless state through the mirror of the internal organs. As neither the mirror nor the

reflected image (in the glass) is able to discern the original (figure), so neither the internal organs nor the image reflected in it (Jīva) is able to cognize (Âtmâ) that is reflected. Then by whom is Âtmâ cognized? Not by any, since Âtmâ is self-light alone, all the things in the universe being of the form of the seen and Âtmâ being the seer. He is not one that can be known by another (than himself). To illustrate: a pot that is seen (in this earth) is not able to know the person that sees it, whereas the person that sees it knows himself (too) since he is self-light (or intelligence). After nine persons have died, the tenth person who is supposed to be dead (but who is really alive) knows himself but is not known by the nine persons (previously dead).<sup>1</sup> So Âtmâ (supposed to be non-existent) should be known by one to be the enjoyer and not the enjoyed through the (four) kinds of evidence. These are Pratyaksha (perception), Anumāna (inference), Upamāna (similitude), and Shabda (word or authority). There are four other evidences, Arthâpatti (a kind of inference), Sambhāva (equivalence), Idhikya (Purāna-proof), and Anupalabdhi (knowledge of the existence of the non-existent or negative), but it has been held that these four are generally included under the four above mentioned. But some Vedāntins hold that the evidences are six in number.

It would take a great deal of space were we to dwell upon them in full here. Therefore we shall explain so much as is necessary for our present purpose. (In Pratyaksha), Aksha means the organs. Therefore Pratyaksha evidence is that which is derivable from the organs. The inference derivable from smoke (which indicates fire) and other instances comes under the evidence of inference. That which arises through comparison is the evidence of similitude. The sacred Scriptures alone constitute the evidence of Shabda. As Âtmâ cannot be perceived through the organs, it is not subject to the evidence of perception. Nor is it subject to the evidence of inference, as Âtmâ is partless. Nor is it subject to the evidence of similitude, as Âtmâ is secondless. Therefore, in the case of Âtmâ, Shabda (Word or authority) is the only evidence. The Word (or authority) only is the Âpta Vākya (the sacred Scriptures); since he who speaks the Truth is an Âpta. As Īshvara (the Lord) only is the speaker of Truth, the *Vedas* which are alone his utterances are the Word. Therefore, it is the sacred Scriptures alone that constitute the evidence in the case of Âtmâ.

In the example stated before of an ascetic (in his state of habitual silence), just as he, being merely a witness, is not affected by any person he sees, or his states, actions or stains, so Âtmâ that is only a witness is not affected by Ahankāra (Egoism) or its states, actions or stains. Whatever fortunate person cognizes through the *Vedas* Âtmâ as a witness, as unaffected by Egoism and as Absolute Con-

<sup>1</sup> [The copy is perfectly clear!—Eds.]

sciousness itself, is an emancipated person. So say the Vedic texts. O wise men, in the case of Âtmâ it is the sacred Scriptures that constitute the (true) evidence. Placing faith on it, one should know that Atmâ is the witness to the three states as mentioned therein.

VARUNAKA X.

Now in this Chapter will be considered the (third) characteristic of Âtmâ, viz., that it is other than the five Koshas (or Sheaths). There are five Sheaths, Annamaya (Food-full), Prânamaya (Prâna-full), Manomaya (Manas-full), Vijñânâmayâ (Buddhi-full), and Ânandamaya (Bliss-full). The first Sheath is this gross body, which, being generated by the combination of Shukla and Shonita (male and female sperm), so transformed from the food taken in, is nourished by food and is subject to the six changes (of growth, etc.). The second Sheath is (composed of) the Prânas (vital airs), associated with the organs of action. The third Sheath is (composed of) Manas, associated with the organs of sense. The fourth Sheath is (composed of) Buddhi along with them (or the organs of sense). The fifth Sheath is (associated with) divine wisdom, having Priya (anticipatory happiness), Moda (happiness arising from the acquisition of an object), and Pramoda (happiness arising from its enjoyment). Priya is the happiness arising in one from the mere sight of a desired object. Moda is the happiness arising in one through the acquisition of such an object. Pramoda is the happiness arising from the enjoyment of such an object. Thus these are said to be the five Sheaths.

They are called (Koshas) Sheaths, because these five envelop Âtmâ like the sheath or case of a sword, the receptacle of Shiva-linga (or the pentagonal form of Shiva seen in temples) or other idols in it, the outer rind of a mango fruit, or the coat of a person. Hence the word Kosha (Sheath) is applied to them.

(Here comes a difficulty.) But sword and others, as also the sheath and others, are found to exist separately. As the five Sheaths have no existence separate from Âtmâ, and as, therefore, there is difference between the sheath of a sword, etc., and the five Sheaths (of man), how can the five Sheaths have the power to screen Âtmâ? The clouds which arise through the transformation of the rays of the Sun have no real existence separate from (the rays of) the Sun, and yet those very clouds screen the Sun. Smoke which arises from fire has its existence in the fire itself, and yet that smoke screens the fire. Similarly the Sheaths which have their existence in Âtmâ alone, envelop Âtmâ. Now the sword and the sheath, etc., though they appear as one, are in effect different. So Âtmâ and the five Sheaths are different, though they appear as one. Yet as Âtmâ and the five Sheaths are stated to be acting as one, some kind of relationship must be predicated between them. While so, how can the term Niranjana (stainless)