

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तः प्रज्ञस्तु तेजसः ।
घनप्रज्ञस्तथा प्राज्ञा एका एव त्रिधा स्थितः ॥१॥

1. *Viśva is he who is all-pervading and cognizant of the objective; Taijasa is he who is cognizant of the subjective; and Prājña is he who is a mass all sentiency;—it is indeed the One that is thus conditioned into three.*

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तेजसः ।
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥

2. *The Vaiśvânara is the cognizer in the right eye*, and the Taijasa in the mind within; whereas the Prājña is present in the âkāśa of the heart,—thus the One is threefold in the (same) body.*

विश्वो हि स्थूलं नित्यं तेजसः प्रविविक्तभुक् ।
आनन्दभुक् तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥३॥

3. *Fruition of the Viśva, Taijasa and Prājña, consists severally of the gross, the subtile, and the blissful. This is the three-fold fruition.*

स्थूलं तरपयते विश्वं प्रविविक्तं तु तेजसं ।
आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥४॥

4. *The gross satisfies the Viśva, the subtile the Taijasa, and the blissful the Prājña. This is the threefold satisfaction.*

* The late Mr. T. Subba Row explained this phrase "the right eye," as meaning the mental eye of the highest intellection, by means of which we apprehend the loftiest spiritual ideal conceivable by man on the physical plane.

त्रिषु धामसु यद् भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदेतद् उभयं यस्तु स भुञ्जानो न लिप्यते ॥५॥

5. *He who knows the object of fruition, as well as the subject thereof, in each of the above, is not affected by the fruition.*

प्रभवः सर्वभूतानां सतां इति विनिश्चयः ।
सर्वं जनयति प्राणाश्चेतेशूनं पुरुषः पृथक् ॥ ६ ॥

6. *It is quite plain that all beings become manifest from previous (unmanifest) existence; the purusha, in the form of prâna, sends forth all the various centres of consciousness.*

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।
स्वप्नमायास्वरूपेति सृष्टिर्न्यैविकल्पिता ॥ ७ ॥

7. *Some trying to analyse this process of formation, regard it as the work (of an extra-cosmic God), whereas others regard it as of a class with dream and illusion.*

इच्छामात्रं प्रभो सृष्टिर्इति सृष्टौ विनिश्चिताः ।
कालात् प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥ ८ ॥

8. *Others maintain that it is simply an act of the will of God, while those who rely on time declare that everything proceeds from Time.*

भोगार्थं सृष्टिर्इत्यन्ये क्रीडार्थं इति चापरे ।
देवस्येषा स्वभावोऽयं आपतकामस्य का स्पृहा ॥ ९ ॥

9. Some declare it an act of fruition or of diversion ;
but it is the very nature of the effulgent, and how could he
who is at the point of the highest desire, have any desire ?

निवृत्तेः सर्वदुःखानां ईषानः प्रभुर्अव्ययः ।
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ १० ॥

10. The Fourth is that which is capable of destroying all
evils, ever changeless, of all beings the one without a second,
effulgent and all-pervading.

कार्यकारणबद्धौ ताव इष्यते विश्वतैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वे तु तुर्ये न सिध्यतः ॥ ११ ॥

11. Viśva and Taijasa are conditioned as cause or effect,
Prājña as cause alone ; but neither the one nor the other has
any relation with the Fourth.

नात्मानं न परांश्चैव न सत्यं नापि चांश्रुतं ।
प्राज्ञः किञ्चन संवेत्ति तुरीयः सर्वदृक् सदा ॥ १२ ॥

12. Prājña knows not self or non-self, nor truth or false-
hood, but the Fourth is ever all-seeing.

द्वैतस्याग्रहणं तुल्यं उभयोः प्राज्ञातुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥

13. Noncognition of duality is common to Prājña and
Turya (the Fourth), but the difference consists in the former
being with sleep in the form of cause, and the latter being
entirely free from it.

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

14. The first two are accompanied by dream and sleep,
the third by dreamless sleep, but those who are firm in the
Fourth experience neither dream nor sleep.

अन्यथा ग्रहणतः स्वप्नो निद्रा तत्त्वं अजानतः ।
विप्रयासे तयोः क्षीणे तुरीयं पदं अश्नुते ॥ १५ ॥

15. Dream is the condition of him who takes things in the
contrary manner, and sleep of him who is ignorant of reality.
Light being thrown on the nature of this inversion, the Fourth
is realized.

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजं अनिद्रं अस्वप्नं अद्वैतं बुध्यते तदा ॥ १६ ॥

16. When the Jiva is awakened from the sleep of that de-
lusion which has no beginning, it realizes (in itself) the
unborn, ever awake, dreamless, one without a second.

प्रपञ्चो यदि विद्ध्येत निवर्तेत न संशयः ।
मायामातरं इदं द्वैतं अद्वैतं परमार्थतः ॥ १७ ॥

17. If the variety of experience were real it certainly ought to disappear (some time); but the whole of duality is mere illusion, the reality being the Unit.

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादज्यं वादो ज्ञाते द्वैतं न विद्यते ॥ १८ ॥

18. If any one can be supposed as possibly imagining the various ideas, these might be supposed to cease. The idea (of duality implied in the distinction of teacher, taught, and teaching) is imagined possible because of the teaching, but in gnosis there can be no duality.

विश्वस्यात्वविवक्षायां आदि सामान्यं उत्कृतं ।
मात्रासम्प्रतिपत्तौ स्याद् आप्तिसामान्यमेव च ॥ १९ ॥

19. The plain ground of the identity of Vis'va and the letter A, is the circumstance of each being first, as also the fact of the all-pervasiveness of each.

तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटं ।
मात्रासम्प्रतिपत्तौ स्याद् उभयत्वं तथाविधं ॥ २० ॥

20. Of recognizing the identity of Taijasa and the letter U, the ground, in both cases, is superiority, as well as the being in the middle.

मकारभावे प्राज्ञस्य मानसामान्यं उत्कृतं ।
मात्रासम्प्रतिपत्तौ तु लयसामान्यमेव च ॥ २१ ॥

21. Of the identity of Prâjna and the letter M, the ground is measure, as well as the fact that therein everything loses its identity.

त्रिषु धामसु यस्तुल्यं सामान्यं वेत्ति निश्चितः ।
स पूज्यः सर्वभूतानां वंद्यश्चैव महामुनिः ॥ २२ ॥

22. He who positively knows that which is the ground of identity in all three conditions is the worshipped and respected of all, and the greatest of sages.

अकारो नयते विश्वं उकारञ्चापि तैजसं ।
मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥ २३ ॥

23. The letter A puts one in communication with Vis'va, U with Taijasa, and M with Prâjna; no action being possible in that which has no parts.

ओंकारं पादशो विद्यात् पादा मात्रा न संशयः ।
ओंकारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥ २४ ॥

24. The aumkâra should be known as one with the quarters, the quarters being its parts. Having known the word with its parts (quarters) nothing else should be thought of.

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयं ।
प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥२५॥

25. The mind should be absorbed in the word (aum), for it is Brahman, the ever-fearless ; one so absorbed has no fear whatever.

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परं स्मृतः ।
अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥२६॥

26. The "word of glory" (the pranava—aum) is the lower as well as higher Brahman ; it is transcendent, unequalled, having nothing without itself, unrelated to any effect, and changeless.

सर्वस्य प्रणवो ह्यादिमध्यं अन्तः तथैव च ।
एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरं ॥२७॥

27. The "word of glory" is the beginning, middle and end of all ; having known it in this manner one enjoys (the peace of eternal unity).

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितं ।
सर्वव्यापिनं ओंकारं मत्वा धीरो न शोचति ॥२८॥

28. The "word of glory" is the Īśvara present in the heart of all ; the wise man knowing aumkāra to be all-pervading, never finds cause for misery.

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।
ओंकारो विदितो येन स मुनिर्नेतरो जनः ॥२९॥

29. He who has known the amātra-aumkāra, the anantamātra, the substratum in which all illusion dissolves itself, all bliss, is the only sage, and none other.

CHAPTER II.
(GAUDAPĀDA'S—KĀRIKĀ.)
OF ILLUSION.

वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिनः ।
अन्तस्थानात् तु भावानां संवृतत्वेन हेतुना ॥१॥

1. The wise declare the unsubstantiality of all that is seen in dream, it being all within the body, on account of its partaking of the subtle.

अदीर्घत्वाच्च कालस्य गत्वा देशान्नपश्यति ।
प्रतिबुद्धाश्च वै सर्वस्तस्मिन् देशे न विद्यते ॥२॥

2. Nor does the seer of the dream see distant places by going out to them, for the time taken up does in no way appear to be long (nor is there any relation with space); nor does the dreamer, on being awake, find himself in the place (of his dream.)

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।
वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥३॥

3. Moreover, reason bears out the unsubstantiality of chariots etc., (in dream), whence their futility thus established is declared by the wise to be laid down is the S'ruti as well.

अन्तःस्थानात् तु भेदानां तथा जागरिते स्मृतं ।
यथा तत्र तथा स्वप्ने संवृतत्वं न भिद्यते ॥४॥

4. As in dream, so in waking, the objects seen are unsubstantial, though the two (conditions) differ by the one being internal and subtle, and the other external and gross.

स्वप्नजागरिते स्थाने ह्येकं आहुर्मनीषिनः ।
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥५॥

5. The wise regard the wakeful as well as the dreaming condition as one, in consequence of the similarity of objective experience in either, on grounds already described.

आदावन्ते च यन्नास्ति वर्तमानेपि तत् तथा ।
वितथैः सदृशाः सन्तो वितथा इव लक्षिताः ॥६॥

6. That which is naught at the beginning and is so also at the end, does necessarily not exist in the middle. Objects are like the illusions we see, still they are regarded as if real.

सप्रयोजनता तेषां स्वप्नेऽपि प्रतिपद्यते ।
तस्माद् आद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥७॥

7. The being used as means to some end, of the objects of waking experience, comes to naught in dream; hence on account of being with beginning and end they are certainly false and no more.

अपूर्वाः स्थानिधर्मा हि यथा स्वर्गनिवासिनां ।
तां अयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥८॥

8. That the phenomena of dream transcend the limits of experience, is only a result of the condition of the cognizer, as in the case of those residing in heaven. The cognizer being so conditioned sees the various objects, even like one well-instructed here.

स्वप्नवृत्तावपि त्व अन्तश्चेतसा कल्पितं त्वसत् ।
बहिश्चेतोगृहीतं सद् दृष्टं वैतथ्यं एतयोः ॥९॥

जागृद्वृत्तावपि त्व अन्तश्चेतसा कल्पितं त्वसत् ।
बहिश्चेतोगृहीतं सत् युक्तं वैतथ्यं एतयोः ॥१०॥

9.—10. Even in dream that which is subjective imagination is unreal, whereas that which is objectively existent is real ; whereas in truth both are unreal. So in waking experience, though that which is subjective imagination is unreal, and that which is objectively existent is real, in fact, both ought to be unreal.

उभयोपि वैतथ्यं भेदानां स्थानयोर्यदि ।
क एतान् बुध्यते भेदान् को वै तेषां विकल्पकः ॥११॥

11. If in both conditions experience reduces itself to illusion, who is the cognizer of experience ; who creates it ?

कल्पयत्यात्मनात्मानं आत्मा देवःस्वमायया ।
स एव बुध्यते भेदान् इति वेदान्तनिश्चयः ॥१२॥

12. The âtman, all light, imagines himself by himself, through the power of his Mâyâ ; he alone cognizes the objects so sent forth. This is the last word of the Vedânta on the subject.

विकरोत्यपरान् भावान् अन्तश्चित्तेऽव्यवस्थितान् ।
नियतांश्च बहिश्चित्त एव कल्पयते प्रभुः ॥१३॥

13. The Lord manipulates the variety of subjective experience, as well as that of objective experience, while cognizant of the subjective and the objective respectively.

चित्तकालाश्च येन्तस्तु द्वयकालाश्च ये बहिः ।
कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥१४॥

14. Those that subsist within only with the mind, and those that answer to two points in time without, are all mere illusion ; for, the difference between them is not based on any other ground.

अव्यक्ता एव ये अन्तस्तु स्फुटा एव च ये बहिः ।
कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥१५॥

15. Those that are in a subtle condition within, as well as those that are manifest without, in a gross condition, are all mere imagination, the difference lying only in the means of cognition.

जीवं कल्पयते पूर्वं ततो भावान् पृथगविधान ।
बाह्यान् आध्यात्मिकांश्चैव यथाविद्यास्तथास्मृतिः ॥१६॥

16. The first result of ideation is Jîva, whence the various entities, objective and subjective ; for its knowledge must correspond to its memory.

अनिश्चिता यथा रज्जुर्न्धकारे विकल्पिता ।
सर्पधारादिभिर्भावेस्तद्वदात्मा विकल्पितः ॥१७॥

17. As the rope whose nature is not known, is, in the dark, imagined variously to be a snake, a line of water, etc., so is ātman (imagined to be the variety of experience).

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
रज्जुरेवेति चाद्वैतं तद्वद् आत्माविनिश्चयः ॥१८॥

18. As complete knowledge of the rope dispels all illusion, and the one changeless conviction arises that it is nothing else but the rope, so indeed is confirmed the right knowledge of ātman.

प्राणादिभिर्अनन्तैस्तु भावेरेतद्विकल्पितः ।
मायैषा तस्य देवस्य ययायं मोहितः स्वयं ॥१९॥

19. It is imagined as Prāṇa and the variety of numberless visible objects,—this is the power of illusion inseparable from the ever luminous, who is (as it were) shaded off by it.

प्राणाति प्राणविदो भूतानीति च तद्विदः ।
गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥२०॥

20. Those acquainted with Prāṇa call it Prāṇa; those with the Bhūtās, Bhūta; those conversant with the Guṇas call it Guṇa; those with the Tatvas, Tatra.

पादाति पादविदो विषयाति तद्विदः ।
लोकाति लोकविदो देवाति च तद्विदः ॥२१॥

वेदाति वेदविदो यज्ञाति च तद्विदः ।
भोक्तेति च भोक्तृविदो भोज्यंति च तद्विदः ॥२२॥

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।
मूर्त इति मूर्तविदो 'ऽमूर्त' इति च तद्विदः ॥२३॥

काल इति कालविदो दिशा इति च तद्विदः ।
वादा इति वादविदो भुवनानीति तद्विदः ॥२४॥

मन इति मनोविदो बुद्धिर्इति च तद्विदः ।
चित्तं इति चित्तविदो धर्माधर्मा च तद्विदः ॥२५॥

पञ्चविंशक इत्येके षड्विंश इति चापरे ।
एकत्रिंशक इत्याहुर्अनन्त इति चापरे ॥२६॥

लोकांल्लोकविदः प्राहुराश्रमा इति तद्विदः ।
स्त्रीपुंनपुंसकं लैङ्गाः परापरे अथापरे ॥२७॥

सृष्टिर्इति सृष्टिविदो लय इति च तद्विदः ।
स्थितिर्इति स्थितिविदः सर्वं चेह तु सर्वदा ॥२८॥

21.—28. Those knowing the quarters, call it the quarters; those immersed in objects of sense, call it those objects; those having their eye upon the Lokas, call it the Lokas; those thinking of the Devas, see it as a Deva. Those knowing the Veda, describe it as the Veda; those understanding Yajña, call it Yajña; those realizing it as the enjoyer of everything, describe it as such; those seeing it as objects enjoyed, see it in the objects. The knowers of the subtle call it the subtle; the knowers of the gross call it the gross; those familiar with personality, call it the personal being; those having no faith in anything, describe it as pure void. The knowers of time call it time; the knowers of space call it space; those versed in disputation, call it the problem in dispute; those knowing the world, describe it as the world. Those who are cognizant of the mind, call it the mind; those resting themselves in the sense of supreme discrimination, call it discrimination (buddhi); those who can reach only to Chitta, call it Chitta; those familiar with Dharma and Adharma, call it one or the other. Some conceive of it as twenty-five, others as twenty-six, while there are others who conceive of it as thirty-one, or even manifold. Those whose ken is bounded by Heaven call it Heaven; those who are bound to the Āśramas, call it the Āśramas; the grammarians regard it as male, female, or neither; others call it Para, Apra. Those convinced of creation, call it creation; those sure of destruction, call it destruction, whereas those positive about the present, call it pure subsistence. Thus all describe it as all and everything they like it to be at any time.

यं भावं दर्शयेत् यस्य तं भावं स तु पश्यति ।
तं चावति भूतवासी तद्ग्रहः समुपैति तं ॥२९॥

29. That idea which is pressed on one, is perceived by him as the sole essence. It protects him, taking on the form of that idea, and allows him to be convinced that this is the sole essence.

एसंणोऽपृथग्भावं पृथगेवेति लक्षितः ।
एवं यो वेद तत्त्वेन कल्पयेत् सोऽविशङ्कितः ॥३०॥

30. This (ātman) ever inseparable from these (things) is imagined as separate. He who understands the truth in its fulness is at liberty to imagine ātman as of any form he likes.

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वं इदं दृष्टं वेदान्तेषु विचक्षणैः ॥३१॥

31. As are dream and illusion or a castle-in-the-air, so, say the wise, the Vedāntas declare this cosmos to be.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥३२॥

32. There is no dissolution, no creation, none in bondage, no pupilage, none desirous of liberation, none liberated; this is the absolute truth.

भावैर्असद्भिरेवायं अद्वयेन च कल्पितः ।

भावा अप्यद्वयेनैव तस्माद् अद्वयता शिवा ॥३३॥

33. The absolute Advaita imagines itself to be the many; all objects are through It; hence the happiest thing is the condition of the absolute.

नान्यभावेन नानेदं न स्वेनापि कथंचन ।

न पृथङ्नापृथक् किञ्चिद् इति तत्त्वविदो विदुः ॥३४॥

34. The existence of the variety (of experience) cannot be said to be identical with *âtman*, nor in any way standing independent by itself;—nothing is separate or incorporate, thus say the knowers of the essence of things.

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः ।

निर्विकल्पो ह्यं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥३५॥

35. By the sages free from attachment, fear, anger, and well-versed in the secrets of the Veda, this ever one, the negation of the phenomenal, is regarded as the pure unconditioned (essence).

तस्माद् एवं विदित्वैनं अद्वैते योजयेत् स्मृति ।

अद्वैतं समनुप्राप्य जडवल्लोकं आचरेत् ॥३६॥

36. Therefore knowing It to be such, the mind should constantly be directed to the Advaita, having realized which (the enlightened) should walk the world like a block of (dead) matter.

निस्तुतिर्निर्नमस्कारो निःस्वधाकार एव च ।

चलाचलनिकेतश्च यतिर्यादृच्छिको भवत् ॥३७॥

37. The ascetic should place himself above praise, above the formality of salutation, above the rites consummated with the use of the word *Svadhâ*,* and should abandon himself entirely to circumstances, being above the mutable as well as the immutable.

तत्त्वं आध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।

तत्त्वीभूतस्तदारामस्तत्त्वाद् अप्रच्युतो भवेत् ॥३८॥

38. Having realized the nature of the essence within and without, one should become the essence, should ever rest in it, and should be firm in it.

* The word *Svadhâ* in the text refers to the ceremonies known as *Srâddhas*. Every offering in that ceremony is accompanied by the utterance of that word. The sense is that the ascetic should renounce even these rites which are connected with the dead.

CHAPTER III.
(GAUDAPĀDA'S—KĀRIKĀ.)
OF THE ADVAITA.

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेर्अजं सर्वं तेनासौ कृपणः स्मृतः ॥१॥

1. The Jīva betaking itself to devotion, believing all to be the result of evolution from Brahman, and therefore unchanging and unborn even before such evolution, is said to be of narrow intellect, inasmuch as it so believes.

अतो वक्ष्यामि अकारपण्यं अजाति समतां गतं ।
यथा न जायते किञ्चिज्जायमानं समंततः ॥२॥

2. Therefore, I begin to describe that which is infinite limitlessness of thought (sentiency?), which is ever unborn, and which is equal everywhere ; thus showing how, though appearing to give birth (to this variety of things) on all sides, it is not at all affected by any such thing.

‘आत्मा’ ह्याकाशवज्जीवैर्घटाकाशैर्बोदितः ।
घटादिवच्च संघातैर्जातावेतं निदर्शनं ॥३॥

3. Ātman is likened to ākāśa: being the totality of all Jīvas put together like so many ghatākāśas, and being inclusive of the ghata as well. This is the fittest illustration of evolution (from Brahman, if any).

घटादिसु प्रलीनेषु घटाकाशादयो यथा ।
आकाशे सम्प्रलीयन्ते तद्वज्जीवा इहात्मनि ॥४॥

4. As on the dissolution of ghata, the ghatakāśa is merged in ākāśa, so Jīva is merged in ātman in the same manner.

यथैकस्मिन् घटाकाशे रजोधूमादिभिर्युते ।
न सर्वे सम्प्रयुज्यन्ते तद्वज्जीवा सुखादिभिः ॥५॥

5. As on any one portion of ākāśa intercepted in a jar, being soiled, so to speak, with dust, smoke, etc., all such intercepted portions are not soiled or affected, so the misery or happiness of one Jīva is not the misery or happiness of all.

रूपाकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।
आकाशस्य न भेदोऽस्ति तद्वज्जीवेषु निर्णयः ॥६॥

6. Form, capacity, name, differ here, there, and everywhere; but that is not sufficient to imply any difference in ākāśa;—and the illustration may fully apply to Jīva.

नाकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवात्मनः सदा जीवो विकारावयवौ तथा ॥७॥

7. As ākāśa portioned off by a jar, is neither a part nor an evolved effect of ākāśa, so is Jīva never a part or an evolved effect of ātman.

यथा भवति बालानं गगनं मलिनं मलैः ।
तथा भवत्यबुद्धानां आत्मापि मलिनो मलैः ॥८॥

8. As ākāśa becomes soiled in the eye of the inexperienced, so does ātman become soiled in the eye of the ignorant.

मरणे सम्भवे चैव गत्यागमनयोर्भेदः ।
स्थितः सर्वशरीरेषु आकेशेनैव लक्षणः ॥९॥

9. Death, birth, motion, rest, position; in all these, as regards all Jivas, it is the same as in the case of âkâśa.

सङ्घाताः स्वप्नवत् सर्वे आत्ममाया विसर्जितः ।
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥१०॥

10. All entities (Jivas) are mere dream, being sent forth by the power of illusion in âtman, and nothing can show their reality whether they be all equal, superior, or inferior (to one another).

रसादयो हि ये कोषा व्याख्याता तैत्तिरीयके ।
तेषां 'आत्मा' परोजीवः स यथा सम्प्रकाशितः ॥११॥

11. That which makes the sheaths, Rasa and others, as described in the Taittirîyaka, what they are, is the highest Jîva, fully described after the illustration of âkâśa.

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितं ।
पृथ्व्यां उदरे चैव यथाकाशः प्रकाशितः ॥१२॥

12. In the pairs described in the chapter on Madhujñâna, the substance is the imparting knowledge of the absolute (as the ultimate fact of being), just as is the object in describing âkâśa as being under ground as well as in the stomach.

जीवात्मनोर्भेदान्यत्वं अभेदेन प्रशस्यते ।
नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसं ॥१३॥

13. The oneness of Jîva and âtman in unity is praised, whereas variety or separateness is censured, which shows that this is the truth.

जीवात्मनोः पृथक्त्वं यत् प्रागुत्पत्तेः प्रकीर्तितं ।
भविष्यद् वृत्त्या गौणं तं मुख्यत्वं न हि युज्यते ॥१४॥

14. The assumed separateness of Jîva and âtman before evolution, is only metaphorical, with a view to (describe what is to) be, and does not at all deserve to be real.

मृत्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथञ्चन ॥१५॥

15. Evolution as described by illustrations of earth, iron, sparks of fire, has another implication, for they are only means to the realization of the absolute; there being nothing like distinction.

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयाः ।
उपासनोपदिष्टेयं तदर्थं अनुकम्पया ॥१६॥

16. There are three grades (âśramas) corresponding to three—lower, middle, and higher—powers of vision. This phase of devotion is taught for their use.

स्वसिद्धान्तव्यवस्थामु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुद्धयन्ते तैर्जयं न विरुद्धयते ॥१७॥

17. The advocates of duality, obstinate each in their own conviction, conflict with one another, whereas this conflicts with none, not even with them.

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।
तेषां उभयथाद्वैतं तेनायं न विरुद्धयते ॥१८॥

18. The reality is the advaita, duality is only its part. The dualists regard duality as real either way, whence this position of ours is not antithetical.

मायया भिद्यते ह्येतन्नान्यथाजं कथंचन ।
तत्त्वतो भिद्यमाने हि मर्त्यतां अमृतं ब्रजेत् ॥१९॥

19. This the ever unborn appears as if with distinction only on account of mâyâ, and for no other reason, for, if distinction were real the immortal would become mortal.

अजातस्यैव भावस्य जातिं इच्छन्ति वादिनः ।
अजातो ह्यमृतो भावो मर्त्यतां कथं इष्यति ॥२०॥

20. Of that being which is ever unborn, birth is predicated by some, but it is impossible that the unborn and the immortal could ever partake of the mortal.

न भवत्यमृतं मर्त्यं न मर्त्यं अमृतं तथा ।
प्रकृतेर्अन्यथाभावो न कश्चिद भविष्यति ॥२१॥

21. The immortal does not become mortal, or vice versa; for in no way is it possible that a thing can be changed into something quite the opposite.

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यतां ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥२२॥

22. How can he who believes that the naturally immortal becomes mortal, maintain that substance remains immortal, though passing through birth, and stands ever changeless?

भूततोऽभूततो वापि सृज्यमाने समाश्रुतिः ।
निश्चितं युक्तियुक्तं च यत् तद् भवति नेतरत ॥२३॥

23. The import of the sacred texts on the subject of passing into birth, whether in reality or unreality, is the same throughout; that alone is possible which is sanctioned by S'ruti and demonstrated by reason.

नेह नानेति चाग्नायाद् इन्द्रो मायाभिर्इत्यपि ।
अजायमानो बहुधा मायया जायते तु सः ॥२४॥

24. By the text "There is no variety here," as also "Indra, by mâyâ, etc.," (it is plainly implied that) the ever unborn becomes many only through mâyâ.

सम्भूतेऽपवादाच्च सम्भवः प्रतिसिद्धयते ।
कोन्वेनं जनयेत् इति कारणं प्रतिसिद्धयते ॥२५॥

25. Moreover, by the negation of sambhūti, the whole of the effects are negatived, and by the words 'who can cause it to pass into birth' is denied the whole of causality.

स एष नेति नेतीति व्याख्यातं निहनुते यतः ।
सर्वं अग्राह्यभावेन हेतुनाजं प्रकाशते ॥२६॥

26. "It is not this, not that." As this explanation negatives every thing of it, employing pure incomprehensibility as reason, (it follows that) the ever unborn ever subsists self-luminous.

सतो हि मायया जन्म जुज्यते न तु तत्त्वतः ।
तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥२७॥

27. That which is, may appear to pass into birth, only through illusion, and not of itself; he who maintains the reality of this birth, must maintain also that the born is born again (and so on without end).

असतो मायया जन्म तत्त्वतो नैव युज्यते ।
वन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥२८॥

28. The non-esse never passess into birth either in reality or in illusion, for the son of a barren woman is born neither in reality nor in illusion.

यथा स्वप्ने द्वायाभासं स्पन्दते मायया मनः ।

तथा जाग्रत द्वायाभासं स्पन्दते मायया मनः ॥२९॥

29. As in dream the mind acts as if dual in character, through the power of māyā, so in the waking condition also it acts in the same manner through the same cause.

अद्वयं च द्वायाभासं मनः स्वप्ने न संशयः ।

अद्वयं च द्वायाभासं तथा जागरन् न संशयः ॥३०॥

30. The mind though one appears as dual in dream, so also in the waking condition it, though single, appears dual through illusion.

मनोदृश्यं इदं द्वैतं यत् किञ्चित् सचराचरं ।

मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥३१॥

31. The whole of duality, of whatever form, is simply a phenomenon of the mind, for it is never experienced when the mind is naught.

आत्मसत्यानुबोधेन न सङ्कल्पयते यदा ।

अमनस्तां तदा याति ग्राह्याभावे तदग्रहात ॥३२॥

32. When it ceases from imagining, by a knowledge of the truth of Ātman, it becomes naught, and remains at rest for want of things to cognize.

अकल्पकं अजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।

ब्रह्म ज्ञेयं अजं नित्यं अजेनाजं विबुध्यते ॥३३॥

33. Thought is declared ever free from all imaginings, unborn, inseparable from the knowable, and Brahman is the sole object of this thought,—the unborn knows the unborn.

निगृहीतस्य मनसो निविकल्पस्य धीमतः ।

प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥३४॥

34. The condition of the mind in trance, and therefore free from imaginings, and all light, should be carefully distinguished from sleep, for, it is not like it.

लीयते हि सुषुप्ते तं निगृहीतं न लीयते ।

तदेव निर्भयं 'ब्रह्म' ज्ञानालोकं समन्ततः ॥३५॥

35. In sleep the mind is simply overpowered, not so in trance, for then it has become fearless Brahman, all effulgence.

अजं अनिद्रं अस्वप्नं अनामकं अरूपकं ।

सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥३६॥

36. It is unborn, free from sleep and dream, without name and form, ever-effulgent, all thought; no form is necessary (for it).

सर्वाभिलाषविगतः सर्वचिन्तासमुत्थितः

मुप्रशान्तः सकृज्ज्योतिः समाधिर्बलोलोभयः ॥३७॥

37. It is beyond all kind of expression, free from all conception, all peace, eternal light, the highest trance, ever immoveable, and above fear.

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।

आत्मसंस्थं तदा ज्ञानं अजाति समतां गतं ॥३८॥

38. In that where no concepts arise there is nothing to apprehend or give up. Then thought is centred in ātman—thought, formless and all peace.

अस्पर्शयोगो नामैषा दुर्दर्शः सर्वयोगिभिः ।

योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥३९॥

39. That yoga is the real one which is (absolute, being) not in touch with anything; it is difficult to be approached by (so-called) yogins, for they shrink back from it, imagining fear where there is none.

मनसो निग्रहायत्तं अभयं सर्वयोगिणां ।

दुःखक्षयः प्रबोधश्चाप्यक्षय शान्तिरेव च ॥४०॥

40. To a yogin, are dependent on control of mind, fearlessness, destruction of misery, the light of knowledge, and eternal peace.

उत्सेक उदधेर्यदवत् कुशाग्रेणैकबिन्दुना ।
मनसो निग्रहस्तावद् भवेदपरिखेदतः ॥४१॥

41. The mind can be controlled by untiring perseverance, equal to (that of one engaged in) emptying the ocean, drop by drop, with the tip of a straw of kuśa-grass.

उपायेन निगूहणीयाद् विक्षिप्तं कामभोगयोः ।
मुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥४२॥

42. The mind diffused in the enjoyments of imagination, or lost in oblivious ease, should be brought back (to ātman) by the proper means, for imagination and oblivion are both equally dangerous.

दुःखं सर्वं अनुस्मृत्य कामभोगान्निवर्तयेत् ।
अजं सर्वं अनुस्मृत्य जातं नैव तु पश्यति ॥४३॥

43. It should be turned back from imagination and enjoyment by a memory of misery ;—it sees not the born on remembering all to be unborn.

लये सम्बोधयेच्चित्तं विक्षिप्तं शामयेत् पुनः ।
सकशायं विजानियाच्छम प्राप्तं न चालयेत् ॥४४॥

44. The mind immersed in oblivion should be simply awakened ; and when diffused in imagination, should be brought back (to ātman). The intermediate condition should be known as that in which attachment exists in a potential form. When it has gained the condition of proper equilibrium it should not be disturbed.

नास्वादयेत् सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।
निश्चलं निश्चरच्चित्तं एकी कुर्यात् प्रयत्नतः ॥४५॥

45. It should not be allowed to indulge in the happiness (even) of that condition ; but (the ascetic) should free himself from all attachment by proper discrimination. If the mind thus brought to a point should try to externalize itself, it should be unified with ātman.

यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिगनं अनाभासं निष्पन्नं 'ब्रह्म' तत् तदा ॥४६॥

46. When the mind falls not into oblivion, nor is distracted by enjoyment, it is itself Brahman, being without action, and beyond relativity.

स्वस्थं शान्तं सनिर्वाणं अकथ्यं सुखं उत्तमं ।
अजं अजेन ज्ञेयेन सर्वज्ञं परिचक्षते ॥४७॥

47. That happiness is described as centred in itself, all peace, containing liberation within itself, indescribable, the most sublime, the one unborn, (not apart from) the cognized, ever unborn in its turn, and itself that which is all thought (Brahman).

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
एतत् तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥४८॥

48. No Jīva is born, nor is its cause ascertained ;—this indeed is the highest truth that "nothing is born."

CHAPTER IV.
(GAUDAPĀDA'S KĀRIKĀ.)
OF QUENCHING THE FIRE-BRAND.

ज्ञानेनाकाशकल्पेन धर्मान् यो गगनोपमान् ।
ज्ञेयाभिज्ञेन सम्बुद्ध तं वन्दे द्विपदां वरं ॥१॥

1. I bow to that best of men who knew the ākāśa-like attributes as inseparable from the knowable, by knowledge resembling ākāśa.

‘अस्पर्शयोगो’ वं नाम सर्वसत्त्वमुखोहितः ।
अविवादोऽविरुद्धश्च देशितास्तं नमाम्यहं ॥२॥

2. I salute him who taught the yoga called asparśa (that which is not in touch with anything, i.e., absolute), which conduces to the well-being of all, which is beneficent, free from dispute, and non-antithetical.

भूतस्य जातिं इच्छन्ति वादिनः केचिदेव हि ।
अभूतस्यापरे धीरा विवदन्तः परस्परं ॥३॥

3. Some philosophers postulate evolution of being, others are proud in their conviction, of non-being, thus disputing each the conclusion of the other.

भूतं न जायते किञ्चिद अभूतं नैव जायते ।
विवदन्तोऽद्वया ह्येवं अजातिं ख्यापयन्ति ते ॥४॥

4. That which is, cannot not be, as that which is not, cannot also be ; thus disputing they drift to the advaita and (unconsciously) imply that ajāti (absolute non-evolution) is the truth.

ख्याप्यमानं अजातिं तेऽनुमोदामहे वयं ।
विवदामो न ते सार्धं अविवादं निबोधत ॥५॥

5. We gladly say yes to the absolute non-evolution that they thus tend to establish ; and see no use in arguing with them. Know this then to be that which is free from all dispute.

अजातस्यैव धर्मस्य जातिं इच्छन्ति वादिनः ।
अजातो ह्यमृतो धर्मो मर्त्यतां कथं इष्यति ॥६॥

6. Of that being which is ever unborn, birth is predicated by some ; but it is impossible that the unborn and the immortal, could ever partake of the mortal.

न भवत्यमृतं मर्त्यं न मर्त्यं अमृतं तथा ।
प्रकृतेऽन्यथाभावो न कथञ्चिद् भविष्यति ॥७॥

7. The immortal does not become mortal, nor vice versâ ; for in no way is it possible that a thing can be changed into something quite the opposite.

स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यतां ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥८॥

8. How can he who believes that the naturally immortal becomes mortal, maintain that substance remains immortal though passing through birth, and stands ever changeless.

सांसिद्धिकी स्वाभाविकी सहजाप्यकृता च, या ।
प्रकृतिः सेति विज्ञेय्या स्वभावं न जहाति या ॥९॥

9. By the nature of a thing is understood that which is complete in itself, that which is its very condition, that which is inborn, that which is not artificial, or that which does not cease to be itself.

जरा मरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः ।
जरा मरणं इच्छन्ता इच्यन्ते तन्मनीषया ॥१०॥

10. All jivas are by nature free from decrepitude and decay, the very thought of these in any of the jivas believing themselves subject to them, is equal to an abandonment of their nature.

कारणं यस्य वै कार्यं कारणं तस्य जायते ।
जायमानं कथं अजं भिन्नं नित्यं कथं च तत् ॥११॥

11. Those who regard the cause itself as the effect, admit the transformation of the cause into the effect. How could that which can be transformed into something be called unborn; or how can that which admits even of partial change be called permanent?

कारणात् यत् अनन्यत्वं अतः कार्यं अजं यदि ।
जायमाद्भि वै कार्यात् कारणं कथं ध्रुवं ॥१२॥

12. If it be explained that the inseparableness of the effect from the cause is all that is meant, then indeed the effect also ought to be as unborn as the cause; or if it be urged that the inseparableness of the cause from the effect is the meaning, how about the permanence of the cause?

अजात् वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै ।
जाताच्च जायमानस्य न व्यवस्था प्रसज्यते ॥१३॥

13. There is no illustration to support the statement of those who say that effects are born of the unborn; and as to their being born of the born reconciliation is very difficult.

हेतोर्भादि फलं येषां आदिर्हेतुः फलस्य च ।
हेतोः फलस्य चानादिः कथं तैर्जपवर्ण्यते ॥१४॥

14. How can those who say that effect is the cause of the cause, and vice versa, maintain that either the cause or the effect is without beginning?

हेतोर्भादि फलं येषां आदिर्हेतुः फलस्य च ।
तथा जन्म भवेत् तेषां पुत्रज जन्म पितुर्यथा ॥१५॥

15. Those who maintain that the effect is the cause of the cause, and vice versa, would assert evolution after the manner of the birth of the father from the son.

सम्भवे हेतुफलयो एषितव्यः क्रमः त्वया ।
युगपत् सम्भवे यस्मात् असम्बन्धो विषाणवत् ॥१६॥

16. You must determine the order in which cause and effect succeed each other, for if they be simultaneous they cannot be related to each other, like the two horns (of an animal).

फलात् उत्पद्यमानः सन् न ते हेतुः प्रसिध्यति ।
अप्रसिद्धः कथं हेतुः फलं उत्पादयिष्यति ॥१७॥

17. The cause being produced the effect will not be definite ;
and an indefinite cause cannot produce any effect.

यदि हेतोः फलात् सिद्धिः फलसिद्धिश्च हेतुतः ।
कतरत् पूर्वं उत्पन्नं यस्य सिद्धिर्अपेक्षया ॥१८॥

18. If the cause is produced from the effect and the effect
from the cause, which of the two, dependent each on the other,
is prior to the other ?

अशक्तिर्अपरिज्ञानं क्रम-कोपोऽथवा पुनः ।
एवं हि सर्वथा बुद्धेर्अजातिः परिदीपिता ॥१९॥

19. The reply must lie in inability (to explain), or in
ignorance (of the matter altogether), or in entire unjustifiability
of the order of succession; in all which the learned only shed
additional light on our theory of absolute non-evolution.

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि नः ।
न च साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥२०॥

20. The illustration of seed and tree is itself matter of
proof; anything which belongs to the same class as the thing of
which something is to be proved, cannot be used as middle term
in establishing that something of the thing in question.

पूर्वापरापरिज्ञानं अजातेः परिदीपकं ।
जायमानाद् धि वै धर्मात् कथं पूर्वं न गृह्यते ॥२१॥

21. The absence of the knowledge of antecedence and conse-
quence brings into relief the theory of absolute non-evolution;
for if a thing is said to be consequent it is absurd to say that
its antecedent is unknowable.

स्वतो वा परतो वापि न किञ्चिद् वस्तु जायते ।
सदसत् सदसद् वापि न किञ्चिद् वस्तु जायते ॥२२॥

22. Nothing is produced either of itself or of another, nor
is anything in fact produced, whether it be being, non-being, or
either.

हेतुर्न जायतेऽनादिः फलं वापि स्वभावतः ।
आदिर्न विद्यते यस्य तस्य जातिर्न विद्यते ॥२३॥

23. From that which is without beginning, the cause cannot
derive its birth, nor the effect, of itself ; that which is known
as causeless is without beginning as well.

प्रज्ञप्तेः सन्निमित्तत्वं अन्यथा द्वयनाशतः ।
संकलेशस्योपलब्धेश्च परतन्त्रास्तित्वा मता ॥२४॥

24. Subjective impressions must have an objective cause,
otherwise both ought to be non-existent. For this reason, as
also on account of the presence of evil, the reality of objective
experience accepted by philosophers (at variance with the
advaita) is forced on all.

प्रज्ञप्तेः सनिमित्तत्वं इष्यते युक्तिदर्शनात् ।
निमित्तस्यानिमित्तत्वं इष्यते भूतदर्शनात् ॥२५॥

25. It is true that reason must assign a cause to subjective impressions ; but arguments drawn from the nature of things point to the causelessness of the cause.

चित्तं न संस्पर्शत्यर्थं नार्थाभासं तथैव च ।
अभूतो हि यतस्त्वार्यो नार्थाभासस्ततः पृथक् ॥२६॥

26. The mind does not relate itself to objects, nor does it allow them to reflect themselves in itself ; for objects are unreal and their reflection is not apart from the mind.

निमित्तं न सदा चित्तं संस्पर्शत्यध्वसु त्रिषु ।
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥२७॥

27. The mind is never in relation to the cause, in any of the three periods of time ; and it is not easy to see how it could conceive or receive false impressions without a cause.

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।
तस्य पश्यन्ति ये जार्ति खे वै पश्यन्ति ते पदं ॥२८॥

28. Hence not only are objects cognized by the mind not produced, but also the mind that is supposed to cognize them. Those who regard it as produced, are gazing for a foot-mark in the sky.

अजातं जायते यस्माद् अजातिः प्रकृतिस्तथा ।
प्रकृतेर्अन्यथाभावो न कथंचिद् भविष्यति ॥२९॥

29. The unborn is said to be born, but its very nature is to be ever unborn ; and the nature of a thing can never be otherwise.

अनादेर्अन्तवत्त्वं च संसारस्य न सेत्स्यति ।
अनन्तता चादिमतो मोक्षस्य न भविष्यति ॥३०॥

30. The world cannot be said to be without beginning and at the same time non-eternal ; nor can liberation which has a beginning be eternal.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत् तथा ।
वितथेः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥३१॥

31. That which is naught at the beginning, and is so also at the end, necessarily does not exist in the present ; objects are all like ordinary illusions though regarded as real.

सप्रयोजनता तेषां स्वप्नेऽपि प्रतिपद्यते ।
तस्माद् आद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृतः ॥३२॥

32. The being used as means to some end of the objects of waking experience, comes to naught in dream. Hence on account of being with beginning and end they are certainly false and no more.

सर्वे धर्मा मृषा स्वप्ने कायस्यान्तर निदर्शनात् ।
संवृतेऽस्मिन् प्रदेशे वै भूतानां दर्शनं कुतः ॥३३॥

33. All things seen in dream are false, being seen within the body ; for in so small a space, how could objects exist and be seen.

न युक्तं दर्शनं गत्वा कालस्यानियमाद् गतौ ।
प्रतिबुद्धाश्च वै सर्वस्तस्मिन् देशे न विद्यते ॥३४॥

34. The seeing of a thing at a distance by going up to it is not possible, for no perceptible time is taken in the act of going ; and on being awake, the dreamer does not find himself in the place where he dreamed himself to be.

मित्राद्यैः सह सम्मन्त्रय प्रबुद्धो न प्रपद्यते ।
गृहीतं चापि यत् किञ्चित् प्रतिबुद्धो न पश्यति ॥३५॥

35. On being awake, the dreamer does not see anything of what had been the subject of conversation with friends (in the dream); nor does he possess anything he had then acquired.

स्वप्ने चावास्तुकः कायः पृथक् अन्यस्य दर्शनात् ।
यथा कायस्तथा सर्वं चित्तदृश्यं अवास्तुकं ॥३६॥

36. The body active in dream is unreal, inasmuch as there is another (tangibly) apart from it ; everything is unreal like this body, being only a creation of the mind.

ग्रहणाज्जागरित्वात् तद्हेतुः स्वप्न इष्यते ।
तद्हेतुत्वाच्च तस्यैव सज्जागरितं इष्यते ॥३७॥

37. On account of the similarity of perception, waking experience must be the cause of dream ; and, it being so, waking experience must be relatively real to the dreamer.

असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।
असत् स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न पश्यति ॥३८॥

38. All are entirely unborn, inasmuch as experience does not warrant the possibility of the birth of anything ; and the production of the unreal from the real is quite impossible.

विपर्यासाद् यथा जाग्रत अचिन्त्यान् भूतवत् स्पृशेत् ।
तथा स्वप्ने विपर्यासाद् धर्मास्तत्रैव पश्यति ॥३९॥

39. Being full of the unreal seen in waking experience, the dreamer re-enacts the same in dream ; and the unreality seen in dream is, moreover, not seen in the waking condition.

उत्पादस्याप्रसिद्धत्वाद् अजं सर्वं उदाहृतं ।
न च भूताद् अभूतस्य सम्भवोऽस्ति कथंचन ॥४०॥

40. The unreal as well as the real cannot have the unreal as their cause ; nor can the real have the real as its cause ; and how could the real be a cause of the unreal.

नास्त्यसदहेतुकं असत् सद् असदहेतुकं तथा ।
सच्च सदहेतुकं नास्ति सदहेतुकं असत् कुतः ॥४१॥

41. As through false knowledge one handles as real, things beyond the range of all possible waking experience, so, in dream, through false knowledge, one sees things possible only in that condition.

उपलम्भात् समाचाराद् अस्तिवस्तुत्ववादिनां ।
जातिस्तु देशिता बुद्धेर्अजातेस्त्रस्तां सदा ॥४२॥

42. Causation is put forth by the wise only for those who being afraid of the absolute cessation of causality stick to the reality of things, from the warrant of their experience and from their fond attachment to forms.

अजातेस्त्रस्तां तेषां उपलम्भाद् वियन्ति ये ।
जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥४३॥

43. Those who, afraid of absolute non-evolution, rely on their account of experience, and go astray, are not much affected by the evil results of their belief, though it is difficult to say they escape with perfect impunity.

उपलम्भात् समाचारान् मायाहस्ती यथोच्यते ।
उपलम्भात् समाचाराद् अस्ति वस्तु तथोच्यते ॥४४॥

44. As an elephant, called up by illusion, is said to exist on the warrant of experience, and on account of being the cause of action, so also are objects said to exist on the same grounds.

जात्यभासं चलाभासं वस्त्वाभासं तथैव च ।
अजाचलं अवस्तुत्वं विज्ञानं शान्तं अद्वयं ॥४५॥

45. Thought—all peace and one, the ever unborn, immovable, and immaterial, appears as admitting of creative motion, and material existence.

एवं न जायते चित्तं एवं धर्मा अजाः स्मृताः ।
एवमेव विजानन्तो न पतन्ति विपर्यये ॥४६॥

46. Thus neither is the mind produced nor are the objects; those who know this are never deceived into false knowledge.

ऋजुवक्रादिकाभासं अलातं स्पन्दितं यथा ।
ग्रहणग्राहकाभासं विज्ञानं स्पन्दितं तथा ॥४७॥

47. As motion makes a fire-brand appear straight, crooked, etc., so motion makes thought appear as perceiver, perceived, and the like.

अस्पन्दमानं आलातं अनाभासं अजं यथा ।
अस्पन्दमानं विज्ञानं अनाभासं अजं तथा ॥४८॥

48. The fire-brand is untouched by the appearance and is ever unborn (as such), for its motion is not at all real; similarly is thought untouched by appearance, and is ever unborn, its apparent motion being mere illusion.

अलाते स्पन्दमाने वै नाभासा अन्यतोभुवः ।
न ततोऽन्यत्र निस्पन्दान् नालातं प्रविशन्ति ते ॥४९॥

49. The appearances of the fire-brand in motion do not come from without, nor do they result in anything other than the fire-brand at rest, though they do not appear to enter it.

न निर्गता अलातात् द्रव्यत्वाभाव योगतः ।
विज्ञानेऽपि तथैव स्युर्भासस्याविशेषतः ॥५०॥

50. They do not go out of the fire-brand because they are not of the class of substance. The same applies to thought inasmuch as appearance is common to both.

विज्ञाने स्पन्दमाने वै नाभासा अन्यतोभुवः ।
न ततोऽन्यत्र विज्ञानान् न विज्ञानं विशन्ति ते ॥५१॥

न निर्गतास्ते विज्ञानाद् द्रव्यत्वाभावयोगतः ।
कार्यकारणताभावाद् यतोऽचिन्त्याः सदैव ते ॥५२॥

51—52. Appearances do not come from without when thought is in motion ; they do not go out anywhere beyond the motion ; nor do they enter thought. They do not go out because they do not partake of substantiality ; they are always indescribable on account of their not being subject to the relation of cause and effect.

द्रव्यं द्रव्यस्य हेतुः स्याद् अन्यद् अन्यस्य चैव हि ।
द्रव्यत्वं अन्यभावो वा धर्माणां नोपपद्यते ॥५३॥

53. Substance is the cause of substance and things other than substance of things other than substance ; but Jivas cannot be shown to be substance or things other than substance.

एवं न चित्तजा धर्माश्चित्तं वापि न धर्मजं ।
एवं हेतुफलाजार्तिं प्रविशन्ति मनीषिणः ॥५४॥

54. Thus objects are not born of the mind, nor the mind of objects, the wise thus betake themselves to absolute non-evolution, the entire negation of causality.

यावद्धेतुफलावेशः तावद्धेतुफलोद्भवः ।
क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥५५॥

55. As long as there is the least faith in causality, cause and effect will continue to operate ; that faith being destroyed, cause and effect are nowhere.

यावद्धेतुफलावेशः संसारस्तावदायतः ।
क्षीणे हेतुफलावेशे संसारो नोपपद्यते ॥५६॥

56. As long as there is faith in causality, the world is eternally present ; this faith being destroyed the world is nowhere.

संवृत्या जायते सर्वं शाश्वतं तेन नास्ति वै ।
स्वभावेन ह्यजं सर्वं उच्छेदस्तेन नास्ति वै ॥५७॥

57. Everything is produced by the power of avidyā and nothing therefore is eternal. Everything again is unborn, being inseparable from Sat, and there is nothing therefore like destruction.

धर्मा येति जायन्ते संवृत्या ते न तत्त्वतः ।
जन्म मायोपमं तेषां सा च माया न विद्यते ॥५८॥

58. Those entities that are said to be produced are not produced in truth, their production is similar to that of an illusion, and illusion certainly is no reality.

यथा मायामयाद् बीजाज्जायते तन्मयोऽकुरः ।
नासौ नित्यो न चोच्छेदी तद्वद् धर्मेषु योजना ॥५९॥

59. From seeds, all illusion, nothing comes forth but sprouts of illusion, and these are neither permanent nor impermanent.* The same applies to the existence of all beings.

नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा ।
यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥६०॥

60. All entities being absolutely unborn, cannot be said to be permanent or not; where in fact words fail it is impossible to enter into analysis.

* This is a familiar illustration, being borrowed from the performance of certain experts in legerdemain who produce illusive mango-trees, etc.

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।
तथा जाग्रद् द्वयाभासं चित्तं चलति मायया ॥६१॥

61. As in dream the mind acts as if dual in character through the power of māyā, so in the waking condition also it acts in the same manner through the same cause.

अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं चित्तं जाग्रन्न संशयः ॥६२॥

62. The mind though one appears as dual in dream, so also in the waking condition it, though single, appears dual through illusion.

स्वप्नदृक् प्रचरन् स्वप्ने दिक्षु वै दशसु स्थितान् ।
अण्डजान् स्वेदजान् वापि जीवान् पश्यति यां सदा ॥६३॥

63. The dreamer going about in all ten directions sees the whole variety of Jivas born of eggs, perspiration, etc.

स्वप्नदृक् चित्तदृश्यास्ते न विन्द्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं स्वप्नदृक् चित्तं इष्यते ॥६४॥

64. These, however, exist only in the mind of the dreamer, and are in no way apart from it; in the same manner this mind too is existent only to the dreamer.

चरं जागरिते जाग्रद् दिक्षु वै दशसु स्थितान् ।
अण्डजान् स्वेदजान् वापि जीवान् पश्यति यान सदा ॥६५॥

जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं जाग्रतस्चित्तं इष्यते ॥६६॥

65.-66. One going about in the ten directions, in the waking condition, sees the whole of the variety of Jīvas born of eggs, perspiration, etc.; but these are existent only for the mind active in this condition, and are in no way apart from it;—the mind too should, in the same manner, be regarded as existent only for the seer of this condition.

उभे ह्यन्योन्यदृश्ये ते किं तद् अस्तीति चोच्यते ।
लक्षणाशून्यं उभयं तन्मतेनेव गृह्यते ॥६७॥

67. Both are object of perception to each other, which of them can really be said to be? Both in fact are beyond the range of every rational instrument of knowledge, for these are possible only in and through them.

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६८॥

यथा मायामयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६९॥

यथा निर्मितको जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥७०॥

68. 69. 70. As the Jīva existent in dream is born or dead, so all Jīvas are and are not. As the Jīva, all māyā, is born or dead, so all Jīvas are and are not. As the Jīva created (by an illusionist) is born or dead, so all Jīvas are and are not.

न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते ।
एतत् तद् उत्तमं सत्यं यत्र किञ्चिन्न जायते ॥७१॥

71. No Jīva is born nor is there any possibility of any such birth; that there is nothing is the highest truth.

चित्तस्पन्दितं एवेदं ग्राह्यग्राहकवद् द्वयं ।
चित्तं निर्विषयं नित्यं असंगं तेन कीर्तितं ॥७२॥

72. The whole of experience consisting of perceiver and perceived is merely an imagination of the mind; hence the mind is described as not in relation with objects, eternal, and absolute.

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्ति असौ ।
परतन्त्रोऽभिसंवृत्या स्यान्नास्ति परमार्थतः ॥७३॥

73. That which exists only in imagination does not exist absolutely; and though it may continue to exist in accordance with the imagination of any other school of thought in absolute reality it does not.

अजः कल्पित संवृत्या परमार्थेन नाप्यजः ।
परतन्त्रोऽभिनिष्पत्त्या संवृत्या जायते तु सः ॥७४॥

74. It is unborn also in imagination, for, in reality, it is not even unborn; it is so imagined only relatively in reference to the positions of other schools.

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।
द्वयाभावं स बुद्धवैव निर्निमित्तो न जायते ॥७५॥

75. (Men) have persistent belief only in pure unreality, for duality does not really exist. He who thus understands the non-existence of duality is never born, being beyond the range of causality.

यदा न लभते हेतून उत्तमाधममध्यमान् ।
तदा न जायते चित्तं हेत्वाभावे फलं कुतः ॥७६॥

76. In the absence of cause, superior, inferior, or middle the mind is not born; for whence could an effect follow without a cause?

अनिमित्तस्य चित्तस्य यानुत्पत्तिः समाद्वया ।
अजातस्यैव सर्वस्य चित्तदृश्यं हि तद् यथा ॥७७॥

77. The being unborn of the mind thus free from causality, is unconditioned and absolute; and the same is true of all, ever unborn, for it is all an objectivization of the mind.

बुद्ध्वाऽनिमित्ततां सत्यां हेतुं पृथक् अनाप्नुवत ।
वीतशोकं तदाऽकामं अभयं पदं अश्रुते ॥७८॥

78. Having known absolute non-existence of causality as the truth, and not finding any objective cause, one easily reaches that which is ever free from sorrow, desire, or fear.

अभूताभिनिवेशाद्हि सदृशे तत प्रवर्तते ।
वस्त्वाभावं स बुद्धवैव निःसंगं विनिवर्तते ॥७९॥

79. As belief in the unreal attaches the mind to the unreal, knowledge of absolute non-evolution frees it from relativity and turns it away from the unreal.

निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।

विषयः स हि बुद्धानां तत साम्यं अजं अद्वयं ॥८०॥

80. The immutable condition is reached when the mind frees itself from relativity and self-objectivization. This indeed is the field of the wise—It is the unconditioned, unborn, and one.

अजं अनिद्रं अस्वप्नं प्रभातं भवति स्वयं ।

सकृद् विभाति ह्येवैषा धर्मो धातुः स्वभावतः ॥८१॥

81. The ever unborn, awake, and dreamless, illumines itself of itself; it is the ever-illumined by its very nature.

सुरवं आव्रियते नित्यं दुःखं विव्रियते सदा ।

यस्य कस्य च धर्मस्य ग्रहेण; भगवान् असौ ॥८२॥

82. By perception being limited to any one object, bliss is thrown back and misery is brought into relief; hence the Lord (is not known).

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।

चलस्थिरोभयाभावौवृणोत्येव बालिशः ॥८३॥

83. The childish miss it by predicating of it such things as existence, non-existence, existence and non-existence, absolute non-existence; derived respectively from their notion of change, absence of change, combination of both, or absolute negation.

कोटयश्चतस्रेतास्तु ग्रहेर्यासां सदावृतः ।

भगवानाभिर्अस्पृष्टो येन दृष्टः स सर्वदृक् ॥८४॥

84. He has seen all who has seen the Lord as untouched by any of these predicates, which serve only to hide him from the seer.

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदं अद्वयं ।

अनापन्नादिमध्यान्तं किं अतः परमीहते ॥८५॥

85. Having obtained the whole of omniscience, and that condition of a Bráhmaṇa which is one and without beginning, middle or end,—what remains there to be desired?

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।

दमः प्रकृतिदान्तत्वाद् एवं विद्वान् शमं व्रजेत ॥८६॥

86. This is the highest humility of the Vipra, this is the ultimate and natural pacification, this is the natural introversion of the senses,—who knows thus acquires peace.

स वस्तु सोपलम्भं च द्वयं लौकिकं इष्यते ।

अवस्तु सोपलम्भं च शुद्धं लौकिकं इष्यते ॥८७॥

87. Duality consisting of object and subject is a creation of the external senses; and the same without object but consisting of subject is also nothing else than another phase of the senses.

अवस्तवनुपलम्भं च लोकोत्तरं इति स्मृतं ।
ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धेः प्रकीर्तितं ॥८८॥

88. *That which has neither subject nor object is that which is beyond experience,—the wise call these three—knowledge, knowable, and the absolute.*

ज्ञाने च त्रिविधे ज्ञेये क्रमेण विदिते स्वयं ।
सर्वज्ञता हि सर्वत्र भवतीह महाधियः ॥८९॥

89. *The threefold knowable and knowledge, being known one after the other, the man of high intellect at once realizes everywhere the condition which is all thought.*

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयानतः ।
तेषां अन्यत्र विज्ञेयाद् उपलम्भस्त्रिषु स्मृतः ॥९०॥

90. *The preliminary things to be known, such as the thing to be avoided, the thing to be grasped, the thing to be acquired, the thing to be matured, are all, except the thing to be known, mere forms of imagination.*

प्रकृत्याकाशवज् ज्ञेयाः सर्वधर्मा अनादयः ।
विद्यते न हि नानात्वं तेषां क्वचन किञ्च ॥९१॥

91. *All attributes* must, by nature, be regarded as without beginning like ākāśa; for there is no variety of any form at any place.*

* The word attribute means only the supposed effect of ātman, viz. Jivas which are called attributes as being inseparable from the substance, viz. ātman.

आदिबुद्धाः प्रकृत्यैव सर्वे धर्माः सुनिश्चिताः ।
यस्यैवं भवति क्षान्तिः सोऽमृतत्वाय कल्पते ॥९२॥

92. *All attributes are by their very nature all thought, from the first, and are perfectly defined; he who thus reconciles himself attains immortality.*

आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः ।
सर्वे धर्माः समाभिन्ना अजं साम्यं विशारदं ॥९३॥

93. *They are all reconciliation from the first, ever unproduced, annihilated by their very nature, and therefore eternal and inseparable;—all is the unborn, enlightened Unit.*

वैशारद्यं तु वै नास्ति भेदे विचरतां सदा ।
भेदनिम्नाह पृथग्वादास्तस्मात् ते कृपणाः स्मृताः ॥९४॥

94. *Those who always rely on separateness never see the light; those who maintain the reality of separateness, are bound to separateness and are therefore called narrow-minded.*

अजे साम्ये तु ये केचिद् भविष्यन्ति सुनिश्चिताः ।
ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥९५॥

95. *Those few alone are known in the world as of high intellect who are firm in their conviction of the unborn and the undivided. This the world cannot reach.*

अजेषु अजं असंक्रान्तं धर्मेषु ज्ञानं दृष्यते ।
यतो न क्रमते ज्ञानं असंगं तेन कीर्तितं ॥१६॥

96. *Thought is described as that which itself unborn does not relate itself to attributes themselves equally unborn ; and it is said to be unconditioned inasmuch as it is thus beyond relativity.*

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।
असंगता सदा नास्ति किं उतावरणच्युतिः ॥१७॥

97. *The least idea of variety in the mind of the ignorant bars all approach to the unconditioned ; not to say anything of its preventing the destruction of that which keeps it hidden.*

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।
आदौ बुद्धास्तथा मुक्ता बुद्ध्यन्ते इति नायकाः ॥१८॥

98. *Entities (attributes) have never been in any relation with the obstruction, being entirely pure by nature ; they are all light and ever liberated from the beginning, and are described as knowable only because they are all thought.*

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तायिनः ।
सर्वधर्मास्तथा ज्ञानं नैतद् बुद्धेन भाषितं ॥१९॥

99. *Thought in the enlightened whose effulgence is everywhere never relates itself to objects, nor do attributes or knowledge relate themselves to anything. This however is not the same as that which is held by the Bauddhas.*

दुदर्शं अतिगम्भीरं अजं शाम्यं विशारदं ।
बुद्ध्वा पदं अनानात्वं नमस्कुर्मो यथाबलं ॥१००॥

100. *We, having realized that condition which is difficult to be seen, sublime, uncreate, even, all light, free from variety, salute it as best we can.*

THE
MÂNDÛKYOPANISHAD

WITH
GAUDAPÂDA'S KÂRIKÂS
AND THE
BHÂSHYA OF S'ANKARA.

TRANSLATED INTO ENGLISH

BY
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PRINTED FOR THE BOMBAY THEOSOPHICAL
PUBLICATION FUND.

BY
TOOKARAM TATYA, F. T. S.

1894.

Price Two Rupees.

Bombay:

PRINTED AT THE "TATVA-VIVECHAKA" PRESS.

PREFACE.

EARLY in 1890, Col. H. S. Olcott, President of the Theosophical Society and Mr. Bertram Keightley, General Secretary of the Indian Section of the Theosophical Society, requested me to undertake the following translation of the Mândūkya and the several commentaries accompanying the same. Dewan Bahadur S. Subramania Iyer of the Madras High Court had offered a handsome amount towards meeting the expenses of this work, and as I found that this gentleman as well as my friends Col. Olcott and Mr. Keightley were desirous that I should undertake the translation, I closed with the offer. I have used the Mândūkya, Bhâshya and Kârikâs as published in Mr. Apte's A'nandâs'rama Series, as the text of my translation. The Upanishad alone has been translated before by abler hands, but so far as I know the Bhâshya of S'ankara and the Kârikâs of Gaudapâda have not before been rendered into English. I am sure the Mândūkya will be much better understood in the light of these commentaries, and it will be proved ere long that the generous gentleman who conceived the idea of accomplishing this work has rendered valuable service to the cause of literature and philosophy in general.

BARODA,
21st May, 1894. }

M. N. DVIVEDI.

आ ग म - शा स्त्र

अथवा

बुद्धोत्तर-वेदान्त

अनुवादक

भदन्त आनन्द कौसल्यायन

प्रकाशक

महाबोधि सभा, कलकत्ता

वह उपदेश का विषय ही नहीं है। प्रत्येक बुद्धिमान द्वारा स्वयं अनुभव करने योग्य है।

अन्तिम कारिका लिखते समय गौड़पादाचार्य फिर एक बार तथागत को वा इस पद को नमस्कार करते हैं—

दुर्दर्शं अतिगम्भीरं अजं शाम्यं विशारदं ।

बुद्ध्वा पदं अनानात्वं नमस्कुर्मो यथाबलं ॥४-१००॥

[इस पद का बोध प्राप्त करके जो दुर्दर्श है, जो अतिगम्भीर है, जो विषमता-रहित है, जो विशारद (=निर्भयता—युक्ता) है, जो नानात्व-विहीन है, हम (तथागत को वा इस पद को ?) यथाबल नमस्कार करते हैं।]

× × × ×

काफी समय से गौड़पादाचार्य का एक विनम्र अध्ययन करने की मेरी इच्छा थी। किसी भी ग्रन्थ का अनुवाद-कार्य उसे भली प्रकार समझने का सर्वोत्तम साधन है। इसी दृष्टि से मैंने यह अनुवाद-कार्य किया है।

श्री विधुशेखर महाचार्य ने बहुत वर्ष पहले गौड़पादाचार्य के 'आगम-शास्त्र' का एक अत्यन्त विद्वत्ता-पूर्ण अध्ययन कलकत्ता विश्व विद्यालय से प्रकाशित कराया था। अंग्रेजी के जानकारों के लिये वह हर दृष्टि से उपादेय है।

मेरे इस हिन्दी-अध्ययन की मूल कारिकायें भट्टाचार्य महाशय के उसी अध्ययन से ली गई हैं। अनुवाद-कार्य में भी उनका अध्ययन सहायक हुआ है। कहीं कहीं जैसा अपनी 'अल्प-बुद्धि' को भासित हुआ, वैसा भी है।

प्रस्तावना में बौद्ध-ग्रन्थों के जितने उद्धरण हैं, वे लगभग सभी भट्टाचार्य महाशय के अध्ययन से ही संकलित हैं। 'यह मेरा नहीं है, यह मेरा आत्मा नहीं है'—यही सम्पूर्ण सत्य है।

हो सकता है कि यह अल्प-प्रयास गौड़पादाचार्य की तरह शंकराचार्य के विचारों की भी मूल उपादान सामग्री के अध्ययन का प्रेरक कारण बने। यदि ऐसा हुआ तो यह प्रयास सम्पूर्ण रूप से सफल होगा।

पुस्तक की पाण्डुलिपि प्रेस में जाने से पहले श्री महावीर बजाज ने दोहरा डाली थी, जिसके लिये सचमुच आभारी हूँ।

महाबोध सभा के मंत्री, श्री देवप्रिय वलीसिंह का तो मैं कृतज्ञ हूँ ही जिन्होंने मेरे इस अध्ययन को अपनी महाबोधि 'मूल तथा अनुवाद' पुस्तकमाला में प्रकाशित करने का निश्चय किया।

धर्मराजिक विहार

कलकत्ता १२

२०-७-५७

आनन्द कौसल्यायन

आगम-शास्त्र

१

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तः प्रज्ञस्तु तैजसः ।

घनप्रज्ञस्तथा प्राज्ञा एका एव त्रिधा स्थितः ॥१॥

[जब बाहर का ज्ञान होता है, तब उसे ही विभु, विश्व कहते हैं, जब अन्दर का ज्ञान होता है तब उसे ही तैजस कहते हैं, जब एकाग्रता दृढ़ीभूत हो जाती है, तब उसे ही प्रज्ञा कहते हैं— एक ही प्रज्ञा की ये तीन स्थितियाँ हैं ॥१॥]

२

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।

आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥

[दाहिनी आँख के सामने विश्व है, मन के भीतर तैजस है, आकाश और हृदय में प्रज्ञा है— इस प्रकार एक ही प्रज्ञा तीन प्रकार से देह में स्थित है ॥२॥]

३

विश्वो हि स्थूलं भुं नित्यं तैजसः प्रविविक्तभुक् ।

आनन्दभुक् तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥३॥

[विश्व नित्य स्थूल का भोग लगाता है, तैजस श्रेष्ठ का भोक्ता है तथा प्राज्ञ आनन्द का भोक्ता है। इस प्रकार तीन प्रकार के भोगों को जानना चाहिये ॥३॥]

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