

of one who worships the five fires is different, as there is a direct scriptural statement saying that he goes to Brahmaloka. Where there is no such direct scriptural statement, we have to hold that only those whose object of meditation is Brahman, go to Brahmaloka, not others.

विशेषं च दर्शयति ॥ १६ ॥

विशेषं Difference च and दर्शयति the scripture declares.

16. And the scripture declares a difference (with respect to meditations on symbols).

“One who meditates upon name as Brahman becomes independent so far as name reaches” (Ch. 7. 1. 5); “One who meditates upon speech as Brahman becomes independent so far as speech reaches” (Ch. 7. 2. 2). In these texts the Śruti tells of different results according to difference in the symbols. This is possible because the meditations depend on symbols, while there could be no such difference in results if they depended on the one non-different Brahman. Hence it is clear that those who use symbols for their meditations cannot go to Brahmaloka like those who meditate on the Saguna Brahman.

## CHAPTER IV

### SECTION IV

In the last section the attainment of Brahmaloka by the worshippers of the Saguna Brahman has been dealt with. This section deals with the realization of the Supreme Brahman by Its worshippers.

*Topic 1: The released soul does not acquire anything new but only manifests its true nature.*

संपद्याविर्भावः, स्वेनशब्दात् ॥ १ ॥

संपद्य Having attained आविर्भावः there is manifestation (of its real nature) स्वेनशब्दात् from the word ‘own’.

1. (When the Jîva) has attained (the highest light) there is manifestation (of its real nature), as we know from the word ‘own’.

“Now this serene and happy being, after having risen from this body, and having attained the highest light, reaches its own true form” (Ch. 8. 3. 4). The opponent explains this text as follows: The individual soul which has got rid of its identification with the three bodies, viz gross, subtle, and causal, after attaining Brahman exists in the state of Liberation. This Liberation was not a pre-existent thing, but something that is newly acquired like heaven, as the word ‘reaches’ in

the text clearly shows. Therefore Liberation is something new that is acquired by the Jīva. The Sūtra refutes this view and says that the word 'own' shows that Liberation was a pre-existent thing. The Jīva manifests its own nature, *i.e.* its real nature, which was so long covered with ignorance. This is its attainment of Liberation. It is nothing that is newly acquired.

मुक्तः, प्रतिज्ञानात् ॥ २ ॥

मुक्तः Released प्रतिज्ञानात् from the premiss.

2. (The Self which manifests Its true nature attains) Liberation, (as is known) from the premiss (made in the scriptures).

If Liberation is nothing new that is acquired by the Jīva, then what is its difference from bondage? The Jīva in the state of bondage was subject to the three states of wakefulness, dream, and deep-sleep, and was experiencing happiness and misery, imagining itself to be finite. On being freed from all these misconceptions it realizes its true nature, which is Absolute Bliss. This removal of all misconceptions is what is known as Liberation. Between these two states there is a world of difference. How is it known that in this state the Jīva is liberated? From the premiss made in the scriptures—says the Sūtra. "I will explain It to you further" (Ch. 8. 9. 3, 8. 10. 4, 8. 11. 3)—here the Śruti proposes to expound that Self which is free from all imperfections, and it begins thus: "The being without the body is not touched by pleasure and pain" (Ch. 8. 12. 1) and concludes, "Thus does this serene being rising above its

body and having reached the highest light, appear in its own true nature" (Ch. 8. 12. 3).

आत्मा, प्रकरणात् ॥ ३ ॥

आत्मा The Supreme Self प्रकरणात् on account of the context.

3. (The 'light' attained by the Jīva is) the Supreme Self; on account of the context.

The 'Light' attained by the Jīva which is referred to in the Ch. 8. 3. 4 is the Supreme Self, and not any physical light, for the Self is the subject-matter which is introduced thus: "The Self which is free from evil, undecaying," etc. (Ch. 8. 7. 1). The word 'light' is also used to denote the Self in texts like, "Upon that immortal Light of all lights the gods meditate as longevity" (Br. 4. 4. 16).

*Topic 2: The relation of the released soul with Brahman is one of non-separation.*

अविभागेन, दृष्टत्वात् ॥ ४ ॥

अविभागेन As inseparable दृष्टत्वात् for it is so seen from the scriptures.

4. (The Jīva in the state of Liberation exists) as inseparable (from Brahman), for it is so seen from the scriptures.

The question is raised whether the Jīva in the state of Liberation exists as different from Brahman or as one with, and inseparable from, It. The Sūtra says that it exists as inseparable from Brahman, for the scriptures say so. "That thou art" (Ch. 6. 8. 7); "I am Brahman" (Br. 1. 4. 10); "Being but Brahman, he is merged in Brahman" (Ch. 4. 4. 6)—all these texts declare that the released soul is identical with Brahman. Passages which speak of difference have to be explained in a secondary sense as expressing unity.

*Topic 3: Characteristics of the soul that has attained the Nirguṇa Brahman.*

ब्राह्मेण जैमिनिः, उपन्यासादिभ्यः ॥ ५ ॥

ब्राह्मेण As possessed of the attributes of Brahman जैमिनिः (so says) Jaimini उपन्यासादिभ्यः on account of the reference etc.

5. (The liberated soul exists) as possessed of the attributes of Brahman; (so says) Jaimini, on account of the reference etc.

It has been said that the liberated soul attains Brahman. But Brahman has two aspects; one the unconditioned aspect as Pure Intelligence and Knowledge; the other as described in the Chândogya 8. 7. 1. "The Self which is free from evil, undecaying, undying, free from sorrow, hunger and thirst, with true desires and volition" etc. The question is, which aspect does the liberated soul attain? Jaimini says that it is the condi-

tioned aspect. Why? On account of the reference to the nature of the Self as being such in the text cited. 'Etc.' includes Vidhi and Vyapadeśa. The Vidhi or injunction referred to is, "That is to be sought after," which the same Chândogya text enjoins later on, and Vyapadeśa or assertion is the mention of the qualities of omniscience and omnipotence in the same text—"Obtains all worlds and all desires." On these grounds Jaimini thinks that the liberated soul attains the conditioned aspect of Brahman.

चितितन्मात्रेण, तदात्मकत्वादित्यौडुलोमिः ॥ ६ ॥

चिति-तन्मात्रेण Solely as Pure Intelligence तत् आत्मकत्वात् that being its true nature इति thus औडुलोमिः Audulomi (thinks).

6. (The liberated soul exists) solely as Pure Intelligence, that being its true nature; thus Audulomi (thinks).

This Sūtra gives another view about the liberated state, which is that of the sage Audulomi. The soul being solely of the nature of Pure Intelligence, it exists as such in the liberated state. Qualities like being free from sin and omniscience are fanciful, and mean only the absence of sin etc.

एवमप्युपन्यासात् पूर्वभावादविरोधं बादरायणः ॥ ७ ॥

एवम् Thus अपि even उपन्यासात् on account of refer-

ence पूर्वभावात्, the former qualities existing अविरोधं there is no contradiction बादरायणः (so says) Bâdarâyana.

7. Even if it be so (i.e. if the liberated soul exists as Pure Intelligence), on account of former qualities existing owing to reference (we can accept them from the relative standpoint, for) there is no contradiction (between the two); (so thinks) Bâdarâyana.

Even though from the absolute standpoint the nature of the liberated soul is Pure Intelligence, yet from the relative standpoint qualities referred to by Jaimini can be accepted, as this does not contradict Auḍulomi's view. The released soul never thinks of itself as omniscient, omnipotent, etc., but exists as Pure Intelligence. But from our relative standpoint we can say of such a released soul as being omniscient etc., because Pure Intelligence is beyond our conception. The two views describe the liberated soul from two different standpoints, and so there is no contradiction between the two. So says Bâdarâyana.

*Topic 4: The soul which has attained the Saguna Brahman effects its desires by mere will.*

संकल्पादेव तु, तच्छ्रुतेः ॥ ८ ॥

संकल्पात् Through will एव only तु but तत्-श्रुतेः on account of the scriptures saying that.

8. But through mere will (the released souls attain their purpose), for the scriptures say so.

The question of those who attain Brahmaloḥa through the worship of the Saguna Brahman by means of Vidyâs like the Dahara Vidyâ is taken up for discussion in this Sûtra. In this Vidyâ it is said, "If he be desirous of the world of the fathers, by his mere will they come to him" (Ch. 8. 2. 1). The question is whether will alone suffices to get the result, or a further operative cause is necessary. This Sûtra says that by mere will the result comes, for the Śruti so declares. The will of the released is different from our will, and has the power of producing results without any operative cause.

अत एव चानन्याधिपतिः ॥ ९ ॥

अतः एव For the very reason च and अनन्याधिपतिः he is without a lord.

9. And for this very reason the released soul is without a lord.

A liberated soul is master of himself. "For them there is freedom in all worlds" (Ch. 8. 1. 6).

*Topic 5: A released soul which has attained Brahmaloḥa can exist with or without a body according to its liking.*

अभावं बादरिः, आह ह्येवम् ॥ १० ॥

अभावं Absence (of body and organs) बादरिः Bâdari (considers) आह (the Śruti) says हि because एवम् thus.

10. There is absence (of body and organs, in the case of the released souls) (considers) Bâdari, because (the scripture) says thus.

In the previous Sûtra it was told that if one attains Brahmaloaka, by his mere wish things come to pass. This shows that that soul possesses a mind. The question naturally arises whether it possesses a body and the organs. Bâdari says that it does not, for the scripture says so. "And it is by means of this divine eye of the mind that he sees the desires and rejoices" (Ch. 8. 12. 5), which shows that it possesses only the mind and not the organs etc.

भावं जैमिनिः, विकल्पामननात् ॥ ११ ॥

भाव Existence जैमिनिः Jaimini विकल्प-आमननात् because the scripture declares (the capacity to assume) diverse forms.

11. (The released soul) possesses (a body and the organs), considers Jaimini, because the scriptures declare (the capacity on the part of such a soul to assume) diverse forms.

"He being one becomes three, five, seven, nine" (Ch. 7. 26. 2). This text says that a released soul can assume more than one form, which shows that it possesses besides the mind, a body and the organs. This is the view of Jaimini.

द्वादशाहवदुभयविधं बादरायणोऽतः ॥ १२ ॥

द्वादशाहवत् Like the twelve days' sacrifice उभयविधं (is) of both kinds बादरायणः Bâdarâyana अतः from this.

12. From this Bâdarâyana (surmises) (that the released soul is) of both kinds, like the twelve days' sacrifice.

From the two-fold declaration of the scriptures Bâdarâyana thinks that a released soul which has attained Brahmaloaka can exist both ways—with or without a body according to its liking. It is like the twelve days' sacrifice, which is called a Sattrā as well as an Ahîna sacrifice.

तन्वभावे संध्यवत्, उपपत्तेः ॥ १३ ॥

तनु-अभावे In the absence of a body संध्यवत् as in dreams, (which stand midway between waking and deep-sleep) उपपत्तेः this being reasonable.

13. In the absence of a body (the fulfilment of desires is possible) as in dreams, since this is reasonable.

भावे जाग्रद्वत् ॥ १४ ॥

भावे When the body exists जाग्रत्-वत् as in the waking state.

14. When the body exists (the fulfilment of desires is) as in the waking state.

*Topic 6: The released soul which has attained the Saguna Brahman can animate several bodies at the same time.*

प्रदीपवदावेशः, तथा हि दर्शयति ॥ १५ ॥

प्रदीपवत् Like a flame आवेशः animating तथा so हि because दर्शयति the scripture shows.

15. (The released soul's) animating (different bodies) is like that of a flame, because so the scripture shows.

In Sûtra 11 it was stated that a liberated soul can assume many bodies at the same time for enjoyment. The opponent holds that this is useless, as enjoyment is possible only in that body in which the soul and mind exist, while other bodies are lifeless puppets, since the soul and mind, which cannot be divided, cannot exist in more than one body. The Sûtra refutes this view and says that the other bodies are not lifeless puppets, for a released soul can, on account of its power, animate all these bodies, just as the flame of a lamp can enter into different wicks lighted from it. The soul through its powers creates bodies with internal organs corresponding to the original internal organs, and being limited by these, divides itself as many. Hence all the created bodies have a soul, which makes enjoyment through all of these possible. This we get from the scriptures.

स्वाप्ययसंपत्त्योरन्यतरापेक्षम्, आविष्कृतं हि ॥ १६ ॥

स्वाप्यय-संपत्त्योः Of deep-sleep and absolute union (with Brahman) अन्यतर-अपेक्षम् having in view either of these two आविष्कृत this is made clear (by the Śruti) हि for.

16. (The declaration of absence of all cognition is made) having in view either of the two states, viz deep-sleep and absolute union (with Brahman), for this is made clear (by the scriptures).

“What should one know and through what” (Br 2. 4. 14); “But there is not that second thing separate from it which it can know” (Ibid. 4. 3. 30); “It becomes like water, one, the witness, and without a second” (Ibid. 4. 3. 32). These texts deny cognition to a released soul; so how is it possible for a released soul to assume several bodies and enjoy—says the opponent. This Sûtra says that these texts refer either to the state of deep-sleep or to that of Liberation, in which the soul attains absolute union with the Nirguṇa Brahman, as is made clear by the scriptures from the context in each case. But what we have been discussing in the previous Sûtras is the case of one who has attained not absolute union with Brahman, but only Brahmaloka. This state is quite different from the other two states, and as such cognition is possible in it, there being diversity, as also enjoyment, even as in heaven, the difference being that from Brahmaloka one does not return to this earth, whereas from heaven one returns to this mortal world after the exhaustion of the virtue which raised him to the status of a god.

*Topic 7: The released soul which has attained Brahmaloka has all the lordly powers except the power of creation etc.*

जगद्व्यापारवर्जम् प्रकरणात्, असन्निहितत्वाच्च ॥ १७ ॥

जगद्व्यापारवर्जम् Except the power of creation etc. प्रकरणात् on account of (Īśvara being) the subject-matter असन्निहितत्वात् on account of (released souls) not being mentioned च and.

17. (The released soul attains all lordly powers) except the power of creation etc., on account of (Īśvara being) the subject-matter (of all texts where creation etc. are described), and (the released souls) not being mentioned (in that connection).

The question is raised whether those who by worshipping the qualified Brahman attain Brahmaloṇa and lordly powers, have limited or unlimited powers. The opponent holds that it should be unlimited because of the scriptural texts, "They can roam at will in all the worlds" (Ch. 7. 25. 2, 8. 1. 6); "To him all the gods offer worship" (Tai. 1. 5). This Sūtra says that the released souls attain lordly powers without the power of creating, preserving, and destroying the universe. Barring this power they get all other powers. Why? Because Īśvara is the subject-matter of all the texts dealing with creation etc., while the liberated souls are not mentioned at all in this connection. Moreover, this would lead to many Īśvaras, which may give rise to a conflict of wills with respect to creation etc. Therefore the powers of the liberated souls are not absolute but limited, and are dependent on the will of Īśvara.

प्रत्यक्षोपदेशादितिचेत्, न, आधिकारिकमण्डलस्थोक्तेः ॥ १८ ॥

प्रत्यक्ष-उपदेशात् On account of direct teaching इति-चेत् if it be said न not आधिकारिकमण्डलस्थ-उक्तेः because the scripture declares (that the soul attains Him) who entrusts the sun etc. (with their offices) and resides in those spheres.

18. If it be said (that the released soul attains absolute powers) on account of direct teaching (of the scriptures), (we say) no, for the scriptures declare (that the released soul attains Him) who entrusts the sun etc. (with their offices) and resides in those spheres.

"He becomes the lord of himself" (Tai. 1. 6). From the direct teaching of the Śruti the opponent holds that the released soul attains absolute powers. The Sūtra says that his powers depend on the Lord, for the text cited further on says, "He attains the Lord of the mind", the Lord who abides in spheres like the sun etc. and entrusts the sun etc. with offices. Therefore from this latter part of the text it is clear that the released soul gets its powers from the Lord and depends on Him. Hence its powers are not unlimited.

विकारावर्ति च तथा हि, स्थितिमाह ॥ १९ ॥

विकार-अवर्ति Which is beyond all effected things च and तथा so हि because स्थितिम् existence आह the scripture declares.

19. And (there is a form of the Supreme Lord) which is beyond all created things, because so the

scripture declares (His) existence (in a two-fold form).

“Such is the greatness of it; greater than it is the Puruṣa. One foot of His is all beings. His (other) three feet are what is immortal in heaven” (Ch. 3. 12. 6). This text declares that the Supreme Lord abides in two forms, the transcendental and the relative. Now he who worships the Lord in His relative aspect does not attain the transcendental aspect, for the Śruti says, “As one meditates upon That, so one becomes.” Similarly, since the worshipper is not able to comprehend the relative aspect of the Lord in full, as possessed of infinite attributes and powers, but is able to comprehend Him only partially, he attains only limited powers, and not unlimited powers like the Lord Himself.

दर्शयतश्चैवं प्रत्यक्षानुमाने ॥ २० ॥

दर्शयतः (The two) show च and एवं thus प्रत्यक्ष-अनुमाने perception and inference.

20. And thus perception and inference show.

This Sûtra says that the transcendental aspect of the Lord is established by both the Śruti and Smṛti. That form which the previous Sûtra cited merely as an example, this Sûtra establishes on the authority of the Śruti and Smṛti. “There the sun shines not, nor the moon, nor stars” etc. (Mu. 2. 2. 10): “That the sun illumines not, nor the moon, nor the fire” etc. (Gîtâ, 15. 6).

भोगमात्रसाम्यलिङ्गाच्च ॥ २१ ॥

भोगमात्र-साम्य-लिङ्गात् Because of indications of equality with respect to enjoyment only च and.

21. And because of the indications (in the scriptures) of equality (of the released soul with the Lord) only with respect to enjoyment.

That the powers of the released soul are not unlimited is also known from the indications in the Śruti that the equality of these souls with the Lord is only with respect to enjoyment, and not with respect to creation etc. “As all beings take care of this Deity, so do they take care of him” (Br. 1. 5. 20); “Through it he attains identity with this Deity, or lives in the same world with it” (*Ibid.* 1. 5. 23). All these texts describe equality only with respect to enjoyment, and mention nothing as regards creation etc.

अनावृत्तिः शब्दात्, अनावृत्तिः शब्दात् ॥ २२ ॥

अनावृत्तिः Non-return शब्दात् on account of scriptural declaration.

22. (There is) no return (for these released souls); on account of scriptural declaration (to that effect).

If the powers of the released souls are limited, then like all limited things they, too, will come to an end, and consequently the released souls will have to come back



from Brahmaloka to this mortal world—says the opponent. This Sûtra refutes such a contingency on scriptural authority. Those who go to Brahmaloka by the path of the gods do not return from there. “Going up by that way, one reaches immortality” (Ch. 8. 6. 6); “They no more return to this world” (Br. 6. 2. 15).

The repetition of the words “No return” etc. is to show that the book is finished.

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