The Brahma Sutra: An Archeological View

by *Potluri Rao In Seattle* ©2018 (CC BY 4.0)

The original Brahma Sutra was composed in a Grandhika dialect of Hindus (DNA J2b) who lived only in Peninsular India for 60,000 years. It was the Hindu logic of hypothesis testing. The original Grandhika Upanishads, Mundaka, Mandukya, Katha, and Gita, were commentaries on the Brahma Sutra logic. Gita was a summary of the other three composed as a textbook on logic. "Brahma Sutra" and "Brahma Sutra Logic" of the Gita are independent subjects. The current Sanskrit versions of these books are vandalized versions financed by the Greeks to deliberately destroy the ancient Hindu logic and civilization. Hindu logic was the exact opposite of Greek logic. It was incomprehensible to the Greeks. The Greeks had to destroy Hindu logic. They employed some delusional Persians (DNA R1a1) who lived in South Bactria (Avesta).

Sanskrit was a hybrid of only Avestan and Grandhika invented by the Greeks in Kashmir. Using scientific tools, we separated Sanskrit into Avestan and Grandhika. The excavated Grandhika portions helped us reconstruct the now-lost Hindu logic.

There are numerous Sanskrit commentaries on the Brahma Sutra and the Gita that are plain rubbish. They were invented to promote the Greek logic and destroy Hindu logic.

The Hindu logic of hypothesis testing based only on verifiable facts is the exact opposite of the Greek logic based on non-verifiable axioms of divine origin. Axioms are forbidden in Hindu logic.

The Brahma Sutras

Brahma Sutras (aphorisms) deal with the nature of the Supreme Brahman (the Highest Self) and the universe and their interrelations.

The text consists of 555 aphorisms organized into 4 Adhyayas (chapters), 16 Padas (sections), and 185 Adhikaranas (topics).

Each Adhikarana consists of five parts: (1) Thesis (Vishaya), (2) Doubt (Samsaya), (3) Anti-thesis (Purvapaksha), (4) Synthesis or conclusion (Siddhanta) and (5) Agreement of the adhikarana with the other parts (Sangati).

The five-step validation process was the now-lost Hindu logic of hypothesis testing.

Chapter 1: Section 1.1

Topic 1 (1): The enquiry into Brahman and its pre-requisites.
अथातो ब्रह्मजिज्ञासा ॥ १.१.१॥ athāto brahmajijñāsā (1.1.1)
1. Now, therefore, the enquiry into Brahman.

Topic 2 (2): Definition of Brahman: Brahman is that whence the universe originates.
जन्माद्यस्य यतः ॥ १.१.२॥ janmādyasya yataḥ (1.1.2)
2. *That* (is Brahman) from which (is derived) the birth of *this* (universe).

Topic 3 (3): Brahman is realizable only through the scriptures.
शास्त्रयोनित्वात् ॥ १.१.३॥ śāstrayonitvāt (1.1.3)
3. The scriptures (alone) being the means of right knowledge (with regard to Brahman, the proposition laid in Sutra 2 becomes corroborated).

Topic 4 (4): Brahman the main purport of all scriptures.
तत्तुसमन्वयात् ॥ १.१.४॥ tattusamanvayāt (1.1.4)
4. But that (Brahman is to be known only from the scriptures and not independently by any other means is established) because It is the main purport.

Topic 5 (5-11): Brahman (the intelligent principle) is the First Cause.
ईक्षतेर्नाशब्दम् ॥ १.१.५॥ īkṣaternāśabdam (1.1.5)
5. It is obvious by looking that Pradhana of Sankhya is not the cause of the universe.
गौणश्चेन्नात्मशब्दात् ॥ १.१.६॥ gauṇaścennātmaśabdāt (1.1.6)
6. If it be argued that the seeing is in a secondary sense with regard to Sat (Real), we say, not so, owing to the use of the word 'Self.'
तन्निष्ठस्य मोक्षोपदेशात् ॥ १.१.७॥ tanniṣṭhasya mokṣopadeśāt (1.1.7)
7. (Pradhana cannot be designated by the term Self) because Salvation is declared to one who is devoted to that Sat (the First Cause).
हेयत्वावचनाच्च ॥ १.१.८॥ heyatvāvacanācca (1.1.8)
8. And because it is not stated (by the scriptures) that It (Sat) has to be abandoned, (Pradhâna cannot be denoted by the word 'Sat').
स्वाप्ययात् ॥ १.१.९॥ svāpyayāt (1.1.9)
9. On account of (the individual soul) merging in its own Self (or the universal Self), in deep sleep, the Pradhâna cannot be denoted by the word 'Self'.
गतिसामान्यात् ॥ १.१.१०॥ gatisāmānyāt (1.1.10)
10. Because (all the scriptures) uniformly refer to (an intelligent principle as the First Cause, Brahman is to be taken as that Cause).
श्रुतत्वाच्च ॥ १.१.११॥ śrutatvācca (1.1.11)
11. The all-knowing Brahman alone is the First Cause of this world.

Topic 6 (12-19): Anandamaya is Para Brahman (individual, not Brahman).
आनन्दमयोऽभ्यासात् ॥ १.१.१२॥ ānandamayo'bhyāsāt (1.1.12)
12. The Blissful One is the supreme Self on account of repetition.
विकारशब्दान्नेतिचेन्न प्राचुर्यात् ॥ १.१.१३॥ vikāraśabdānneticenna prācuryāt (1.1.13)
13. If it be argued that (the Blissful One) is not Brahman, owing to the use of a word denoting modification, we say no, for the word is used in the sense of abundance.
तद्धेतुव्यपदेशाच्च ॥ १.१.१४॥ taddhetuvyapadeśācca (1.1.14)
14. For the further reason that Brahman is indicated as the source of Bliss.
मान्त्रवर्णिकमेव च गीयते ॥ १.१.१५॥ māntravarṇikameva ca gīyate (1.1.15)
15. And the very Brahman spoken of in the mantra is declared in the Brahmana portion explaining the mantra.
नेतरोऽनुपपत्तेः ॥ १.१.१६॥ netaro'nupapatteḥ (1.1.16)
16. Brahman, not the other (Para Brahman), is meant here on account of the impossibility (of the latter assumption).
भेदव्यपदेशाच्च ॥ १.१.१७॥ bhedavyapadeśācca (1.1.17)
17. And because of the assertion of the difference (between the individual and the supreme Self).
कामाच्च नानुमानापेक्षा ॥ १.१.१८॥ kāmācca nānumānāpekṣā (1.1.18)
18. And on account of the word 'bliss' ('desire') refers to Brahman.
अस्मिन्नस्य च तद्योगं शास्ति ॥ १.१.१९॥ asminnasya ca tadyogaṃ śāsti (1.1.19)
19. And moreover the scriptures, teach the joining of *this* (individual) with *that* consisting of bliss when knowledge is attained.

Topic 7 (20-21): The being or person in the Sun and the eye is Brahman.
अन्तस्तद्धर्मोपदेशात् ॥ १.१.२०॥ antastaddharmopadeśāt (1.1.20)
20. (The one) within (the sun and the eye is Brahman), because Its characteristics are mentioned (therein).
भेदव्यपदेशाच्चान्यः ॥ १.१.२१॥ bhedavyapadeśāccānyaḥ (1.1.21)
21. And Brahman is different (from the individual) owing to the mention of difference.

Topic 8 (22): The word ‘Akasa’ must be understood as Brahman.
आकाशस्तल्लिङ्गात् ॥ १.१.२२॥ ākāśastalliṅgāt (1.1.22)
22. ‘Akasa’ is Brahman, for Brahman’s indicatory mark is in evidence.

Topic 9 (23): The word ‘Prana’ must be understood as Brahman.
अत एव प्राणः ॥ १.१.२३॥ ata eva prāṇaḥ (1.1.23)
23. On that very ground, ‘Prana’ (is Brahman).

Topic 10 (24-27): The word ‘light’ is Brahman.

ज्योतिश्चरणाभिधानात् ॥ १.१.२४॥ jyotiścaraṇābhidhānāt (1.1.24)

24. (The word) 'light' (is Brahman) on account of the mention of feet (in a complimentary passage).

छन्दोऽभिधानान्नेतिचेन्न तथाचेतोऽर्पणनिगदात्तथा हि दर्शनम् ॥ १.१.२५॥

chando'bhidhānānneticenna tathāceto'rpaṇanigadāttathā hi darśanam (1.1.25)

25. If it be objected that Brahman is not spoken of, because a metre (chandus) is mentioned, we say, no, for the dedication of the mind is taught in that way; for similar instances are found elsewhere.

भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॥ १.१.२६॥ bhūtādipādavyapadeśopapatteścaivam (1.1.26)

26. And this must be so, because this makes possible the representation of all the things etc., as a foot.

उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात् ॥ १.१.२७॥

upadeśabhedānneti cennobhayasminnapyavirodhāt (1.1.27)

27. If it be argued that Brahman (of the earlier text) is not referred to here on account of the difference in the instruction, we say: No, because there is no contradiction in either case.

Topic 11 (28-31): The word ‘Prana’ is Brahman.

प्राणस्तथानुगमात् ॥ १.१.२८॥ prāṇastathānugamāt (1.1.28)

28. Prana is Brahman, because it is comprehended thus.

नवक्तुरात्मोपदेशादिति चेदध्यात्मसंबन्धभूमा ह्यस्मिन् ॥ १.१.२९॥

navakturātmopadeśāditi cedadhyātmasaṃbandhabhūmā hyasmin (1.1.29)

29. If it be argued that Prana is not Brahman, since the instruction is about the speaker's own self, (then we say, no), for here is an abundance of reference to the Inner Self.

शास्त्रदृष्ट्या तूपदेशो वामदेववत् ॥ १.१.३०॥ śāstradṛṣṭyā tūpadeśo vāmadevavat (1.1.30)

30. But the instruction proceeds from a seer's vision agreeing with scriptures, as in the case of Vamadeva.

जीवमुख्यप्राणलिङ्गान्नेति चेन्नोपासत्रैविद्यादाश्रितत्वादिह तद्योगात् ॥ १.१.३१॥

jīvamukhyaprāṇaliṅgānneti cennopāsatraividyādāśritatvādiha tadyogāt (1.1.31)

31. If it be said that (Brahman) is not referred to on account of the characteristics of the individual soul, (we say) not so, because (such an interpretation) would enjoin threefold meditation (Upâsanâ). (Hence it is to be understood to mean Brahman).

Chapter 1: Section 1.2

Topic 1 (1-8): The word ‘Manomaya’ is Brahman.

सर्वत्र प्रसिद्धोपदेशात् ॥ १.२.१॥ sarvatra prasiddhopadeśāt (1.2.1)

1. That which consists of the mind (Manomaya) is Brahman, because Brahman is well known (as the cause of the universe) throughout (the scriptures).

विवक्षितगुणोपपत्तेश्च ॥ १.२.२॥ vivakṣitaguṇopapatteśca (1.2.2)

2. And this follows from the fact that the intended qualities are justifiable (in the case of Brahman).

अनुपपत्तेस्तु न शारीरः ॥ १.२.३॥ anupapattestu na śārīraḥ (1.2.3)

3. On the other hand the individual soul is not (referred to by the text) because these qualities are not appropriate (to it).

कर्मकर्तृव्यपदेशाच्च ॥ १.२.४॥ karmakartṛvyapadeśācca (1.2.4)

4. And because there is reference to the words ‘subject’ and ‘object.’

शब्दविशेषात् ॥ १.२.५॥ śabdaviśeṣāt (1.2.5)

5. Owing to the difference in the (case-endings of the two) words.

स्मृतेश्च ॥ १.२.६॥ smṛteśca (1.2.6)

6. (This follows) from the Smriti also.

अर्भकौकस्त्वात् तद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वादेवं व्योमवच्च ॥ १.२.७॥

arbhakaukastvāt tadvyapadeśācca neti cenna nicāyyatvādevaṃ vyomavacca (1.2.7)

7. If it be said that (the passage does) not (refer to Brahman) because of the smallness of the abode (referred to, viz. the heart) and also on account of its being designated as such (i.e. as minute); (we say,) not so, (because Brahman has been so characterized) for the sake of comtemplation and because the case is similar to that of the ‘ether.’

संभोगप्राप्तिरिति चेन्न वैशेष्यात् ॥ १.२.८॥ saṃbhogaprāptiriti cenna vaiśeṣyāt (1.2.8)

8. If it be said that (being connected with the hearts of all individuals) Its (Brahman’s) Omnipresence, it would also have experience (of pleasure and pain) (we say) not so, on account of the difference in the nature (of the two).

Topic 2 (9-10): The word ‘eater’ is Brahman.

अत्ता चराचरग्रहणात् ॥ १.२.९॥ attā carācaragrahaṇāt (1.2.9)

9. The eater (is Brahman), because both the movable and immovable (i.e. the entire universe) is taken (as his food).

प्रकरणाच्च ॥ १.२.१०॥ prakaraṇācca (1.2.10)

10. And (this follows) from the context.

Topic 3 (11-12): The dwellers in the cave of the heart are the individual and Brahman.
गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् ॥ १.२.११॥
guhāṃ praviṣṭāvātmānau hi taddarśanāt (1.2.11)
11. The two who have entered into the cavity (of the heart) are the individual Self and the supreme Self, for that is what is seen (in other texts).
विशेषणाच्च ॥ १.२.१२॥ viśeṣaṇācca (1.2.12)
12. And from the (distinctive) qualities (of the two mentioned in subsequent texts).

Topic 4 (13-17): The person (reflection) within the eye is Brahman.
अन्तर उपपत्तेः ॥ १.२.१३॥ antara upapatteḥ (1.2.13)
13. The person within (the eye) (is Brahman) on account of (the attributes mentioned therein) being appropriate (only to Brahman).
स्थानादिव्यपदेशाच्च ॥ १.२.१४॥ sthānādivyapadeśācca (1.2.14)
14. And (this follows) from the mention of place etc.
सुखविशिष्टाभिधानादेव च ॥ १.२.१५॥ sukhaviśiṣṭābhidhānādeva ca (1.2.15)
15. And this so for the further reason that the One possessed of bliss is referred to (in the Text, “The One that”).
श्रुतोपनिषत्कगत्यभिधानाच्च ॥ १.२.१६॥ śrutopaniṣatkagatyabhidhānācca (1.2.16)
16. Also on account of the statement of the way (after death) of those who have known the Truth of the Upanishads (with reference to the knower of the person in the eye).
अनवस्थितेरसंभवाच्च नेतरः ॥ १.२.१७॥ anavasthiterasaṃbhavācca netaraḥ (1.2.17)
17. None other can be the Person in the eye on account of impermanence and impossibility.

Topic 5 (18-20): The internal ruler is Brahman.
अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॥ १.२.१८॥
antaryāmyadhidaivādiṣu taddharmavyapadeśāt (1.2.18)
18. The internal ruler in the divine and other contexts (is the supreme Self), since the characteristics of that (supreme Self) are spoken of.
न च स्मार्तं अतद्धर्माभिपालात् ॥ १.२.१९॥ na ca smārtaṃ ataddharmābhipālāt (1.2.19)
19. Neither Pradhana, known from the (Sankhya Smriti), is the internal Ruler, for qualities that do not belong to Pradhana are spoken of.
शरीरश्चोभयेऽपि हि भेदेनैनमधीयते ॥ १.२.२०॥
śarīraścobhaye'pi hi bhedenainamadhīyate (1.2.20)
20. The embodied soul also (is not the internal ruler); for the followers of both the recensions read of this one as different.

Topic 6 (21-23): That which cannot be seen is Brahman.
अदृश्यत्वादिगुणको धर्मोक्तेः ॥ १.२.२१॥ adṛśyatvādiguṇako dharmokteḥ (1.2.21)
21. The entity, possessed of the qualities of not being seen etc., is Brahman, for Its characteristics are spoken of.
विशेषणभेदव्यपदेशाभ्यां नेतरौ ॥ १.२.२२॥
viśeṣaṇabhedavyapadeśābhyāṃ netarau (1.2.22)
22. And the other two (viz., the individual and Pradhana) are not meant, for there is the mention of the distinctive characteristics (of Brahman) and (Its) difference (from the two).
रूपोपन्यासाच्च ॥ १.२.२३॥ rūpopanyāsācca (1.2.23)
23. Also because (its) form is mentioned.

Topic 7 (24-32): Vaisvanara is Brahman.
वैश्वानरः साधारणशब्दविशेषात् ॥ १.२.२४॥ vaiśvānaraḥ sādhāraṇaśabdaviśeṣāt (1.2.24)
24. Vaisvanara (the Cosmic Person) is Self, for though the (two) words (Self and Vaisvanara) denote many things, they are used specifically.
स्मर्यमाणमनुमानं स्यादिति ॥ १.२.२५॥ smaryamāṇamanumānaṃ syāditi (1.2.25)
25. The form referred to in the Smriti is an indicatory mark (that Vaisvanara means the supreme Self).
शब्दादिभ्योऽन्तः प्रतिष्ठानान्नेति चेन्न तथा दृष्ट्युपदेशादसंभवात्पुरुषविधमपि चैनमधीयते ॥ १.२.२६॥
śabdādibhyo'ntaḥ pratiṣṭhānānneti cenna tathā dṛṣṭyupadeśād asaṃbhavātpuruṣavidhmapi cainamadhīyate (1.2.26)
26. If it be objected that Vaisvanara is not the supreme Self because of the word used as well as other factors, and because of residence inside, then we say: Not so, because the instruction is to conceive of Brahman as such, because the specification is inapplicable to others and because they mention Him even as a person (Purusha).
अत एव न देवता भूतं च ॥ १.२.२७॥ ata eva na devatā bhūtaṃ ca (1.2.27)
27. For the same reasons (the Vaisvanara) cannot be the deity (fire) or the element (fire).
साक्षादप्यविरोधं जैमिनिः ॥ १.२.२८॥ sākṣādapyavirodhaṃ jaiminiḥ (1.2.28)
28. According to Jaimini, there is no contradiction even in case of direct meditation.
अभिव्यक्तेरित्याश्मरथ्यः ॥ १.२.२९॥ abhivyakterityāśmarathyaḥ (1.2.29)
29. On account of the manifestation, so says Aasmarathya.
अनुस्मृतेर्बादरिः ॥ १.२.३०॥ anusmṛterbādariḥ (1.2.30)
30. For the sake of meditation or constant remembrance, so says the sage Badari.
सम्पत्तेरिति जैमिनिः तथा हि दर्शयति ॥ १.२.३१॥
sampatteriti jaiminiḥ tathā hi darśayati (1.2.31)
31. According to Jaimini, the spatial limitation is (justifiable) because of the meditation based on superimposition; for this is shown (in another text).

आमनन्ति चैनमस्मिन् ॥ १.२.३२॥ āmananti cainamasmin (1.2.32)
32. Moreover they (the Jabalas) teach that this (Supreme Lord is to be meditated upon) in the space between the head and the chin.

Chapter 1: Section 1.3

Topic 1 (1-7): The abode of heaven, earth etc. is Brahman.
द्युभ्वाद्यायतनं स्वशब्दात् ॥ १.३.१॥ dyubhvādyāyatanaṃ svaśabdāt (1.3.1)
1. The resting-place of heaven, earth, etc. (is the Self) on account of the word Self.
मुक्तोपसृप्यव्यपदेशात् ॥ १.३.२॥ muktopasṛpyavyapadeśāt (1.3.2)
2. Because there is the instruction about (Its) attainment by the liberated.
नानुमानमतच्छब्दात् ॥ १.३.३॥ nānumānamatacchabdāt (1.3.3)
3. The abode of heaven etc. cannot be the Pradhâna, for there is no term indicative of it in the text.
प्राणभृच्च ॥ १.३.४॥ prāṇabhṛcca (1.3.4)
4. Nor is it the individual soul, though it is an intelligent principle and can therefore be denoted by the word 'Self.'
भेदव्यपदेशात् ॥ १.३.५॥ bhedavyapadeśāt (1.3.5)
5. (Also) on account of difference being mentioned (between the individual soul and the abode of heaven etc.).
प्रकरणात् ॥ १.३.६॥ prakaraṇāt (1.3.6)
6. On account of the subject-matter.
स्थित्यदनाभ्यां च ॥ १.३.७॥ sthityadanābhyāṃ ca (1.3.7)
7. Also on account of (the mention of two conditions:) remaining unattached and eating (which are the characteristics of the Supreme Self and the individual self respectively).

Topic 2 (8-9): Bhuma is Brahman.
भूमा सम्प्रसादादध्युपदेशात् ॥ १.३.८॥ bhūmā samprasādādadhyupadeśāt (1.3.8)
8. The Bhuman (is Brahman) because it is taught after the state of deep sleep (i.e. after Prâṇa or the vital force, which alone functions even in that state).
धर्मोपपत्तेश्च ॥ १.३.९॥ dharmopapatteśca (1.3.9)
9. And, because the qualities (mentioned in the texts) are appropriate (only in the case of Brahman).

Topic 3 (10-12): Akshara is Brahman.
अक्षरमम्बरान्तधृतेः ॥ १.३.१०॥ akṣaramambarāntadhṛteḥ (1.3.10)
10. The Akshara (the Imperishable) (is Brahman) because it supports (everything) up to Akâsa (ether).
सा च प्रशासनात् ॥ १.३.११॥ sā ca praśāsanāt (1.3.11)
11. This (supporting) on account of the command (attributed to the Imperishable, can be the work of the Supreme Self only and not of the Pradhana).
अन्यभावव्यावृत्तेश्च ॥ १.३.१२॥ anyabhāvavyāvṛtteśca (1.3.12)
12. And because the qualities of any other than Brahman have been negated (by the Sruti).

Topic 4 (13): The Highest person to be meditated upon is the Highest Brahman.
ईक्षतिकर्मव्यपदेशात् सः ॥ १.३.१३॥ īkṣatikarmavyapadeśāt saḥ (1.3.13)
13. From the mention as the object of the act of seeing (iksana), it follows that the supreme Self is meant.

Topic 5 (14-21): The Dahara or the 'Small Akasa' is Brahman.
दहर उत्तरेभ्यः ॥ १.३.१४॥ dahara uttarebhyaḥ (1.3.14)
14. The small space (dahara akasa) is Brahman, on account of the subsequent reasons.
गतिशब्दाभ्यां तथा हि दृष्टं लिङ्गं च ॥ १.३.१५॥
gatiśabdābhyāṃ tathā hi dṛṣṭaṃ liṅgaṃ ca (1.3.15)
15. The small Akâsa (is Brahman) on account of going (into Brahman) and of the word (Brahmaloka).
धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः ॥ १.३.१६॥
dhṛteśca mahimno'syāsminnupalabdheḥ (1.3.16)
16. And owing to the fact of holding (the worlds) in place, (the small Space must be Brahman); for this glory is noticed (in other texts) as pertaining to Him.
प्रसिद्धेश्च ॥ १.३.१७॥ prasiddheśca (1.3.17)
17. And because of familiar use.
इतरपरामर्शात् स इति चेन्नासम्भवात् ॥ १.३.१८॥
itaraparāmarśāt sa iti cennāsambhavāt (1.3.18)
18. If it be argued that the other one (viz., the individual) should be the small Space, since it is alluded to (at the end), then not so, for that is impossible.
उत्तराच्चेदाविर्भूतस्वरूपस्तु ॥ १.३.१९॥ uttarāccedāvirbhūtasvarūpastu (1.3.19)
19. If it be argued that the small Space is the individual, because of the subsequent reference to it (in the same chapter), then we say: rather it is spoken of there in its own revealed nature.
अन्यार्थश्च परामर्शः ॥ १.३.२०॥ anyārthaśca parāmarśaḥ (1.3.20)
20. Moreover, the reference (to the individual in the complementary passage) is meant for a different purpose.

अल्पश्रुतेरिति चेत्तदुक्तम् ॥ १.३.२१॥ alpaśruteriti cettaduktam (1.3.21)
21. If it be argued that from the Upanishadic mention of smallness, (the small space must be the individual), then this has been repudiated earlier.

Topic 6 (22-23): Everything shines after Brahman.
अनुकृतेस्तस्य च ॥ १.३.२२॥ anukṛtestasya ca (1.3.22)
22. Because of the fact of acting (ie., shining) in accordance and because of the use of the word "His", (the Light mentioned in the Upanishad must be Brahman).
अपि स्मर्यते ॥ १.३.२३॥ api smaryate (1.3.23)
23. Moreover, (this aspect) is mentioned in the Smriti.

Topic 7 (24-25): The person of the size of a thumb is Brahman.
शब्दादेव प्रमितः ॥ १.३.२४॥ śabdādeva pramitaḥ (1.3.24)
24. From the term itself it follows that the measured One is the supreme Self.
हृद्यपेक्षया तु मनुष्याधिकारत्वात् ॥ १.३.२५॥
hṛdyapekṣayā tu manuṣyādhikāratvāt (1.3.25)
25. But the size is spoken of from the point of view of existence within the heart, the scripture being concerned with human beings.

Topic 8 (26-33): The gods also are entitled to meditate on Brahman.
तदुपर्यपि बादरायणः संभवात् ॥ १.३.२६॥ taduparyapi bādarāyaṇaḥ saṃbhavāt (1.3.26)
26. Badarayana thinks that beings (gods, divine) higher than those (men) (are also qualified for knowledge), for that is possible.
विरोधः कर्मणीति चेदनेकप्रतिपत्तेर्दर्शनात् ॥ १.३.२७॥
virodhaḥ karmaṇīti cedanekapratipatterdarśanāt (1.3.27)
27. If it be objected that this (corporeality of the gods) will give rise to a contradiction (in the matter of the gods being associated) in rites, then we reply: Not so, for in the scriptures are noticed the assumption of many bodies.
शब्द इतिचेन्नातः प्रभवात्प्रत्यक्षानुमानाभ्याम् ॥ १.३.२८॥
śabda iticennātaḥ prabhavātpratyakṣānumānābhyām (1.3.28)
28. If it be said (that a contradiction will result) in respect of the word (we say) no, because (the word) originates from the word, as is known from direct perception (Sruti) and inference (Smriti).
अत एव च नित्यत्वम् ॥ १.३.२९॥ ata eva ca nityatvam (1.3.29)
29. And from this very fact follows the eternity (of the Sruti).
समाननामरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात्स्मृतेश्च ॥ १.३.३०॥
samānanāmarūpatvāccāvṛttāvapyavirodho darśanātsmṛteśca (1.3.30)
30. And there is no contradiction, since similar names and forms are repeated even in the revolution of the world cycles, as is known from the Sruti and the Smriti.

मध्वादिष्वसंभवादनधिकारं जैमिनिः ॥ १.३.३१॥
madhvādiṣvasaṃbhavādanadhikāraṃ jaiminiḥ (1.3.31)
31. Jaimini asserts (that the gods and others have) no competence (for knowledge of Brahman), owing to the impossibility of their competence for Madhu-vidya etc.
ज्योतिषि भावाच्च ॥ १.३.३२॥ jyotiṣi bhāvācca (1.3.32)
32. Because of the occurrence of the words in respect of a sphere of flight.
भावं तु बादरायणोऽस्ति हि ॥ १.३.३३॥ bhāvaṃ tu bādarāyaṇo'sti hi (1.3.33)
33. But Badarayana upholds the existence of competence (for the gods); for (the requisite for competence) exists (in them).

Topic 9 (34-38): Statistical analysis showed this topic to be a deliberate corruption.

Topic 10 (39): The Prana in which everything trembles is Brahman.
कम्पनात् ॥ १.३.३९॥ kampanāt (1.3.39)
39. (Prâna is Brahman) on account of the vibration (spoken of the whole world).

Topic 11 (40): The ‘light’ is Brahman.
ज्योतिर्दर्शनात् ॥ १.३.४०॥ jyotirdarśanāt (1.3.40)
40. Light (is Brahman) on account of (Brahman) being seen (as the subject of the texts).

Topic 12 (41): The Akasa is Brahman.
आकाशोऽर्थान्तरत्वादिव्यपदेशात् ॥ १.३.४१॥ ākāśo'rthāntaratvādivyapadeśāt (1.3.41)
41. Akasa (Space) is Brahman, because of the declaration of being something different and so on.

Topic 8 (42-43): The Self consisting of knowledge is not the individual soul but Brahman.
सुषुप्त्युत्क्रान्त्योर्भेदेन ॥ १.३.४२॥ suṣuptyutkrāntyorbhedena (1.3.42)
42. Because of the declaration of being different in sleep and at the time of departure, (the supreme Lord is the subject-matter of teaching).
पत्यादिशब्देभ्यः ॥ १.३.४३॥ patyādiśabdebhyaḥ (1.3.43)
43. (The Being referred to in Sutra 42 is Brahman) because of the words 'Lord' etc., being applied to Him.

Chapter 1: Section 1.4

Topic 1 (1-7): The Mahat and Avyakta of the Katha Upanishad do not refer to the Sankhya Tattvas.

आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्तगृहीतेर्दर्शयति च ॥ १.४.१॥
ānumānikamapyekeṣāmiti cenna śarīrarūpakavinyastagṛhīterdarśayati ca (1.4.1)
1. If it be said that even the inferred entity (Pradhana) is revealed to the followers of some recension, we say, not so, for the word is cognized as occurring in a simile illustrating the body. And the Upanishad also shows this.

सूक्ष्मं तु तदर्हत्वात् ॥ १.४.२॥ sūkṣmaṃ tu tadarhatvāt (1.4.2)
2. But the subtle (cause of the body is meant by the term 'Avyakta') because it can be properly so designated.

तदधीनत्वादर्थवत् ॥ १.४.३॥ tadadhīnatvādarthavat (1.4.3)
3. (Avyakta is not Pradhana) because it is dependent on that (Lord).

ज्ञेयत्वावचनाच्च ॥ १.४.४॥ jñeyatvāvacanācca (1.4.4)
4. And because (avyakta is) not mentioned as an entity to be known.

वदतीति चेन्न प्राज्ञो हि ॥ १.४.५॥ vadatīti cenna prājño hi (1.4.5)
5. If it be said (that the Sruti) does state (that the Avyakta has to be known and therefore it is the Pradhâna); (we say) No, for (it is) the intelligent (Supreme) Self (which is meant), since that is the topic.

त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ॥ १।४।६॥
trayāṇāmeva caivamupanyāsaḥ praśnaśca (1.4.6)
6. And thus there is the presentation of three things (fire, individual soul, and Supreme Self). The Pradhâna is not mentioned.

महद्वच्च ॥ १।४।७॥ mahadvacca (1.4.7)
7. And like Mahat (avyakta does not signify any Sankhya category).

Topic 2 (8-10): The Aja of Svetasvatara Upanishad does not mean Pradhana.

चमसवदविशेषात् ॥ १।४।८॥ camasavadaviśeṣāt (1.4.8)
8. (The word ‘aja’ does not refer to Pradhana), because special characteristics have not been stated as in the case of the cup.

ज्योतिरुपक्रमात्तु तथा ह्यधीयत एके ॥ १।४।९॥
jyotirupakramāttu tathā hyadhīyata eke (1.4.9)
9. The aja certainly consists of the elements counting from fire, for some read of them as such.

कल्पनोपदेशाच्च मध्वादिवदविरोधः ॥ १।४।१०॥
kalpanopadeśācca madhvādivadavirodhaḥ (1.4.10)
10. And since this is an instruction in the form of an imagery, just as in the case of honey etc., therefore there is no incongruity.

Topic 3 (11-13): The five-fold-five does not refer to the twenty-five Sankhyan categories.

न सङ्ख्योपसङ्ग्रहादपि नानाभावादतिरेकाच्च ॥ १।४।११॥

na saṅkhyopasaṅgrahādapi nānābhāvādatirekācca (1.4.11)

11. Even from the statement of the number (five-fold-five i.e., twenty-five categories by the Sruti it is) not (to be understood that the Sruti refers to the Pradhana) on account of the differences (in the categories and the excess over the number of the Sankhyan categories).

प्राणादयो वाक्यशेषात् ॥ १।४।१२॥ prāṇādayo vākyaśeṣāt (1.4.12)

12. (The five people referred to are) the vital force etc., because (we find it to be so) from the complementary passage.

ज्योतिषैकेषामसत्यन्ने ॥ १।४।१३॥ jyotiṣaikeṣāmasatyanne (1.4.13)

13. (In the text) of some food not being mentioned (in the complementary passage referred to in the previous Sutra) (the number is made up) by 'light.'

Topic 4 (14-15): Brahman is the First cause.

कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः ॥ १।४।१४॥

kāraṇatvena cākāśādiṣu yathāvyapadiṣṭokteḥ (1.4.14)

14. (Brahman is presented by all the Upanishads) as the cause of space and the rest.

समाकर्षात् ॥ १।४।१५॥ samākarṣāt (1.4.15)

15. (Non-existence does not mean void), because of its allusion (to Brahman).

Topic 5 (16-18): He who is the maker of the Sun, Moon, etc. is Brahman and not Prana or the individual.

जगद्वाचित्वात् ॥ १।४।१६॥ jagadvācitvāt (1.4.16)

16. Because (the word 'work' is) indicative of the universe, (He of whom this is the work (universe) must be Brahman).

जीवमुख्यप्राणलिङ्गादिति चेत् तद्व्याख्यातम् ॥ १।४।१७॥

jīvamukhyaprāṇaliṅgāditi cet tadvyākhyātam (1.4.17)

17. If it be contended that the supreme Self is not meant, owing to the presence of the indicatory marks of the individual and the chief Prana, then that has already been explained.

अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके ॥ १।४।१८॥

anyārthaṃ tu jaiminiḥ praśnavyākhyānābhyāmapi caivameke (1.4.18)

18. But Jaimini holds the reference (to the individual) to be meant for a different purpose, as is known from the question and the answer. Moreover, some mention this clearly.

Topic 6 (19-22): The Atman to be seen through hearing etc., is Brahman and not Jivatma.

वाक्यान्वयात् ॥ १।४।१९॥ vākyānvayāt (1.4.19)

19. (The Self to be realized, heard of, reflected on and profoundly meditated upon is the supreme Self), because (this is the meaning gathered) from the correlation of the passages.

प्रतिज्ञासिद्धेर्लिङ्गमाश्मरथ्यः ॥ १।४।२०॥ pratijñāsiddherliṅgamāśmarathyaḥ (1.4.20)

20. Asmarathya thinks this (statement of non-difference between the individual and supreme Self) to be a sign indicative of the fulfillment of the declaration.

उत्क्रमिष्यत एवं भावादित्यौडुलोमिः ॥ १।४।२१॥

utkramiṣyata evaṃ bhāvādityauḍulomiḥ (1.4.21)

21. Audulomi says that (the statement about the identity of the individual and the supreme Self occurs in the beginning) since this state of identity comes when it departs from the body.

अवस्थितेरिति काशकृत्स्नः ॥ १।४।२२॥ avasthiteriti kāśakṛtsnaḥ (1.4.22)

22. Kasakritsna thinks (the statement about the identity in the beginning of the text is in order) because of the existence of the supreme Self as the individual.

Topic 7 (23-27): Brahman is both the efficient and the material cause.

प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् ॥ १।४।२३॥

prakṛtiśca pratijñādṛṣṭāntānuparodhāt (1.4.23)

23. Brahman must be the material cause as well, so as not to contradict the proposition and the illustration.

अभिध्योपदेशाच्च ॥ १।४।२४॥ abhidhyopadeśācca (1.4.24)

24. This is also understood from the teaching about the will to create.

साक्षाच्चोभयाम्नानात् ॥ १।४।२५॥ sākṣāccobhayāmnānāt (1.4.25)

25. And because both (origin and dissolution) are taught directly (from Brahman).

आत्मकृतेः परिणामात् ॥ १।४।२६॥ ātmakṛteḥ pariṇāmāt (1.4.26)

26. (Brahman is the material cause) because of action related to Itself by way of change of form.

योनिश्च हि गीयते ॥ १।४।२७॥ yoniśca hi gīyate (1.4.27)

27. And because Brahman is declared to be the source (yoni).

Topic 8 (28): The arguments which refute the Sankhyas refute the others also.

एतेन सर्वेव्याख्यातव्याख्यातः ॥ १।४।२८॥ etena sarvevyākhyātāvyākhyātāḥ (1.4.28)

28. Hereby all (other theories of the cause of the universe) are explained.

Chapter 2: Section 2.1

Topic 1 (1-2): Refutation of Sankhya.

स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसङ्गात् ॥ २.१.१॥

smṛtyanavakāśadoṣaprasaṅga iti cennānyasmṛtyanavakāśadoṣaprasaṅgāt (2.1.1)

1.If it be said that (from the doctrine of Brahman being the cause of the world) there would result the defect of leaving no scope for certain Smirits, (we say) no; because (by the rejection of that doctrine) there would result the defect of leaving no scope for some other Smritis.

इतरेषां चानुपलब्धेः ॥ २.१.२॥ itareṣāṃ cānupalabdheḥ (2.1.2)

2. And there being no mention (in the scriptures) of others (i.e., the effects of the Pradhana according to the Sankhya system), (the Sankhya system cannot be authoritative).

Topic 2 (3): Refutation of Yoga.

एतेन योगः प्रत्युक्तः ॥ २.१.३॥ etena yogaḥ pratyuktaḥ (2.1.3)

3. Hereby is refuted Yoga.

Topic 3 (4-11): Brahman can be the cause of the universe, although It is of a contrary nature from the universe.

न विलक्षणत्वादस्य तथात्वं च शब्दात् ॥ २.१.४॥

na vilakṣaṇatvādasya tathātvaṃ ca śabdāt (2.1.4)

4. (The objector says that) Brahman cannot be the cause of the world, because this (the world) is of a different nature (from Brahman) and its being so (different from Brahman) (is known) from the scriptures.

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॥ २।१।५॥

abhimānivyapadeśastu viśeṣānugatibhyām (2.1.5)

5. But this is only a reference to the presiding deities, because of the mention of distinction (between the sentient deities and the insentient organs and elements) and the inherence (of these deities in them).

दृश्यते तु ॥ २।१।६॥ dṛśyate tu (2.1.6)

6. But it (such organisation of life from matter) is also seen.

असदिति चेन्न प्रतिषेधमात्रत्वात् ॥ २।१।७॥ asaditi cenna pratiṣedhamātratvāt (2.1.7)

7. If it be said that the effect (in that case) is non-existent (before creation), then not so; for it is merely a negation (without any object to deny).

अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् ॥ २।१।८॥ apītau tadvatprasaṅgādasamañjasam (2.1.8)

8. Since in dissolution there is the predicament of the cause becoming just like that effect, therefore this (theory that Brahman is the material cause) becomes incongruous.

न तु दृष्टान्तभावात् ॥ २।१।९॥ na tu dṛṣṭāntabhāvāt (2.1.9)

9. But that cannot be so on account of the existence of supporting illustration.

स्वपक्षदोषाच्च ॥ २।१।१०॥ svapakṣadoṣācca (2.1.10)
10. And because the defects cling to your own point of view.
तर्काप्रतिष्ठानादपि अन्यथानुमेयमिति चेदेवमप्यनिर्मोक्षप्रसङ्गः ॥ २।१।११॥
tarkāpratiṣṭhānādapi anyathānumeyamiti cedevamapyanirmokṣaprasaṅgaḥ (2.1.11)
11. If it be argued that although reasoning is inconclusive, still it has to be done in a different way, (so as to avoid this defect), then even so there will be no getting away from the defect.

Topic 4 (12): The line of reasoning against the Sânkhyas is valid also against others like the Atomists.
एतेन शिष्टापरिग्रहाऽपि व्याख्याताः ॥ २।१।१२॥
etena śiṣṭāparigrahā'pi vyākhyātāḥ (2.1.12)
12. Hereby are explained all the (other) theories that are not accepted by the wise.

Topic 5 (13): The distinctions of enjoyer and enjoyed do not oppose unity.
भोक्त्रापत्तेरविभागश्चेत्स्याल्लोकवत् ॥ २।१।१३॥
bhoktrāpatteravibhāgaścetsyāllokavat (2.1.13)
13. If it be argued that the distinction between the experiencer (of happiness and sorrow) and the things experienced will cease when the (experienced) objects turn into the experiencer, then we say that such a distinction can well exist as observed in common experience.

Topic 6 (14-20): The world (effect) is non-different from Brahman (the cause).
तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ २।१।१४॥
tadananyatvamārambhaṇaśabdādibhyaḥ (2.1.14)
14. Its (of the effect) non-difference (from the cause results) from words like 'origin' etc.
भावे चोपलब्धेः ॥ २।१।१५॥ bhāve copalabdheḥ (2.1.15)
15. (Cause and effect are non-different) since the effect is perceived when the cause is there.
सत्त्वाच्चावरस्य ॥ २।१।१६॥ sattvāccāvarasya (2.1.16)
16. And (cause and effect are non-different) because the posterior one has (earlier) existence (in the cause).
असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाक्यशेषात् ॥ २।१।१७॥
asadvyapadeśānneti cenna dharmāntareṇa vākyaśeṣāt (2.1.17)
17. If it be argued that the effect did not exist before creation, since it is declared (in the Upanishad) as "non-existent", then we say, no, because from the complementary portion it is known that the word is used from the standpoint of a difference of characteristics.
युक्तेः शब्दान्तराच्च ॥ २।१।१८॥ yukteḥ śabdāntarācca (2.1.18)
18. (The pre-existence and non-difference of the effect are established) from reasoning and another Upanishadic text.

पटवच्च ॥ २।१।१९॥ paṭavacca (2.1.19)
19. And the effect is non-different from the cause on the analogy of a piece of cloth.
यथा प्राणादिः ॥ २।१।२०॥ yathā prāṇādiḥ (2.1.20)
20. And this is so just as in the case of the outgoing breath etc.

Topic 7 (21-23): Brahman does not create evil.
इतरव्यपदेशाद्धिताकरणादिदोषप्रसक्तिः ॥ २।१।२१॥
itaravyapadeśāddhitākaraṇādidoṣaprasaktiḥ (2.1.21)
21. Since the other (individual) is mentioned (as identical with Brahman), faults like not doing what is beneficial and so on will arise.
अधिकं तु भेदनिर्देशात् ॥ २।१।२२॥ adhikaṃ tu bhedanirdeśāt (2.1.22)
22. But (Brahman is) greater (than the embodied being) on account of the declaration of the difference (between the two).
अश्मादिवच्च तदनुपपत्तिः ॥ २।१।२३॥ aśmādivacca tadanupapattiḥ (2.1.23)
23. And because the case is similar to that of stones (produced from the same earth) etc., the objection is untenable.

Topic 8 (24-25): Brahman is the cause of the world.
उपसंहारदर्शनान्नेति चेन्न क्षीरवद्धि ॥ २।१।२४॥
upasaṃhāradarśanānneti cenna kṣīravaddhi (2.1.24)
24. If it be said (that Brahman without extraneous aids) cannot (be the cause of the world) because (an agent) is seen to collect materials (for any construction), (we say) no, since (it is) like milk (turning into curds).
देवादिवदपि लोके ॥ २।१।२५॥ devādivadapi loke (2.1.25)
25. Also (Brahman can create without extraneous help) like gods and others (as is seen) in this world.

Topic 9 (26-29): Brahman though without parts is yet the material cause of the world.
कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा ॥ २।१।२६॥
kṛtsnaprasaktirniravayavatvaśabdakopo vā (2.1.26)
26. (If Brahman changes into the world, then) there will arise the contingency of either wholesale transformation or the violation of the texts about partlessness.
श्रुतेस्तु शब्दमूलत्वात् ॥ २।१।२७॥ śrutestu śabdamūlatvāt (2.1.27)
27. But (this has to be accepted) on the authority of the Upanishad, for Brahman is known from the Upanishads alone.
आत्मनि चैवं विचित्राश्च हि ॥ २।१।२८॥ ātmani caivaṃ vicitrāśca hi (2.1.28)
28. Because it occurs thus in the case of the individual soul as well and creation of diverse kinds occur in the cases of gods and others.
स्वपक्षदोषाच्च ॥ २।१।२९॥ svapakṣadoṣācca (2.1.29)
29. And because the opponent's own point of view is equally violated.

Topic 10 (30-31): Fully-equipped Brahman.
सर्वोपेता च तद्दर्शनात् ॥ २।१।३०॥ sarvopetā ca taddarśanāt (2.1.30)
30. And (Brahman is) endowed with all (powers), because it is seen (from the scriptures).
विकरणत्वान्नेतिचेत्तदुक्तम् ॥ २।१।३१॥ vikaraṇatvānneticettaduktam (2.1.31)
31. If it be argued that (Brahman cannot act) on account of absence of organs, that was answered earlier.

Topic 11 (32-33): Brahman has no motive in creating the world.
न प्रयोजनत्त्वात् ॥ २।१।३२॥ na prayojanattvāt (2.1.32)
32. (Brahman is) not the cause, owing to the need of some motive (for creation).
लोकवत्तु लीलाकैवल्यम् ॥ २।१।३३॥ lokavattu līlākaivalyam (2.1.33)
33. But (creation for Brahman is) a mere pastime like what is seen in the world.

Topic 12 (34-36): Brahman is neither partial nor cruel.
वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ॥ २।१।३४॥
vaiṣyamyanairghṛṇye na sāpekṣatvāttathā hi darśayati (2.1.34)
34. No partiality and cruelty (can be charged against God) because of (His) taking other factors into consideration. For so scriptures show.
कर्माविभागादिति चेन्नानादित्वात् ॥ २।१।३५॥ karmāvibhāgāditi cennānāditvāt (2.1.35)
35. If it be argued that it is not possible (to take merit and demerit into consideration in the beginning), since the fruits of work remain still undifferentiated, then we say, no, since the world has no beginning.
उपपद्यते चाप्युपलभ्यते च ॥ २।१।३६॥ upapadyate cāpyupalabhyate ca (2.1.36)
36. Moreover, this is logical and (so) it is met with (in the scriptures).

Topic 13 (37): Brahman endowed with all attributes necessary for creation.
सर्वधर्मोपपत्तेश्च ॥ २।१।३७॥ sarvadharmopapatteśca (2.1.37)
37. And because all attributes (required for the creation of the world) are possible (only in Brahman, It is the cause of the world).

Chapter 2: Section 2.2

Topic 1 (1-10): Refutation of the Sankhya theory of the Pradhana as the first cause.

रचनानुपपत्तेश्च नानुमानम् ॥ २.२.१॥ racanānupapatteśca nānumānam (2.2.1)

1. And that which is inferred (viz. the Pradhâna of the Sânkhyas can) not (be the First Cause) because (in that case it is) not possible (to account for the) design (found in the creation).

प्रवृत्तेश्च ॥ २.२.२॥ pravṛtteśca (2.2.2)

2. And the inferred (Pradhana) cannot be the cause, since the tendency to create (cannot logically arise in it).

पयोऽम्बुवच्चेत्तत्रापि ॥ २.२.३॥ payo'mbuvaccettatrāpi (2.2.3)

3. If it be claimed (that Pradhana acts spontaneously) like milk and water, then even there (intelligence is the guide).

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॥ २.२.४॥ vyatirekānavasthiteścānapekṣatvāt (2.2.4)

4. And (Pradhana is not the cause) since (nothing extraneous to it exists, so that) it has nothing to rely on (for impulsion to or stoppage from action).

अन्यत्राभावाच्च न तृणादिवत् ॥ २.२.५॥ anyatrābhāvācca na tṛṇādivat (2.2.5)

5. And Pradhana cannot change (automatically) like grass etc., (into milk in a cow) for such a change does not occur elsewhere (e.g. in a bull).

अभ्युपगमेऽप्यर्थाभावात् ॥ २.२.६॥ abhyupagame'pyarthābhāvāt (2.2.6)

6. Even if (spontaneous modification of Pradhana be) accepted, still (Pradhana will not be the cause) because of the absence of any purpose.

पुरुषाश्मवदितिचेत्तथापि ॥ २.२.७॥ puruṣāśmavaditicettathāpi (2.2.7)

7. If it be argued that like a (lame) man (riding on a blind man) or a lodestone (moving iron), (the individual can stimulate Pradhana), even then (the defect will persist).

अङ्गित्वानुपपत्तेः ॥ २.२.८॥ aṅgitvānupapatteḥ (2.2.8)

8. Besides, Pradhana cannot act on account of the impossibility of (the existence of) any relationship of the principal and its subordinates.

अन्यथानुमितौ च ज्ञशक्तिवियोगात् ॥ २.२.९॥ anyathānumitau ca jñaśaktiviyogāt (2.2.9)

9. And even if the inference be pursued otherwise (still the defect will persist) owing to the absence of the power of intelligence (in Pradhana).

विप्रतिषेधाच्चासमञ्जसम् ॥ २.२.१०॥ vipratiṣedhāccāsamañjasam (2.2.10)

10. And (the Samkhya doctrine is) inconsistent because of the contradictions involved.

Topic 2 (11): Refutation of the Vaiseshika view against Brahman being the First Cause.

महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॥ २.२.११॥

mahaddīrghavaddhā hrasvaparimaṇḍalābhyām (2.2.11)

11. Rather (the universe may originate from Brahman) even as the great and long (triads etc.,) originate from the short (dyad) or the infinitesimal (atom).

Topic 3 (12-17): Refutation of the atomic theory of the Vaiseshikas.

उभयथापि न कर्मातस्तदभावः ॥ २.२.१२॥ ubhayathāpi na karmātastadabhāvaḥ (2.2.12)

12. (Whether adrista leads the atoms or conjunction helps them), in either case no action is possible and hence there can be no creation or dissolution.

समवायाभ्युपगमाच्च साम्यादनवस्थितेः ॥ २.२.१३॥

samavāyābhyupagamācca sāmyādanavasthiteḥ (2.2.13)

13. And (there can be no creation or dissolution) by reason of assuming inherence, for this leads to an infinite regress on a parity of reasoning.

नित्यमेव च भावात् ॥ २.२.१४॥ nityameva ca bhāvāt (2.2.14)

14. (The atomic theory is inadmissible) for the further reason of (activity etc.,) persisting eternally.

रूपादिमत्त्वाच्च विपर्ययो दर्शनात् ॥ २.२.१५॥

rūpādimattvācca viparyayo darśanāt (2.2.15)

15. And on account of the possession of color etc., there will be a reversal (of the nature of the atoms), for this accords with experience.

उभयथा च दोषात् ॥ २.२.१६॥ ubhayathā ca doṣāt (2.2.16)

16. And (the atomic theory is untenable) because it is defective from either point of view.

अपरिग्रहाच्चात्यन्तमनपेक्षा ॥ २.२.१७॥ aparigrahāccātyantamanapekṣā (2.2.17)

17. This (theory of atom as the cause) is to be entirely ignored, since it is not accepted (by the worthy).

Topic 4 (18-27): Refutation of the Bauddha Realists.

समुदायोभयहेतुकेऽपि तदप्राप्तिः ॥ २.२.१८॥

samudāyobhayahetuke'pi tadaprāptiḥ (2.2.18)

18. Even if the integration be supposed to arise from either of the causes, that will not be achieved.

इतरेतरप्रत्ययत्वादिति चेन्नौत्पत्तिमात्रनिमित्तत्वात् ॥ २.२.१९॥

itaretarapratyayatvāditi cennautpattimātranimittatvāt (2.2.19)

19. If it be argued that a combination becomes possible since (nescience and the rest) can be the causes of one another (in a successive series), then we say, no, (for nescience etc.,) can each merely be the cause of origin of another just succeeding.

उत्तरोत्पादे च पूर्वनिरोधात् ॥ २.२.२०॥ uttarotpāde ca pūrvanirodhāt (2.2.20)

20. And because the earlier is negated when the later emerges, (therefore nescience and the rest cannot each be the cause of the next in the series).

असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा ॥ २.२.२१॥

asati pratijñoparodho yaugapadyamanyathā (2.2.21)

21. (If it be contended that the effect arises) even when there is no cause, then your assertion (of causation) will be stultified; else (if you contend that the entity of the

earlier moment continues till the entity of the later moment emerges), the cause and effect will exist simultaneously.
प्रतिसङ्ख्याप्रतिसङ्ख्यानिरोधाप्राप्तिः अविच्छेदात् ॥ २.२.२२॥
pratisaṅkhyāpratisaṅkhyānirodhāprāptiḥ avicchedāt (2.2.22)
22. Neither pratisamkhya-nirodha (artificial annihilation) nor an apratisamkhya-nirodha (natural annihilation) is possible, for there can be no cessation (either of the current or of the individuals forming the current).
उभयथा च दोषात् ॥ २.२.२३॥ ubhayathā ca doṣāt (2.2.23)
23. And (the Buddhist view is untenable) owing to defect arising from either point of view.
आकाशे चाविशेषात् ॥ २.२.२४॥ ākāśe cāviśeṣāt (2.2.24)
24. And (non-existence cannot be asserted) in the case of Akasa on account of the absence of (its) dissimilarity (with destruction).
अनुस्मृतेश्च ॥ २.२.२५॥ anusmṛteśca (2.2.25)
25. And (a permanent soul has to be admitted) because of the fact of remembrance (ie., memory).
नासतोऽदृष्टत्वात् ॥ २.२.२६॥ nāsato'dṛṣṭatvāt (2.2.26)
26. Something does not come out of nothing, for this does not accord with experience.
उदासीनानामपि चैवं सिद्धिः ॥ २.२.२७॥ udāsīnānāmapi caivaṃ siddhiḥ (2.2.27)
27. And (if something can come out of nothing, then) on the same ground, success should come even to the indifferent people.

Topic 5 (28-32): Refutation of the Bauddha Idealists.
नाभाव उपलब्धेः ॥ २.२.२८॥ nābhāva upalabdheḥ (2.2.28)
28. (External objects are) not non-existent, for they are perceived.
वैधर्म्याच्च न स्वप्नादिवत् ॥ २.२.२९॥ vaidharmyācca na svapnādivat (2.2.29)
29. And because of the difference of nature (the waking state is) not (false) like dream etc.
न भावोऽनुपलब्धेः ॥ २.२.३०॥ na bhāvo'nupalabdheḥ (2.2.30)
30. (Tendencies) can have no existence since (according to you) external things are not perceived.
क्षणिकत्वाच्च ॥ २.२.३१॥ kṣaṇikatvācca (2.2.31)
31. And (the ego-consciousness cannot be the abode), for it is momentary.
सर्वथानुपपत्तेश्च ॥ २.२.३२॥ sarvathānupapatteśca (2.2.32)
32. Besides (this view stands condemned), it being untenable from every point of view.

Topic 6 (33-36): Refutation of the Jaina Doctrine.
नैकस्मिन्नसम्भवात् ॥ २.२.३३॥ naikasminnasambhavāt (2.2.33)
33. (The Jaina view is) not right since the presence (of contradictory attributes) in one and the same thing is impossible.
एवं चात्माकात्स्न्यम् ॥ २.२.३४॥ evaṃ cātmākārtsnyam (2.2.34)
34. Similarly also (arises the defect of) the soul having no all-pervasiveness (or having only a medium dimension).
न च पर्यायादप्यविरोधः विकारादिभ्यः ॥ २.२.३५॥
na ca paryāyādapyavirodhaḥ vikārādibhyaḥ (2.2.35)
35. And the contradiction cannot be avoided even by an assumption of sequence (in the increase and decrease of parts), for still there will be the defects of mutability etc.
अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषत् ॥ २.२.३६॥
antyāvasthiteścobhayanityatvādaviśeṣat (2.2.36)
36. The ultimate size attainable (by the individual) being permanent, the other two sizes also must be so; and hence there will be no distinction (among the sizes).

Topic 7 (37-41): Refutation of the Pasupata System.
पत्युरसामञ्जस्यात् ॥ २.२.३७॥ patyurasāmañjasyāt (2.2.37)
37. For the Lord there can be no creatorship, for that leads to incongruity.
संबन्धानुपपत्तेश्च ॥ २.२.३८॥ saṃbandhānupapatteśca (2.2.38)
38. And (the incongruity arises) because of the impossibility of a relationship.
अधिष्ठानानुपपत्तेश्च ॥ २.२.३९॥ adhiṣṭhānānupapatteśca (2.2.39)
39. And (the position is untenable) because of the impossibility of (Nature) coming under (His) direction. (Or) And (Lord cannot be proved), since no physical support (adhisthana) is possible for Him.
करणवच्चेन्न भोगादिभ्यः ॥ २.२.४०॥ karaṇavaccenna bhogādibhyaḥ (2.2.40)
40. If it be said (that the Lord rules the Pradhana etc.,) just as (the Jiva rules) the senses (which are also not perceived), (we say) no, because of the enjoyment, etc.
अन्तवत्त्वमसर्वज्ञता वा ॥ २.२.४१॥ antavattvamasarvajñatā vā (2.2.41)
41. (There would follow from their doctrine the Lord's) being subject to destruction or His non-omniscience.

Topic 8 (42-45): Refutation of the Bhagavata or the Pancharatra school.
उत्पत्त्यसम्भवात् ॥ २.२.४२॥ utpattyasambhavāt (2.2.42)
42. On account of the impossibility of the origination (of the individual from the Highest Lord), (the doctrine of the Bhagavatas or the Pancharatra doctrine cannot be accepted).
न च कर्तुः करणम् ॥ २.२.४३॥ na ca kartuḥ karaṇam (2.2.43)
43. And (this view is wrong because) an implement cannot originate from its agent (who wields it).

विज्ञानादिभावे वा तदप्रतिषेधः ॥ २.२.४४॥ vijñānādibhāve vā tadapratiṣedhaḥ (2.2.44)
44. Alternatively even if (it be assumed that Vasudeva and others are) possessed of knowledge, (majesty etc.,), still the defect cannot be remedied.
विप्रतिषेधाच्च ॥ २.२.४५॥ vipratiṣedhācca (2.2.45)
45. And because of contradictions (the Pancharatra doctrine is untenable).

Chapter 2: Section 2.3

Topic 1 (1-7): Ether (Akasa) is not eternal but created.
न वियदश्रुतेः ॥ २.३.१॥ na viyadaśruteḥ (2.3.1)
1. (The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so.
अस्ति तु ॥ २.३.२॥ asti tu (2.3.2)
2. But there is (a Sruti text which states that Akasa was created).
गौण्यसम्भवात् ॥ २.३.३॥ gauṇyasambhavāt (2.3.3)
3. (The Upanishadic passage about creation of Akasa has) a secondary sense, for real creation is impossible.
शब्दाच्च ॥ २.३.४॥ śabdācca (2.3.4)
4. Also from the Sruti texts (we find that Akasa is eternal).
स्याच्चैकस्य ब्रह्मशब्दवत् ॥ २.३.५॥ syāccaikasya brahmaśabdavat (2.3.5)
5. It is possible that the one word (‘sprang’—Sambhutah) may be used in a secondary and primary sense like the word Brahman.
प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः ॥ २.३.६॥ pratijñāhāniravyatirekācchabdebhyaḥ (2.3.6)
6. The assertion (that "all things become known when the one is known") can remain unaffected only if all the effects are non-different from Brahman; and this is confirmed by Sruti texts.
यावद्विकारं तु विभागो लोकवत् ॥ २.३.७॥ yāvadvikāraṃ tu vibhāgo lokavat (2.3.7)
7. But (Akasa is a product); for separateness persists wherever there is an effect, as it is seen in the world.

Topic 2 (8): Air originates from Akasa.
एतेन मातरिश्वा व्याख्यातः ॥ २.३.८॥ etena mātariśvā vyākhyātaḥ (2.3.8)
8. By the foregoing explanation about Akasa being a production, (by this parity of reasoning) the air, the mover in mother Akasa is explained.

Topic 3 (9): Brahman (Sat) has no origin.
असम्भवस्तु सतोऽनुपपत्तेः ॥ २.३.९॥ asambhavastu sato'nupapatteḥ (2.3.9)
9. But there is no origin of *That* (which is Brahman), on account of the impossibility (of such an origin).

Topic 4 (10): Fire originates from air.
तेजोऽतस्तथा ह्याह ॥ २.३.१०॥ tejo'tastathā hyāha (2.3.10)
10. Fire originates from this one (ie., air); for the Sruti says so.

Topic 5 (11): Water is produced from fire.
आपः ॥ २.३.११॥ āpaḥ (2.3.11)
11. Water (was born from this fire).

Topic 6 (12): Earth is created from water.
पृथिव्यधिकाररूपशब्दान्तरादिभ्यः ॥ २.३.१२॥
pṛthivyadhikārarūpaśabdāntarādibhyaḥ (2.3.12)
12. The earth (is meant by the word 'Anna') because of the subject matter, color and other Sruti texts.

Topic 7 (13): Brahman abiding within the element is the creative principle.
तदभिध्यानादेव तु तल्लिङ्गात् सः ॥ २.३.१३॥
tadabhidhyānādeva tu talliṅgāt saḥ (2.3.13)
13. It is He only, who through profound meditation on each thing (created it), as is known from His indicatory marks.

Topic 8 (14): The process of dissolution of the elements is in the reverse order from that of creation.
विपर्ययेण तु क्रमोऽत उपपद्यते च ॥ २.३.१४॥
viparyayeṇa tu kramo'ta upapadyate ca (2.3.14)
14. But as compared with this order of creation, the order of dissolution proceeds in a reverse way. This is logical too.

Topic 9 (15): The mention of the mind and intellect does not interfere with the order of creation and reabsorption as they are the products of the elements.
अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात् ॥ २.३.१५॥
antarā vijñānamanasī krameṇa talliṅgāditi cennāviśeṣāt (2.3.15)
15. If it be contended that the intellect and mind must find accommodation in some order in some intermediate stage, because indicatory marks of their existence are in evidence, then not so, because their presence creates no difference (ie., does not disturb the order of creation or dissolution).

Topic 10 (16): Births and deaths are not of the soul.
चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभावित्वात् ॥ २.३.१६॥
carācaravyapāśrayastu syāt tadvyapadeśo bhāktaḥ tadbhāvabhāvitvāt (2.3.16)
16. The mention of birth and death must be in the primary sense in relation to the moving and the motionless; in relation to the soul it must be in a secondary sense, the application (of such words) being possible when a body is present.

Topic 11 (17): The individual soul is eternal. 'It is not produced.'
नात्मा अश्रुतेर्नित्यत्वाच्च ताभ्यः ॥ २.३.१७॥ nātmā aśruternityatvācca tābhyaḥ (2.3.17)
17. The individual soul has no origin; because the Upanishads do not mention this, because its eternality is known from them and (because of other reasons).

Topic 12 (18): The nature of the individual soul is intelligence.
ज्ञोऽत एव ॥ २.३.१८॥ jño'ta eva (2.3.18)
18. For this very reason (viz. that it is not created), (the individual soul is) intelligence (itself).

Topic 13 (19-32): The size of the individual soul.
युक्तेश्च ॥ २.३.१९॥ yukteśca (2.3.19)
19. The individual soul must be atomic in dimension owing to the mention (in the Scriptures) of its departure from the body, going (to the next world) and coming back (from there).
उत्क्रान्तिगत्यागतीनाम् ॥ २.३.२०॥ utkrāntigatyāgatīnām (2.3.20)
20. The soul's atomicity stands confirmed owing to the two facts (viz., going and coming back).
स्वात्मना चोत्तरयोः ॥ २.३.२१॥ svātmanā cottarayoḥ (2.3.21)
21. If it be objected that the soul is not atomic because its size is heard of as not being so, we reply, no, since that context relates to the other (ie., the supreme Self).
नाणुरतत् श्रुतेरिति चेन्न इतराधिकारात् ॥ २.३.२२॥
nāṇuratat śruteriti cenna itarādhikārāt (2.3.22)
22. And the individual soul is atomic because of the direct Upanishadic use of the word as well as mention of infinitesimality.
स्वशब्दोन्मानाभ्यां च ॥ २.३.२३॥ svaśabdonmānābhyāṃ ca (2.3.23)
23. (The soul's atomicity and its feeling over the whole body involve) no contradiction, just as in the case (of a drop) of sandal paste. (Sandal-paste applied to any part of the body gives an agreeable sensation all over the body.)
अविरोधश्चन्दनवत् ॥ २.३.२४॥ avirodhaścandanavat (2.3.24)
24. If it be objected that (the argument holds good in the case of sandal paste) owing to its peculiarity of position, (but that is not evident in the case of the soul), then we say,

no, (a peculiar location) for the soul is admitted in the Upanishads, for it exists in the heart.

अवस्थितिवैशेष्यादिति चेन्नाभ्युपगमाद्धृद्धि हि ॥ २.३.२५॥

avasthitivaiśeṣyāditi cennābhyupagamāddhṛddhi hi (2.3.25)

25. Or on the analogy of what is seen in the world, (the soul may pervade the whole body) through its attribute (of sentience).

गुणाद्वाऽऽलोकवत् ॥ २.३.२६॥ guṇādvā"lokavat (2.3.26)

26. (The quality of sentience can have) separate existence like smell.

व्यतिरेको गन्धवत् तथा च दर्शयति ॥ २.३.२७॥

vyatireko gandhavat tathā ca darśayati (2.3.27)

27. And the Upanishad also show this.

पृथगुपदेशात् ॥ २.३.२८॥ pṛthagupadeśāt (2.3.28)

28. The soul and its intelligence are separate, since they are taught separately (in the Upanishads).

तद्गुणसारत्वात्तु तद्व्यपदेशः प्राज्ञवत् ॥ २.३.२९॥

tadguṇasāratvāttu tadvyapadeśaḥ prājñavat (2.3.29)

29. But the soul comes to have such appellations because of the dominance of the modes of that intellect; this is just as in the case of the supreme Self.

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् ॥ २.३.३०॥

yāvadātmabhāvitvācca na doṣastaddarśanāt (2.3.30)

30. And because the contact between the soul and the intellect persists so long as the worldly state of the soul continues, there can be no defect, for this is what is met with in the scriptures.

पुंस्त्वादिवत्त्वस्य सतोऽभिव्यक्तियोगात् ॥ २.३.३१॥

puṃstvādivattvasya sato'bhivyaktiyogāt (2.3.31)

31. Rather because that contact (with the intellect etc.,) which remains latent (in sleep and dissolution) can become manifest (during waking and creation) like manhood etc., (from boyhood etc.,).

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वाऽन्यथा ॥ २.३.३२॥

nityopalabdhyanupalabdhiprasaṅgo'nyataraniyamo vā'nyathā (2.3.32)

32. Else (if the existence of the internal organ be not admitted) there will be the possibility of either constant perception or non-perception or it will have to be admitted that either of the powers (of the soul or of the organs) becomes (suddenly) debarred (or delimited or lost).

Topic 14 (33-39): The individual soul is an agent.
कर्ता शास्त्रार्थवत्त्वात् ॥ २.३.३३॥ kartā śāstrārthavattvāt (2.3.33)
33. The individual soul must be an agent, for thus alone the scriptures become purposeful.
विहारोपदेशात् ॥ २.३.३४॥ vihāropadeśāt (2.3.34)
34. (The soul is an agent) because there are teachings about its roaming.
उपादानात् ॥ २.३.३५॥ upādānāt (2.3.35)
35. (The soul is an agent) because of its taking up (the organs).
व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः ॥ २.३.३६॥
vyapadeśācca kriyāyāṃ na cennirdeśaviparyayaḥ (2.3.36)
36. And the soul is an agent because of the mention (as such) in respect of action; were it not so, there would have been a contrary indication.
उपलब्धिवदनियमः ॥ २.३.३७॥ upalabdhivadaniyamaḥ (2.3.37)
37. As in the case of perception (there is no uniformity), so also there is no uniformity (in the case of action).
शक्तिविपर्ययात् ॥ २.३.३८॥ śaktiviparyayāt (2.3.38)
38. (The soul must be an agent), for (if the intellect be so), it will lead to a reversal of power.
समाध्यभावाछ ॥ २.३.३९॥ samādhyabhāvācha (2.3.39)
39. And (the soul must be an agent) because (a contrary supposition will) lead to a negation of deep meditation (Samadhi).

Topic 15 (40): The soul is an agent only so long as it is connected with the adjuncts.
यथा च तक्षोभयथा ॥ २.३.४०॥ yathā ca takṣobhayathā (2.3.40)
40. And (rather) this is like the carpenter existing under both conditions. (The body of the carpenter is not the cause of his function. His tools are the cause.)

Topic 16 (41-42): The soul is dependent on the Lord, when he works.
परात्तु तच्छ्रुतेः ॥ २.३.४१॥ parāttu tacchruteḥ (2.3.41)
41. But the agentship (of the individual soul) is derived from Lord, for that is what is stated in the Sruti texts.
कृतप्रयत्नोपेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः ॥ २.३.४२॥
kṛtaprayatnopekṣastu vihitapratiṣiddhāvaiyarthyādibhyaḥ (2.3.42)
42. (Lord is), however, dependent on the efforts made, so that injunctions and prohibitions may not become meaningless and other defects may not arise.

Topic 17 (43-53): Relation of the individual soul to Brahman.

अंशो नानाव्यपदेशादन्यथा चापि दाशकितवादित्वमधीयत एके ॥ २.३.४३॥
aṃśo nānāvyapadeśādanyathā cāpi dāśakitavāditvamadhīyata eke (2.3.43)
43. (The individual souls are) parts of Lord because of the mention that they are different, also because some read otherwise of (Brahman's) identity with fishermen, slaves, gamblers and others.

मन्त्रवर्णात् ॥ २.३.४४॥ mantravarṇāt (2.3.44)
44. This follows from the words of the mantras also.

अपि स्मर्यते ॥ २.३.४५॥ api smaryate (2.3.45)
45. And this is also stated in the Smriti.

प्रकाशादिवन्नैवं परः ॥ २.३.४६॥ prakāśādivannaivaṃ paraḥ (2.3.46)
46. The Supreme Self is not so (touched by the suffering of the individual), even as light etc., are not (affected by the things that condition them).

स्मरन्ति च ॥ २.३.४७॥ smaranti ca (2.3.47)
47. They say so in the Smritis and (the Upanishads declare thus).

अनुज्ञापरिहारौ देहसम्बन्धाज्ज्योतिरादिवत् ॥ २.३.४८॥
anujñāparihārau dehasambandhājjyotirādivat (2.3.48)
48. Injunction and prohibition become effective owing to physical association, just as it is in the case of light etc.

असन्ततेश्चाव्यतिकरः ॥ २.३.४९॥ asantateścāvyatikaraḥ (2.3.49)
49. And there is no intermixture (of actions and results), since the individual soul has no connection with all (the bodies).

आभास एव च ॥ २.३.५०॥ ābhāsa eva ca (2.3.50)
50. And (the individual soul) is only a reflection (of the supreme Self) to be sure.

अदृष्टानियमात् ॥ २.३.५१॥ adṛṣṭāniyamāt (2.3.51)
51. (Even the unseen potential results of works cannot regulate individual allocation), since the unseen potential results (themselves) cannot be allocated thus.

अभिसन्ध्यादिष्वपि चैवम् ॥ २.३.५२॥
abhisandhyādiṣvapi caivam (2.3.52)
52. And the same (defect springs up) even in the case of resolves etc.,

प्रदेशादिति चेन्नान्तर्भावात् ॥ २.३.५३॥
pradeśāditi cennāntarbhāvāt (2.3.53)
53. If it be said that this (individual allocation of pleasure and pain) can be possible in accordance with the separate part (of each soul in each body), then it cannot be so, because of all (the omnipresent souls) getting included in all (the bodies).

Chapter 2: Section 2.4

Topic 1 (1-4): The Pranas (organs) have their origin from Brahman.
तथा प्राणाः ॥ २.४.१॥ tathā prāṇāḥ (2.4.1)
1. Similarly the organs (are produced from the supreme Self).
गौण्यसम्भवात् ॥ २.४.२॥ gauṇyasambhavāt (2.4.2)
2. (Origin of the organs has to be accepted) because of the impossibility of (the text about origin having) the secondary sense.
तत्प्राक्श्रुतेश्च ॥ २।४।३॥ tatprākśruteśca (2.4.3)
3. Also because that term, ("is born"), is used earlier (in the primary sense) in connection with Prana.
तत्पूर्वकत्वाद्वाचः ॥ २।४।४॥ tatpūrvakatvādvācaḥ (2.4.4)
4. (Pranas must have originated from Brahman) since speech is preceded by them.

Topic 2 (5-6): The number of the organs.
सप्त गतेर्विशेषितत्वाच्च ॥ २।४।५॥ sapta gaterviśeṣitatvācca (2.4.5)
5. The pranas are seven in number because of being so known and because of such a specification.
हस्तादयस्तु स्थितेऽतो नैवम् ॥ २।४।६॥ hastādayastu sthite'to naivam (2.4.6)
6. But hands etc. (are also referred to as sense-organs in scriptural texts). Since this is a fact, therefore (it is) not like this (i.e. they are not merely seven in number).
[Therefore to the seven already enumerated, viz. eyes, nose, ears, tongue, touch, speech, and inner organ, four others, viz. hands, feet, anus, and the organ of generation, have to be added. In all, therefore, there are eleven organs.]

Topic 3 (7): The organs are minute in size.
अणवश्च ॥ २।४।७॥ aṇavaśca (2.4.7)
7. And the organs are atomic (ie., subtle and limited in size).

Topic 4 (8): The chief Prana (vital force) has also an origin from Brahman.
श्रेष्ठश्च ॥ २।४।८॥ śreṣṭhaśca (2.4.8)
8. So also the foremost (Prana is a product of Brahman).

Topic 5 (9-12): The chief Prana is different from air and sense functions.
न वायुक्रिये पृथगुपदेशात् ॥ २।४।९॥ na vāyukriye pṛthagupadeśāt (2.4.9)
9. Prana is neither air nor a function, because it is taught separately.
चक्षुरादिवत्तु तत्सहशिष्ट्यादिभ्यः ॥ २।४।१०॥ cakṣurādivattu tatsahaśiṣṭyādibhyaḥ (2.4.10)
10. But (Prâna is subordinate to the soul) like eyes etc. on account of (its) being taught with them and for other reasons.

अकरणत्वाच्च न दोषस्तथा हि दर्शयति ॥ २।४।११॥
akaraṇatvācca na doṣastathā hi darśayati (2.4.11)
11. No fault accrues, because Prana is not a sense-organ. For thus it is shown in the Upanishads.
पञ्चवृत्तिर्मनोवद्व्यपदिश्यते ॥ २।४।१२॥ pañcavṛttirmanovadvyapadiśyate (2.4.12)
12. It is taught that Prana has five states like the mind.

Topic 6 (13): The minuteness of the chief Prana.
अणुश्च ॥ २।४।१३॥ aṇuśca (2.4.13)
13. And the chief Prana is atomic (ie., subtle and limited in size).

Topic 7 (14-16): The presiding deities of the organs.
ज्योतिराद्यधिष्ठानं तु तदामननात् ॥ २।४।१४॥
jyotirādyadhiṣṭhānaṃ tu tadāmananāt (2.4.14)
14. But there is the (fact of) presiding over by (the deities) Fire and others, for so it is taught in the scriptures.
प्राणवता शब्दात् ॥ २।४।१५॥ prāṇavatā śabdāt (2.4.15)
15. (The organs are) connected with the possessor of the organs, as is known from the scriptures.
तस्य च नितयत्वात् ॥ २।४।१६॥ tasya ca nitayatvāt (2.4.16)
16. And on account of that soul's constant relation (with the body).

Topic 8 (17-19): The organs are independent principles and not functions of the chief Prana.
त इन्द्रियाणि तद्व्यपदेशादन्यत्र श्रेष्ठात् ॥ २।४।१७॥
ta indriyāṇi tadvyapadeśādanyatra śreṣṭhāt (2.4.17)
17. As distinguished from the chief Prana, the other pranas (eleven in number) are the organs, for they are so designated.
भेदश्रुतेः ॥ २।४।१८॥ bhedaśruteḥ (2.4.18)
18. Because of the (mention of) difference in the Upanishads.
वैलक्षण्याच्च ॥ २।४।१९॥ vailakṣaṇyācca (2.4.19)
19. And (the organs are different from Prana) because of the dissimilarity in characteristics.

Topic 9 (20-22): The creation of names and forms is by the Lord and not by the individual.
संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् ॥ २।४।२०॥
saṃjñāmūrtiklṛptistu trivṛtkurvata upadeśāt (2.4.20)
20. The arrangement of designation and shape, however, is by Him who made the elements tripartite, for it is taught (in the Upanishad).

मांसादि भौमं यथाशब्दमितरयोश्च ॥ २।४।२१॥
māṃsādi bhaumaṃ yathāśabdamitarayośca (2.4.21)
21. Flesh etc., are produced from earth as it is shown in the Upanishads. From the other two as well (evolve other things).
वैशेष्यात्तु तद्वादस्तद्वादः ॥ २।४।२२॥ vaiśeṣyāttu tadvādastadvādaḥ (2.4.22)
22. But owing to the preponderance (of any one) occurs the corresponding designation.

Chapter 3: Section 3.1

Topic 1 (1-7): The soul, when passing out of the body at death is enveloped with fine particles of the gross elements.
तदन्तरप्रतिपत्तौ रंहति सम्परिष्वक्तः प्रश्ननिरूपणाभ्याम् ॥ ३.१.१॥
tadantarapratipattau raṃhati samparisṛvaktaḥ praśnanirūpaṇābhyām (3.1.1)
1. (The soul) goes (out of the body) enveloped (with subtle parts of the elements) with a view to obtaining a fresh body; (so it is known) from the question and answer (in the scripture).
त्र्यात्मकत्वात्तु भूयस्त्वात् ॥ ३.१.२॥ tryātmakatvāttu bhūyastvāt (3.1.2)
2. But the soul is not enveloped by water alone, since water has three components; water is mentioned because of its pre-ponderance.
प्राणगतेश्च ॥ ३.१.३॥ prāṇagateśca (3.1.3)
3. And from the going out of the organs (it follows that the elements also move out).
अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् ॥ ३.१.४॥
agnyādigatiśruteriti cenna bhāktatvāt (3.1.4)
4. If it be objected (that the organs do not accompany the soul at the time of death) since the Upanishadic texts mention their entry into the (deities) Fire and others, then we say, not so, for that is said in a secondary sense.
प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः ॥ ३.१.५॥
prathame'śravaṇāditi cenna tā eva hyupapatteḥ (3.1.5)
5. If it be objected (that water does not come to be known as man), since it is not heard of in the first instance, then not so, for on logical grounds, water itself is meant.
अश्रुतत्वादिति चेन्नेष्टादिकारिणां प्रतीतेः ॥ ३.१.६॥
aśrutatvāditi cenneṣṭādikāriṇāṃ pratīteḥ (3.1.6)
6. If it be argued (that the soul does not depart enveloped by water) since it is not mentioned thus in the Upanishads, then not so, for it is perceived to be so in the case of those who perform sacrifices etc., (ie., it can be verified by what happens to the sacrificers).

भाक्तं वाऽनात्मवित्त्वात् तथा हि दर्शयति ॥ ३.१.७॥
bhāktaṃ vā'nātmavittvāt tathā hi darśayati (3.1.7)
7. Or rather the statement (that the souls become the food of gods) is made in a metaphorical sense on account of their non-realization of the Self. For the Upanishad shows the same.

Topic 2 (8-11): The souls descending from heaven have a remnant of Karma which determines their birth.
कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्याम् ॥ ३.१.८॥
kṛtātyaye'nuśayavān dṛṣṭasmṛtibhyām (3.1.8)
8. After the actions are exhausted, the soul returns together with (the residual) karma, as is known from the Upanishads and Smritis, along the path followed (by it) while going as also differently.
चरणादिति चेन्नोपलक्षणार्थेति कार्ष्णाजनिः ॥ ३।१।९॥
caraṇāditi cennopalakṣaṇārtheti kārṣṇājaniḥ (3.1.9)
9. If it be contended that (the soul gets its rebirth) owing to conduct (and not residual karma), then according to Karsnajini, it is not so, that (Upanishadic passage) being used suggestively (for residual karma).
आनर्थक्यमिति चेन्न तदपेक्षत्वात् ॥ ३।१।१०॥
ānarthakyamiti cenna tadapekṣatvāt (3.1.10)
10. If it be objected that (in that case) conduct will cease to have any usefulness, then it is not so, because karma is dependent on that conduct.
सुकृतदुष्कृते एवेति तु बादरिः ॥ ३।१।११॥
sukṛtaduṣkṛte eveti tu bādariḥ (3.1.11)
11. But (the teacher) Badari thinks that good and bad works themselves are meant (by the word karma).

Topic 3 (12-21): The fate after death of those souls whose deeds do not entitle them to pass up to Chandra-loka.
अनिष्टादिकारिणामपि च श्रुतम् ॥ ३।१।१२॥
aniṣṭādikāriṇāmapi ca śrutam (3.1.12)
12. It is known from the scriptures that (the moon is the goal) even for the performers of unholy acts etc., as well.
संयमने त्वनुभूयेतरेषामारोहावरोहौ तद्गतिदर्शनात् ॥ ३।१।१३॥
saṃyamane tvanubhūyetareṣāmārohāvarohau tadgatidarśanāt (3.1.13)
13. (Vedantin): But as for others (they have their descent) after suffering in the abode of Death; (thus occur their) ascent and descent, for their course is met with in the Upanishads.
स्मरन्ति च ॥ ३।१।१४॥ smaranti ca (3.1.14)
14. And they mention this in the Smritis.

अपि सप्त ॥ ३।१।१५॥ api sapta (3.1.15)
15. And (they are mentioned as) seven (hells in the Puranas).
तत्रापि च तद्व्यापारादविरोधः ॥ ३।१।१६॥ tatrāpi ca tadvyāpārādavirodhaḥ (3.1.16)
16. Since Death's control extends even there, no contradiction can arise.
विद्याकर्मणोरिति तु प्रकृतत्वात् ॥ ३।१।१७॥ vidyākarmaṇoriti tu prakṛtatvāt (3.1.17)
17. But (by the expression "of these two paths") what is meant is "of knowledge (ie., meditation) and action", for that is the topic under discussion.
न तृतीये तथोपलब्धेः ॥ ३।१।१८॥ na tṛtīye tathopalabdheḥ (3.1.18)
18. (The specification about the number of oblations) is not applicable in the case of the third state, this being noticeable (in the Upanishad).
स्मर्यतेऽपि च लोके ॥ ३।१।१९॥ smaryate'pi ca loke (3.1.19)
19. Moreover, there are records in the Smritis of birth without oblations.
दर्शनाच्च ॥ ३।१।२०॥ darśanācca (3.1.20)
20. Moreover, it is seen (that creatures are born without oblations).
तृतीये शब्दावरोधः संशोकजस्य ॥ ३।१।२१॥
tṛtīye śabdāvarodhaḥ saṃśokajasya (3.1.21)
21. Life springing from moisture is included in the third term (plant life).

Topic 4 (22): The soul on its descent from the Chandra-loka does not become identified with ether, etc., but attains a similarity of nature.
तत्स्वाभाव्यापत्तिरुपपत्तेः ॥ ३।१।२२॥ tatsvābhāvyāpattirupapatteḥ (3.1.22)
22. (The descending soul) attains similarity (with space, air, etc.,); for that is reasonable.

Topic 5 (23): It takes only a short time for the descent of the soul.
नातिचिरेण विशेषात् ॥ ३।१।२३॥ nāticireṇa viśeṣāt (3.1.23)
23. (The descent of the soul from one state to another takes place) not after long intervals, (as is known) on the authority of a specific statement (in the Upanishad).

Topic 6 (24-27): When the souls enter into plants, etc., they only cling to them and do not themselves become those species.
अन्याधिष्ठिते पूर्ववदभिलापात् ॥ ३।१।२४॥ anyādhiṣṭhite pūrvavadabhilāpāt (3.1.24)
24. As in the earlier stages, so also (in the later stages) the soul merely resides in paddy etc., that are already inhabited by other souls, for so it is declared.
अशुद्धमिति चेन्न शब्दात् ॥ ३।१।२५॥ aśuddhamiti cenna śabdāt (3.1.25)
25. If it be argued that rites are unholy, we say, no, since they are sanctioned by scriptures.
रेतः सिग्योगोऽथ ॥ ३।१।२६॥ retaḥ sigyogo'tha (3.1.26)
26. Then (the soul) gets connected with an inseminator.
योनेः शरीरम् ॥ ३।१।२७॥ yoneḥ śarīram (3.1.27)
27. From the womb (comes) a new body (for the descending soul).

Chapter 3: Section 3.2

Topic 1 (1-6): The soul in the dream state.

सन्ध्ये सृष्टिराह हि ॥ ३.२.१॥ sandhye sṛṣṭirāha hi (3.2.1)

1. In the intermediate stage (between dream and awake) occurs (real) creation; for the Upanishad says so.

निर्मातारं चैके पुत्रादयश्च ॥ ३.२.२॥ nirmātāraṃ caike putrādayaśca (3.2.2)

2. And some (following a particular branch) consider the Self to be a creator (of things desired); and sons and others (are the objects desired).

मायामात्रं तु कात्स्न्र्येनानभिव्यक्तस्वरूपत्वात् ॥ ३.२.३॥

māyāmātraṃ tu kārtsnyenānabhivyaktasvarūpatvāt (3.2.3)

3. But the dream creation is a mere Maya, because of its nature of not being a complete manifestation of the totality of attributes (found in the wakeful state).

सूचकश्च हि श्रुतेः आचक्षते च तद्विदः ॥ ३.२.४॥

sūcakaśca hi śruteḥ ācakṣate ca tadvidaḥ (3.2.4)

4. But (though the dream-world is an illusion) yet it serves as an omen, for (so we find) in the Sruti, (and) expert dream-readers also say (thus).

पराभिध्यानात्तु तिरोहितं ततो ह्यस्य बन्धविपर्ययौ ॥ ३.२.५॥

parābhidhyānāttu tirohitaṃ tato hyasya bandhaviparyayau (3.2.5)

5. From the meditation on the supreme Lord, however, becomes manifest that which remains obscured; because the soul's bondage and freedom are derived from Him.

देहयोगाद्वासोऽपि ॥ ३.२.६॥ dehayogādvāso'pi (3.2.6)

6. Or rather that covering occurs also on account of connection with the body.

Topic 2 (7-8): The soul in dreamless sleep.

तदभावो नाडीषु तच्छ्रुतेः आत्मनि च ॥ ३.२.७॥

tadabhāvo nāḍīṣu tacchruteḥ ātmani ca (3.2.7)

7. The absence of that dream (ie., dreamless sleep) takes place in the nerves and the Self, as it is known to be so from the Upanishads.

अतः प्रबोधोऽस्मात् ॥ ३.२.८॥ ataḥ prabodho'smāt (3.2.8)

8. For the same reason, the soul's waking up is from this supreme Self.

Topic 3 (9): The same soul returns from deep sleep.

स एव तु कर्मानुस्मृतिशब्दविधिभ्यः ॥ ३.२.९॥

sa eva tu karmānusmṛtiśabdavidhibhyaḥ (3.2.9)

9. But the very same soul returns from sleep because of the reasons of action, remembrance, scriptural authority and injunction.

Topic 4 (10): The nature of swoon. It is half death and half deep sleep.
मुग्धेऽर्धसम्पत्तिर्परिशेषात् ॥ ३.२.१०॥ mugdhe'rthasampattirpariśeṣāt (3.2.10)
10. In the case of one in swoon, there is only partial attainment (of the state of sleep), that being the last alternative.

Topic 5 (11-21): The nature of Brahman.
न स्थानतोऽपि परस्योभयलिङ्गं सर्वत्र हि ॥ ३.२.११॥
na sthānato'pi parasyobhayaliṅgaṃ sarvatra hi (3.2.11)
11. Not even according to place can Brahman have a twofold characteristic, for everywhere (It is taught to be without attributes).
न भेदादिति चेन्न प्रत्येकमतद्वचनात् ॥ ३.२.१२॥
na bhedāditi cenna pratyekamatadvacanāt (3.2.12)
12. If it be argued that (Brahman cannot have only one characteristic), on account of differences (met with in the scriptures), (we say that) it is not so, because the scriptures negate each of these differences individually.
अपि चैवमेके ॥ ३.२.१३॥ api caivameke (3.2.13)
13. Moreover, the followers of certain branches declare thus.
अरूपवदेव हि तत्प्रधानत्वात् ॥ ३.२.१४॥ arūpavadeva hi tatpradhānatvāt (3.2.14)
14. Brahman is only formless to be sure, for that is the dominant note (of the Upanishadic teaching).
प्रकाशवच्चावैयर्थ्यम् ॥ ३.२.१५॥ prakāśavaccāvaiyarthyam (3.2.15)
15. And like light, Brahman can (be assumed to) have different appearances, so that the scriptures may not become purportless.
आह च तन्मात्रम् ॥ ३.२.१६॥ āha ca tanmātram (3.2.16)
16. And (the scripture) declares (that Brahman is) that (i.e. intelligence) only.
दर्शयति चाथोऽपि स्मर्यते ॥ ३.२.१७॥ darśayati cātho'pi smaryate (3.2.17)
17. Moreover, the scriptures reveal this; likewise this is mentioned in the Smritis also.
अत एव चोपमा सूर्यकादिवत् ॥ ३.२.१८॥ ata eva copamā sūryakādivat (3.2.18)
18. Hence also are the illustrations of the sun's reflection etc.
अम्बुवदग्रहणात्तु न तथात्वम् ॥ ३.२.१९॥ ambuvadagrahaṇāttu na tathātvam (3.2.19)
19. But that kind of parallelism is inapplicable as nothing is perceived to be similar to water.
वृद्धिह्रासभाक्त्वमन्तर्भावात् उभयसामञ्जस्यादेवम् ॥ ३.२.२०॥
vṛddhihrāsabhāktvamantarbhāvāt ubhayasāmañjasyādevam (3.2.20)
20. Since Brahman has entered into the limiting adjuncts, It seems to participate in their increase and decrease. The illustration is apt since the illustration and thing illustrated have propriety from this point of view.
दर्शनाच्च ॥ ३.२.२१॥ darśanācca (3.2.21)
21. And (this is also) in accordance with scriptures.

Topic 6 (22-30): The ‘Neti-neti’ ('Not this, not this' in Brih. 2.3.6.) denies the gross and subtle forms of Brahman given in Brih. 2.3.1. and not Brahman Itself.

प्रकृतैतावत्त्वं हि प्रतिषेधति ततो ब्रवीति च भूयः ॥ ३.२.२२॥

prakṛtaitāvattvaṃ hi pratiṣedhati tato bravīti ca bhūyaḥ (3.2.22)

22. The Upanishad certainly denies the limitation that is being dealt with and then speaks of something more.

तदव्यक्तमाह हि ॥ ३.२.२३॥ tadavyaktamāha hi (3.2.23)

23. That Brahman is unmanifest, for the Upanishad says so.

अपि संराधने प्रत्यक्षानुमानाभ्याम् ॥ ३.२.२४॥

api saṃrādhane pratyakṣānumānābhyām (3.2.24)

24. Moreover, Brahman is realized in Samadhi (perfect meditation), as is known from direct revelation and inference.

प्रकाशवच्चावैशेष्यं ॥ ३.२.२५॥

prakāśavaccāvaiśeṣyaṃ prakāśaśca karmaṇyabhyāsāt (3.2.25)

25. And the effulgent Self appears to be different during activity, as is the case with light etc.; yet (intrinsically) there is non-difference as is evident from repetition (of "That thou art").

अतोऽनन्तेन तथा हि लिङ्गम् ॥ ३.२.२७॥ ato'nantena tathā hi liṅgam (3.2.26)

26. Hence (the individual gets) unity with the Infinite; for such is the indicatory mark (in the Upanishad).

उभयव्यपदेशात्तु अहिकुण्डलवत् ॥ ३.२.२८॥ ubhayavyapadeśāttu ahikuṇḍalavat (3.2.27)

27. But since both difference and non-difference are mentioned, the relationship (between the supreme Self and the individual is) as that between the snake and its coil.

प्रकाशाश्रयवद्वा तेजस्त्वात् ॥ ३।२।२८॥ prakāśāśrayavadvā tejastvāt (3.2.28)

28. Or they are like light and its source, both being luminous.

पूर्ववद्वा ॥ ३।२।२९॥ pūrvavadvā (3.2.29)

29. Or (the relationship between the individual and the supreme Self is) as already shown.

प्रतिषेधाच्च ॥ ३।२।३०॥ pratiṣedhācca (3.2.30)

30. And on account of the denial.

Topic 7 (31-37): Brahman is one without a second, and expressions which apparently imply something else as existing are only metaphorical.

परमतस्सेतून् मानसंबन्ध भेदव्यपदेशेभ्यः ॥ ३।२।३१॥

paramatah setūnmānasaṃbandha bhedavyapadeśebhyaḥ (3.2.31)

31. There is some entity superior to this Brahman, because of the mention of embankment, measure, connection and difference.

दर्शनात् ॥ ३।२।३२॥ darśanāt (3.2.32)

32. But (the Self is referred to as an embankment) on account of similarity.

बुद्ध्यर्थः पादवत् ॥ ३।२।३३॥ buddhyarthaḥ pādavat (3.2.33)
33. For the sake of intellectual grasp (Brahman's magnitude is spoken of) just like the feet (of the mind or of space), (or the quarters of the karsapana).
स्थानविशेषात्प्रकाशादिवत् ॥ ३।२।३४॥ sthānaviśeṣātprakāśādivat (3.2.34)
34. (Connection and difference are mentioned about Brahman) from the point of view of limiting adjuncts, as in the case of light etc.
उपपत्तेश्च ॥ ३।२।३५॥ upapatteśca (3.2.35)
35. And because (such a position alone is) logically justifiable.
तथाऽन्यप्रतिषेधात् ॥ ३।२।३६॥ tathā'nyapratiṣedhāt (3.2.36)
36. Similarly from the denial of everything else (it follows that there is nothing but Brahman).
अनेन सर्वगतत्वमायामयशब्दादिभ्यः ॥ ३।२।३७॥
anena sarvagata tvamāyāmaya śabdādibhyaḥ (3.2.37)
37. Hereby (is established) the omnipresence (of the Self), (as is known) on the strength of (Upanishadic) words like extension and other sources (ie., Smriti and logic).

Topic 8 (38-41): The Lord is the giver of the fruits of actions.
फलमत उपपत्तेः ॥ ३।२।३८॥ phalamata upapatteḥ (3.2.38)
38. The fruit of action is from Him, this being the logical position.
श्रुतत्वाच्च ॥ ३।२।३९॥ śrutatvācca (3.2.39)
39. And because the Sruti so teaches.
धर्मं जैमिनिः अत एव ॥ ३।२।४०॥ dharmaṃ jaiminiḥ ata eva (3.2.40)
40. For these very reasons Jaimini considers virtuous deeds to be the yielder of results.
पूर्वं तु बादरायणो हेतुव्यपदेशात् ॥ ३।२।४१॥
pūrvaṃ tu bādarāyaṇo hetuvyapadeśāt (3.2.41)
41. But Badarayana considers the earlier One (as the bestower of results), because He is mentioned as the cause of even action.

Chapter 3: Section 3.3

Topic 1 (1-4): The Vidyas having identical or the same form found in scriptures constitute one Vidya.

सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात् ॥ ३.३.१॥

sarvavedāntapratyayaṃ codanādyaviśeṣāt (3.3.1)

1. Any (particular) conception for meditation (vijnana) imparted in all the Upanishads is the same on account of the sameness of the injunction etc.

भेदान्नेति चेदेकस्यामपि ॥ ३.३.२॥ bhedānneti cedekasyāmapi (3.3.2)

2. If it be said that the vijnanas cannot be the same owing to the difference in details, then not so, for difference can occur even in the same vijnana.

स्वाध्यायस्य तथात्वेन हि समाचारेऽधिकाराच्च ॥ ३.३.३॥

svādhyāyasya tathātvena hi samācāre'dhikārācca (3.3.3)

3. The rite of carrying fire on the head is an appendage, because it is stated to be so in the Samachara and also because of competence. And that regulation is like that about libations.

दर्शयति च ॥ ३।३।४॥ darśayati ca (3.3.4)

4. Moreover, (the scripture) reveals (this fact).

Topic 2 (5): Particulars of identical Vidyas mentioned in different Sakhas or places are to be combined into one meditation.

उपसंहारोऽर्थाभेदाद्विधिशेषवत्समाने च ॥ ३।३।५॥

upasaṃhāro'rthābhedādvidhiśeṣavatsamāne ca (3.3.5)

5. And in similar meditations (all) the traits are to be combined, for there is no difference in application like the subsidiaries of an injunction.

Topic 3 (6-8): Those Vidyas with different subject-matter are separate, even if there may be some similarities.

अन्यथात्वं च शब्दादिति चेन्नाविशेषात् ॥ ३।३।६॥

anyathātvaṃ ca śabdāditi cennāviśeṣāt (3.3.6)

6. If it be said that the (Udgitha) meditations (in the Chandogya and Brihadaranyaka Upanishads) are different on account of the difference of (texts), then not so, for there is no difference in essentials.

न वा प्रकरणभेदात्परोवरीयस्त्वादिवत् ॥ ३।३।७॥

na vā prakaraṇabhedātparovarīyastvādivat (3.3.7)

7. Rather not owing to a difference of subject-matter even as in such cases as (meditation on the Udgitha as) possessed of the quality of being higher than the high, (greater than the great).

संज्ञातश्चेत्तदुक्तमस्ति तु तदपि ॥ ३।३।८॥ saṃjñātaścettaduktamasti tu tadapi (3.3.8)
8. If from the sameness of name, (the two meditations are held to be the same), that has already been answered. But that (sameness of name) is met with (even with regard to things quite different).

Topic 4 (9): It is appropriate to specialise OM by the term 'Udgitha vidya.'
व्याप्तेश्च समञ्जसम् ॥ ३।३।९॥ vyāpteśca samañjasam (3.3.9)
9. Since 'Om' pervades all the scriptures, it is appropriate to qualify it by the word Udgitha.

Topic 5 (10): Unity of the Prana-Vidya.
सर्वाभेदादन्यत्रेमे ॥ ३।३।१०॥ sarvābhedādanyatreme (3.3.10)
10. All (the meditations on Prana) being the same, these traits (found here in one) are to be added elsewhere.

Topic 6 (11-13): Attributes like Bliss, etc., of Brahman have to be combined into one meditation.
आनन्दादयः प्रधानस्य ॥ ३।३।११॥ ānandādayaḥ pradhānasya (3.3.11)
11. Bliss and other characteristics of the principal entity (ie., Brahman) are to be combined.
प्रियशिरस्त्वाद्यप्राप्तिरुपचयापचयौ हि भेदे ॥ ३।३।१२॥
priyaśirastvādyaprāptirupacayāpacayau hi bhede (3.3.12)
12. Attributes such as having joy as the head and so on are not to be added everywhere, since (they have) degrees of intensity and feebleness, (which are) possible in a context of difference (ie., duality).
इतरे त्वर्थसामान्यात् ॥ ३।३।१३॥ itare tvarthasāmānyāt (3.3.13)
13. But the other characteristics are to be understood everywhere on account of identity of purport.

Topic 7 (14-15): Katha Up. I.3.10-11 teaches merely that the Self is higher than everything else.
आध्यानाय प्रयोजनाभावात् ॥ ३।३।१४॥ ādhyānāya prayojanābhāvāt (3.3.14)
14. What is mentioned in the Katha Upanishad is meant for deep meditation on Purusha, (and not for stating any gradation), as that serves no purpose.
आत्मशब्दाच्च ॥ ३।३।१५॥ ātmaśabdācca (3.3.15)
15. And (this must be the conclusion) on account of the use of the word Self.

Topic 8 (16-17): The Self mentioned in Ait. Up. I.1. is the Supreme Self and the attributes of the Self given elsewhere should be combined with this meditation.
आत्मगृहीतिरितरवदुत्तरात् ॥ ३।३।१६॥ ātmagṛhītiritaravaduttarāt (3.3.16)
16. The supreme Self is to be understood in the Aitareya Upanishad, just as elsewhere (in other texts about creation), on account of the subsequent qualification. (Or) The Self is to be understood (in the Chandogya Upanishad), just as in the other (Brihadaranyaka) Upanishad, because of the subsequent (instruction about identity).
अन्वयादिति चेत्स्यादवधारणात् ॥ ३।३।१७॥ anvayāditi cetsyādavadhāraṇāt (3.3.17)
17. If it be objected that it follows from the trend of the sentences that the Supreme Self is not meant, (the reply is that) it must be so because of the definite statement (that the Self alone existed in the beginning). (Or) If it be argued that the rule about the conformity of the commencement and the conclusion leads to the idea that the Self is not meant, then we say that it must be so because of the definite statement.

Topic 9 (18): Only thinking water to be the dress of Prana is enjoined in the Prana-Vidya.
कार्याख्यानादपूर्वम् ॥ ३।३।१८॥ kāryākhyānādapūrvam (3.3.18)
18. Since acamana is mentioned as a duty already recognized, it occurs (in the Upanishad) in connection with a fresh injunction (of meditation on Prana).

Topic 10 (19): Vidyas of the same Sakha which are identical should be combined, in meditation.
समान एवञ्चाभेदात् ॥ ३।३।१९॥ samāna evañcābhedāt (3.3.19)
19. (The meditations) in the same branch are similarly the same (and their traits are to be combined) because of the non-difference of the object.

Topic 11 (20-22): The names ‘Ahar’ and ‘Aham’ of Brahman occurring in Bri. Up. V.5.1-2 cannot be combined.
संबन्धादेवमन्यत्रापि ॥ ३।३।२०॥ saṃbandhādevamanyatrāpi (3.3.20)
20. Elsewhere also (in the case of meditation on Satya-Brahman), (the attributes have to be combined) as here (in the case of Sandilya-Vidya), on account of the very fact of connection (with the same object of meditation).
न वा विशेषात् ॥ ३।३।२१॥ na vā viśeṣāt (3.3.21)
21. Rather they are not to be combined on account of a distinction.
दर्शयति च ॥ ३।३।२२॥ darśayati ca (3.3.22)
22. The scripture also indicates the same thing.

Topic 12 (23): Attributes of Brahman occurring in the Ranayaniya Khila constitute an independent Vidya.

सम्भृतिद्युव्याप्त्यपि चातः ॥ ३।३।२३॥ sambhṛtidyuvyāptyapi cātaḥ (3.3.23)

23. And (the attributes of Brahman such as) possession of unchallenged powers and pervasion of heaven are also not to be added to other meditations for the same reason (of association with special abodes).

Topic 13 (24): The Purusha Vidya in the Chhandogya and the Taittiriya are not to be combined.

पुरुषविद्यायामिव चेतरेषामनाम्नानात् ॥ ३।३।२४॥

puruṣavidyāyāmiva cetareṣāmanāmnānāt (3.3.24)

24. And the characteristics of the Purusha-Vidya are not to be added to the Taittiriyaka because they have not been recited there as it is done in the course of the Purusha-Vidya in other branches.

Topic 14 (25): Unconnected Mantras and sacrifices mentioned in certain Upanishads do not belong to Brahma-Vidya.

वेधाद्यर्थभेदात् ॥ ३।३।२५॥ vedhādyarthabhedāt (3.3.25)

25. Piercing etc., are not to be applied in meditation, since (the mantras of piercing etc., are) disparate in purport.

Topic 15 (26): The statement that the good and evil deeds of a person go respectively to his friends and enemies is true for texts that mention discarding of such actions by him.

हानौ तूपायनशब्दशेषात् कुशाच्छन्दस्स्तुत्युपगानवत् तदुक्तम् ॥ ३।३।२६॥

hānau tūpāyanaśabdaśeṣāt kuśācchandasstutyupagānavat taduktam (3.3.26)

26. But where only the rejection of virtue and vice is spoken of, the reception of these by others has to be inferred, on account of the term reception being a counter-correlative of rejection. And this is on the analogy of kusas, metres, praise and recitation, as has been explained (by Jaimini).

Topic 16 (27-28): The shaking off of good and evil by the man of Knowledge occurs only at the time of his death.

साम्पराये तर्तव्याभावात् तथा ह्यन्ये ॥ ३।३।२७॥

sāmparāye tartavyābhāvāt tathā hyanye (3.3.27)

27. (A man of knowledge gets rid of virtue and vice) at the time of death, since nothing remains to be attained. For thus it is that others (ie., the followers of the other branches) state.

छन्दत उभयाविरोधात् ॥ ३।३।२८॥ chandata ubhayāvirodhāt (3.3.28)
28. As there is no conflict between the two (ie., two texts, or cause and effect) on the admission that destruction results from voluntary effort, (therefore such effort must take place before death).

Topic 17 (29-30): The knower of Saguna Brahman alone goes along Devayana, and not the knower of Nirguna Brahman.
गतेरर्थवत्त्वमुभयथाऽन्यथा हि विरोधः ॥ ३।३।२९॥
gaterarthavattvamubhayathā'nyathā hi virodhaḥ (3.3.29)
29. The soul's course after death must have purposefulness in two ways, for else it will lead to contradiction.
उपपन्नस्तल्लक्षणार्थोपलब्धेः लोकवत् ॥ ३।३।३०॥
upapannastallakṣaṇārthopalabdheḥ lokavat (3.3.30)
30. This (differentiation) is reasonable, for facts indicative of a soul's journey are met with (in the case of meditation on the qualified Brahman alone), just as (much as such a difference is) met with in common life.

Topic 18 (31): The passage of the soul by Devayana applies equally to all Vidyas of Saguna Brahman.
अनियमः सर्वेषामविरोधश्शब्दानुमानाभ्याम् ॥ ३।३।३१॥
aniyamaḥ sarveṣāmavirodhaśśabdānumānābhyām (3.3.31)
31. (The journey of the souls along the path of the gods is) not restricted (to any particular meditation). It applies to all meditations (on the qualified Brahman). This involves no contradiction as is known from Upanishadic and Smriti texts.

Topic 19 (32): Perfected souls may be reborn for the fulfillment of some divine mission.
यावदधिकारमवस्थितिराधिकारिकाणाम् ॥ ३।३।३२॥
yāvadadhikāramavasthitirādhikārikāṇām (3.3.32)
32. Those who have a mission to fulfill continue in the corporeal state as long as the mission demands it.

Topic 20 (33): The negative attributes of Brahman mentioned in various texts are to be combined in all meditations on Brahman.
अक्षरधियां त्वविरोधः सामान्य तद्भावा भ्यामौपसदवत् तदुक्तम् ॥ ३।३।३३॥
akṣaradhiyāṃ tvavirodhaḥ sāmānyatadbhāvābhyāmaupasadavattaduktam (3.3.33)
33. All the (negative) conceptions of the Immutable are to be combined, since the process of presentation is similar and the object dealt with is the same.

Topic 21 (34): Mundaka III.1.1 and Katha I.3.1 constitute one Vidya.
इयदामननात् ॥ ३।३।३४॥ iyadāmananāt (3.3.34)
34. The conceptions (in the Mundaka and Svetasvatara on the one hand and Katha on the other) are the same, on account of the mention of a particular limit.

Topic 22 (35-36): Brihadaranyaka III.4.1 and III.5.1 constitute one Vidya.
अन्तरा भूतग्रामवदिति चेत् तदुक्तम् ॥ ३।३।३५॥
antarā bhūtagrāmavaditi cet taduktam (3.3.35)
35. One's own Self is declared to be the inmost of all as in the case of the aggregate of elements.
अन्यथा भेदानुपपत्तिरितिचेन्नोपदेशवत् ॥ ३।३।३६॥
anyathā bhedānupapattiriticennopadeśavat (3.3.36)
36. If it be argued that unless difference be admitted the separate statements become illogical, the reply is that this is not so, for it can be like another instruction of this kind.

Topic 23 (37): The Sruti prescribes reciprocal meditation in Ait. Ar. II.2.4.6.
व्यतिहारो विशिंषन्ति हीतरव्रत् ॥ ३।३।३७॥ vyatihāro viśiṃṣanti hītaravrat (3.3.37)
37. There should be a reciprocal interchange as in the case of other traits; for so the readers (of the scriptures) recite distinctly.

Topic 24 (38): Brihadaranyaka V.4.1 and V.5.3 treat of one Vidya about Satya Brahman.
सैव हि सत्यादयः ॥ ३।३।३८॥ saiva hi satyādayaḥ (3.3.38)
38. Since the same Satya-Vidya is taught in both the places (of the Brihadaranyaka Upanishad), therefore traits like Satya have to be combined.

Topic 25 (39): Attributes mentioned in Chh. Up. VIII.1.1 and Bri. Up. IV.4.22 are to be combined on account of several common features in both texts.
कामादितरत्र तत्र च आयतनादिभ्यः ॥ ३।३।३९॥
kāmāditaratra tatra ca āyatanādibhyaḥ (3.3.39)
39. Traits like (true) desire etc., (mentioned in the Chandogya) are to be added to the other (viz., Brihadaranyaka) and those mentioned there are to be added here, because of the (sameness of) abode etc.

Topic 26 (40-41): Pranagnihotra need not be observed on days of fast.
आदारादलोपः ॥ ३।३।४०॥ ādārādalopaḥ (3.3.40)
40. There can be no omission (of the performance of the Agnihotra to Prana) on account of the respect shown (in the Upanishad).
उपस्थितेस्तद्वचनात् ॥ ३।३।४१॥ upasthitestadvacanāt (3.3.41)
41. The Agnihotra is to be performed from that (food) itself when it is present, for such is the declaration (of the Upanishad).

Topic 27 (42): Upasanas mentioned in connection with sacrifices are not their parts, but separate.

तन्निर्धारणार्थनियमस्तद्दृष्टेर्पृथग्ध्यप्रतिबन्धः फलम् ॥ ३।३।४२॥

tannirdhāraṇārthaniyamastaddṛṣṭerpṛthagdhyapratibandhaḥ phalam (3.3.42)

42. There is no obligatory rule about that (ie., the meditations becoming connected always with rites), for that is obvious from the Upanishad, inasmuch as a meditation has a separate result, consisting in the elimination of hindrance to a rite.

Topic 28 (43): Meditations on Vayu and Prana are to be kept separate notwithstanding the essential oneness of these two.

प्रदानवदेव हि तदुक्तम् ॥ ३।३।४३॥ pradānavadeva hi taduktam (3.3.43)

43. (The meditations on Prana and Vayu or Air are to be kept apart) exactly as in the case of offerings, as that has been stated by Jaimini.

Topic 29 (44-52): The fires in Agnirahasya of the Brihadaranyaka are not part of the sacrificial act, but form an independent Vidya.

लिङ्गभूयस्त्वात्तद्धि बलीयस्तदपि ॥ ३।३।४४॥

liṅgabhūyastvāttaddhi balīyastadapi (3.3.44)

44. The fires (of the mind, speech, etc., of Agni-rahasya) do not form parts of any rite, on account of the abundance of indicatory marks; for these marks are stronger than the context. That also was said by Jaimini.

पूर्वविकल्पः प्रकरणात्स्यात्क्रियामानसवत् ॥ ३।३।४५॥

pūrvavikalpaḥ prakaraṇātsyātkriyāmānasavat (3.3.45)

45. On the strength of the context, the conceptual fires are to be used alternatively for the actual fire enjoined earlier. They constitute some rite like the imaginary drink.

अतिदेशाच्च ॥ ३।३।४६॥ atideśācca (3.3.46)

46. And (this conclusion is supported) by the fact of extended application.

विद्यैव तु निर्धारणात् ॥ ३।३।४७॥ vidyaiva tu nirdhāraṇāt (3.3.47)

47. The fires rather constitute only a meditation, for so it is determined (in the scriptures).

दर्शनाच्च ॥ ३।३।४८॥ darśanācca (3.3.48)

48. And owing to the indicatory mark met with.

श्रुत्यादिबलीयस्त्वाच्च न बाधः ॥ ३।३।४९॥ śrutyādibalīyastvācca na bādhaḥ (3.3.49)

49. Moreover, the view (that the fires constitute a meditation) cannot be set aside owing to the greater authority of express statement etc.,

अनुबन्धदिभ्यह् प्रज्ञन्तरप्रिथक्त्ववत् द्रिस्ह्तस्छ तदुक्तम् ॥ ३।३।५०॥
Anubandhadibhyah prajnantaraprithaktvavat drishtascha taduktam (3.3.50)
50. On account of being linked up with the mind and such other reasons, the mental fires are independent even as other meditations are. And it is seen that the sacrifices are treated as independent (irrespective of their context), as was pointed out by Jaimini.
न सामान्यादप्य् उपलब्धेर्मृत्यु वन्नहि लोकापत्तिः ॥ ३।३।५१॥
na sāmānyādapyupalabdhermṛtyuvannahi lokāpattiḥ (3.3.51)
51. Not even on the ground of similarity can the mental fires become subservient to rites, since they are noticed to serve human needs, just as it is in the case of death; for the world does not become fire just because of a similarity.
परेण च शब्दस्य ताद्विध्यं भूयस् त्वात्त्वनुबन्धः ॥ ३।३।५२॥
pareṇa ca śabdasya tādvidhyaṃ bhūyastvāttvanubandhaḥ (3.3.52)
52. From the subsequent Brahmana text also it is known that the scripture has that (prescription of a meditation) in view; but the connection with fire occurs because of the abundance of the attributes of fire that have to be imagined here.

Topic 30 (53-54): Atman (Self) is an entity distinct from the body.
एक आत्मनः शरीरे भावात् ॥ ३।३।५३॥ eka ātmanaḥ śarīre bhāvāt (3.3.53)
53. Some deny the existence of the soul, its existence being dependent on the existence of the body.
व्यतिरेकस्तद् भावभावित्वान्न तूपलब्धिवत् ॥ ३।३।५४॥
vyatirekastadbhāvabhāvitvānna tūpalabdhivat (3.3.54)
54. But this is not so; there is a distinction (between the soul and the body) because consciousness may not exist even when the body exists, as it is in the case of perception.

Topic 31 (55-56): Upasanas connected with sacrificial acts, i.e., Udgitha Upasana are valid for all schools.
अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॥ ३।३।५५॥
aṅgāvabaddhāstu na śākhāsu hi prativedam (3.3.55)
55. But the meditations connected with the accessories of rites are not to be confined to the branches of the Vedas in which they obtain, for they are to be adopted in all the (branches of the) Vedas.
मन्त्रादिवद्वाऽविरोधः ॥ ३।३।५६॥ mantrādivadvā'virodhaḥ (3.3.56)
56. Or rather (they are to be adopted in other branches) like the mantras; (and thus) there is no contradiction.

Topic 32 (57): Vaisvanara Upasana is one entire Upasana.
भूम्नः क्रतुवज्ज्यायस्त्वं तथा च दर्शयति ॥ ३।३।५७॥
bhūmnaḥ kratuvajjyāyastvaṃ tathā ca darśayati (3.3.57)
57. The meditation on the whole is of greater importance just as in the case of sacrifices.

Topic 33 (58): Various Vidyas like the Sandilya Vidya, Dahara Vidya and so on are to be kept separate and not combined into one entire Upasana.
नानाशब्दादिभेदात् ॥ ३।३।५८॥ nānāśabdādibhedāt (3.3.58)
58. The meditations are different when there is a difference in terminology etc.

Topic 34 (59): Any one of the Vidyas should be selected according to one's own option or choice.
विकल्पो विशिष्टफलत्वात् ॥ ३।३।५९॥ vikalpo viśiṣṭaphalatvāt (3.3.59)
59. Any one meditation (can be accepted as) an alternative for other meditations, because their result is the same.

Topic 35 (60): Vidyas yielding particular desires may or may not be combined according to one's liking.
काम्यास्तु यथाकामं समुच्चीयेरन्न वा पूर्वहेत्वभावात् ॥ ३।३।६०॥
kāmyāstu yathākāmaṃ samuccīyeranna vā pūrvahetvabhāvāt (3.3.60)
60. As for the meditations (based on symbols and) undertaken for fulfilment of worldly desires, they may be either combined or not combined according to one's option, since the previous reason (of sameness of result) does not exist.

Topic 36 (61-66): Meditations connected with members of sacrificial acts may or may not be combined according to one's liking.
अङ्गेषु यथाश्रयभावः ॥ ३।३।६१॥ aṅgeṣu yathāśrayabhāvaḥ (3.3.61)
61. In the case of the meditations based on the subsidiaries (of rites), their position is the same as of their bases.
शिष्टेश्च ॥ ३।३।६२॥ śiṣṭeśca (3.3.62)
62. (The meditations are to be combined), also because they are enjoined (in the Vedas).
समाहारात् ॥ ३।३।६३॥ samāhārāt (3.3.63)
63. (The meditations are to be combined) because of the (indicatory mark of the) rectification (of one with the help of another).
गुणसाधारण्यश्रुतेश्च ॥ ३।३।६४॥ guṇasādhāraṇyaśruteśca (3.3.64)
64. And from the Upanishadic declaration that Om, which is a accessory of the Vedic rites is common to all the Vedas, (it follows that the meditations based on it must co-exist).
न वा तत्सहभावश्रुतेः ॥ ३।३।६५॥ na vā tatsahabhāvaśruteḥ (3.3.65)
65. (The meditations are) rather not to be combined, since the Upanishads do not declare this.
दर्शनाच्च ॥ ३।३।६६॥ darśanācca (3.3.66)
66. And (there is no obligation about combination) since the Upanishad shows (contrariwise).

Chapter 3: Section 3.4

Topic 1 (1-17): Knowledge of Brahman is independent of sacrificial acts.

पुरुषार्थोऽतः शब्दादिति बादरायणः ॥ ३.४.१॥
puruṣārtho'taḥ śabdāditi bādarāyaṇaḥ (3.4.1)
1. Badarayana thinks that liberation results from this (knowledge of the Self), (as presented in the Upanishads), because the scriptures declare so.

शेषत्वात्पुरुषार्थवादो यथाऽन्येष्विति जैमिनिः ॥ ३.४.२॥
śeṣatvātpuruṣārthavādo yathā'nyeṣviti jaiminiḥ (3.4.2)
2. Jaimini thinks that since the Self holds a subservient position in rites etc., the mention of the result of knowledge is (merely) in glorification of the agent, as is the case elsewhere.

आचारदर्शनात् ॥ ३.४.३॥ ācāradarśanāt (3.4.3)
3. (This is confirmed) on the strength of what is revealed about the behaviour (of the knowers of Brahman).

तच्छ्रुतेः ॥ ३.४.४॥ tacchruteḥ (3.4.4)
4. (This is so) because the Upanishad declares this.

समन्वारम्भणात् ॥ ३.४.५॥ samanvārambhaṇāt (3.4.5)
5. (This is so), because both knowledge and work follow the Self.

तद्वतो विधानात् ॥ ३.४.६॥ tadvato vidhānāt (3.4.6)
6. (And this is so) because rites are enjoined for one who is possessed of that knowledge.

नियमाच्च ॥ ३.४.७॥ niyamācca (3.4.7)
7. And (this follows) from the restrictive texts.

अधिकोपदेशात्तु बादरायणस्यैवं तद्दर्शनात् ॥ ३.४.८॥
adhikopadeśāttu bādarāyaṇasyaivaṃ taddarśanāt (3.4.8)
8. But Badarayana's view stands unshaken because of the instruction that the supreme Self is even greater (than the agent); for so it is revealed (by the Upanishads).

तुल्यं तु दर्शनम् ॥ ३.४.९॥ tulyaṃ tu darśanam (3.4.9)
9. But the Upanishadic declaration (of conduct) is equally in evidence (proving that knowledge is not subservient to religious acts).

असार्वत्रिकी ॥ ३.४.१०॥ asārvatrikī (3.4.10)
10. The declaration is not universal.

विभागः शतवत् ॥ ३.४.११॥ vibhāgaḥ śatavat (3.4.11)
11. Knowledge and action are to be divided like a hundred things.

अध्ययनमात्रवतः ॥ ३.४.१२॥ adhyayanamātravataḥ (3.4.12)
12. (Engagements in religious actions is prescribed) for him only who has merely recited the Vedas.

नाविशेषात् ॥ ३.४.१३॥ nāviśeṣāt (3.4.13)
13. (The restrictive texts) do not apply (to the man of knowledge), since the restrictions is made without any specification.
स्तुतयेऽनुमतिर्वा ॥ ३.४.१४॥ stutaye'numatirvā (3.4.14)
14. Or rather the consent (accorded) for doing religious acts is meant for the glorification of knowledge.
कामकारेण चैके ॥ ३.४.१५॥ kāmakāreṇa caike (3.4.15)
15. Moreover, some refrain from (religious) work according to personal predilection.
उपमर्दं च ॥ ३.४.१६॥ upamardaṃ ca (3.4.16)
16. Moreover, (from knowledge comes) the destruction (of the whole world).
ऊर्ध्वरेतस्सु च शब्दे हि ॥ ३.४.१७॥ ūrdhvaretassu ca śabde hi (3.4.17)
17. And knowledge belongs to the monks, for they are met with in the Vedas.

Topic 2 (18-20): Sannyasa is prescribed by the scriptures.
परामर्शं जैमिनिरचोदना चापवदिति हि ॥ ३.४.१८॥
parāmarśaṃ jaiminiracodanā cāpavaditi hi (3.4.18)
18. Jaimini thinks that to be an allusion to other stages and no injunction; and (this is so) since the scripture condemns them.
अनुष्ठेयं बादरायणः साम्यश्रुतेः ॥ ३.४.१९॥ anuṣṭheyaṃ bādarāyaṇaḥ sāmyaśruteḥ (3.4.19)
19. Badarayana thinks that the other orders of life are also to be observed, since Vedic texts speak equally of all the stages of life.
विधिर्वा धारणवत् ॥ ३.४.२०॥ vidhirvā dhāraṇavat (3.4.20)
20. Or rather it is an injunction as in the case of holding the sacrificial fuel.

Topic 3 (21-22): Scriptural texts as in Chh. Up. I.1.3. which refer to Vidyas are not mere praises but themselves enjoin the meditations.
स्तुतिमात्रमुपादानादिति चेन्नापूर्वत्वात् ॥ ३.४.२१॥
stutimātramupādānāditi cennāpūrvatvāt (3.4.21)
21. If it be contended that texts (about Udgitha etc.) are merely eulogistic, because of having been accepted as subservient to ritual acts, then not so, because of the extra-ordinariness (of the texts).
भावशब्दाच्च ॥ ३.४.२२॥ bhāvaśabdācca (3.4.22)
22. Moreover, (there must be injunctions) on account of the occurrence of words having an injunctional meaning.

Topic 4 (23-24): The stories mentioned in the Upanishads do not serve the purpose of Pariplavas and so do not form part of the ritualistic acts. They are meant to euloisge the Vidya taught in them.

पारिप्लवार्था इति चेन्न विशेषितत्वात् ॥ ३.४.२३॥

pāriplavārthā iti cenna viśeṣitatvāt (3.4.23)

23. If it be argued that they (the Upanishadic stories) are meant for the (ritualistic application called) Pariplava, (we say) that this not so, on account of the stories for the Pariplava having been specified.

तथा चैकवाक्योपबन्धात् ॥ ३.४.२४॥ tathā caikavākyopabandhāt (3.4.24)

24. And because (the stories) become connected (with meditations) through unity of idea in that way, (therefore they are meant for illuminating the proximate knowledge).

Topic 5 (25): Sannyasins need not observe ritualistic acts, as Brahma Vidya or knowledge serves their purpose.

अत एव चाग्नीन्धनाद्यनपेक्षा ॥ ३.४.२५॥ ata eva cāgnīndhanādyanapekṣā (3.4.25)

25. For that very reason again, (the Sannyasin has) no need of "lightning fire", and such other rites.

Topic 6 (26-27): Works prescribed by the scriptures are means to the attainment of knowledge.

सर्वापेक्षा च यज्ञादिश्रुतेः अश्ववत् ॥ ३.४.२६॥

sarvāpekṣā ca yajñādiśruteḥ aśvavat (3.4.26)

26. And there is the necessity of all works because the scriptures prescribe sacrifices, etc., (as means to the attainment of knowledge) even as the horse (is used to draw a chariot, and not for ploughing).

शमदमाद्युपेतः स्यात्तथाऽपि तु तद्विधेस्तदङ्गतया तेषामवश्यानुष्ठेयत्वात् ॥ ३.४.२७॥

śamadamādyupetaḥ syāttathā'pi tu tadvidhestadaṅgatayā teṣāmavaśyānuṣṭheyatvāt (3.4.27)

27. (Even though there be no injunction about sacrifices etc.,), still one must be endowed with self-control and the like, since these are enjoined as subsidiaries of knowledge; and hence have to be practiced as a matter of course.

Topic 7 (28-31): Food-restrictions may be given up only when life is in danger.

सर्वान्नानुमतिश्च प्राणात्यये तद्दर्शनात् ॥ ३.४.२८॥

sarvānnānumatiśca prāṇātyaye taddarśanāt (3.4.28)

28. All kinds of food are permitted only when life is in danger; for so it is revealed.

अबाधाच्च ॥ ३.४.२९॥ abādhācca (3.4.29)

29. And (this should be the interpretation) so that the scriptures (about permissible and forbidden food) may not be contradicted.

अपि स्मर्यते ॥ ३.४.३०॥ api smaryate (3.4.30)
30. Moreover, the Smritis support this view.
शब्दश्चातोऽकामचारे ॥ ३.४.३१॥ śabdaścāto'kāmacāre (3.4.31)
31. Hence also occur the scriptural texts prohibiting license.

Topic 8 (32-35): The duties of Asrama are to be performed by even one who is not desirous of salvation.
विहितत्वाच्चाश्रमकर्मापि ॥ ३.४.३२॥ vihitatvāccāśramakarmāpi (3.4.32)
32. At the same time the duties of the orders of life are to be performed (by one who does not want liberation), since these have been enjoined.
सहकारित्वेन च ॥ ३.४.३३॥ sahakāritvena ca (3.4.33)
33. And (these have to be performed, since these are enjoined as) being jointly the generators of knowledge.
सर्वथापि तु त एवोभयलिङ्गात् ॥ ३.४.३४॥ sarvathāpi tu ta evobhayaliṅgāt (3.4.34)
34. Considered either way, however, the very same religious duties are meant for performance, because of the indicatory marks of both kinds.
अनभिभवं च दर्शयति ॥ ३.४.३५॥ anabhibhavaṃ ca darśayati (3.4.35)
35. The Vedas also show that one (equipped with Brahmacharya etc.,) is not overpowered.

Topic 9 (36-39):Those who stand midway between two Asramas also are qualified for knowledge.
अन्तरा चापि तु तद्दृष्टेः ॥ ३.४.३६॥
antarā cāpi tu taddṛṣṭeḥ (3.4.36)
36. As a matter of fact, a person standing in between two stages is also entitled, such cases being met with (in the Upanishads).
अपि स्मर्यते ॥ ३.४.३७॥ api smaryate (3.4.37)
37. Moreover, the Smritis also mention this fact.
विशेषणानुग्रहं च ॥ ३.४.३८॥ viśeṣaṇānugrahaṃ ca (3.4.38)
38. And (in their case) there can be the favour of special factors (like Japa etc.,).
अतस्त्वितरज्ज्यायो लिङ्गाच्च ॥ ३.४.३९॥ atastvitarajjyāyo liṅgācca (3.4.39)
39. But as compared with this, the other one is better, because of indicatory sign (in the Upanishad and Smritis) as well.

Topic 10 (40): He who has taken Sannyasa cannot revert back to his former stages of life.

तद्भूतस्य तु नतद्भावो जैमिनेरपि नियमातद्रूपाऽभावेभ्यः ॥ ३.४.४०॥

tadbhūtasya tu natadbhāvo jaiminerapi niyamātadrūpā'bhāvebhyaḥ (3.4.40)

40. But for one who has become so, there can be no reversion from it, on account of restriction, absence of text sanctioning reversion and absence of good precedence. This is the view of Jaimini as well.

Topic 11 (41-42): Expiation for one who has broken the vow of Sannyasa.

न चाधिकारिकमपि पतनानुमानात्तदयोगात् ॥ ३.४.४१॥

na cādhikārikamapi patanānumānāttadayogāt (3.4.41)

41. And even an expiation is not available for him, since his fall is known from the Smriti to be irremediable and he has no connection with it.

उपपूर्वमपीत्येके भावशमनवत्तदुक्तम् ॥ ३.४.४२॥

upapūrvamapītyeke bhāvaśamanavattaduktam (3.4.42)

42. Some, however, consider this to be a minor sin and concede expiation as in a case of eating forbidden food. So it is explained by Jaimini.

Topic 12 (43): The life-long celibate who fails to keep up his vow must be excluded by society.

बहिस्तूभयथापि स्मृतेराचाराच्च ॥ ३.४.४३॥ bahistūbhayathāpi smṛterācārācca (3.4.43)

43. (Whether their transgression constitutes a major or a minor sin), they are to be kept outside in either case in accordance with Smriti texts and behaviour of good people.

Topic 13 (44-46): The meditations connected with the subordinate members of sacrificial acts should be observed by the priest and not by the sacrificer.

स्वामिनः श्रुतेरित्यात्रेयः ॥ ३.४.४४॥ svāminaḥ śruterityātreyaḥ (3.4.44)

44. The teacher Atreya thinks that the agentship for meditation belongs to the master of the sacrifice, since the Upanishads mention their results.

आर्त्विज्यमित्यौडुलोमिः तस्मै हि परिक्रियते ॥ ३.४.४५॥

ārtvijyamityauḍulomiḥ tasmai hi parikriyate (3.4.45)

45. The (teacher) Audulomi says that it is the duty of the priest (to undertake such meditations), for he is retained for that.

श्रुतेश्च ॥ ३.४.४६॥ śruteśca 3.4.46

46. And from Sruti texts also (this stands confirmed).

Topic 14 (47-49): In Bri. Up. III.5.1 meditation is enjoined besides the child-like state and scholarship.

सहकार्यन्तरविधिः पक्षेण तृतीयं तद्वतो विद्यादिवत् ॥ ३.४.४७॥

sahakāryantaravidhiḥ pakṣeṇa tṛtīyaṃ tadvato vidyādivat (3.4.47)

47. In case of a partial application to knowledge by one possessed of (imperfect) knowledge, an injunction is implied in another auxiliary which is the third; this is like the main injunction being applied to the subsidiary acts.

कृत्स्नभावात्तु गृहिणोपसंहारः ॥ ३.४.४८॥ kṛtsnabhāvāttu gṛhiṇopasaṃhāraḥ (3.4.48)

48. But the conclusion is made (in the Chandogya Upanishad) with the householder, since he has an all-inclusive life.

मौनवदितरेषामप्युपदेशात् ॥ ३.४.४९॥ maunavaditareṣāmapyupadeśāt (3.4.49)

49. Since there is injunction even about the others, just as much as of meditativeness.

Topic 15 (50): Child-like state means the state of innocence, being free from egoism, lust, anger, etc..

अनाविष्कुर्वन्नन्वयात् ॥ ३.४.५०॥ anāviṣkurvannanvayāt (3.4.50)

50. (The word 'balya' in the Brihadaranyaka means that a man of enlightenment should behave like a child) without displaying his parts, for so it fits in with the context.

Topic 16 (51): The time of the origination of knowledge when Brahma Vidya is practised.

ऐहिकमप्रस्तुतप्रतिबन्धे तद्दर्शनात् ॥ ३.४.५१॥

aihikamaprastutapratibandhe taddarśanāt (3.4.51)

51. The generation of knowledge takes place even in this life if there is no obstruction to the means adopted. For this is what is revealed (by the Upanishads).

Topic 17 (52): Liberation is a state without difference. It is only one.

एवं मुक्तिफलानिय मस्तदवस्था वधृतेस्तदवस्था वधृतेः ॥ ३।४।५२॥

evaṃ muktiphalāniya mastadavasthā vadhṛtestadavasthā vadhṛteḥ (3.4.52)

52. There is no rule of this kind with regard to the result called liberation, because that state has been definitely determined (to be the same).

Chapter 4: Section 4.1

Topic 1 (1-2): Meditation on Brahman should be continued till knowledge is attained.
आवृत्तिः असकृदुपदेशात् ॥ ४.१.१॥ āvṛttiḥ asakṛdupadeśāt (4.1.1)
1. Repetition is necessary, since the Upanishads instruct repeatedly.
लिङ्गाच्च ॥ ४.१.२॥ liṅgācca (4.1.2)
2. And (this is so) on account of the indicatory mark.

Topic 2 (3): He who meditates on the Supreme Brahman must comprehend It as identical with himself.
आत्मेति तूपगच्छन्ति ग्राहयन्ति च ॥ ४.१.३॥
ātmeti tūpagacchanti grāhayanti ca (4.1.3)
3. But the Upanishads acknowledge Brahman as the Self and cause It to be so understood.

Topic 3 (4): The symbols of Brahman should not be meditated upon as identical with the meditator.
न प्रतीके न हि सः ॥ ४.१.४॥ na pratīke na hi saḥ (4.1.4)
4. (The aspirant is) not to identify (himself) with a symbol, for he cannot understand himself to be so.

Topic 4 (5): When meditating on a symbol, the symbol should be considered as Brahman and not Brahman as the symbol.
ब्रह्मदृष्टिरुत्कर्षात् ॥ ४.१.५॥ brahmadṛṣṭirutkarṣāt (4.1.5)
5. The sun etc., are to be looked upon as Brahman because of the consequent exaltation.

Topic 5 (6): In meditation on the members of sacrificial acts the idea of divinity is to be superimposed on the members and not in the reverse way.
आदित्यादिमतयश्चाङ्ग उपपत्तेः ॥ ४.१.६॥ ādityādimatayaścāṅga upapatteḥ (4.1.6)
6. And the ideas of the sun etc., are surely to be superimposed on the subsidiary parts of the rites, for that is reasonably maintainable.

Topic 6 (7-10): One is to meditate sitting.
आसीनस्सम्भवात् ॥ ४.१.७॥ āsīnassambhavāt (4.1.7)
7. One should adore mentally while having a sitting posture, since it is possible in that way alone.
ध्यानाच्च ॥ ४.१.८॥ dhyānācca (4.1.8)
8. And because of (the possibility of) concentration (in that way).
अचलत्वं चापेक्ष्य ॥ ४.१.९॥ acalatvaṃ cāpekṣya (4.1.9)
9. And (meditativeness is attributed) from the standpoint of motionlessness.

स्मरन्ति च ॥ ४.१.१०॥ smaranti ca (4.1.10)
10. Moreover, they mention (this) in the Smritis.

Topic 7 (11): There is no restriction of place with regard to meditation.
यत्रैकाग्रता तत्राविशेषात् ॥ ४.१.११॥ yatraikāgratā tatrāviśeṣāt (4.1.11)
11. Meditation is to be undertaken wherever the mind gets concentrated, because there is no specification.

Topic 8 (12): Meditations should be continued till death.
आ प्रायणात्तत्रापि हि दृष्टम् ॥ ४.१.१२॥ ā prāyaṇāttatrāpi hi dṛṣṭam (4.1.12)
12. (Meditation is to be repeated) up till the moment of death, for it is noticed in the scriptures that it is done so even then.

Topic 9 (13): Knowledge of Brahman frees one from all past and future sins.
तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् ॥ ४.१.१३॥
tadadhigama uttarapūrvāghayoraśleṣavināśau tadvyapadeśāt (4.1.13)
13. On the realization of That, there occur the non-attachment and destruction of the subsequent and previous sins respectively, because it is declared so.

Topic 10 (14): Similarly good work do not affect the knower of Brahman.
इतरस्याप्येवमसंश्लेषः पाते तु ॥ ४.१.१४॥ itarasyāpyevamasaṃśleṣaḥ pāte tu (4.1.14)
14. In the very same way there is no attachment of the other (ie., of virtue) as well. Liberation must follow as soon as the body falls.

Topic 11 (15): Works which have not begun to yield results are alone destroyed by knowledge and not those which have already begun to bear fruits.
अनारब्धकार्ये एव तु पूर्वे तदवधेः ॥ ४.१.१५॥
anārabdhakārye eva tu pūrve tadavadheḥ (4.1.15)
15. But only those past (virtues and vices) get destroyed which have not begun to bear fruit, for death is set as the limit of waiting for liberation.

Topic 12 (16-17): Permanent obligatory works enjoined by the scriptures for different Asramas are not to be given up.
अग्निहोत्रादि तु तत्कार्यायैव तद्दर्शनात् ॥ ४.१.१६॥
agnihotrādi tu tatkāryāyaiva taddarśanāt (4.1.16)
16. But Agnihotra etc., conduce to the very same result, for so it is revealed (in the Upanishads).
अतोऽन्यदपीत्येकेषामुभयोः ॥ ४.१.१७॥ ato'nyadapītyekeṣāmubhayoḥ (4.1.17)
17. Besides these, there is also another kind of (good) action with regard to which some people (make the assignment), according to both Jaimini and Badarayana.

Topic 13 (18): Sacrificial works not combined with knowledge or meditation also help in the origination of knowledge.
यदेव विद्ययेति हि ॥ ४.१.१८॥ yadeva vidyayeti hi (4.1.18)
18. The Upanishadic text, "whatever is done with knowledge" surely indicates this.

Topic 14 (19): After enjoying the fruits of Prarabdha Karma the knower becomes one with Brahman.
भागेन त्वितरे क्षपयित्वा सम्पत्स्यते ॥ ४.१.१९॥
bhāgena tvitare kṣapayitvā sampatsyate (4.1.19)
19. But the (enlightenment) man merges in Brahman after exhausting the other two, (viz., merit and demerit that have started fruition), by experiencing (their results in the present life).

Chapter 4: Section 4.2

Topic 1 (1-2): At the time of death the functions of the organs are merged in the mind.
वाङ्मनसि दर्शनाच्छब्दाच्च ॥ ४.२.१॥ vāṅmanasi darśanācchabdācca (4.2.1)
1. The (function) of the organ of speech merges in the mind (at the time of death) for so it is seen and so the Upanishads say.
अत एव च सर्वाण्यनु ॥ ४.२.२॥ ata eva ca sarvāṇyanu (4.2.2)
2. And for the same reason all the functions of all the organs get merged in the mind.

Topic 2 (3): The function of mind is merged in Prana.
तन्मनः प्राण उत्तरात् ॥ ४.२.३॥ tanmanaḥ prāṇa uttarāt (4.2.3)
3. That mind merges in the vital force as is revealed in the subsequent text.

Topic 3 (4-6): The function of Prana is merged in the Jiva.
सोऽध्यक्षे तदुपगमादिभ्यः ॥ ४.२.४॥ so'dhyakṣe tadupagamādibhyaḥ (4.2.4)
4. That one (ie., the vital force) is (known to be) withdrawn into the ruler (ie., the individual Self) from such facts as approaching that (Self at the time of death).
भूतेषु तच्छ्रुतेः ॥ ४.२.५॥ bhūteṣu tacchruteḥ (4.2.5)
5. The soul comes to stay among the elements, it being so declared by the Upanishads.

नैकस्मिन् दर्शयतो हि ॥ ४.२.६॥ naikasmin darśayato hi (4.2.6)
6. (The soul does) not (come to stay) amidst a single element, for both (the Upanishads and Smritis) show otherwise.

Topic 4 (7): The mode of departure from the body up to the way is common to both the knower of the Saguna Brahman and an ordinary man.
समाना चासृत्युपक्रमादमृतत्वं चानुपोष्य ॥ ४.२.७॥
samānā cāsṛtyupakramādamṛtatvaṃ cānupoṣya (4.2.7)
7. And the mode of departure (at the time of death) is the same (for the knower of the qualified Brahman and the ignorant man) up to the beginning of the path (of the gods); and the immortality (that is spoken of) is the one that is attained without burning ignorance.

Topic 5 (8-11): The dissolution of fire etc., at the time of death in the Supreme Deity is only relative.
तदपीतेः संसारव्यपदेशात् ॥ ४.२.८॥ tadapīteḥ saṃsāravyapadeśāt (4.2.8)
8. That group of elements (counting from fire) continues till complete liberation; for there is a declaration of the continuance of the transmigratory state till then.
सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॥ ४.२.९॥ sūkṣmaṃ pramāṇataśca tathopalabdheḥ (4.2.9)
9. That fire (as also other elements) is minute in its nature, as also in size, because it is seen to be so.
नोपमर्देनातः ॥ ४.२.१०॥ nopamardenātaḥ (4.2.10)
10. For this (very) reason the subtle body is not destroyed even when the gross one is.
अस्यैव चोपपत्तेरूष्मा ॥ ४.२.११॥ asyaiva copapatterūṣmā (4.2.11)
11. And this warmth belongs to this subtle body to be sure, for that stands to reason.

Topic 6 (12-14): The Pranas of the knower of Brahman do not depart at the time of death.
प्रतिषेधादिति चेन्न शारीरात् ॥ ४.२.१२॥ pratiṣedhāditi cenna śārīrāt (4.2.12)
12. If it be contended that the organs of the man of knowledge do not depart from the body because of the denial in the scripture, then (according to the opponent) it is not so, for the denial is about the departure from the individual soul.
स्पष्टो ह्येकेषाम् ॥ ४.२.१३॥ spaṣṭo hyekeṣām (4.2.13)
13. This is not so, for in case of the followers of one recension there is a clear denial of the soul's departure.
स्मर्यते च ॥ ४.२.१४॥ smaryate ca (4.2.14)
14. And the Smriti also says so.

Topic 7 (15): The Pranas and elements of the knower of the Nirguna Brahman get merged in It at death.
तानि परे तथा ह्याह ॥ ४.२.१५॥ tāni pare tathā hyāha (4.2.15)
15. Those organs get merged in the supreme Brahman, for such is the declaration of the Upanishad.

Topic 8 (16): The Kalas of the knower of the Nirguna Brahman attain absolute non-distinction with Brahman at death.
अविभागो वचनात् ॥ ४.२.१६॥ avibhāgo vacanāt (4.2.16)
16. (Absolute) non-distinction (with Brahman comes about) on the authority of the scriptural declaration.

Topic 9 (17): The soul of the knower of the Saguna Brahman comes to the heart at the time of death and then goes out through the Sushumna Nadi.
तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्यासामर्थ्यात्तच्छेषगत्यनुस्मृतियोगाच्च हार्दानुगृहीताः शताधिकया ॥ ४.२.१७॥
tadoko'grajvalanaṃ tatprakāśitadvāro vidyāsāmarthyāttaccheṣagatyanusmṛtiyogācca hārdānugṛhītāḥ śatādhikayā (4.2.17)
17. (When the soul of the man who has realized the qualified Brahman is about to depart), there occurs an illumination of the top of the heart. Having that door illumined by that light, the soul, under the favour of Him who resides in the heart, departs through the hundred and first nerve, owing to the efficacy of the knowledge and the appropriateness of the constant thought about the course which is a part of that knowledge.

Topic 10 (18-19): The soul of one who knows Saguna Brahman follows the rays of the sun after death and goes to Brahmaloka.
रश्म्यनुसारी ॥ ४.२.१८॥ raśmyanusārī (4.2.18)
18. (The soul of the man of knowledge) proceeds by following the rays of the sun.
निशि न इति चेत्, न, सम्बन्धस्य यावद्देहभावित्वाद्, दर्शयति च ॥ ४.२.१९॥
niśi na iti cet, na, sambandhasya yāvaddehabhāvitvād, darśayati ca (4.2.19)
19. If it be argued that the soul departing at night can have no progress along the rays, then it is not so, since the connection between the nerve and the rays continues as long as the body lasts; and this is revealed in the Upanishad.

Topic 11 (20-21): Even if the knower of the Saguna Brahman dies in Dakshinayana, he still goes to Brahmaloka.
अतश्चायनेऽपि दक्षिणे ॥ ४।२।२०॥ ataścāyane'pi dakṣiṇe (4.2.20)
20. For the very same reason (the soul gets the result of knowledge) even when departing during the sun's southern course.
योगिनः प्रति स्मर्यते स्मार्ते चैते ॥ ४।२।२१॥
yoginaḥ prati smaryate smārte caite (4.2.21)
21. And these times etc., are mentioned in the Smriti for the Yogins; and these (paths of) Samkhya and Yoga are mentioned in the Smritis and not the Vedas.

Chapter 4: Section 4.3

Topic 1 (1): The path connected with the deities beginning with that of light is the only path that leads to Brahmaloka.
अर्चिरादिना तत्प्रथितेः ॥ ४.३.१॥ arcirādinā tatprathiteḥ (4.3.1)
1. The soul travels along the path starting from flame, that being well known.

Topic 2 (2): The departing soul reaches the deity of the year and then the deity of the air.
वायुशब्दादविशेषविशेषाभ्याम् ॥ ४.३.२॥ vāyuśabdādaviśeṣaviśeṣābhyām (4.3.2)
2. The soul of the knower of the qualified Brahman goes from the year to air, on account of the absence and presence of specification.

Topic 3 (3): After reaching the deity identified with lightning, the soul reaches the world of Varuna.
तटितोऽधि वरुणः संबन्धात् ॥ ४.३.३॥ taṭito'dhi varuṇaḥ saṃbandhāt (4.3.3)
3. Varuna is to be placed after lightning, because of their connection with water (ie., cloud).

Topic 4 (4-6): Light, etc., referred to in the text describing the path of the gods mean deities identified with light, etc., who conduct the soul stage after stage till Brahmaloka is reached.
आतिवाहिकस्तल्लिङ्गात् ॥ ४.३.४॥ ātivāhikastalliṅgāt (4.3.4)
4. (Flame etc., are) conducting deities, owing to the indicative mark to that effect.
उभयव्यामोहात्तत्सिद्धेः ॥ ४.३.५॥ ubhayavyāmohāttatsiddheḥ (4.3.5)
5. Because that stands established on account of both (the traveller and the path) being then unconscious.

वैद्युतेनैव ततस्तच्छ्रुतेः ॥ ४.३.६॥ vaidyutenaiva tatastacchruteḥ (4.3.6)
6. From there they are guided by the very same being who comes to lightning; for it is of him that the Upanishad speaks.

Topic 5 (7-14): The departed souls go by the path of gods to Saguna Brahman.
कार्यं बादरिरस्य गत्युपपत्तेः ॥ ४.३.७॥ kāryaṃ bādarirasya gatyupapatteḥ (4.3.7)
7. Badari thinks that the souls are led to the conditioned Brahman, for it (alone) can reasonably be the goal.
विशेषितत्वाच्च ॥ ४.३.८॥ viśeṣitatvācca (4.3.8)
8. And (the conditioned Brahman must be the goal) owing to the specific mention of this.
सामीप्यात्तु तद्व्यपदेशः ॥ ४.३.९॥ sāmīpyāttu tadvyapadeśaḥ (4.3.9)
9. But (the conditioned Brahman has) that designation owing to nearness (to the absolute Brahman).
कार्यात्यये तदध्यक्षेण सहातः परमभिधानात् ॥ ४.३.१०॥
kāryātyaye tadadhyakṣeṇa sahātaḥ paramabhidhānāt (4.3.10)
10. On the final dissolution of the world of the conditioned Brahman, they attain, along with the lord of the world, what is higher than this conditioned Brahman, as is known on the strength of the Upanishadic declaration.
स्मृतेश्च ॥ ४.३.११॥ smṛteśca (4.3.11)
11. This is confirmed by Smriti as well.
परं जैमिनिर्मुख्यत्वात् ॥ ४.३.१२॥ paraṃ jaiminirmukhyatvāt (4.3.12)
12. Jaimini thinks that they are led to the supreme Brahman, that being the primary meaning (of the word Brahman).
दर्शनाच्च ॥ ४.३.१३॥ darśanācca (4.3.13)
13. And (this is so) because the Upanishad reveals (this fact).
न च कार्ये प्रतिपत्त्यभिसन्धिः ॥ ४.३.१४॥ na ca kārye pratipattyabhisandhiḥ (4.3.14)
14. Moreover, the firm resolution about attainment is not concerned with the conditioned Brahman.

Topic 6 (15-16): Only those who have taken recourse to the worship of Brahman without a symbol attain Brahmaloka.
अप्रतीकालम्बनान्नयतीति बादरायणरुभयथा च दोषात् तत्क्रतुश्च ॥ ४.३.१५॥
apratīkālambanānnayatīti bādarāyaṇarubhayathā ca doṣāt tatkratuśca (4.3.15)
15. Badarayana says that the superhuman being leads to Brahman only those who do not use symbols (in their meditation), since this twofold division involves no contradiction and one becomes what one resolves to be.
विशेषं च दर्शयति ॥ ४.३.१६॥ viśeṣaṃ ca darśayati (4.3.16)
16. And the Upanishad reveals a speciality about the results (of meditations with symbols).

Chapter 4: Section 4.4

Topic 1 (1-3): The liberated soul does not acquire anything new but only manifests its essential or true nature.

सम्पद्याविहाय स्वेनशब्दात् ॥ ४.४.१॥

sampadyāvihāya svenaśabdāt (4.4.1)

1. Having reached the "highest Light", the soul becomes manifest in its own real nature because of the use of the term "in its own" (in the Upanishad).

मुक्तः प्रतिज्ञानात् ॥ ४.४.२॥ muktaḥ pratijñānāt oṃ (4.4.2)

2. The soul then attains liberation, that being the (Upanishadic) declaration.

आत्मा प्रकरणात् ॥ ४.४.३॥ ātmā prakaraṇāt (4.4.3)

3. The Light is the Self as it is obvious from the context.

Topic 2 (4): The released soul remains inseparable from the Supreme Soul.

अविभागेन दृष्टत्वात् ॥ ४.४.४॥ avibhāgena dṛṣṭatvāt (4.4.4)

4. In liberation the soul exists in a state of inseparableness from the supreme Self, for so it is noticed in the Upanishad.

Topic 3 (5-7): Characteristics of the soul that has attained the Nirguna Brahman.

ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ॥ ४.४.५॥ brāhmeṇa jaiminirupanyāsādibhyaḥ (4.4.5)

5. Jaimini says that from references etc., (in the Upanishads) (it is evident that the liberated soul) becomes established in the attributes that Brahman has.

चितिमात्रेण तदात्मकत्वादित्यौडुलोमिः ॥ ४.४.६॥

citimātreṇa tadātmakatvādityauḍulomiḥ (4.4.6)

6. Audulomi says that the liberated soul becomes established in consciousness as consciousness itself, that being its true nature.

एवमप्युपन्यासात्पूर्वभावादविरोधं बादरायणः ॥ ४.४.७॥

evamapyupanyāsātpūrvabhāvādavirodhaṃ bādarāyaṇaḥ (4.4.7)

7. Badarayana says that even so, there is no contradiction, since the earlier nature exists according to Upanishadic reference.

Topic 4 (8-9): The soul which has attained the Saguna Brahman effects its desire by mere will.

सङ्कल्पादेव च तच्छ्रुतेः ॥ ४.४.८॥ saṅkalpādeva ca tacchruteḥ (4.4.8)

8. (The fathers and others come) as a result of the will alone, because the Upanishad says so.

अत एव चानन्याधिपतिः ॥ ४.४.९॥ ata eva cānanyādhipatiḥ (4.4.9)

9. And for that very reason (a man of knowledge has) no other lord (to rule over him).

Topic 5 (10-14): A liberated soul who has attained Brahmaloka can exist with or without a body according to his liking.

अभावं बादरिराह ह्येवम् ॥ ४.४.१०॥ abhāvaṃ bādarirāha hyevam (4.4.10)

10. Badari asserts the absence of body and organs (for one who reaches the Brahma-loka - the world of Brahman), for the Upanishad says so.

भावं जैमिनिर्विकल्पाम्नानात् ॥ ४.४.११॥ bhāvaṃ jaiminirvikalpāmnānāt (4.4.11)

11. Jaimini asserts the existence of body and sense-organs (after the realization of the qualified Brahman), since the Upanishad speaks of option.

द्वादशाहवदुभयविधं बादरायणोऽतः ॥ ४.४.१२॥

dvādaśāhavadubhayavidhaṃ bādarāyaṇo'taḥ (4.4.12)

12. Hence Badarayana considers the released souls to be of both kinds (ie., with or without bodies and senses) just as it is the case with the Dvadasaha (twelve-day) sacrifice.

तन्वभावे सन्ध्यवदुपपत्तेः ॥ ४.४.१३॥ tanvabhāve sandhyavadupapatteḥ (4.4.13)

13. In the absence of a body, the fulfilment of desires is reasonably possible as in dreams.

भावे जाग्रद्वत् ॥ ४.४.१४॥ bhāve jāgradvat (4.4.14)

14. When the body exists, the fulfilment of the desires is just as in the waking state.

Topic 6 (15-16): The liberated soul which has attained the Saguna Brahman can animate several bodies at the same time.

प्रदीपवदावेशः तथा हि दर्शयति ॥ ४.४.१५॥

pradīpavadāveśaḥ tathā hi darśayati (4.4.15)

15. The released soul can animate different bodies like a lamp, for the scripture shows this to be so.

स्वाप्ययसम्पत्त्योरन्यतरापेक्षमाविष्कृतं हि ॥ ४.४.१६॥

svāpyayasampattyoranyatarāpekṣamāviṣkṛtaṃ hi (4.4.16)

16. (The declaration of the absence of particularized knowledge is made) from either of the two points of view, viz., deep sleep and absolute union; for this is made clear in the Upanishad.

Topic 8 (17-22): The liberated soul which has attained Brahmaloka has all the lordly powers except the power of creation.

जगद्व्यापारवर्जम् ॥ ४.४.१७॥ jagadvyāpāravarjam (4.4.17)

17. The released soul gets all the divine powers except that of running the universe (with its creation, continuance and dissolution), as is known from the context (which deals with God) and from the non-proximity (of the individual soul).

प्रत्यक्षोपदेशादिति चेन्नाधिकारिक मण्डलस्थोक्तेः ॥ ४।४।१८॥

pratyakṣopadeśāditi cennādhikārikamaṇḍalasthoktēḥ (4.4.18)

18. If it be held (that the powers of the liberated soul are unlimited) owing to direct scriptural declaration, then it is not so, since it is (the attainment) of Him (ie., God) who appoints others as lords of the spheres and resides in those spheres that is spoken of (in the Upanishad).

विकारावर्ति च तथा हि दर्शयति ॥ ४।४।१९॥ vikārāvarti ca tathā hi darśayati (4.4.19)

19. And there is another form of the supreme Lord that does not abide in the effect, for so has the Upanishad declared.

स्थितिमाह दर्शयतश्चैवं प्रत्यक्षानुमाने ॥ ४।४।२०॥

sthitimāha darśayataścaivaṃ pratyakṣānumāne (4.4.20)

20. And both the Upanishadic and Smriti texts show thus (that the supreme Light is beyond all changing things).

भोगमात्रसाम्यलिङ्गाच्च ॥ ४।४।२१॥ bhogamātrasāmyaliṅgācca (4.4.21)

21. Also from the indicatory mark in the Upanishads about the equality of experience alone (it is known that the liberated souls do not get unfettered powers).

अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥ ४।४।२२॥

anāvṛttiḥ śabdādanāvṛttiḥ śabdāt (4.4.22)

22. There is no return for the released souls on the strength of the Upanishadic declaration; there is no return for the released souls on the strength of the Upanishadic declaration.