

and to whom they enter at death—desire to know that ; that is Brahman' (*Tai.* III. i. 1). If this cosmic control is common to released selves and to Brahman, then Brahman's extraordinary character of being the cosmic Lord cannot hold good. Wherever the supreme Brahman is mentioned in the scriptures as the cosmic cause, sustentation and destruction, the released selves are not at all mentioned, and hence, cosmic activity does not belong to the released selves.

प्रत्यक्षोपदेशादिति चेत् , न, आधिकारिकमण्डलस्थोक्तेः ॥ १८ ॥

18. If it be said (that the released self possesses cosmic activities) on account of the scriptural teaching, (we say) no ; for, the text refers to (enjoyments) which are in the spheres of those (deities) who hold special duties.

The following texts declare that the cosmic activity belongs to the released self : 'He is a self-ruler ; he moves according to his wishes in all the worlds' (*Chā.* VII. xxv. 2) ; 'He moves through these worlds enjoying what he desires, and assuming what form he likes' (*Tai.* III. x. 5). Therefore, the released self is not free from cosmic activity.

This view of the opponent is not accepted by the Sūtra-kāra. Because the text refers to enjoyments which are in the sphere of deities such as Hiranyagarbha. The scriptures (*Chā.* VII. xxv. 2) say that the released self, free from *karma*, also experiences enjoyments in these spheres which are the manifestations of the glories of Brahman ; he is thus fully satisfied.

विकारावर्ति च तथा हि स्थितिमाह ॥ १९ ॥

19. Brahman is beyond all change ; thus scripture declares (that the released self) abides in Brahman.

If the released self, like a self in bondage, experiences enjoyments within the sphere of change, then the sum of enjoyments of a released self also will be finite and limited, as in the case of the self in bondage.

To this objection, the Sūtra-kāra replies : The released self experiences supreme Brahman, who is free from all change, who is opposed to all evil and is the only abode of all auspicious attributes, who is bliss absolute etc. ; even the worlds which are subject to change—because they are included in his manifestations—are the objects of enjoyments of a released self ; for, the scripture declares that the released self abides as an enjoyer of the supreme Brahman : When he finds fearless foundation in Him who is invisible, bodiless, undefined, supportless, then he has reached the fearless' (*Tai.* II. vii. 1). And the following text declares that the world which is a manifestation of Brahman's glory is within Himself : 'On Him the worlds do rest ; and no one goes beyond Him' (*Kau.* V. 8). The purport of the passage (*Chā.* VII. xxv. 2) that the released self has the freedom to move about as he likes, is this : He experiences Brahman with the manifestations of His glory and experiences also the enjoyments, lying within the world of change which exist in the world of Hiranyagarbha and similar officers which also fall within Brahman's glory ; therefore cosmic activity does not belong to the released self.

दर्शयतश्चैवं प्रत्यक्षानुमाने ॥ २० ॥

20. And thus Śruti and Smṛti show.

This Sūtra says that absolute control of the entire universe is the exclusive attribute of the supreme Person ; which fact is established by both Śruti and Smṛti : 'From fear of

Him the wind blows' etc. (*Tai.* II. viii. 1); 'Verily, by the command of this imperishable One, O Gārgī, the sun and moon stand apart' (*Br.* III. viii. 9) and so on. 'Under my control, Nature gives birth to all that which moves and which does not move; and because of this, O Arjuna, does the world spin' (*Gītā*, IX. 10); 'I with a single part of myself have sustained this whole universe' (*Gītā*, X. 42).

Both Śruti and Smṛti agree that the supreme Person is the cause of the bliss enjoyed by the released self: 'He indeed causes bliss' (*Tai.* II. vii. 1); and 'He who with the unswerving devotion serves me, he, crossing beyond the *guṇas*, is fit for becoming Brahman. For I am the ground of the inner Self, the immortal and the immutable of eternal Dharma and of absolute bliss' (*Gītā*, XIV. 26-27).

The fine attributes of the individual self devoid of sin etc.—which are manifested in the condition of release—belong to his essential nature; but this condition itself depends upon the supreme Person. This eternal state willed by the supreme Person exists eternally. In the same way, all the means of enjoyment and cosmic sport are as eternal as the Lord Himself. Thus the true will of the released self and his having equality with the supreme Person do not extend to the cosmic activity.

भोगमात्रसाम्यं लिङ्गाच्च ॥ २१ ॥

21. And because of the indication of equality of enjoyments only (for the released self with Brahman).

The texts teach that the equality of the released self with Brahman is in respect of mere enjoyment, which is the experience of Brahman as He is in reality; and he has no cosmic activity. 'He obtains all the auspicious attributes

together with the omniscient Brahman' (*Tai.* II. i. 1). The scriptures declare that the supreme Person rules and controls all the worlds; we have to understand the equality of the released self with the supreme Person keeping in mind the above fact. Thus the glory of the released selves is absolutely devoid of cosmic activity.

अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् ॥ २२ ॥

22. There is no return (for these released selves), because the scriptures say so; there is no return (for these released selves) because the scriptures say so.

If the power and glory of the released self depends upon the supreme Person, He being independent, there is the possibility of the return of the self into *saṁsāra*, by His will. To this doubt, the Sūtra-kāra gives the solution thus: the scriptures declare that there is the supreme Person, who is antagonistic to all evil and is the origination of all auspiciousness, who is the cause of origination etc. of the world, who is entirely different from all other things, who is omniscient, who, by His true will accomplishes everything, who is the ocean of mercy for all those who take refuge in Him, who has none equal or superior to Him and whose name is supreme Brahman. Similarly, we know from the scriptures alone that the supreme Person, pleased with the constant and continuous meditative worship of his devotees, destroys their ignorance which consists of the totality of the infinite *karmas*; and He bestows the supreme and unsurpassed bliss which consists of experiencing Him in His own true nature; and He does not cause them to return into the *saṁsāra*.

The scripture definitely declares: 'He, indeed, lives thus throughout his length of life, reaches the world of Brahman,

and does not return again' (*Chā. VIII. xv. 1*). And the Lord Himself declares : 'Having attained me, these great souls are never again subject to rebirth, to this abode of sorrow and transience, for they have found the highest perfection. All the worlds, and even the realm of Brahmā, are subject to return, O Arjuna, but on reaching me, there is no rebirth' (*Gītā, VIII. 15-16*).

As the released self has cut off the bondage of *karma*, has his knowledge uncontracted, and has his nature rooted in the experience of Brahman—he cannot possibly desire anything else or cannot undertake any work on that account ; and the supreme Person will never cause the devotee to return into *saṁsāra*. The Lord Himself has said : 'I am very dear to the man of knowledge and he is dear to me. Certainly, all those are great ; but I deem the man of knowledge to be my very self ; for he, integrated, resorts to me alone as the highest end. At the end of many births, the man of knowledge finds refuge in me, realizing that Vāsudeva is all. It is very hard to find such a great-souled person' (*Gītā, VII. 17-19*).

The repetition of the entire *Sūtra* is to show that the Śāstra is finished. Thus everything stands relevant, consistent and explained.

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