



"truth, seizes the glowing axe, is not burned, and therefore
"is set free. [That is, as p. 103, 9. 447, 6 explains this simile:
"from untruth come bonds, from truth comes freedom.] That
"by which he did not burn himself [the truth], of its being
"is the universe, that is the Real, that is the Soul, that art
"thou, O Çvetaketu!"

"Thus was he taught by him."

3. The Doctrine of Identity in the Vedânta System.

Sûtram 2, 1, 14.

(a) The Extinction of plurality in Brahman.

For the Hellenic consciousness, the existence of the world has its purpose in itself. Christianity, inclining to the Old Testament, seeks to understand Creation through the love of God towards mankind, towards a thing to be created, though not yet existing. According to the Indian view, the creation of the world rests upon a moral necessity. The deeds done by the soul in an earlier existence must be atoned for. To be the place of this atonement, is the only purpose of this huge world. Its plurality originates solely from two factors, which are indicated by the two words *bhoktar* and *bhogyam*: on the one side, is the *bhoktar*, he who enjoys, that is, the (individual) soul, the subject of enjoyment and also of sorrow, and on the other side, the *bhogyam*, what is enjoyed, the fruit (*phalam*) of works done in an earlier existence, the object of the enjoyment and suffering of the soul. The world is this expansion of the Existent into the enjoying soul and the fruit to be enjoyed, and nothing else.

This division into enjoyer and fruit, so Çaṅkara explains, is true so long as we remain on the empirical (literally: practical, *vyāvahārika*) standpoint; it is no longer true, when we rise to the metaphysical (literally: absolutely real: *pāramārthika*) point of view (p. 443, 9); for it, the whole worldly action is one with Brahman, its cause. This is confirmed by the passage of the *Chândogya-Upanishad*, which we have just given. The comparison with the lump of clay (Chând, 6, 1, above p. 262) teaches that, just as all transformation of the



clay into vessels only depend upon words (we might say: upon presentations) while in reality it is nothing but clay, and clay only. So all the transformations of the world, are Brahman alone, and beyond this can have no being (p. 444). In this sense, the Scripture (Chând. 6, 4—7, above p. 263) reduces all phenomena in the world to the three primitive elements, and the three primitive elements (Chând. 6, 2—3, above p. 263. 230) back to the Existent, to Brahman (p. 444, 13). And the same thing is expressed by the formula at the end of the sections Chând. 6, 8—16, that the world, and (in the words: *tat tvam asi*, that art thou) that the soul, (*tvam*) is identical with Brahman (*tat*). [This also is the meaning of *etad vai tad*, in Kâth. 4, 3. 5. 6 etc., above p. 155.] Thereby all plurality is declared to be unreal, as is expressly taught in the verse (Bṛih. 4, 4, 19, above p. 195):

“In spirit musing shall they see:

“That here is no plurality.

“Their never-ending death they weave

“Who here a manifold perceive.”

As the space in a vessel is identical with cosmic space, as the mirage is identical with the salt plain, so that it disappears when we examine it more closely, and in itself (*sva-rûpena*) is not perceptible, so too, the world-extension of enjoyer and enjoyed has no existence beyond Brahman (p. 445, 7).

(b) The Relation of Unity to Plurality.

How are we to consider the relation between the unity of the Existent and the manifoldness of its developments? Is Brahman related to the many powers (above p. 227ff.) as a tree is related to its branches, because, as a tree, it forms a unity, while, as it spreads into branches, it is manifold, or as an ocean to the manifoldness of its foam, waves, etc., or as the single clay to the plurality of vessels,—in such a manner that with the knowledge of unity, liberation is bound up, while worldly action and religious worship are connected with the knowledge of plurality?—By no means; rather, as in the simile of the lump of clay, only the clay is real, while all its transformations are only dependent on words, that is, unreal, so



also in the world, the highest cause, that is, Brahman, is the one and only reality, and the embodied soul is no other than Brahman himself (p. 445, 10—446, 9).

This Brahmanhood of the soul does not require to be called into existence by effort, but is already existent, therefore only the inborn idea of the separateness of the soul requires to be refuted by the Scripture, as (in the well-known simile) by the knowledge that it is a piece of rope, the opinion that it was a snake is refuted.¹⁰⁵ But if the separate existence of the soul be refuted, the whole worldly action which depends on it, and on account of which a plurality was assumed for Brahman is refuted at the same time. And this non-existence of the worldly action is not only conditional (in deep sleep and death), but, as the words *tat tvam asi* show, it is to be accepted unconditionally, and without restriction to any given circumstances. The simile of the thief also, Chând. 6, 16, above p. 266), as it shows that bondage follows from false speech, while freedom follows from truth-speaking, teaches that only unity is true in the fullest sense, and that manifoldness, on the contrary, proceeds from false perception. Were both unity and manifoldness real, we could not say of one whose standpoint is that of worldly action, that he is caught in untruth, and "weaves a never-ending death;" it could not then be said: "from knowledge comes deliverance," [*jñānān mokṣah*, —a sentence also found in *Kapila* 3, 23, *jñānān muktih* and which, in two words, gives food for much thought]; moreover, then the knowledge of manifoldness could not be annihilated by the knowledge of unity (p. 446, 9—447, 14).

¹⁰⁵ The simile of a rope (Brahman) which is taken for a snake (the world), occurs on p. 268, 12. 432, 14. 446, 12. 817, 12. 822, 13 and with greater detail on p. 353, 7: "As in the dark, one takes a fallen rope for a snake, and flees from it in fear and trembling, and another says to him: 'Fear not; it is not a snake, it is only a cord;' and he, when he has understood this, ceases to fear the snake, to tremble and flee, and as there is not the slightest difference in the thing itself, at the time it was taken for a snake, and at the time this opinion disappeared,—just so is this also to be considered."



- (c) How is the Knowledge of Unity possible, from the standpoint of plurality?

Only unity exists; plurality does not exist. This statement abolishes not only the empirical means of knowledge, perception etc., but also the Vedic canon of command and prohibition (compare above p. 56). But does it not also abolish the canon of liberation? For this certainly presupposes the duality of pupil and teacher, and thus rests upon untruth; and how can the teaching of unity from a false standpoint be true (p. 448, 5)?—

To this, it is to be replied that all empirical action, until knowledge comes, is just as true as are all dream faces, until awakening comes. For every being has forgotten its original identity with Brahman, and takes the empirical "I" and "mine" for the Self and its qualities. This is true until the knowledge of identity with Brahman arises.—True, but not beyond this! A rope snake cannot bite, a mirage does not really quench thirst; and so it is in dream: the poison of a dream-snake does not really kill, and dream water does not really wet!—Certainly not! But as (in dream) we perceive the cause, the water and the bite, in like manner we perceive the effect, death and wetness.—But this effect is still not real! [How can the real Brahman be known by means of unreal teaching?—The effect is unreal, but the perception of it is real, and it is not removed by awakening. For when a person wakes, he perceives it to be untrue that the snake and the water were there, but not that he perceived them. In just the same way, what is perceived in dream is untrue, but the perception of it is true (therefore, as Ćaṅkara remarks in passing, the opinion of the materialists, that the body is the Self, is refuted). It is also to be remembered that real events are often indicated beforehand by unreal dreams; does not the scripture say (Chând. 5, 2, 9), that love-adventures in dream betoken luck, and when we dream of a black man with black teeth, it signifies speedy death (according to Ait. âr. 3, 2, 4, 17). It is also well known that those who are acquainted with the rules and their exceptions (the interpreters of dreams) prophesy good and evil from dreams. Thus the true is known from



the untrue, in the same way as from written signs which are soundless, the real sounds are perceived (p. 447, 14—451, 4).

From these discussions, we are to understand that in the non-reality of the world of appearances, the soul remains real. The teaching is directed to the soul, and thus it does not cease when the world of appearances ceases.

(d) The Value of the Doctrine of Unity.

The perception of unity is final, for, as it contains everything in itself, it does not leave anything beyond itself to be desired, as do the ritual precepts; it is attainable, as the Scripture shows by its examples and exhortations; it is not aimless, for its fruit is the cessation of Ignorance; and it is infallible, for there is no further knowledge which could remove it, for the Brahman unlike everything else, is not a mere transformation; He is the Highest, free from all change, and all qualities; only by the knowledge of Brahman, not by that of his transformations, can liberation be attained (p. 451, 4 to 454, 1).

(e) Criticism of Anthropomorphism.

The Vedānta maintains, on the one hand, the unity and non-duality of Brahman, which permits of no Being beyond itself, and, on the other hand, it calls Brahman "the Lord," and sets him up as ruler of the world. But the designations of Brahman as Ruler, Almighty, Omniscient, refer only to the extension in names and forms caused by Ignorance, and are not to be accepted in the highest sense. For we must distinguish between the two standpoints: the standpoint of worldly actions (*vyavahāra-avasthā*) and the standpoint of the highest reality (*paramārtha-avasthā*). From the latter standpoint, the Scripture teaches the non-existence of all worldly actions by sentences like: "But when all has become his own Self for anyone, how could he see anyone else?" etc. (above p. 175). From the first standpoint, it admits the relation of ruler and ruled, etc.; as when it is said (above p. 195): "He is the Lord of the Universe, he is the Ruler of Beings, "he is the Guardian of Beings." And these are precisely the



two points of view admitted by the author of the Sûtras, since on the one hand he teaches identity, while on the other hand he allows the concepts of Brahman as an ocean (in contradistinction to its waves, foam, bubbles, 2, 1, 13; the inadequacy of this picture is repeatedly brought into prominence, p. 445, 13. 446, 4. 456, 8, cf. 515, 11) and similar ideas, which presuppose the existence of the world, and are to be regarded as belonging to the adoration of Brahman possessed of attributes (p. 454, 1—456, 10) (above p. 102 ff.).

--Thus our authors confine the anthropomorphic ideas of God as a personality, which have their root in realism, to exoteric theology.



XXI. Solution of the Cosmological Problems.

THE cosmological problems which we gathered together in Chapter XVIII, above p. 250ff., with their respective solutions, are found in the original work in part before, and in part after, the exposition of the doctrine of identity. Our re-arrangement, and the division of the problems into two separate chapters, with the doctrine of identity between them, is justified by the fact that the raising of these problems is only possible from an empirical standpoint, and before the doctrine of identity is put forward, while their complete solution can only be given after this doctrine. If our authors follow a different course, it is because the difference between the empirical and metaphysical standpoints (*vyāvahārikî* and *pāramārthikî avasthâ*, above p. 106ff.) so distinctly made by them, is imperfectly carried out in their work. So far as this shortcoming can be supplied by a mere re-arrangement, we have believed ourselves justified in supplying it, and, in doing this, we in no case go further than a translator who adds to a work the improvements suggested by its author; when, however, as we shall see, the solution of the cosmological problems is first sought from an empirical standpoint, and only when this method fails is the metaphysical teaching of identity called in, we do not hold ourselves bound to remedy this; on the contrary, the fluctuations between the empirical and metaphysical standpoints, as we shall see further on, must remain untouched, as historical monuments of a stage through which the philosopher first struggled to fuller clearness, without entirely effacing from his work the traces of the intermediate stage he had passed through. It is also possible, and many indications speak for



it, (cf. above pp. 28 ff. 139 and notes 17. 45. 21. 22), that the form of the Commentaries to the Brahmasûtras as we have them, bears the imprint of many hands; but these signs are too vague, and the whole work has too slight an individuality, for us to convert this possibility into a definite hypothesis.

We give the solutions in the same order as the problems, which can be referred to, point by point, in Chapter XVIII.

1. The Problem of Causality.

Sûtras 2, 1, 6. 7. 9.

(a) The Difference in Essence between Brahman and the World.—To the objection that Brahman could not be the cause of the world, because the two are different in essence, an empirical answer is first given, by adducing examples in which the effect is different from the cause; thus, from men, who are conscious, hair and nails which are unconscious, proceed; from dung which is unconscious, the conscious dung-beetle (*vriçcika* = *gomayakîta*) comes forth. But as here cause and effect, in spite of every difference of form, have this in common, that they have both sprung from the earth, so Brahman and the world have both this common characteristic,—Being (*sattâ*).—Of what nature is the difference in essence (*vilakshanatvam*) on the ground of which the opponent disputes the creation of the world by Brahman? Does it lie (1) in the fact that nature does not altogether harmonise with the being of Brahman? Without a certain reaching-forth beyond itself (*atiçaya*), in the cause, we nowhere find the relation of cause and effect. Or (2) is the difference between the two complete? That cannot be maintained; for the evidence teaches that the Being (*sattâ*), which is the essence of Brahman, is also to be found in the things which make up Nature. Or (3) is it impossible for Nature to have sprung from Brahman because Nature lacks consciousness (*caitanya*)? The examples we have given above are opposed to this view; and not these examples only, but also the revelation of Scripture. But it is a mere [unjustified] postulate (*manorathamâtram*) that Brahman, because it is in fact existent (*parinish-*



pannam), must also be perceptible by worldly means of knowledge: for perception cannot comprehend Brahman, because Brahman is without form; inference also fails, because Brahman has no characteristic (*liṅgam*); and if reflection is nevertheless recommended by the Scriptures, it is to be understood of reflection directed to the Scriptures, and not of reflection divorced from them.—Furthermore, we must not believe that because the world is an effect of Brahman, it did not exist before it was created. Even then, it already existed, in the form of its causal Self (*kāraṇa-ātmanā*), just as now it only persists through the power of this causal Self (p. 424, 9 to 429, 13).

—The last phrase points plainly to the doctrine of identity, as it frees the causal relation from the form of sequence in time, and makes it simultaneous.

(b) The Contamination of Brahman by the World.—To the objection that, on re-absorbing the world, Brahman is polluted by it, it is to be replied that, according to our experience, a cause, when the effect returns into it, is not affected by the qualities of the latter; thus vessels return to clay; golden ornaments to gold; living beings, to the earth, without the latter being altered by their qualities. For it would certainly not be a true return, if the effect retained its qualities when withdrawn into its cause. Rather (and here our author passes to metaphysical explanations) the doctrine of the identity of cause and effect presupposes that the effect is identical with the cause, but not the cause with the effect. The above objection is taken in too narrow a sense; not only on its return, but also during its existence, would the world pollute Brahman; for in all time, past, present, and future, the world is identical with Brahman; but neither its existence nor its return pollutes Brahman, and this, because the world as effect, along with its qualities, is imputed only through the Ignorance [of the soul]. “As the magician is not affected by “the illusion (*māyā*) which he himself has created, because it “is without reality (*avastu*), so also *Paramātmā* is not affected “by the illusion of *Samsāra*. And as the dreamer is not “affected by the illusion of a dream, because (Bṛih. 4, 3, 15. 16,



"above p. 190) the soul is not touched by sleep, or waking
"[this appears to be an addition and not authentic]—so also
"the one unchangeable witness of the three states [waking,
"dreaming, deep sleep] is not touched by these three chang-
"ing states. For the appearance of the highest soul in the
"three states is only an illusion, like the appearance of the
"rope as a snake. Therefore it is said by the teachers who
"are learned in the Vedānta-tradition (*Gāudapāda ad Mān-*
"*dukya-Up.* 1, 16, p. 384):

"When from illusion's sleep that ne'er began,
"The soul awaketh, then in her awakes
"The unborn One, that never slumbereth."

"Consequently, it is false to hold that the cause is polluted
"by the qualities, materiality, etc., of the effect, if they return
"into that cause" (p. 431, 1—433, 4).

(c) The Impossibility of a new Differentiation.—
To this objection, the reply is, that, as the soul, in deep sleep
and meditation, returns (temporarily) to its original unity, but
on waking from these states, because it is not free from
Ignorance, it returns to its individual existence, so also is it
with the return into Brahman. "For as at the time of the
"duration of the world, in consequence of false knowledge,
"the tendency to differentiate in the undifferentiated Para-
"mâtman goes on unchecked like a dream, so we must also
"take for granted that, after the return into Brahman, the
"force of differentiation, conditioned by false knowledge, still
"continues" (p. 433, 4—434, 2).

(d) The Danger of a Return for the Liberated.—
From what has been said, it follows that the liberated cannot
be born again, for the false knowledge which conditions in-
dividual existence, is taken away from them by perfect know-
ledge (p. 434, 1—2), since, as is said in another place (p. 342, 7),
the seed-force (above p. 228) is burnt up, in their case, by the
fire of wisdom.



2. The Problem of the One and the Many.

Sûtras 2, 1, 27. 28. 31.

(a) Total or partial transformation.—First, we must bear in mind that Brahman is not wholly changed into the world. For the Scripture, wherever it speaks of the transformation of Brahman, presupposes his continuance; as when it is said that “one part of him is all creatures, three parts “are immortal in the heaven” (Rigveda X, 90, 3, above p. 168); when it conceives deep sleep as a return to Brahman, where the transformed Brahman cannot be meant, for we are in Him already; when it is taught that Brahman cannot be reached by perception, which is not true of the transformed Brahman, etc. Moreover, the partial transformation of Brahman cannot be maintained, because the Scripture, which is the only authority here, most strongly insists on the indivisible unity of Brahman.¹⁰⁶—But can the Scripture teach a plain contradiction? And that Brahman is neither wholly nor partially transformed into the world, is certainly one!—To this it is replied that the whole plurality of appearances rests on Ignorance. But a thing does not become divided because Ignorance takes it to be divided. The moon is not duplicated because people with defective vision see two moons. The whole empirical reality with its names and forms, which can neither be defined as Being nor as nothing (*tattva-anyatvâbhyâm anirvacanîya* p. 483, 9, a frequent formula, cf. p. 96, 6. 343, 1. 454, 10), rests upon Ignorance, while, in the sense of the highest reality, the

¹⁰⁶ The conception here repudiated, is further enforced by the simile of cosmic space and the space within vessels, which serves more frequently than any other to make clear the relation of Brahman to individual beings; p. 233, 3: “As the hollows of vessels, conceived “without the determinations (*upâdhi*)—the vessels—are nothing else than “cosmic space, so also living souls are not [apart from their *upâdhis*] “different from the highest soul.” The same simile occurs: p. 121, 1. 173, 17. 198, 3. 199, 8. 443, 5. 445, 7. 455, 3. 473, 11. 645, 11. 1134, 2. (Space and the eye of a needle:) 175, 2. 836, 12. Its value lies in the fact that it admirably illustrates the fact that Brahman is not affected (*asāṅgatvam*) by the *Upâdhis*, to which p. 266, 8 refers; cf. p. 176, 5 (Space does not burn with bodies), 690, 2 (does not move with vessels).



Existent persists without change or transformation. A transformation resting merely on words (above p. 262) can alter nothing in the indivisibility of the Existent.—As the dreamer creates many forms, and yet remains one and undivided, as gods and magicians, without changing their nature, make horses, elephants, etc., appear, so the manifold creation arises in the uniform Brahman, without Brahman thereby undergoing the least change of nature (p. 480, 11—484, 14).

(b) One Brahman with many powers.—Further, the contradiction that Brahman, though without differences, has yet many powers, is solved by the fact that all diversity of form belongs only to the realm of Ignorance. The unfathomable depth of this subject cannot be reached by reflection, but only through revelation, through the Scripture which teaches that (Qvet. 3, 19):

“It feels without a hand, without a foot it runs,

“It sees without an eye and hears without an ear”

it uses no instruments, and yet can do all things (p. 488, 1—8).

3. The Moral Problem.

Sûtras 2, 1, 34—36. 22—23.

That empirical theism (for which the world is real and different from God) is untenable appears nowhere so clearly as in the region of morals. For however the matter be turned, in a real creation, which is seriously taken, the responsibility for evil, and for the sin of the world finally falls on God. This consequence does not trouble the morally undeveloped conscience. Therefore it is said in *Isaiah XLV, 7*: “I form the light, and create darkness: I make peace, and create evil; I the LORD do all these things.” And in the *Kaushîtaki-Up. 3, 8*: it is expressed even more strongly: “For he makes those do good works whom he will guide out from this world, and he makes those do evil, whom he will guide downwards; he is the guardian of the world, he is the ruler of the world, he is the lord of the world.”—The Hebrews gained a solution of the question more apparent than real by adopting (or rather adapting) *Satan* from the mythology of



Persia, and thereby satisfying themselves. The Indians in a more philosophical spirit recognised the fact that there are only two ways out of this: either by referring the constitution (*essentia*), and also the creation (*existentia*) of the world not to God but to an immanent principle, or (idealistically) by denying the existence of the world altogether. We find Qaṇkara taking both ways, by bringing forward, as he always does, both empirical and metaphysical arguments for the solution of the problem.

(a) The Creator of the World as the Author of Evil.—To the argument that God, as Creator of the world, is responsible for the evil in it, the answer is first made that God, in the creation of creatures, does not act arbitrarily (*nirapeksha*), but is bound by a certain regard, namely, the regard for the good and evil works of each creature in an earlier birth (p. 492, 6). By this conception, for which, as we saw before (above p. 267), the world is nothing but the scene of atonement for the works of an earlier existence, the rôle of God as Creator sinks into a secondary, and purely instrumental one. The Body may be compared to a plant (p. 492, 10), which springs up from seed, grows, expands, and finally dies; yet not altogether, but so that something remains,—the seed, which, strewn in the kingdom of Ignorance, brings forth a new plant according to its kind. This seed of man (so far as individual determination is conditioned by it), is his works. In exact correspondence to their moral quality, is the form of the new life, because all happiness and unhappiness depend on it under an inflexible necessity, and also, as we shall see, all virtue and vice of the new existence. In this growth of the present out of the seed of works, the task of the Creator can only be a secondary one: he is to be compared to the rain (the chief condition of growth in India), which causes the plants to shoot. That they grow, is the work of outward circumstances (water, soil, air, light, or, as the Indians say, rain), but what they shall grow to be, does not depend upon those conditions which come from God, but upon the nature of the seed: only rice can come from rice, only barley from barley (p. 492, 9).—This concept requires as



its unavoidable consequence, the assumption that *Samsâra* is without beginning, for, as far as we go back, each existence draws its conditions from some prior existence (p. 494, 1).—This consequence is as yet absent from the older Upanishads; it contradicts their teaching, certainly intended seriously at first, of the Creation of the world from “the One without a Second” (above p. 230), and of the predestination which necessarily follows (above p. 278) from this. In the desire to do away with this contradiction, we must recognise the real motive of the periodicity of creation, already mentioned above (p. 227) the alternating evolution of the world from, and its re-absorption into Brahman, which is not mentioned in the older Upanishads. Çaṅkara certainly manages to indicate it as already in them, when (p. 495, 1) out of the words: “I will “enter into these three divinities with my living Self” (Chând. 6, 3, 2, see above p. 231) he drags the meaning that the “living Self” (the individual soul) must therefore have existed before the creation. But this argument is as little admissible as is his reference to the verse (Rigveda X, 190, 3):

Sûryâ-candramasau dhâtâ yathâpûrvam akalpayat,

which, according to the context, can only mean: “the creator created the sun and moon”—*yathâpûrvam*—“according to their order,” not, as Çaṅkara says, “as before” (p. 495, 7).

(b) The Creator of the World as the Cause of Evil.—We have two answers to the arguments marshalled under this heading, an empirical answer, 2, 1, 23, and one which amounts to the doctrine of identity 2, 1, 22, and, remarkable to say, the former stands second. Even if these two parts were written down by the same hand, it is hardly thinkable that they were originated in the same head. We shall reverse their order, and examine the empirical answer first.—Just as, it is said, 2, 1, 23, the same earth brings forth many kinds of stones, the most costly jewels, as well as the most common stones of the fields; as the same earth produces plants which vary in leaves, flowers, fruits, smell and taste, or as in men from the same essence of food (*annarasa*) spring blood, hair, and nails, all quite different; in the same way, from the one Brahman proceeds the division into the individual and highest



souls, and the variety of [good and evil] effects.—Quite another character than that of this empirical comparison is borne by the directly preceding section, 2, 1, 22. It is true that here also our author starts from the separation (only indicated by the Sûtram) of God and the soul, in order to transfer all moral guilt from the former to the latter. Brahman is omniscient and omnipotent, everlasting, pure, wise and free. Because he is free, he can do what he wills; for him, there is neither command nor prohibition, and therefore neither good nor evil.¹⁰⁷ The individual soul, on the contrary, is affected by good and evil (reading *ca* instead of *na*, p. 473, 4), and of it we do not at all maintain that it is the creator of the world.—Without committing himself to the question, unavoidable from this standpoint, “Whence then springs the individual soul, with its good and evil?” our author at once passes on to the metaphysical explanation: “But how is this? Are not “God and the soul the same, according to the words: *tat tvam asi*?”—To this it is replied: “When, by the teaching “of non-separateness, through sentences like *tat tvam asi*, the “consciousness of non-separateness is awakened, then the “wanderings of the soul and the creative function of Brahman “cease; for the whole tendency of the world of division springs “from false knowledge, and is removed by perfect knowledge. “Whence, then, the creation? and whence the responsibility “for not having brought forth good only? For *Samsâra*, which “has as its characteristics the doing of good and evil, is an “illusion produced by non-discrimination of the determinations “(which, produced by Ignorance, consist in the aggregate of “the instruments of activity formed by names and forms), and “this illusion just as the error (*abhimâna*) of division and “separation by birth and death, does not exist in the sense “of the highest reality” (p. 472, 14—475, 4).

¹⁰⁷ For our author, every good thing (*hitam*) is a command (*kartavyam*) and every evil thing (*ahitam*) is a prohibition (*parihartavyam*); therefore the freedom of God excludes both. He knows, therefore, like the Old Testament, only a hypothetical imperative, not, like the philosophy of Kant, a categorical, which only becomes possible through freedom.



CSL

THE THIRD PART OF THE VEDÂNTA SYSTEM:

PSYCHOLOGY

OR

THE DOCTRINE OF THE SOUL.



XXII. Proofs of the Immortality of the Soul.

1. Preliminary Remarks on Psychology.

WITH Theology or the doctrine of the Existent, and Cosmology or the doctrine of its manifestation as the world, the foundations of the system are naturally completed; it is therefore only a further elaboration of what has already been expounded when in Psychology and the following sections we turn our attention specially to a particular side of the Universe, in order to consider more closely both in its own nature and in its two states of wandering and liberation that most important of cosmic phenomena, which is immediately present to the inner consciousness of every one, namely the soul.

There are two factors which constitute the Universe; one of them may be properly termed the stage in this drama of cosmic evolution, the other the players who appear on it; the first factor is inorganic Nature consisting of space, air, fire, water and earth; the second is organic Nature consisting of souls that have entered into the elements and wander as plants, animals, men, and gods. Both factors are ultimately resolvable into Brahman, into "the One without a second," who according to the exoteric view creates the elements anew at the beginning of each world-period and then enters into them (above p. 231) "with the living Self," i. e., with the individual Soul; but both of them, the elements as well as the souls, are, from the higher, esoteric standpoint of the doctrine of identity, the one undivided Brahman Himself; for an existence in the highest sense real (*paramârthatah*) which passes beyond the one indivisible Brahman without a second cannot be predicated of the extension (*prapañca*) of the elements in names



and forms as they are "laden on" the soul as "recompense of the deed on the doer" (*kriyâ-kâraka-phalam*, p. 273, 12. 291, 6. 447, 3. 987, 6), nor yet of the Brahman disguised by the Upâdhis whereby He represents a wandering, enjoying, acting soul.

This double fundamental view of the Vedânta: the esoteric doctrine according to which every soul is the whole indivisible Brahman, who admits of nothing outside Himself, and the exoteric doctrine according to which there has from eternity existed a plurality of souls wandering but nevertheless (illogically) conceived as emanating from the Brahman—this view must be clearly kept in mind in what follows, even when (on the supposition that the reader is now sufficiently familiar with the leading conceptions) we do not treat the exoteric and esoteric Psychology in two strictly sundered sections which would involve too great a dislocation of the sequence of thought of the original. In general, it may be noted, Çāṅkara in the Psychology takes the esoteric view, and leaves it to the opponent whose opinion is step by step developed in detail and then refuted, to represent the exoteric view; at the same time having regard to the doctrine of metempsychosis maintained by him for the "lower knowledge." Çāṅkara cannot avoid descending to the exoteric standpoint himself; in doing so he appropriates partially and conditionally the arguments which he himself combats, in order thereby to gain a foundation for the doctrine of *Samsâra*, i. e., the "wandering" of the soul, which he then treats of.—The individual enquiries as found in the original work will be left as far as possible untouched; only in the order will certain changes demanded by the subject be made; therefore we shall first treat of the origin and nature of the soul (chap. XXIII), of its relation to God (chap. XXIV), to the body (chap. XXV) and to its own works (chap. XXVI), all this from the esoteric standpoint; this course, however, from the continual connection with the exoteric point of view opposed to it will disclose many aspects which are true for the other doctrine also; these will be further developed when passing to the exoteric standpoint we consider the soul in relation to its empirical organs (chap. XXVII)



and states (chap. XXVIII) in detail; to these preliminaries in the following section will be readily joined the doctrine of transmigration.

However before we enter on these discussions, we must as an introduction produce the proofs of the immortality of the soul which are not found in the psychological part of the work (2, 3, 15—2, 4, 19, and 3, 2, 1—10) but 3, 3, 53—54 among the miscellaneous matter which forms the sections 3, 3 and 3, 4. Though Çāṅkara tries to justify artificially the interpolation of this episode at the place in question, it does not naturally belong there but to Psychology, and that as an introduction; for a *conditio sine qua non* of the doctrine of the soul is the proof that the soul exists, that there is in man a part which “reaches” beyond the body and is not affected by its dissolution.

The word “immortality” is here to be understood in its western sense as, used by us, of “indestructibility by death.” The Indians as a rule understand by the corresponding *amṛita-tvam* as has already been emphasised (above p. 149) something different, namely “the deliverance of the liberated soul from dying.”¹⁰⁸ What we call immortality is commonly called by them *vyatireka* the “reaching” (beyond the body); and this idea is the subject of the following controversy between the materialists and Vedāntins, which, for the high interest of the question discussed, we add in a unabbreviated translation.

2. Arguments of the Materialists against the Immortality of the Soul.

“Some, namely those materialists (*lokāyatika*) who see the “Self in the body only, believe that there is no Self which “persists beyond the body; they assume that consciousness “though undiscoverable in the external elements, earth, etc.,

¹⁰⁸ *Martyatvam* on the contrary means, p. 193, 7 “the necessity of dying again and again” of the individual soul.—However *amṛita* too is occasionally found in our sense; e. g., p. 197, 12, where it means the soul “which cannot die” (because there still exist works to be atoned for); cf. also p. 241, 14.



“taken individually and collectively, is contained in them when
“they take the form of the body; therefore they maintain that
“consciousness proceeds from them in the form of intellect,
“just as the power of intoxication [from fermenting matter],
“and that man is only a body which is distinguished by this
“consciousness. On the other hand they deny a Self which
“persists beyond the body, by virtue of which consciousness
“is in the body and which is capable of entering into heaven
“or into salvation; on the contrary they assume that the body
“alone is the conscious being and the Self, and cite as a
“proof that this conscious being only continues as long as the
“body. For when anything exists only as long as something
“else exists, and ceases to exist with it, this is completely
“expressed by terming it a quality of the other, just as heat
“and light are qualities of fire. It is just the same with
“breath, motion, spirit, memory, etc. which are considered qual-
“ities of the soul by believers in the soul; for they too are per-
“ceived only within the body and not without it, and as no
“bearer of these qualities which reaches beyond the body can
“be proved, therefore they can be nothing but qualities of the
“body. Therefore the Self does not persist beyond the body”
(p. 954, 5—955, 2).

3. Proofs of the Immortality of the Soul.

“To this we reply: it is not true that the soul does not
“persist beyond the body; on the contrary its persistence
“beyond the body must be assumed because its Existence
“does not depend on the Existence (of the body). For
“if from the fact that the qualities of the Self persist as long
“as the body, the conclusion is drawn that they are qualities
“of the body, then also from the fact that they do not persist
“while the body persists must be concluded that they are not
“qualities of the body because they differ essentially from the
“qualities of the body. For what is a quality of the body,
“e.g., shape, etc., must persist as long as the body. Breath,
“motion, etc. on the other hand do not persist though the
“body does, namely in the state of death. Not only so but



"the qualities of the body, as shape, etc., are perceived by others, but this is not so with the qualities of the Self, Spirit, Memory, etc."

"Further: it is true that from the existence of the body in a living state can be proved the existence of those [qualities of the Self], but from its non-existence the reverse cannot be proved; for there is always the possibility that whenever this body perishes the qualities of the Self persist by entering into another body; the opponents' opinion therefore is excluded by its being a mere hypothesis (*samçaya*)."

"The opponent must further be asked how he imagines consciousness if he assumes its origin from the elements; for beyond the four elements the materialists of course admit nothing existing. If he says: consciousness is the perception of the elements and the products, consciousness has the latter as its objects and consequently cannot be a quality of them, for an activity directed towards one's own Self is a contradiction; for though fire is hot, it does not burn itself, and however skilled a dancer is, he cannot climb on his own shoulders; if consciousness is a quality of the elements and their products, the elements and their products cannot be objects of consciousness; for *e.g.* shapes cannot have their own shape or another as object, while on the other hand consciousness has as objects the elements and their products whether without or within the Self. As the existence of the elements and their products is concluded from the fact that they are perceived, so the conclusion must also be drawn that this perception is different from them [perception makes the material world known, not *vice versa*]; and the proper nature of perception is just what we call soul. Thus the independence of the soul from the body and its eternity follow from the unity of perception; and recollecting etc. is possible through the recognition in a different condition of a thing once perceived because the percipient is identical [with himself]."

"Now if it be said that perception is a quality of the body because it persists as long as the body, the method of replying has already been indicated; perception continues as long



“as the means *e.g.* the lamp, exists, and continues no longer
“when it does not exist; but from this cannot be concluded
“that perception is only a quality of the lamp; just in the
“same way because perception continues as long as the body
“exists and ceases when it ceases, it does not need to be a
“quality of the body; for the body like the lamp serves only
“as a means. Moreover the help of the body is not un-
“conditionally necessary in perception, for while the body lies
“motionless in sleep we perceive many things.—Therefore the
“existence of a soul persisting beyond the body is indisputable”
(p. 955—957).

4. On the Doctrine of Immortality in general.

If human thought were what it is not and perhaps never will be—completely logical, there would probably be only two philosophical standpoints: Idealism which holds the world which surrounds us as not real in the strict sense, and Realism which regards it as real. If these standpoints are logically adhered to, there is place in neither system, as it seems to us, for the immortality of the soul. For it is essential to Idealism to reach by one of the ways indicated by us in chap. II, 1, above p. 47ff. the conviction of the unreality of all plurality as well as of all origination and dissolution and to grasp as the sole certainty the existence of the Self (*ego*): the logical consequence of this standpoint is the consciousness of the identity of the *Ego* with “Being-in-itself” and of the identification with it as soon as the dream of this existence is past—an identification which is not to be conceived so much as an absorption of the Self in the All, but rather (if we may speak spatially of the spaceless) as an absorption of the all into the Self, as a generalised realisation of what is in detail realised in every moral action. From this point of view the doctrine of immortality is superfluous; for it says us only what is self-evident. From the point of view of Realism on the other hand it is logically impossible. If nature is real, its dicta are real; and they tell us unmistakably that we arise out of nothing by procreation and at death



return to nothing.—These considerations seem to show that the doctrine of immortality is a compromise between Idealism and Realism; it is an attempt to maintain from the realistic standpoint which is the natural one for the human intellect the idealistic certainty, rooted in self-consciousness, of the unchangeableness of the Self—a vain effort as the history of the doctrine of immortality sufficiently demonstrates.

In the Vedānta system Idealism is represented by the esoteric view of the doctrine of identity, Realism by the exoteric doctrine of the Creation of the world. For the esoteric view the soul is identical with the Brahman and to grasp this only the right knowledge of the Self is needed, and no proof of immortality. The exoteric view makes us emerge from and return to Brahman; with this conception no doctrine of immortality can be reconciled but only the view of the Upanishads, expressed in the words (Mund. 2, 1, 1).

"Just as the sparks from out the glowing flame
"In thousand forms, all glowing skywards mount,
"All creatures from the changeless one emerge,
"And thus, dear friend, return unto their fount."

According to this doubtless original view the soul had an origin, and is as a necessary consequence, perishable. For what is so constituted that it can originate, is so constituted that it can perish. *Tò μηδὲν εἰς οὐδὲν ῥέπει.*—

But the soul is the point in the universe where the veil (woven of time, space, and causality) that covers "Being-in-itself" becomes so transparent that we perceive facts through it, which protest against the cosmic laws of Realism and oppose themselves to a logical elaboration of it. Such a fact is above all the metaphysical significance of human action, reaching as it does beyond the grave. When a human being dies and his body is scattered to the elements, there is something in him which does not leave him; that is his works, as the Veda (Bṛih. 3, 2, 13) says; and this conviction of the indestructibility of the moral part of man by death compels the Vedānta to maintain inconsistently instead of the absorption into Brahman demanded by the exoteric view a persistence of



the soul in its individual character beyond the Brahman into whom it enters at death.

We shall return later to these questions of exoteric Psychology. The first question is not as to the empirical soul affected by Upâdhis and therefore wandering, acting and suffering, but as to the definition of the metaphysical nature of the soul free from all this; we shall however often enough have occasion to refer beforehand to this disguising of the soul by the Upâdhis.



XXIII. Origin and Nature of the Soul.

1. Origin of the Soul.

Sûtras 2, 3, 16—17.

ONE could imagine, says Qaṅkara, that the soul (*jīva*) also originates and perishes like all else, because experience shows how man is born and dies and even celebrates his birth by special ceremonies (p. 641, 6). But that idea is contradicted by the Scripture which accompanies its commands and prohibitions with promises and threats, and they are only accomplished in a future existence (641, 9). Therefore being born and dying refer only to the body; for the soul on the other hand they mean no more than the entering into the phenomenal world as body and passing out of it again (*prādurbhāva* and *tirobhāva*, p. 642, 4); therefore birth is only to be regarded as the union of the soul with the body, death as the separation from it (642, 8). But by this only the independence of the soul from the gross (material) origin and dissolution is demonstrated; the question is, what is the relation of the soul to Brahman, does it originate from him or not (642, 11)?—

—It is clear that up to the present we have been speaking exoterically of the soul involved in transmigration. We might expect to find further the proof that it does not originate from Brahman on the ground that when in deep sleep and death and at the end of the world it enters into him, it persists in the form of seed-force (cf. above pp. 228 ff. 238. 276. 279). Instead of this in what follows Qaṅkara passes over to the esoteric doctrine in order to prove the non-origination of the soul from the fact of its identity with Brahman.



The origination of the soul from Brahman might be maintained on the following grounds: *Firstly*: If Brahman is recognised, it is said in Muṇḍ. 1, 1, 3, all is recognised. This passage forbids us to assume anything existent outside Brahman.—*Secondly*: Brahman and the soul are different in essence; Brahman is free from all evil [*e.g.* origination and dissolution] and the soul is not.—*Thirdly*: Everything divided and manifold in the world is transformed (not original); when the soul does good and evil and feels pleasure and pain, it is individualised according to the bodies and manifold; therefore it must have an origin (*cf.* note 43).—*Fourthly*: It is equally true of enjoyers (*bhoktar*) and of the things to be enjoyed (*bhogyam*), *i.e.*, the Prâṇas and Elements, that they proceed from Brahman as sparks spring from a fire (above p. 131ff.); by this passage other passages are to be supplemented and explained; thus the passage as to the entrance of Brahman into the elements (Taitt. 2, 6. Chând. 6, 3, 3; *cf.* above p. 280).—Therefore the soul has originated from Brahman (p. 643, 7 to 644, 11).

To the *fourth* assertion is to be replied first that in most passages an origination of the soul is not taught [as for the others, they will be treated immediately]; and then that an origination is impossible because in many passages (Çaṅkara cites no fewer than ten) the eternal nature of the soul is maintained.—To the *third* of the above assertions that the soul must have originated because it is manifold, it is to be replied, that the soul in itself (*svatas*) is by no means manifold (p. 645, 8), for it is said (Çvet. 6, 11):

“One God alone in every being hid,
“Pervadeth all, the inner soul of each.”

The plurality of the soul is only phenomenal and is conditioned by the Upâdhis such as Buddhi etc., just as the plurality of space by the vessels (note 106) which bound it. In the same way we must take it as referring to the Upâdhis when the Scripture occasionally seems to speak of an origin and dissolution of the soul; this means only an origin and dissolution of the Upâdhis; *e.g.* in the passage (above p. 175) “after death



there is no consciousness."¹⁰⁹—By the identity of the soul with Brahman the *first* of the above assertions is met.—Lastly, as regards the *second* it is to be remarked that the difference in essence of the soul and Brahman refers only to the Upâdhis, as is to be seen by the passage Chap. XII, 4, in which all qualities of Samsâra are denied to the soul "consisting of knowledge." Thus it is proved that the soul¹¹⁰ does not originate nor perish (p. 644, 12—647, 5).

2. Nature of the Soul.

Sûtram 2, 3, 18.

How is the nature of the soul to be imagined? Is it, as *Kaṇāda* maintains, in itself not intellectual, so that its intelligence is only accidental (*āgantuka*), or must we assume with the *Sāṅkhyas* that the Soul is in its essence an eternally intellectual being (p. 647, 7)?—

For the first eventuality, that the intelligence of the soul is accidental and produced by its association with the Manas, just as the heat of the pot is produced by its connection with the fire, we may adduce the fact that were the soul essentially intellectual it ought to be so in the case of sleepers, fainting persons, and madmen (*graha-āviṣṭa*); but they affirm that in this condition they have had no consciousness. Therefore, since the intelligence of the soul is only temporary, we must assume that it is not essential but accidental (p. 647, 9 to 648, 2).

To this we reply: the soul is an eternally intellectual being; this follows from the fact that, as we have proved, it does not

¹⁰⁹ Here p. 646, 8 and 391, 3 an annihilation of the Upâdhis, *upâdhi-pralaya* is taught. But according to the system only the gross body is annihilated; the remaining Upâdhis (the subtle body and the Prâṇas) did not originate and (except in liberation) are imperishable; but by them the plurality of souls is conditioned, from which the opponent concluded their origination. His objection therefore remains unanswered.

¹¹⁰ That is, as we must add, the soul which the esoteric doctrine recognises as identical with Brahman.—The indestructibility of the soul affected by Upâdhis follows on moral grounds as is developed *e. g.* above p. 112 ff.



originate but is the highest unchangeable Brahman itself, which when disguised by the Upâdhis appears as the individual soul. Now the highest Brahman is as we have proved (chap. IX, 4 above p. 134ff.) naturally intellectual; consequently to the soul also intellectuality is as essential as heat and light to fire. Yet the organs of perception are not for this reason superfluous; for they are the gates through which the intellect receives the specifically different sense-impressions, *e.g.* the perception of smells by the sense of smell etc.—If sleepers etc. do not perceive, this is to be explained by the passage: “If he then sees not, yet is he seeing, though he “does not see” etc. (above p. 191); *i.e.*, the soul does not then perceive, not because perception is wanting but because the objects are wanting; just as light does not become visible in space, as long as there are no objects to be illuminated (648, 2—649, 13).



XXIV. Relation of the Soul to God.

UNDER this heading, making a change in the arrangement of the Sûtras we treat the section 2, 3, 43—53, which, like the concluding sections in several other cases, makes the impression of a later addition, and in respect of its contents stands in close relationship to the thoughts of the preceding chapter; therefore we include it here; it is impossible in our presentation to avoid completely the numerous repetitions of the original if we wish to avoid too great a departure from the original line of thought.

1. Non-identity and Identity.

pp. 684, 13—688, 3.

The relation of the soul to God is presented by the Scripture in two ways, partly [exoteric] as the relation of a servant to his master and of the part to the whole, and partly [esoteric] as a relation of identity.

The position of the soul as servant with God as its master can be conceived in the following way: God (*îçvara*) by virtue of his connection with unsurpassable (*niratiçaya*) Upâdhis exercises authority over the soul which is affected only by imperfect (*nihîna*) Upâdhis (p. 688, 1; our author contents himself here with the remark that the whole relationship depends on the Upâdhis; for greater detail see chap. XX, 3, e, above p. 271).—The soul is further conceived as a part of God; e.g. by the simile of the Fire and the sparks (p. 685, 6; cf. above p. 131); further in the passage of the Rîgveda X, 90, 3 (cf. chap. XI, 3):

"However great is nature's majesty,
 "The spirit is yet higher raised by far
 "Of it but one foot do all beings make
 "Three feet are immortality in heaven."

where under one foot all animated beings, the immovable (plants) and the movable, are to be understood (p. 687, 3). The passage of *Bhagavadgîtâ* 15, 7 affirms the same (p. 687, 9).

However this view of the soul as a part of Brahman is not to be taken strictly, for Brahman has no parts (p. 685, 7); and the case is the same with the passages in which the soul appears as different from Brahman (p. 685, 9); for it is taught on the other hand that all souls, as they have entered "into the complex of organs formed of names and shapes" (*nâma-rûpa-kṛta-kârya-karana-saṅghâta*, i. e. the body), are Brahman Himself (p. 686, 5). Not even the lowest creatures are to be excepted here, as a verse of the Brahman song of the *Âtharvanikas* (not found in our collection of Atharva songs) says:

"Brahman are fishers and slaves, and even the players are Brahman" and another (Qvet. 4, 3 = Atharva-V. X, 8, 27):

"The woman art thou, and the man, the maiden and the boy,
 "Thou art born, and growest in every form, thou totterest in old age."

Thus the soul is sometimes regarded as identical with Brahman, sometimes as a part of Him (p. 686).

The passages p. 1127, 14—1128, 14 (translated above p. 111) serve to complete what this passage leaves uncertain; it is there proved from the esoteric standpoint that the soul can be conceived neither a part nor a transformation of Brahman nor as different from him but only as identical with Brahman.—An explanation of this is offered by the image (used pp. 690, 3. 695, 1. 809, 12) of the sun and its reflections in the water (above p. 208) and that of cosmic space, whose local divisions depend only on the limitations of vessels which produce no change in its nature (note 106, above p. 277); cf. also p. 120, 13: "It is however forbidden, in the sense of the 'highest reality (*paramârthatas*) to assume a seer or hearer 'different from the highest God, when we read (Brih. 3, 7, 23): 'There is no seer besides him,' etc. (above p. 149); on the 'contrary the highest God differs from the individual soul



“created by Ignorance and termed *Vijñānātman* (cf. note 82) which acts and enjoys only in the same way as the magician, who in reality remains upon the earth, is different from the “magician, who with sword and shield climbs up the rope.”

2. Illusion of all Pain.

pp. 688, 3—691, 3.

One might imagine that, if the soul is a part of God, God must feel the pains of the soul also, just as when one member of the body suffers, the whole body suffers with it (p. 688, 3); nay the sufferings of God must be much greater than those of the individual soul, and it is better for us to remain as individual souls in the state of *Samsāra* than by the gaining of perfect knowledge to rise to a consciousness of identity with God (p. 688, 6).

To this is to be replied (in connection with what was brought forward above p. 154): only through Ignorance does the soul fall into the illusion of seeing the Self in the body, and upon this illusion (*abhimāna*) alone, from which God is free, depends the sensation of pain. Pain is consequently a delusion (*bhrama*) which arises from our not distinguishing the Self from the limitations, such as body, senses, etc. which have their origin in the realm of names and shapes created by Ignorance (p. 689, 1). Therefore pain depends only on a mistaken idea, as is proved by the fact that it persists even beyond the body. If for example a son or friend of ours dies, we feel pain from the mistaken idea that they belong to us. The *Parivrājaka* (above p. 17) on the other hand, who has delivered himself from that illusion, feels no pain at it. In the same way he too feels no more bodily pain who has by perfect knowledge delivered himself from the illusion that his body belongs to him (p. 689, 9).

Just as sunlight falling on the finger appears straight when the finger is straight, and crooked when it is crooked but in reality is neither the one nor the other—just as space in vessels seems to move when they are moved but in reality remains motionless—just as the sun does not quiver when its



reflections quiver in the water—so God does not suffer when the individual soul suffers, and even the suffering of the individual soul depends, as we saw, only on Ignorance. Such words of the Vedânta as *tat tvam asi*, "that art thou," serve to drive away this illusion of the existence of the individual soul and to produce the consciousness of the Brahmanhood of the soul (p. 689, 16—690, 9).

3. Subjection to and Freedom from Law.

pp. 691, 3—694, 3.

"If there is only one soul in all beings, how then are the "worldly and Vedic prohibitions possible?"

—So far as the individual soul is a part of God.

"But the Scripture teaches also that it is not simply a "part of him but also identical with him!"

—The difference and identity consists exactly in its being a part of Him.

"But where the Scripture speaks seriously, it surely teaches "the identity of God and the soul and reproves the natural "view of difference! It still remains therefore to be explained "how commands and prohibitions are possible."

—Let us take commands such as: a man shall visit his wife at a fit time—a man shall ask his consent of the sacrificial animal—a man shall stand by his friend; and prohibitions such as: thou shalt not commit adultery,—thou shalt not kill,—thou shalt avoid thy enemy, such commands and prohibitions are valid in spite of the unity of the Âtman, on account of the connection with the body. For on this connection with the body depends the mistaken opinion that we see the Self in the body, which is and remains common to all creatures with the exception of such as attain to perfect knowledge. The commands and prohibitions refer to this distinction [of the Ego from the non-Ego] though it depends on Ignorance and is caused by the connection with the body and the other Upâdhis; and only for him who has attained perfect knowledge do they cease to hold good; as he has no further object to aim at, he has also no further obligations. For him there is



nothing to be toiled after or avoided because there is nothing that reaches beyond his own Self (*âtman*); but a duty towards one's own Self is meaningless (*na ca âtmâ âtmani eva niyojyah syât*). It is true he has a body, but he knows that its structure (*samhataitvam*) is a mere illusion. Only for him who is still subject to the illusion of the body does the illusion of duty still persist: how should it persist for him who has recognised the unity of the soul?

"But if the sage has no duties, can he do what he will?"—

—Not at all! For it is only illusion that moves to action and it is just this illusion that exists no more for this sage.—But in spite of the unity of all existence, command and prohibition exist for him who has not attained knowledge. For as one shrinks from the fire which has burnt a corpse, though it is as much fire as any other—as one avoids sunlight in unclean places, though it comes just as much from the sun—as one flees from a human corpse though it consists of the same materials as the living body—so there are certain things to be avoided, though all things are one in the *Âtman*.

4. How are the individual Souls separated from each other?

Sûtras 2, 3, 49—50.

The works of souls are individually different, and so are the fruits (reward and punishment in the succeeding existence) which correspond to the works in each case. How is this possible if the soul is in reality only one?—How can it happen that works and fruits of different souls (which at death return to unity and proceed out of it again to a new existence Chând. 6, 10, above p. 264) do not mutually intermingle?

To this we have two replies:

1) The soul is, it is true, as a result of its unity with Brahman (as we shall soon see more in detail) omnipresent (*i.e.* spaceless); but this omnipresence does not mean that the acting and enjoying soul also pervades every thing and is thus connected with all bodies. For this individual soul is only



conditioned by the Upâdhis; as these Upâdhis are not all pervading, the individual soul is not so either, and no confusion of works and fruits happens (p. 694, 5—10).—Compare with this what has been said above pp. 228ff. 276 as to the persistence of the power of differentiation after entrance into Brahman.

2) Individual souls are to be regarded only as phantoms (*âbhâsa*) of the highest soul, comparable to images of the sun in water. Just as when one of these reflected suns quivers, the others do not quiver too, the deeds and fruits of one soul do not concern the others. These phantoms and with them the whole of *Samsâra* with its deeds and fruits depend on Ignorance (*avidyâ*). Only when this is removed, is unity with Brahman attained (p. 694, 12—695, 5) and thereby, as we may add, a point of view, from which questions as to works and fruits and consequently as to their intermingling, have no meaning.

Of these two answers the one refers the plurality of souls to the *Upâdhis*, the others to *Avidyâ*. What is the relation of these two to each other? This question leads us to collect here the most important passages on the *Upâdhis*, a fundamental idea of the system, which is however nowhere treated connectedly by Çaṅkara.

5. Brahman and the Upâdhis.

In reality (*paramârthatas*) there is nothing else besides Brahman alone. If we imagine we perceive a transformation (*vikâra*) of Him into the world, a division (*bheda*) of Him into a plurality of individual souls, this depends on *Avidyâ*. But how does this happen? How do we manage to deceive ourselves into seeing a transformation and a plurality, where in reality Brahman alone is?—On this question our authors give no information.

Since *Avidyâ* is, as we saw above (p. 55) innate, and our birth depends on the works of a previous existence, one might imagine the innate obscuration of our knowledge was a result of previous offences reaching back *ad infinitum*. But the



system gives no real ground for this assumption. *Avidyâ* cannot properly be a result of *Samsâra*, for on the contrary the reverse is the case and the whole of *Samsâra* depends on *Avidyâ*. Under these circumstances nothing remains but to recall the negative character of the idea of *Avidyâ*. It needs no explanation so far as it is not a positive defect, but only Ignorance, the absence of knowledge. It is true something very positive depends on *Avidyâ*; viz. the whole existence of the world and of the individual soul. It is however just the meaning of this reference of all empirical existence to Ignorance, that this whole world, the whole beginningless and endless *Samsâra*, is only for us something positive and real, but is in actuality non-Brahman and (as Brahman alone is the Existent) non-Existent, a mere mirage (*mâyâ*, *mṛigatrishnikâ*), a product of Ignorance.

The extension of the world and the plurality of wandering souls, this hybrid which is neither Being nor non-Being (*tattva-
anyatvâbhyâm anirvacanîyam*) and comparable to an hallucination or to a dream, is produced by Ignorance by virtue of the *Upâdhis*, the limitations, literally "the ascription" (with the secondary idea of the unpermitted) by means of which we "ascribe" to Brahman what does not naturally belong to him, and through which, as we shall show in detail, he becomes 1) a personal God, 2) the world, 3) the individual soul. All this depends on the *Upâdhis*, and the *Upâdhis* on *Avidyâ*. *Avidyâ* alone is the cause of the origin of the *Upâdhis* (they are *avidyâ-kṛita* p. 1133, 12, *avidyâ-nimitta* p. 692, 14, *avidyâ-pratynupasthâpita* pp. 199, 5. 690, 5) and is the cause of their persistence so far as the essence of *Avidyâ* is the non-discrimination of Brahman from the *Upâdhis* (*upâdhi-aviveka* p. 473, 17. 689, 1. 98, 8, cf. 185, 10); Brahman himself on the other hand is not in the least affected or changed by the *Upâdhis*, just as little in fact as the crystal by the red colour with which it is painted p. 265, 7. 803, 14. It is in this sense that a contact of the *Upâdhis* (*upâdhi-samparka* p. 389, 2. 794, 7) and a contamination (p. 389, 2) by them is spoken of. Brahman is merged in the *Upâdhis* (*upâdhi-antarbhâva* p. 811, 5. 9) and thereby his nature is hidden (*svarûpa-tirobhâva*

p. 837, 2) and his natural omniscience (in his existential form as soul) suffers a limitation (the knowledge of the soul is *upâdhi-paricchinna* p. 231, 1).

On this connection of the Brahman with the Upâdhis depend, as we have said, three phenomena, and it is characteristic that all three are included under this conception without distinction: 1) Through the Upâdhis the higher Brahman becomes the lower, the object of worship p. 111, 3. 662, 13. 1142, 9; the Upâdhis of the *Îçvara* are however perfect (*nir-atiçaya*) in contrast with those of the individual soul which are imperfect (*nihîna*) (p. 688, 1); details of this distinction are not given. 2) The extension of nature too (*nâma-rûpa-prapañca*) which is commonly referred directly to *Avidyâ* (e.g. 1132, 10. 507, 1. 473, 17. 787, 13) seems occasionally to be reckoned among the Upâdhis of Brahman; this is the case p. 803, 12. 807, 4 (*prithivî-âdi-upâdhi-yoga*), 391, 2 (*upâdhi-âçraya-nâmarûpam*), 1133, 12 (*nâmarûpa-upâdhika*) just as external objects (*vishaya*) also appear among the Upâdhis of the soul (p. 265, 6, cf. 787, 10. 1056, 1. 739, 7). This description of nature however as Upâdhi of Brahman is uncertain and at any rate seldom. 3) But so much the more frequently is everything regarded as *Upâdhi*, which makes *Brahman* into a *Jîva* or *Çârîra*, i.e., individual soul, whose existence as a being different from Brahman depends solely on the Upâdhis, p. 735, 3. 244, 13. 360, 2. 199, 8. 836, 8. 799, 5. 982, 5. 173, 16. 162, 16. The best explanation of this relationship is the comparison of the *Upâdhis* with vessels which limit cosmic space locally (cf. note 106 above p. 277). In this sense can be considered as Upâdhis firstly all psychic organs or *Prâṇas* (*Mukhya prâṇa*, *Manas*, and the *Indriyas*; for details see chap. XXVII) together with the subtle body and the moral determination of the soul (p. 1091, 9) which all share together in transmigration; further the gross body which only exists until death (*kârya-karaṇa-saṅghâta* or *deha*, cf. 473, 17. 199, 5. 787, 13. 389, 2. 98, 4. 9. 692, 14. 811, 5. 9); and finally to these are added occasionally external objects and sensation (*vishaya-vedanâ* p. 265, 6. 787, 10. 1056, 1, where it must be taken as a *Dvandva*). In waking and dreaming



contact with the Upâdhis (*upâdhi-samparka*) takes place, in deep sleep release (*upaçama*) from them (p. 794, 7. 836, 6). Frequently only such are to be understood as Upâdhis as share in transmigration; then for example p. 793, 14, where veins and pericardium are termed receptacles of the Upâdhis (*upâdhi-âdhâra*); thus the definition of the Upâdhis fluctuates and must in each case be settled by the context.



XXV. Relation of the Soul to the Body.

IN the section 2, 3, 19—32, which we propose to analyse in the present chapter, the question raised by this heading is handled chiefly from the quantitative side, in so far as the enquiry into the size of the soul holds the foremost place. This leads however to discussions which are of considerable help to us in gaining in the sequel a clear idea (so far as this is possible) of the relation of the soul 1) to its organs (*Mukhya prāṇa*, *Manas*, and *Indriyas*), 2) to the subtle body which consists of the seed of the elements and shares in transmigration, 3) to the gross body which consists of the elements themselves.

A clear idea of the spacelessness of Being-in-itself is wanting in our system; in its place we find the doctrine of the infinite size (*vibhūtvam*) or omnipresence (*sarvagatatvam*) of the soul; two other views are opposed to this; that according to which the soul is of minute size (*anu*), and the opinion of the *Jainas*, according to which the soul is of a certain, moderate size, *viz.* as large as the body. We begin with the discussion of the last view, which we take over from 2, 2, 34—36 to insert it here.

1. The opinion of the *Jainas* that the Soul is as large as the Body.

If the soul is, as the *Ārhatas* affirm, as large as the body, it is limited and therefore, like all limited things, not eternal (cf. note 43, above p. 68ff.). Moreover the size of the body changes. If, *e. g.* the human soul, as a fruit of works, enters into the body of an elephant, it cannot completely fill it; and



if it enters the body of an ant, it has no room in it. The same objection may be raised in respect of the varying size of the body in youth and manhood (p. 587, 6).

Or does the soul consist of an infinite number of corpuscles (*avayava*) which in a small body close up, and in a large one open out? Then there is a question whether these corpuscles possess impenetrability (*pratighāta*) or not. If they are impenetrable there is no room in a limited space for an infinite number of corpuscles; if they are not, they take all together no more room than one corpuscle, they cannot produce the [necessary] extension and the whole soul is of minute size (p. 587, 12).

Or must we assume that with the increase and diminution of the body the soul gains new or loses old corpuscles? But then the soul is subject to change and perishable like the skin; and the doctrine [of the Jainas] of binding and liberation cannot hold good; the doctrine namely which asserts that the soul, clad in the eight kinds of its works and sunk in the ocean of Samsāra, rises like a gourd (*alāvu*) after the connection is broken (p. 588, 9). Moreover such changing corpuscles belong as little to the Self (*ātman*) as the body does; and if a part of him remain as soul, we cannot determine which (p. 588, 12).—And where do the new parts come from and the old go to? Not from the elements and not back into them; for the soul does not consist of the elements; and another common receptacle of soul-corpuscles is not demonstrable (p. 589, 5).

Or does the soul perhaps persist through all change of parts like a stream whose waters change? This is not admissible either; for if this continuity is not real, there is no soul at all; if it is real, the soul is subject to change (p. 590, 4).

If the dimensions of the soul remain for ever, as the *Jainas* maintain, as they were at the moment of liberation, this final state is to be regarded as its real dimensions; and therefore a given body and not every former body is to be taken as its measure; but then it is not discoverable why it should not have just as much right to remain in every former state as



in that final state (p. 590, 9). We come therefore to the conclusion that the soul is unchangeable, whether it is minute (*anu*) or large (*mahant*), but it cannot be taken to be of the (changing) size of the body, as the Jainas assert (p. 591, 2).

2. The Opinion that the Soul is of minute (*anu*) size.

Sâtras 2, 3, 19–28.

1. That the soul is as large as the body has been refuted in the examination of the doctrine of the Jainas (p. 651, 2). Therefore it is only possible to regard it as either very large (*i.e.* infinite, *vibhu*) or as minute (*anu*). The infinitely large cannot move (p. 651, 1), and we must assume of the soul that it moves because a passing (out of the body), a going (to the moon) and a return (to a new incarnation) are ascribed to it by the Scriptures (p. 650, 9). And even if the passing, so far as we regard it as a cessation of lordship over the body, could possibly be reconciled with immovability (p. 651, 5) a going and return could not; but they must certainly be recognized as motion (p. 651, 7) and we are thus compelled to regard this passing as a real going away (p. 651, 9). Since the soul, being mobile, cannot therefore be infinitely large, nor yet, as shown, of middle size, we must assume (p. 651, 8) that it is minute (*anu*).

2. The soul is, it is true, termed by the Scripture large, omnipresent, infinite, but these expressions refer only to the highest, not the individual soul (p. 652, 9); and when we read Brih. 4, 4, 22 (above p. 195): "Truly this great, unborn Self, 'is' that among the life-organs which consists of knowledge" the individual soul is certainly termed "the great" but only so far as, in virtue of an innate power as seer, such as Vâmadeva had (Rigv. IV, 26, 1. 27, 1. Brih. 1, 4, 10. Ait. 2, 5; cf. above p. 180 and note 83) its identity with the highest soul is perceived (p. 653, 1). On the other hand in other passages the soul is expressly termed minute; *e.g.* Muṇḍ. 3, 1, 9 "the subtle Self" (*anur âtmâ*), Qvet. 5, 8 "large as the point of an awl," and Qvet. 5, 9 as large as the hundredth of a hundredth of the end of a hair.



3. But if the soul is minute, it can only be at one place in the body; how comes it thus that it perceives throughout the body? For after a bath in the Ganges one feels the cold, and in summer one feels the heat all over one's body (p. 653, 11).—We answer: just as a piece of sandalwood, even when it only touches the body at one spot, refreshes it all over (p. 654, 2) so the soul is only in one spot, *viz.*, as the Scripture teaches in many places, in the heart (p. 655, 5) and from here it feels throughout the body (p. 654, 3). This comes about by means of the sense of touch (*tvac*); the soul is connected with the sense of touch everywhere and the sense of touch pervades the whole body.¹¹¹ Or perhaps this power of the minute soul to feel throughout the body can be explained (p. 655, 10) from its spirituality (*caitanya-guṇa*) which here extends beyond the substance; just as we see in other cases in experience that the quality extends further than the substance, when *e.g.* the light of a jewel or of a lamp, which is only in one place in a room, extends from there through the whole room (p. 655, 11) or when we smell the scent of flowers without touching them (p. 656, 9). So too the Scripture teaches of the Soul, that though it is minute and dwells in the heart, by means of its quality of spirituality it penetrates the body (p. 658, 1) "to the hair and nails" (Kaush. 4, 20; cf. Brih. 1, 4, 7) and also in other passages [(Kaush. 3, 6. Brih. 2, 1, 17) the soul is distinguished from the intellect (*prajñā, vijñānam*) with which it pervades the body (p. 658, 4).

¹¹¹ p. 654, 5: *tvag-ātmanor hi sambandhaḥ kritsnāyām tvaci vartate, tvak ca kritsna-ṣarīra-vyāpinī*. As the soul according to this view is minute and dwells in the heart, the outer skin cannot possibly be understood [if the passage really belongs to the context in which it stands; p. 654, 14—655, 1 *anūtvam* seems to be opposed to *tvak-sambandha*; it is true that in this enquiry there is in places terrible confusion] but only the *Indriyam* termed *tvac*; for by this *Manas* and by *Manas* the soul feels cold, heat, pain, pleasure, etc. in the whole body. At Death this *tvac* or more accurately the *tvagvritti* enters into the *Manas* and like all the *Indriyas* shares in transmigration.

3. The Soul is infinitely great (*vibhu*).

Sûtram 2, 3, 29.

The soul has not originated (chap. XXIII, 1) but depends only on the entrance of the highest Brahman into the elements (above p. 231); from this the identity of both follows; the individual soul is nothing but the highest Brahman himself (p. 658, 11). If this is so, the soul must be as large as Brahman and therefore all pervading (p. 658, 13) as is expressly asserted in the passage Brih. 4, 4, 22: "truly this great unborn Self is that among the organs of life which consists of knowledge" (p. 659, 1). To the arguments of the opponent we reply:

(To 3.) If the soul were minute, it could not feel throughout the whole body. The connection with the sense of touch (*tvac*) does not suffice to explain this; the thorn too, on which one has trodden, is connected with the whole sense of feeling (p. 659, 5) and yet one feels the pain from it only in the sole of the foot and not in the whole body (p. 659, 6). That the quality extends beyond the substance, we do not admit; the flame of the lamp and its light are not related as substance and quality; on the contrary both are fiery substances, but in the flame the corpuscles (*avayava*) are drawn closer together, and in the light which radiates they are more widely separated (p. 656, 5). Just in the same way the perception of smell depends on the subtle atoms (*paramāṇu*) streaming out in all directions from the objects without diminishing their volume (p. 657, 1) and penetrating into the nasal cavity (p. 657, 4). If this is not admitted, because atoms are not perceptible by the senses (p. 657, 5), because not the objects but their odours are smelt (p. 657, 6), or because what is perhaps true of the sense of sight may not be transferred to the sense of smell (p. 657, 8)—we must dispute the assertion that smell is only a quality; for if it were, it could only disseminate itself from its own substance and not from other substances to which it has been transferred (p. 659, 10). That this is so the sublime *Dvaipāyana* testifies when he (*Mahābhāratam* 12, 8518) says:



"To water the unlearned folk ascribe,
"The odour which their senses show them there;
"But ever to the earth leads back its trace,
"And thence it goes to water and the air."

If it were true therefore that the spirituality of the soul pervaded the whole body, the soul could not be minute, for spirituality is not related to it as a quality to its substance but is its very essence, as warmth and light are of the fire (p. 660, 3); and we have proved that the soul is not of the same size as the body: therefore it is only possible that it is infinitely great (p. 660, 5).

(To 2.) But how can the soul be termed *anu* by the Scripture?—As answer to this serves the following: *because* in the state of Samsâra *it is the nucleus (sâra) of the qualities* of the Buddhi.¹¹² Such qualities of the Buddhi are: Love, hate, pleasure, pain, etc. (p. 660, 7). For we must distinguish the soul outside the state of Samsâra, which means that it is not acting, not suffering and eternally free, and the soul in the state of Samsâra, when it acts and suffers only through the qualities of the *Upâdhi* of *Buddhi* being transferred to it (p. 660, 10). In this state the soul has the dimensions of the Buddhi (p. 661, 1), is therefore (according to Qvet. 5, 9) as large as the ten thousandth part of the end of a hair, (p. 661, 4) or (according to Qvet. 5, 8) as large as the point of an awl (p. 661, 11) and dwells like the Buddhi in the heart (p. 662, 7). The minute size of the soul is therefore to be taken figuratively (*aupacârîka*); from the point of view of the highest reality (*paramârtha*) it is infinitely great (p. 661, 7). We therefore find in the passages to which the opponent appeals (Qvet. 5, 8—9):

"Through qualities of Buddhi and the body,

"The other seems as large as an awl's point.

"Divide a hundred times a human hair, and take thereof the hundredth
part,

"That know thou as dimension of the soul, and this enlarges to infinity."

¹¹² Under *Buddhi* (Intellect) *Manas* is to be understood from here to the end of the chapter, as will be evident further on.



When on the contrary Mund. 3, 1, 9 the epithet *anu* (minute) is applied to the soul, this either does not imply its smallness but the difficulty of perceiving it which is possible only by the grace of knowledge (p. 661, 13) not by sensual perception, or it refers here also to the *Upâdhis*.

(To 1.) So too the passing, going and return of the soul only refer to it so far as it is connected with the *Upâdhis* and therefore infinitely small (p. 662, 8); for in the same way for the purpose of worship the highest soul is represented in the *Sagunâ vidyâh* as connected with *Upâdhis* and therefore (Chând. 3, 14, translated [above p. 153] as "smaller than a grain of rice or barley" (p. 662, 13).

—Our author's inconsistency in first disputing the possibility of a sense of feeling throughout the body for the minute soul, and then himself admitting the minute size of the soul in the state of *Samsâra*, is self-evident. An explanation of how the soul perceives the conditions of the body in the state of *Samsâra* can only be gathered from the arguments which he disputes. It is true he says on p. 715, 2: "The above mentioned *Prâṇas* [the *Manas* and the ten *Indriyas*] must be assumed "to be minute (*anu*); but the minuteness in their case means "subtlety (*saukshmyam*) and limitation (*pariccheda*) not atomic "size (*paramânu-tulyatvam*) because [in that case] action that "pervades the whole body is impossible." But in the passage which we have considered he disputed the possibility of bodily sensation not for the soul of atomic size (*paramânu-tulya*) but for the minute (*anu*) soul.—The fact is, arguments and counter-arguments are thrown together in such confusion that the assumption of a fusion of different texts is in the highest degree probable.

4. Connection of the Soul with the Intellect (*buddhi*).

Sûtras 2, 3, 30—32.

The highest soul becomes the individual soul, as we have seen, by uniting itself with the *Upâdhis* (which depend on Ignorance) and especially with the *Upâdhi* of *Buddhi*; by this is to be understood here, as the sequel will show, on the one hand the intellect exclusive of the sense-organs (*Indriyas*) and



on the other hand the "onlooking" soul (*Sākshin*), that is to say exactly what the System calls *Manas*.

(a) Duration of this Connection.

What becomes of the soul when it separates itself from the *Buddhi*? Is this separation a passing over into non-Being or an escape from *Samsāra* (p. 663, 3)?—To this the reply is: as long as the state of *Samsāra* is not removed by perfect knowledge, the connection endures; and as long as the connection endures, the individual soul as such endures (p. 663, 8). But from the standpoint of the highest reality it does not exist at all; for beyond the eternal, free, omniscient God there is no other spiritual element (p. 663, 12) as is proved by the passages: "there is no other seer besides him" (*Brih.* 3, 8, 11), "that art thou" (*Chând.* 6, 8, 7), "I am Brahman" (*Brih.* 1, 4, 10). The continuance of the soul's connection with the *Buddhi* even after death and until liberation is taught firstly by the Scripture when it says (*Brih.* 4, 3, 7 translated above p. 189): "It is that among the organs of life which consists of knowledge and is the spirit which shines in the heart within. This spirit wanders unchanged through both worlds; it is as though it reflected, as though it moved unsteadily;"—"consisting of knowledge" means here "consisting of *Buddhi*;" that it wanders unchanged through both worlds proves that at death no separation from the *Buddhi* takes place; its thinking and moving are conditioned by the thinking and moving of the *Buddhi*; therefore it is said: "it is as though it reflected—moved"; in itself (*svatas*) it does not reflect and does not move (p. 664, 13).—Moreover the persistence of the connection follows from its dependence on false knowledge (*mithyâ-jñānam*), for this can be removed by no other means than perfect knowledge (*samyag-jñānam*); therefore the connection must persist till the awakening of the consciousness of unity with Brahman (p. 664, 16), for only by this awakening can it be broken, as the Scripture also says (*Qvet.* 3, 8):

"The mighty spirit out beyond the gloom,

"My eyes have seen with sunlike radiance glow;

"Who seeth him escapes a mortal's doom;

"There is for us no other way to go."



(b) Potentiality and Actuality of the Connection.

But how is it with this connection in the states of deep sleep and death, in which according to the Scripture (Chând. 6, 8 translated above p. 263) an entrance into Brahman takes place?—It is in these states potentially (*çakti-âtmanâ*) present, and becomes manifest (actual) by awakening and birth, just as the power of procreation is present as a germ (*vîja-âtmanâ*) in the child, but only becomes manifest when he becomes a man (p. 665, 8). A potential continuance of this sort must be assumed because nothing can arise without a given cause, for otherwise everything would arise out of everything (p. 665, 13).

(c) Necessity of a connecting Organ of this Sort.

The *Upâdhi* in question of the soul,—“whether it be called “*Antahkaraṇam*, *Manas*, *Buddhi*, *Vijñānam*, *Cittam*, or whether, “as some do, a distinction be drawn between *Manas* and *Buddhi*, “and the function of doubt assigned to the former and that of “resolution to the latter” (p. 666, 7)—is indispensable as a connecting link between the soul and organs of sense; for without it, if soul and senses suffice for perception, there would be continuous perception, or, if they do not suffice, no perception at all; for the soul is unchangeable and in the senses there is no reason why they should at one time be active and then again become inactive. Therefore a connecting link must be assumed between the two, by whose attention (*avadhānam*) and inattention arise apperception and non-apperception; this connecting link is *Manas* (mind). Therefore the Scripture says: “My mind was elsewhere, so I did not see, did not hear” and “one sees with his mind, hears with his mind” (Bṛih. 1, 5, 3); and as functions of the *Manas* it mentions (*loc. cit.*): “Wish, resolution, doubt, belief, disbelief, constancy, inconstancy, shame, thought and fear” (p. 666, 5—668, 3).



XXVI. Relation of the Soul to its Actions.

1. Preliminary.

It may repeatedly be observed how psychological problems familiar to us reappear in a different form in Indian philosophy. The question as to the size of the soul gave us some informations as to the relation of the soul to the body; the question as to how the soul is related to its actions includes an enquiry into the will. Essential to the soul is as we saw (chap. XXIII, 2) intelligence; but this intelligence is at the bottom imaginary; for the Indians, as will be more exactly shown later, separate the whole apparatus of perception from the soul and unite it to the physical (*i.e.* dependent on *Āvidyā*) part of man, which indeed shares in transmigration but is extinguished by liberation. Now what is the position with regard to the will? Must we recognize in it perhaps an eternal absolutely inseparable determination of the soul?—The negation of this question which will appear in what follows, may at first seem strange to him who has accustomed himself to see in Will the final origin of Being. The denial however, as will be shown, comes to this, that besides the *Velle* another state of the soul is possible, *viz.* a *Nolle*; and it makes in the end no great difference whether this for us quite incomprehensible state is characterised in our fashion as a Negation of all volition, or in the Indian manner as an imaginary cognition, which, as may be seen by the sketch of the *Ākāmaya māna* (chap. XII, 4, f. above p. 194), presupposes this Negation of all volition.



2. Reasons for Supposing the Soul to be essentially an Agent (*i.e.* exercising Volition).

Sûtras 2, 3, 33-39.

1. The canon of Scripture with its commands and prohibitions presupposes that the soul is an agent, for it prescribes for it a certain course of action. If the soul were not an agent, these prescriptions would be purposeless, which cannot be assumed to be the case (p. 668, 5).

2. Of the soul in the state of dreaming it is said (Brih. 4, 3, 12, above p. 190):

"Immortal soars the soul where'er it will."

This presupposes that the soul is an agent (p. 669, 4).

3. On the same presupposition depends the absorption ascribed to it in the passage (Brih. 2, 1, 17): "The soul absorbs [in deep sleep] by virtue of its intelligence the intelligence of those vital spirits [into itself]" (p. 669, 8).

4. Taitt. 2, 5 says:

"Intelligence performs the sacrifice, and does the works"

By intelligence (*viññānam*) the soul is here to be understood, not the Buddhi (p. 670, 5); for otherwise the word "intelligence" would have to be in the instrumental (p. 670, 7) and the passage would have to read: "it (the soul) by means of intelligence performs sacrifice and works."—Therefore the soul is an agent.

It might be objected: if the soul independently of the Buddhi [without the Upâdhi, and therefore as it really is] is an agent, why does it not, as it is in this state free (*svatantra*), bring about only what is pleasant and profitable to it? For experience shows that it often brings about the contrary of what is good for it (p. 670, 11).—Answer: the soul is free too with regard to perception and yet perceives what is pleasant and what is unpleasant. So it is too with action (p. 670, 16).—But in perception the soul is influenced by the causes of perception and is therefore not free (p. 671, 1)!—Answer: That is not so! The causes of perception only determine the objects of perception but not the act of perception, for the soul is in this by virtue of its spirituality free [! p. 671, 2; the



difference between receptivity which is present in perception, and spontaneity which is present in thinking and acting, is here completely overlooked; in the same way empirical psychology asserts for both a common faculty, the *Manas*]. Besides in action the soul is not absolutely free but is determined by differences of time, space, and causality (*deśa-kāla-nimitta* p. 671, 4; the same formula is found pp. 38, 3. 40, 2. 482, 1. 579, 5. 671, 4. 684, 9. 775, 2. 3. 4. 781, 3. 4. 1043. 6. 7. 10. 1075, 17. 1078, 9. 1129, 11); the soul is however all the same an agent, just as the cook remains a cook, though he makes use of fuel and water (p. 671, 5).

5. If you insist that not the soul but the *Buddhi* is the agent, you make the latter an agent instead of an organ; but in that case the *Buddhi* must also be an object of Self-consciousness (*ahampratyaya*) without which no action is possible; it takes the place of the agent, and therefore needs something else as its organ, and so the whole dispute is about a name (because you call *Buddhi* what we call soul); p. 671, 9 to 672, 7.

6. Moreover the meditation on the highest soul demanded by the *Vedānta* is impossible if the soul is not an agent (for that too is an action); p. 672, 12.

3. The Soul is naturally not an Agent (exercising Volition).

Sūtram 2, 3, 40.

The section in question—one of the most important in *Çaṅkara's* work—we translate literally:

(p. 673, 3:) "Activity cannot be the real nature of the soul, "because then no liberation would be possible. For if activity "were the real nature of the soul there would be no release from "it, just as fire cannot lose its heat;¹¹³ but without release "from activity the attainment of the goal of man is impossible,

¹¹³ The contradiction with the last sentence of p. 1130 (translated above p. 113) is resolved by the soul being spoken of there in an exoteric sense but here in an esoteric.



"for activity is naturally painful (*kartritvasya duḥkha-rūpatvāt*)."

"But cannot the goal of man be attained if one avoids the effects by shunning the occasion of activity even when the power of activity continues; just as with fire the effect of burning does not follow if wood is withdrawn, though the fire still possesses the power of burning?—By no means! For it is impossible to avoid the occasions altogether because they too are connected potentially¹¹⁴ [with the soul]."

"But cannot liberation be attained by employing the means (*sādhana*) necessary to it?—No! Because what depends on means, is not eternal."

"Moreover the consummation of liberation is said to follow from the teaching as to the eternal, pure, wise and free soul [identical with Brahman]; but the teaching that the soul is of this nature is not possible if activity is its proper nature."

"Therefore the activity of the soul depends only on the qualities of the *Upādhis* being ascribed to it (*upādhi-dharma-adhyāśena*) and not on its own nature."

"And so the Scripture teaches when it says (Bṛih. 4, 3, 7, above p. 189): 'it is as though it reflected, as though it moved unsteadily' and in the passage (Kāth. 3, 4):

"Bound up with Manas, senses, and the body,
The sages call it 'the enjoying one.'"

"where it asserts that the soul passes into the specific state of enjoyment [and activity] only by the connection with the *Upādhis*. For in the opinion of competent persons there is no agent and enjoyer different from the highest soul and termed 'individual soul' (*Jīva*), because the Scripture says: 'besides him there is no other seer,' etc. (Bṛih. 3, 7, 23, translated above p. 149, cf. above pp. 133, 191)."

"But if besides the highest soul there is no individual soul endowed with intelligence, which exists after the withdrawal of the aggregate of Buddhi, etc., it follows that the highest

¹¹⁴ p. 673, 9: *nimittānām api śakti-lakṣaṇena sambandhena sambādhanām atyanta-parihāra-asambhavāt*; cf. note 65, above p. 113; the passage to which it refers must probably be understood in this sense.



"soul is itself a wanderer, agent, and enjoyer?—O no! For enjoyment and activity are based on Ignorance. For so teaches the Scripture (Brih. 4, 5, 15, translated above p. 175): 'For where a duplicity exists as it were, one sees the other;' and after it has shown in these words that activity and enjoyment exist for Ignorance, it denies the existence of the activity and enjoyment for knowledge, continuing: 'but where all has become for a man as his own self, how should he see anyone?'—In the same way the Scripture shows (Brih. 4, 3, 19, translated above p. 190), how the soul in the states of dreaming and waking in consequence of the contact (*samparka*) with the *Upâdhis* grows weary like a hawk soaring in the air, but in deep sleep on the other hand, where it is embraced by the Self of knowledge there is no weariness: 'this indeed is that nature of his, in which his desire is satiated, in which he is himself his desire, without desire and free from sorrow;' and further (above p. 191) summarizing: 'this is his highest goal, this is his highest happiness, this is his highest world, this is his highest bliss.'—This is just what the teacher [Bâdarâyana in the Sûtram in question] says: 'and as a carpenter in both ways' where 'and' has the same meaning as 'but' [a remark which possibly hints at fundamental differences between Bâdarâyana and Çaṅkara]. *I.e.*, we must not believe that activity is in the proper nature of the soul, like heat in that of fire. On the contrary, as in life a carpenter busies himself with the axe and other tools in his hand, and feels pain, but afterwards goes home, lays aside the axe and other tools and in his natural state rejoicing and at ease feels pleasure, so too the soul, as long as it is affected by the duality founded on Ignorance, is busied in the states of dreaming and waking and feels pain; but when it enters into itself, to throw off weariness, into the highest self, it is freed from the complex of the organs of work [the body], is not an agent and feels pleasure in the state of deep sleep; it is the same in the state of liberation where it is pure soul (*kevala*), reposes and is happy after the gloom of Ignorance is driven away by the torch of knowledge. The simile of the carpenter is to be taken as follows:



"the carpenter is, in respect of various kinds of work such as fitting, etc. with regard to certain tools such as his axe, etc., an agent, but a non-agent so far as his body goes; so too the soul in its exertions with regard to the organs, *Manas*, etc. is an agent, but a non-agent in its own self. The soul as opposed to the carpenter has not like him limbs with which it could take up the organs, *Manas*, etc. or lay them aside, as the carpenter with his hands takes up and lays aside his tools [for all these organs belong to the *Upâdhis* which are attributed to the soul only by Ignorance]."

Then follows a refutation of the arguments brought forward in the preceding section, so far as they maintain an activity of the soul dependent not on the *Upâdhis* but on its own nature (p. 673, 1). We go through these briefly in order, according to the numbers above on p. 316.

1. Certainly the Canon of Scripture presupposes an activity; it is not part of its real nature however but one which is founded on Ignorance (p. 676, 13).

2. If the soul is still an agent in the dream-state, this depends on its being in this state not yet [as in deep sleep] wholly free from the *Upâdhis*, in so far as the sense-organs are at rest in the dream-state while the *Manas* remains active, as the *Smṛiti* (*Mahâbhâratam* 12, 9897) says:

"When senses rest, and understanding wakes,

"And plays its part, this state is called a dream."

it is further to be noticed that action in dreams is a matter of appearance only (*vâsanâ*) and not real in the full sense (p. 678, 1).

3. When it is said that the soul by means of intelligence absorbs intelligence in itself, no activity of the soul delivered from its organs is to be recognised but only a phrase like "the king fights by means of his soldiers" where it is meant that only the soldiers fight (p. 678, 9). Further in the passage in question what is spoken of is only an entering into rest, not an activity properly so called.

4. In the passage *Taitt.* 2, 5 by "intelligence" not the soul but the *Buddhi* is to be understood, as is further proved pp. 679, 3—680, 1 from the context.—*Çaṅkara* does not here



return to the controversy as to the freedom of the soul in perception and action.

5. "There is in no sense a change of functions on the part of the Buddhi if we ascribe activity to the organs; for all organs are in respect of their functions necessarily agents; but the activity of these organs demands in addition apperception (*upalabdhi*) and this belongs to the soul; but activity is not thereby ascribed to it; for its essence is eternal apperception (*nitya-upalabdhi-svarûpatvât*). It is true self-consciousness (*ahankâra*) precedes activity, but it is not antecedent to apperception, for it is itself apperceived." [Only the individual, active and enjoying soul is on the one hand *ahankartar* and *pratyayin*, on the other hand *aham-pratyaya-vishaya*, p. 73, 5; the *upâdhi*-less soul is neither the one nor the other but in its state of freedom is opposed to them as *sâkshin* or pure *upalabdhi*; cf. note 30, above p. 54].

6. Finally as to meditation (*samâdhi*), it certainly assumes an activity of the soul but only in the same sense as the other prescriptions of the canon discussed under no. 1, of which it is a part (p. 680, 8).

4. Freedom of the Will and Determinism.

Sûtras 2, 3, 41—42.

That the soul is metaphysically speaking identical with God and therefore like him "eternal, pure, wise, and free" we have already seen repeatedly. But how is it with the soul so far as it is an empirical being connected with the *Upâdhis*? Is it free or unfree in this state which is conditioned by Ignorance but has nevertheless existed from eternity?—This question in our system takes the following form (p. 680, 12): "Is the activity of the soul, which, from the standpoint of Ignorance, is conditioned by the *Upâdhis*, dependent on God (*îvara*) or not?"

It is a fundamental principle of the original Brahman doctrine that everything existing, and therefore the soul also, is absolutely dependent on God; from this follows that He is on the one hand the necessary cause of the fate and sufferings



of the soul, and on the other hand of its actions, whatever they are. The philosophical elaboration of the doctrine of the Vedānta has violated this principle in both directions by referring both the action and sufferings of man to a cause inherent in himself. It is true both are none the less dependent on God; but only in the same sense that the growth of plants depends on rain, which causes the seed to develop, but exercises no influence on its nature. We have already seen that the seed of the sufferings and destinies of this life is to be found in the works of the previous existence, which demand to be atoned for (above p. 279); and so too are the works of each existence necessarily determined by the works of the former existence—how this is possible is, as in the case of all moral questions, not plainly developed. According to p. 1131 (translated above p. 113) works are the product of the *nimittas* or motives and of the *çakti*, power, i. e., character; and this consists generally speaking in the natural disposition (destructible only by perfect knowledge) to activity and enjoyment; however as it produces works that differ individually, character must be imagined as specially modified in the case of each individual. We must think of an innate character of this sort, conditioned by the works of the previous existence, when the soul, in what follows, is described as “connected with defects like love and hate” (*rāga-dvesha-ādi-dosha-prayuktah* p. 681, 3); and when as the seed from which works grow appears the “effort of the soul directed towards good and evil” (*kritah prayatno jīvasya, dharma-adharma-lakṣaṇah*), which seems to be summed up just in that innate disposition of character.

One might think, says Çāṅkara, that we have no ground for assuming an influence of God on human action (p. 681, 2) so far as the soul alone, connected as it is with such defects as love and hate and equipped with the apparatus of the organs, suffices for activity (p. 681, 3); for it, like the ox at the plough, needs no further cause to move it to action (p. 681, 5). The actions of beings proceed only from their sense of justice and injustice; if the actions are referred to God, there happens *akṛita-abhyāgamah* (p. 681, 11; cf. p. 798, 12) “the occurrence of something that has not been incurred [by the actions of



the previous life],”—an expression applicable to the motivation of suffering but not of actions, which seems to show that our thinker had not made clear to himself the difference between the two.

In reply to these objections Caṅkara (in the passage translated above p. 86) explains that the soul involved in Ignorance is dependent on God in respect of its action and sufferings (*kartritvam* and *bhoktritvam*) because by his permission (*anujñā*) Samsāra results, and by his grace (*anugraha*) liberation (p. 682, 5). For even if the soul is connected with defects like love, etc., and equipped with the apparatus, yet in all activity God is the active cause, for thus says the Scripture (Kaush. 3, 8, above p. 179): “for he alone causes him to do good works, whom “he will raise out of these worlds, and he alone causes him to “do evil works, whom he will make to descend.”—

(p. 683, 2:) “God causes the soul to act, but in so doing “he has regard to the efforts made by it towards good or “evil; hence the objections raised do not hold good. The good “and evil done by the soul is unequal; having regard to this “God divides the corresponding fruits unequally, for he like “the rain is only the efficient cause (*nimittam*). For as in “life the common cause of different bushes and shrubs, of rice, “barley, etc. that spring each from their own seed, which is “not common to all, is the rain, because without rain their “differences in respect of sap, blossom, fruit, leaf, etc. could “not develop any more than they could without the special “seed of each sort—so God, having regard to the efforts made “by the souls, apportions good and evil (*śubha-aśubham*) among “them.—But can this regard to the efforts made by the “souls exist together with the dependence of all activity on “God?—Certainly! For though the activity depends on God, “it is only the soul that acts (*karoti*), while God causes it to “act (*kārayati*) when it acts; and as He now in causing it to “act pays regard to former efforts, so too He in causing it “to act formerly had regard to still earlier efforts; for Sam- “sāra is without beginning.”