



"One hundred and one are the veins of the heart,
"Of these the one leads upward to the head,
"Who upward mounts by that, has conquered death;
"The others serve to lead the soul elsewhere."

While the knower thus mounts by the 101st vein¹³⁰ to tread the Path of the Gods, which, as the exoteric Path to Liberation, will occupy us further in the following part, the others depart through other veins (p. 1105, 3). The further stages of the *Pitriyâna*, upon which Bâdarâyana and Çaṅkara give no further details, are according to the doctrine of the Five Fires, the following, in their order: (1) Smoke, while the Devayâna leads through Flame. Originally in both cases the smoke and flame of the funeral pyre seem to have been meant (although already in Chând. 4, 15, 5, translated above p. 166, the entrance into the *arcis*, ray or better flame, is made independent of the performance of the funeral ceremony); in our work, which makes the departure of the soul occur, not on the burning, but already on the growing cold of the corpse (p. 402), Çaṅkara explains the "flame" (*arcis*), as we shall see here after, as "the Godhead presiding over the flame," and in accordance with this, in the Commentaries on Brih. 1059, 11. Chând. p. 341, 13, "Smoke" is also taken to mean the Godhead of the smoke.—The following stages also are referred to the Gods presiding over these phenomena: (2) Night, (3) the halves of the month wherein the moon decreases, (4) the halves of the years wherein the days decrease. We must here think of these not as phases of time, but spatially as planes one above another, through which the soul mounts upward, in order to reach the following stages; these are: (5) the world of the Fathers, (6) (only Chând.) the Ether, (7) the Moon, upon which retribution takes place, subject to the limitations, of which we have now to treat.

¹³⁰ This artery is called *sushumnâ* Maitri-Up. 6, 21; as also in the Commentaries on Brih. p. 877, 8, on Praçna p. 190, 8, on Taitt. p. 25, 14, on Kâth. p. 157, 5 and in the gloss to Çaṅkara's Commentary on the Brahmasûtras p. 1104, 24. In the latter itself, on the other hand, we do not yet find this name but in place of it paraphrases such as that also employed on Chând. 529, 7. 563, 6. 570, 5,—: *mûrdhanyâ nâdî* (cf. especially p. 1105, 1).



XXXII. The Destinies of the Soul in the Beyond.

1. Contradictions of the Vedic Texts.

1. According to Brih. 6, 2 those who have obtained knowledge pass by the *Devayâna* into Brahman, the performers of works ascend by the *Pitriyâna* to the moon and, having received their reward, descend, and become men (Brih. 6, 2, 16, p. 1062, 1); those who have neither knowledge nor works become worms, birds and "whatever bites;" by the last expression seem originally to have been understood not "gnats and flies," as the scholiast has it, but, corresponding to the ascending scale indicated in the first-named classes of animals, higher, in particular perhaps fierce animals, or snakes etc.

2. These plain and clear facts are entirely distorted in the parallel passage, Chând. 5, 3—10, as was remarked above (Chap. XXX, 7), by an addition distinguishing, among those who return by the *Pitriyâna*, between those of fair conduct who are reborn in one of the three higher castes, and those of foul conduct and who go into the bodies of animals or Caudâlas. Thus on the one hand there arises the question, quite overlooked by Chând.: since reward upon the moon is the lot of those of fair conduct only, what is the fate in the other world of those whose conduct is foul? Moreover, if the wicked also go along the *Pitriyâna*, then the "third place" (first so named by Chând.) becomes superfluous; and accordingly suppressing the words in Brih.: "those who know not these two Paths," this "third place" is abandoned to the lowest animals, who quickly come into existence and as quickly perish, while the problem whether any transition between them and human existence is possible, remains undiscussed.



3. To increase the confusion, a passage from the Kaushītaki-Up. 1, 2, is cited (p. 763, 2) which expressly says: "all who depart from this world, all go together to the moon," and teaches a return thence to all kinds of human and animal bodies.

4. This last difficulty our work gets rid of very easily, by interpreting the passage of the Kaushītaki, without regard to its context, in the sense that only "all who are called thereto (*adhikṛita*)" are to be understood. The difficulty previously mentioned, however, is disposed of on the one hand by means of a passage dragged in from the Kāthaka-Upanishad (2, 6) in which, as a contrast to the reward of the good upon the moon, the pains of hell are added in the other world for the evil, while on the other hand the "third place" is pointed to as the place of punishment. These two are not, however, connected by coordinating the pains of hell and the third place, but remain unconnected beside each other (p. 62, 7, too gives no help), so that it is difficult here to escape from the impression that different hands have worked at the Sūtras as well as on the Commentary.

To elucidate what has been said, we will lay before the reader the leading thoughts of the section which treats of the punishments of hell and the third place (3, 1, 12—21), in the sequence in which we find them in Çaṅkara.

2. The Punishments of Hell.

Do not those also, who have not performed sacrifice and other works, go to the moon (p. 762, 11)?—Since it is said in Kaush. 1, 2 that all go to the moon (p. 763, 2), and since the fivefold sacrifice through which the new body is attained, implies the going to the moon (p. 763, 4), one might think that both, the performers of works and the non-performers, went to the moon, the latter however without enjoying reward (p. 763, 7).

But that is not so. For the ascent to the moon occurs for the purpose of enjoyment, not without a purpose or merely in order to re-descend, as one climbs a tree to pick its blossoms



and fruits, not aimlessly or merely to fall down again (p. 763, 11). Now for those who do not perform works there is no enjoyment on the moon (p. 763, 13); consequently only those who have performed works such as sacrifice ascend to the moon, not the others (p. 763, 15). "But the others enter into *Samya-manam* (that is, constraint) the dwelling of *Yama*, suffer "there the *Yama*-tortures corresponding to their evil deeds "and then descend once more to this world. Of this nature "are for them the ascent, and the descent [p. 764, 2, *âroha* and "*avaroha*, both expressions are found in the *Sûtram* also].—"For thus teaches the scripture by the mouth of *Yama* himself (Kâth. 2, 6):

"The other world¹³¹ is hidden from the fool,
 "Who blind with riches staggers on his way;
 "'This is the world,' he raves 'there is nought else,'
 "And then he falls again beneath my sway."

In these words then, according to *Bâdarâyana* and *Çaṅkara*, are meant the punishments of hell (p. 764, 2), while according to the context of the passage and also according to *Çaṅkara*'s Commentary on it they refer only to a continual succession of births and deaths. The *Smṛiti* authors also, *Manu*, *Vyâsa* etc. mention the city of *Yama*, *Samyamānam*, in which foul deeds come to fruition (p. 764, 10), and the *Purāṇa* poets speak of seven hells, *Raurava* ("the roaring," to be understood like *Arist. anal. post. 2, 11, p. 94b 33*, or like *St. Matthew xxiv, 51*) etc. as the places of retribution for evil deeds (p. 764, 13); and if, as the rulers thereof, not *Yama* but *Citrāgupta* and others are named, it must be remarked that these latter are in the service of *Yama* (p. 765, 3).

3. The Third Place.

Immediately after these reflections our author passes on in 3, 1, 17, to a discussion of the "third place," wherein he

¹³¹ Instead of *sāmparāya* we have on p. 764, 5 *sāmparāpa*, which also *Govinda* faithfully explains as such: *samyak parastāt prāpyata', iti sāmparāpah paralokas; tad-upāyah sāmparāpah.*



seems to have completely forgotten his theory of the punishments of hell.—There is, so he develops his thought p. 765, fusing together the accounts of Brih. and Chând. (Chapter XXX, 5, above p. 364), first the Path of the Gods for knowledge, secondly the Path of the Fathers for (religious) works; “but those, who neither in virtue of knowledge are called to the Path of the Gods, nor in virtue of works to that of the Fathers, for them there exists this third Path which embraces minute creatures and leads back to earth again and again; therefore also (hence: because they have nothing to do on the moon, and because the third place is destined for them) those who do not perform works do not go to the moon” (p. 766, 3). One must not think that they first ascend to the moon’s disk and then pass down among minute creatures, “because the ascent (*âroha*) would be purposeless” (p. 766, 6;—but above p. 383 an *âroha* and an *avaroha* were also taught for those fated to suffer the punishments of hell). Hence therefore that world is not overfilled (p. 766, 7), not because they constantly descend again, although this in itself would be possible (p. 766, 10), but because they go, as the Scripture teaches, to the third place (p. 766, 11). Were they (the evil) not different from the performers of works in this respect, that they descend again, the doctrine of the third place would be superfluous (p. 766, 13).

The punishments of hell are quite left out of sight in these discussions as they are in the following, where the author passing them over entirely goes back to what was stated at the beginning of Chapter XXXII, 2 (above p. 382) in order to dispose of the doubts there noted. He continues: when it is said, Kaush. 1, 2, that all go to the moon, we must understand thereby all who are called (p. 767, 1); and when, for the attainment of a new body, the passing through the five fires and with it the journey to the moon have been maintained to be necessary (p. 767, 3, cf. 763, 4), it is to be remarked that the process of the five fires takes place only in the case of human rebirths and not in the case of rebirths as a worm, a bird, etc. (p. 767, 11); as it is also said that at the fifth offering the waters speak with human voice (not with



the voice of an animal) (p. 767, 12); hence only those who ascend and descend go through the process of the five fires (p. 767, 14), the others, without the fivefold offering, receive a new body by the mingling of the water with the other elements (p. 767, 16). Moreover the possibility of becoming man even without the five fires is not excluded (p. 767, 13); thus, for instance, *Drona* is said to have come into existence without the fire of woman, *Dhṛiṣṭadyumna* and others even without the fire of man and of woman (p. 768, 3); and other such elusions of separate fires also occur, as for instances female cranes conceive without seed (p. 768, 6, cf. note 95 above p. 226), and of the four classes of beings (born alive, egg-born, born from sweat, and born from germs, above p. 239f.) the two last are said to be produced without sexual intercourse (p. 768, 10).—Only just previously our author had restricted the process of the five fires to those coming from the moon; here he extends, in part at least, even to the animals. A consistent view cannot be gained from his words.

4. Felicity on the Moon.

The Indian belief, which regards the moon's peaceful realm of light as the abiding place of the pious dead, and associates her waxing and waning with the ascent and the descent of their souls, is a lovely poetical thought.

But if this temporacy felicity is a reward, how then can it be said, *Bṛih.* and *Chând. l. c.*, that the pious on the moon are the nourishment of the Gods? Surely there can be no enjoyment in being devoured by the Gods, as if by tigers! (p. 749, 10).

The answer to this is that being the food of the Gods is to be taken metaphorically not literally (p. 749, 13), since otherwise it would be unintelligible that a man should merit the sojourn on the moon through arduous works (p. 750, 2). If the Gods are said to eat this does not mean chewing and swallowing, but signifies the enjoyable intercourse which they hold with the pious, just as one finds enjoyment in intercourse with virtuous women, sons and friends (p. 750, 5); moreover



"the Gods neither eat nor drink," as is said in Chând. 3, 6, 1 (p. 750, 7). But that nevertheless the Gods enjoy the pious and thereby derive benefit from them, depends on the fact, that the pious do not possess the highest knowledge, namely that of Âtman, and hence are as serviceable to the Gods in the other world as in this, in reference to which it is said (Brih. 1, 4, 10): "He who worships another Godhead [than the Self, "the Âtman] and says 'he is one and I am another,' he is "not wise, but is like unto a domestic animal of the Gods" (p. 750, 12). Thus the being enjoyed by the Gods indicates the inadequacy of the whole *Pañcâgnividyâ* (p. 751, 3). That this being enjoyed is at the same time an enjoying on the part of the pious, we have already seen in note 125, above p. 363, from a passage of the Commentary on Chând. p. 343, 10.

XXXIII. The Cause of the Return to Earthly Existence.

1. Prefatory Remark.

OUR System teaches a twofold retribution for good and evil works: once in the Beyond, and then through a rebirth on earth. We have already pointed out (above p. 358), as the ground of this double retribution, the endeavour to hold fast at the same time both to the older view of a retribution in the Beyond and to the later one of a retribution through rebirth. But by this the system now becomes inconsistent with itself: for if good and evil receive their due reward in the other world, one fails to see why penance should be done for them over again in a new existence upon earth; or *vice versâ*, if the retribution consists in the particular form of this earthly existence, then no sound reason is forthcoming for the assumption of rewards and punishments in the other world. We shall see how the Indian theologians deal with this inconsistency (into which, moreover, Plato also fell), by reproducing in brief the contents of 3, 1, 8—11, p. 751—762 in the present Chapter.

2. In Retribution a Residue remains (*anuçaya*).

The question arises whether in the retribution of works in the other world a residue¹³² is left or not (p. 752, 2).—One

¹³² *anuçaya*, literally *residuum*, "heel taps," whereby Bâdarâyana, as it seems, alludes to the corresponding *sampâta*, "the sediment of any liquid, which runs together at the bottom of the vessel," in Chând. 5, 10, 5. In the Commentary to Chând. p. 344, 8, *sampâta* is indeed taken



might think that no residue was left, because in Chând. 5, 10, 5 (above p. 364) it is said: "they remain there so long as any "sediment (*sampâta*) exists" and in Brih. 6, 2, 16: they descend "when this is consumed (*pari-ava-eti*)," as further another passage of Scripture says (Brih. 4, 4, 6, translated above p. 194):

"After he has received reward
 "For all, that he has here performed,
 "He comes back from that other world,
 "Into this world of deeds, below;"

and if the meaning of death consists in its being the revealer of the fruit of works (p. 752, 13), then it must be the revealer of all the fruit of works, for the same cause cannot bring forth dissimilar effects (p. 752, 16); and if the lamp makes the pot visible, it must also make the dress visible at a like distance (p. 753, 1).

In contradiction to these arguments we maintain, that a residue of works is certainly left over. For while on the moon works are gradually consumed by enjoyment, the water-form of these works (*am-mayaṃ-çarīram*, that is, the *karma-âçraya*, above p. 375 which is thus distinguished here from the *karman* itself) melts away, through the fire of pain at the dwindling away of works, like hoar-frost in the sun, or like the hardness of butter in the fire, and the descent takes place, while a residue is still left (p. 753, 8). This follows, in the first place, from the fact that the Scripture (Chând. 5, 10, 7) makes a difference as regards those who descend between fair and foul conduct; here we are to understand by conduct (*caranam*) this very residue of works (p. 753, 14); and moreover the various allotment of earthly goods from birth onwards compels us, since nothing is without a cause, to admit such a residue (p. 753, 15). Thus too teaches the Smṛiti (cf. *Âpastamba, dharmasûtra* 2, 1, 2, 3), that, after the retribution for works has taken place in detail, it is through a residue (*çesha*) that difference of re-birth in respect of country, caste, family, form,

to mean *karmanah kshayah* ("until the destruction of works results"), in our work on the contrary, p. 752, 5 to mean *karma-âçaya* ("so long as an accumulation of works remains"). As to this meaning of *karma-âçaya* cf. p. 909, 12. 915, 3. 916, 5. 7. 1081, 1. 1086, 6.



duration of life, Vedic study, destiny, wealth, desire and intelligence is conditioned (p. 754, 4).

3. How is this Residue to be conceived?

But how are we to conceive this residue of works, by which the course of the new life is conditioned? (p. 754, 6).—

Some think of it as a viscous fluid, which clings to the vessel (p. 754, 7); this, they think, does not contradict the law of effect [which must operate completely] (p. 754, 10); for even if the purpose of the ascent to the moon is the enjoyment of the fruit without exception, yet a continuance there becomes impossible when the residue of works has become very small indeed (p. 754, 13), just as a wandering knight who has come well provided to the king's court, can no longer maintain himself when his outfit has dwindled down to an umbrella and shoes (p. 755, 1).

But this explanation is not attractive (*peçala*). For in the case of the vessel and that of the knight one understands that a residue can be left, but not here (p. 755, 10); on the contrary such a residue is contradicted by the canon of scripture as to the reward in heaven (that is, in the realm of the moon), which takes place without diminution (p. 755, 11); further such a remainder of good works would only explain rebirth in a fair form, and not a rebirth which serves as punishment (p. 756, 1).

We must rather distinguish two classes of works, the first bearing fruit in the other world, the second in this; the former are recompensed in the Beyond, the latter through the rebirth here (p. 756, 3). In accordance with this, one must take the verse quoted above (p. 388): "for all, that he has done," as referring only to those works which bear fruit in the other world (p. 756, 8), and the same limitation must be made when death is conceived as the revealer of works (p. 756, 9). For why, we ask, is death the revealer of works? Because, no doubt, this life is demanded for the manifestation of other works. Now it is just that which prevents those works which death reveals from being revealed previously, which makes it



impossible that works, bearing an opposite kind of fruit, should be revealed at the same time after death (p. 757, 3). That all works cannot receive retribution at once, may be readily seen from the fact that, in the following birth, all accumulated works do not always work themselves out, because each one of them demands its own special retribution (p. 757, 9); and a remission, with the exception of those actions which have been atoned for by penance (*prâyaścittam*), does not take place (p. 757, 11). If all (religious) works were recompensed in one birth, then, for those who have passed into heaven¹³³ or hell or the bodies of animals [and plants], since in this state they perform no ritual works, there would be no cause for a subsequent existence which thus would be impossible (p. 758, 5); for we have no other authority for the doctrine of retribution except the Canon of Works (p. 758, 8).—It is thus unconditionally true that death is the revealer of works: crimes like the murder of a Brahman require, according to the Smṛiti, more than one life for their atonement (p. 758, 6), and on the other hand works like the rain-sacrifice (*kâṛiri*) bring their fruit in the present life already (p. 758, 9).—The example of the lamp (above p. 388) does not apply; rather, just as the lamp at the same distance renders coarse things visible, but not subtle things, so by death the “stronger” works are revealed but not the “weaker” (p. 759, 5). Finally if anyone should object that, if some residue of works is always left, there can be no liberation, he must be reminded that through perfect knowledge all works without exception are dissolved (p. 759, 8).

4. Ritual and Moral Work.

As the foregoing shows, our author seeks to solve the question of the basis of double retribution by drawing a distinction between those works which bear fruit in the Beyond and those which bear fruit here. But he makes no effort to

¹³³ Meaning here not the realm of the moon, but heaven as the place of rebirth, which may take place in heaven, in the world, or in hell: the *samsâra* is *brahma-âdi-sthâvara-anta* p. 61, 11, *nâraka-sthâvara-anta* 62, 7 cf. pp. 300, 7. 303, 4. 420, 6. 604, 2.



determine what works belong to the one or the other category, and he only allows it to appear incidentally that the difference is quantitative, in so far as the stronger works reveal themselves first, and therefore in the Beyond, while the weaker remain behind as a residue and condition the rebirth. We have already encountered a similar struggle for existence among works above p. 112; in contradiction to the passage there translated, as also to various statements in the section we have just analysed, is the remark to which we called attention above p. 353 according to which death means just the moment when the store of works conditioning life has been completely exhausted.

Now it would be very easy to make the twofold retribution follow from the difference between ritual and moral works, the former being recompensed in the Beyond, the latter in the new career on earth; and it seems as if some such distinction had been attempted by the Vedânta school, but rejected by the authorities, but yet without the latter being able to come to a complete agreement on this point. We shall endeavour to gain an insight into these interesting but somewhat obscure circumstances, by translating here word for word the section bearing upon them, 3, 1, 9—11.

(3, 1, 9:) “*Because of conduct? No! because it denotes it as well; thus Kārshṇājini.*”—That may be so; but the passage “of Scripture, which was quoted in proof of the existence of a residue of works (*anuṣaya*): ‘who now are of a fair conduct,’ (Chând. 5, 10, 7, above p. 364), teaches that entering into the womb results from conduct (*caranam*) and not from the remainder of works; for conduct is one thing, and the residue of works another. For conduct can mean nothing but behaviour (*cāritram*), manner of life (*âcâra*), character (*gûṇam*); by residue of works, on the other hand, is meant a balance remaining over from the works which have received retribution; and the scripture too distinguishes work and conduct, for it is written (Brih. 4, 4, 5, translated above p. 193): ‘according as he acts, according as he walks, according to this is he born,’ and (Taitt. 1, 11, 2): ‘the works which are blameless, those shalt thou perform, no others; what among us is



"'accounted good conduct, that shalt thou follow!' Therefore
"the passage of Scripture which makes entering into the womb
"follow on account of the conduct, proves nothing as to a
"balance of works.—To this we answer: *No! because this*
"passage of Scripture concerning conduct *denotes also the*
"remainder of works, *thus thinks the teacher Kārshnājini.*"

(3, 1, 10:) "'*Purposelessness, you think? No! because it is*
"thereby conditioned!'—Good, one might say, but why must
"one abandon the Vedic meaning of 'character,' for the word
"caranam and accept the metaphorical one of 'balance of
"works?' Should not the character rather receive the entrance
"into a fair or a foul womb as retribution for the good com-
"manded and for the evil forbidden by the scripture? For
"of course one must assume a reward of some kind for the
"character. For otherwise there would be *purposelessness* of
"character.—*If you think so, then we answer: no! Why?*
"*Because it is thereby conditioned; that is, the work done, such*
"as sacrifice etc., is conditioned by conduct; for no one who
"does not lead a good life is admitted thereto:

"The Veda cleanseth not immoral men,"

"as the Smṛiti says. Further there is no *purposelessness* of
"character, because it also belongs to the goal of man. For
"when the work performed, such as sacrifice etc., reaps its
"fruit, then too conduct, *because it is thereby conditioned*, will
"also receive a certain surplus (*atiçaya*); and work accomplishes
"all purposes, as both scripture and tradition admit. There-
"fore work alone, because it indicates the character as well,
"is, in the form of the residue of works, the cause of entering
"into the womb; such is the opinion of Kārshnājini. For as
"the work is there, an entering into the womb on account of
"the character cannot properly be assumed; for he who is
"able to run upon his feet, does not need the crawl upon his
"knees."

(3, 1, 11:) "'*Only good and evil work on the contrary, says*
"*Bādari.*'—On the contrary the teacher Bādari holds, that
"by the word 'conduct' *only good and evil works* are to be
"understood. For, as is seen, the word 'conduct' is used of
"a mere work. For of him who performs holy (*punya*) works,



"such as sacrifice etc, people say: 'this noble man walks in
"the path of duty (*dharmaṃ carati*).'"—Moreover manner of life
"itself is only a kind of duty, and the distinction between
"work and conduct is only the same as that between Brâh-
"mana and Parivrâjaka [that is, *genus* and *species*, cf. 382, 2.
"640, 3]. Thus those of fair conduct are those whose works
"are of good repute, and those of foul conduct those whose
"works are of ill repute; this is certain."

—However far the foregoing thoughts of Qaṅkara fall short
of clearness, it is evident from them, that a tendency showed
itself to distinguish between ritual and moral conduct or
character, and to regard the retribution in the Beyond as
conditioned by the former, and the shaping of the succeeding
existence by the latter; and further that this tendency did
not prevail in the Vedânta-school.—Such an attitude may
seem strange to our consciousness which has been well schooled
in this very question (the corner-stone of difference between
the morality of the Old and New Testaments). We must
remember however that we are here concerned with the doings
of men only in so far as they call for reward and punishment
and thus serve egotistic purposes. And in so far as they are
in the service of Egotism, the value of all human deeds lies
not in themselves, but in what they aim at; and it is in fact
quite a matter of indifference whether this object is attained
by ritual or by moral acts.



XXXIV. The Descent of the Soul for a new Embodiment.

Sûtras 3, 1, 22—27.

1. The Stages on the Way.

THE road by which the soul descends is like that by which it ascended (p. 759, 10. 769, 9). But it reminds us more of the manner in which the individual elements came forth from Brahman (cf. above p. 230 ff.). As the elements: Âkâṣa, Air, Fire, Water, Earth, there emanated one after the other in order from the Âtman in progressively increasing density, so the descending soul passes first into the Âkâṣa, from the Âkâṣa into the Air, from the Air into Smoke (which here takes the place of the Fire), from smoke—or vapour—it is condensed into Cloud, from which it pours down as Rain, as such nourishes Plants and passes over in the form of plant food into the male body as Seed, whence it comes into a womb corresponding to the merit of its works, to emerge thence in a new embodiment.

2. Duration of the Descent.

Scripture gives no definite information as to the duration of the stay in these various stages (p. 771, 4); still one may assume that the stay is not very protracted (p. 771, 5); for after the entrance of the soul into plants the Scripture says (Chând. 5, 10, 6): "from thence truly it is more difficult to escape" (*durnishprapataram*, according to Çaṅk. p. 771, 9, cf. on Chând. p. 351, 13 for *durnishprapata-taram* = *durnishkrama-taram*) whence it may be inferred that the remaining stages



are more easily escaped from (p. 771, 11). The endeavour to escape which in these words is ascribed to the Soul, depends on the fact that it desires enjoyment which it does not attain in these intermediate stages but only after entrance into its new body (p. 771, 13).

3. The Soul sojourns in the various Stages only as a Guest.

How must we conceive the relation of the Soul to the elements through which it passes? Does it actually become Âkâça, Plant, Seed etc.?—That is not so, but rather the soul on its descent only enjoys the passing hospitality of the elements and souls, through which its road leads, as is proved in detail by our authors.

When on the moon the watery body, which has been allotted to the soul for its enjoyment (above pp. 371, 378), disappears through the consumption of the enjoyment (p. 770, 5), the Soul passes over into a subtle condition resembling the Âkâça (p. 770, 6), and this the scripture expresses by saying that the Soul becomes Âkâça. That this is not to be taken literally follows from the fact that a thing cannot be transformed into the being of another thing (p. 770, 8), and that in this case an escaping from the Âkâça to the Air etc. would not be possible, since the soul in virtue of the omnipresence of the Âkâça would have to remain eternally united to it (p. 770, 10; that is, probably: from what is everywhere one cannot escape to anywhere else). Thus the Soul does not pass over into the Âkâça, but only into a condition like it; and the same applies to the passing into Air, Smoke, Cloud and Rain.

The entrance of the Soul into the plant, too, is not to be regarded as a transformation into the soul of that particular plant; for on the contrary each plant has its special soul (*jîva* p. 773, 3; which, like every embodied soul, is atoning for the deeds of a former existence, and therefore necessarily possesses sensation); the Soul descending from the moon is only received by the plant and takes no part in its pleasure and pain (p. 773, 5, cf. above p. 238 ff.), since enjoying or suffering is only possible as retribution for works done (p. 773, 9).



Further if the soul entered the plant as its own proper soul it would have to depart at the cutting, shelling, breaking up, cooking and chewing of the plant, for every soul departs as soon as its body is destroyed (p. 774, 1). By this we do not deny that plants also [according to Kâth. 5, 7, translated above p. 373] are places of expiation for souls, which by reason of impure works have sunk down into plant life (p. 774, 6), but we deny that the souls which come from the moon become plant-souls on entering into the plants (p. 774, 8). Further it is not to be admitted that this entering into the plant serves as a punishment for the killing of animals in connection with the work of sacrifice (p. 774, 10); for the privilege (*anugraha*, p. 775, 6) of killing for the purpose of sacrifice, rests on the injunction of the canon of Scripture, which is the sole authority in reference to good and evil works, because these relate to the Beyond (p. 775, 1); and if the prohibition of killing animals forms the rule, then the injunction to kill them in sacrifice is an exception to it (p. 775, 9).

In the father's body also, as his own soul has long been there, the soul, which enters into him through food, sojourns as a guest (p. 776, 7), to pass as seed from him into a womb corresponding to its works, whence it comes forth in new embodiment for the retribution of its previous works (p. 776, 13).

4. Retrospect.

However full of contradictions in detail the doctrine of the Soul's transmigration has become through the endeavour to uphold the different accounts in the Veda, as also through a certain carelessness in the handling of secondary matters, peculiar to the Indians, yet in its main outlines this fundamental dogma of Indian religion lies quite clearly before our eyes.

For perfect knowledge, there is no world and therefore also no transmigration of the Soul. According to the highest truth the Soul cannot wander, because it is the omnipresent, that is, spaceless, Brahman itself. But this the Soul does not know: what prevents its knowing is the *Upâdhis* which veil from the Soul its own proper nature; these *Upâdhis* it regards as belonging naturally to its own Self, while in truth they are



to be referred to the non-Ego and therefore, like the whole world of plurality are non-existent and without reality.

We saw how to these Upâdhis, apart from the gross body which is laid aside at each death, belongs in the first place the complicated psychic organism, consisting of the organs of cognition, the organs of action, the Manas, the Prâna, and the subtle body, which accompanies the Soul on its wanderings; the Soul has been connected with this unchanging apparatus from eternity, and remains so, liberation apart, for eternity.

With this is further associated, conditioning its re-embodiment, a variable element: namely works, whether ritual or moral, performed by the Soul in the course of each life. The system declines to make any difference between these two, and not wrongly, in so far as we here find ourselves not in the sphere of morality but in that of Egotism; all works have value and meaning only in so far as they condition the weal and woe of the Soul in the Beyond and in the coming existence. —True, it is God, who assigns this weal and woe to the soul; but he is bound, or binds himself, in this by the works of the previous existence; from these result not only the enjoyment and suffering of the Soul in the following birth; but also the works of the new existence depend on moral determination, that is, on the works of the previous life, with just the same necessity as a plant depends on its seed; and thus one life determines another throughout all world-periods,—for even during the periodical absorptions of the world in Brahman the Soul with its organs, *bhûta-âçraya*, and *karma-âçraya* continues to exist like a seed,—and so without cessation *ad infinitum*.

To what extent in this the works of one life exert their influence not only upon the next in succession, but upon several lives to come, is a question that cannot be made clear from the statements of our author. Similarly we remain in the dark as to the possibility of a gradual moral purification of the character; true, reference is made p. 1045, 7 to the verse of the Bhagavadgîtâ (6, 45):

“By many a new birth made pure
“He treads at last the highest path,”

but how this purification is to be understood in accordance with the system, is hard to say; for the Soul, and equally the organism with which it is clothed, are unchanging in their nature; the moral does not lie in any *esse* whatever, but in the *operari* on each case; the latter can raise the soul step by step, but always remains external to it; whence also it does not lead to liberation. Rather it is just these works, which continually reproduce themselves from the works of the previous existence, which hold the Soul imprisoned in the eternal cycle of birth and death (*samsâra*), which embraces everything that has life (*jîva*), all Gods, men, animals, and plants, in which an ascent to the divine, a descent to plant life can occur, but from which no escape is possible.

One thing alone is possible: the awakening to perfect knowledge, in consequence of which the Soul recognises itself as identical with Brahman, and Brahman as the only Being; and thus recognises the whole empirical reality, the *Samsâra* included, as an illusion.

He who has reached this esoteric knowledge of the attributeless Brahman, is at his goal; he knows all that is manifold, the world as well as his own body with all its organs as non-Ego, non-Âtman, non-Existent,—for him death means only the cessation of an illusion, which has already been recognised as illusory, and as unreal, as nothing.

With the exoteric knowledge it is otherwise: he who has by this recognised Brahman as having attributes, as a personal God and has worshipped him according to this theological form of knowledge, after death mounts upwards on the *Devayâna* to the lower Brahman and there at last gains the perfect knowledge and therewith liberation. This mediate liberation by the Path of *Devayâna* is called *Kramamukti*, "progressive liberation" because it is attained by progress towards Brahman or "liberation by steps" because it is attained by the intermediate step of the exoteric felicity.

We now turn to describe liberation first in its pure, esoteric form, and then we shall depict the attainment of the same goal by the indirect way of the exoteric *Kramamukti*.



CSL

THE FIFTH
AND LAST PART OF THE VEDÂNTA SYSTEM:

M O K S H A

OR

THE TEACHING OF LIBERATION.



XXXV. The Path of Liberation.

1. Definition of Liberation.

(p. 64, 7:) "That [entity] in the absolute sense real, highest "of all, eternal, all-penetrating like the ether, exempt from "all change, all-sufficing, undivided, whose nature is to be its "own light, in which neither good nor evil has any place, nor "effect, nor past, nor present, nor future,—this incorporeal "[entity] is called Liberation."

As may be seen from this passage, the conception of Liberation contains the same characteristics as serve as a rule to define Brahman; and indeed Brahman and the state of liberation are identical terms (p. 1046, 4: *brahma eva hi mukti-avasthā*); for liberation is nothing else than the becoming one with Brahman, or rather, since the identity of the Soul with Brahman has always subsisted and has only been hidden from it by an illusion, liberation is nothing else but the awakening of the consciousness that our own Self is identical with Brahman. Accordingly, in liberation there is no question of becoming something which does not already exist, but only of the attainment of the knowledge of what has existed from all eternity. It is because of this, that liberation is not accomplished through any sort of work, nor through moral improvement, but by knowledge alone (as the Christian redemption is by faith alone, *sola fide*, which comes very near to the metaphysical knowledge here spoken of).

We shall now consider more closely Ćaṅkara's explanations of these points.



2. Liberation impossible through Works.

All works, good as well as evil, demand their retribution in the following existence. Hence no performance of works, of whatever kind it may be, ever leads to liberation, but only back again ever to Samsâra.—But granted, thus Cañkara proceeds in the passage translated on above p. 112 ff., that a person abstains from all works, then there would be no material left for a new life for him, and thus after death liberation would be attained?—Not so! For in the first place one is never certain that there may not be works demanding for their atonement several lives (a conception analogous to that of Exodus xx, 5); and even if one were successful in getting rid of the evil works by ceremonies, yet the good works would still be left, and even these same ceremonies may possibly also bring with them not only this annihilation but in addition, positive fruits to be enjoyed in a future life. And, further, it is practically impossible to avoid all works throughout an entire existence, so long as the natural disposition of the soul to action and enjoyment persists; for actions continually come forth afresh from this inborn nature, through causes which are always potentially inherent in the soul, just as much as its natural disposition to action. So long, therefore, as this natural disposition is not removed through perfect knowledge (on which see above p. 317 ff.), there is no hope of liberation.

The discussions of this same question go still deeper in 1, 1, 4. Here Cañkara first explains (p. 61, 5 ff.) that works are of two kinds: ordained and prohibited, good and evil, and accordingly bear also two kinds of fruit, namely, pleasure and pain, which, in order to be experienced, demand a body ("the place of the enjoyment of the fruit of the various kinds of works," p. 501, 3), which body, according to the quality of the works, may be that of a god, man, animal, plant. But then our author recalls (p. 63, 6) the passage, Chând. 8, 12, 1 (translated above p. 184) according to which pleasure and pain pertain only to corporeal and not to incorporeal Being, and shews that, as Liberation is such an incorporeal Being, and is thus untouched by pleasure and pain, it cannot be produced by



works which demand these as their atonement (p. 64, 3). Further, he urges the fact, that liberation, if it were dependent upon works, would necessarily be: (1) transitory (owing to the consumption of the works), (2) graduated (because of their different value), both of which contradict the conception of liberation as an eternal and paramount condition (admitting neither less nor more) (p. 65).

3. Liberation impossible through moral Improvement.

(p. 71, 9:) "But also for this reason is liberation not conditioned by any action, that it is not attainable by [moral] purification (*samskāra*). For all improvement takes place in him who is to be purified by the addition of virtues or the diminution of faults. Liberation does not come about by the addition of virtues: for it consists in identity (*svarūpatvam*) with Brahman, who is incapable of any augmentation of perfection; and just as little by the diminution of faults: for Brahman, in identity with whom liberation consists, is eternally pure—But if, according to this, liberation is a quality (*dharma*) of our own Self, which however remains hidden from us, can it not then be made visible by the purification of the Self through our own efforts, just as brightness, as a quality of the mirror, becomes visible through the action of cleaning?—That cannot be so, since the Self (*âtman*) is no object of action. For an action cannot realise itself otherwise than by altering the object to which it relates. If now the Self, the *Âtman*, were altered through any action, it could not be eternal and phrases such as 'changeless is he called' would be incorrect, which is not admissible. Consequently there can be no activity which relates to the Self as object; but if it relates to some other object, then the Self is not touched thereby and consequently also not improved."

Observation. Christianity sees the essence of man in Will, Brahmanism in Knowledge; therefore, for the former, salvation consists in a transformation of the Will, a new birth whereby the old becomes the new man; for the latter in a transformation of Knowledge, in the dawning of the conscious-



ness that one is not an individual but Brahman, the totality of all Being.—In this respect, we think the Christian view the more profound, but for that very reason the more incomprehensible; for a transformation of the Will (of that which is fundamental in us and in all being) is totally beyond our understanding. If we desire to understand it, we can do so only as it manifests itself as phenomenon, that is, upon the superficies of our intellect (on which the entire phenomenal world is based). Now the innate fundamental form of the intellect, to which an understanding is fettered, is Causality; and in it all human action without exception appears as the product of an Egotism which is determined by motives. While the intellect forces even moral action into this form of intuition, morality also seems to result from Egotism, which, however, enlarging its natural boundaries as the result of a new mode of knowledge (*Vidyâ*), draws the not-Ego within the sphere of the Ego and treats it accordingly: even the good man (according to the law of Causality) loves only his Ego, and yet he loves “his neighbour as himself,” just because he has recognised him as his own Self. This is the direct consequence of the Indian doctrine that the world is Brahman, and Brahman is the Soul; and we do in fact find this conclusion drawn, though not in Çaṅkara and indeed nowhere to the extent we should have expected; compare the verse of the Bhagavatgītâ translated in note 36, above p. 59. This is, we believe, the deepest explanation of the essence of morality, which can be reached with the plummet of the intellect (bound to causality). Yet even this remains inadequate; for in truth morality lies beyond Egotism, but therefore also beyond causality and consequently beyond comprehension. Thus it is in Christianity: therefore Christianity demands, not like Brahmanism Self-knowledge (destruction of error), but Self-denial (destruction of Egotism). This is verified by experience and felt by us to be the highest attainable; but regarded from the standpoint of the intellect, it remains something unintelligible, unthinkable, impossible: βλέπομεν γὰρ ἄρτι δι’ ἐσόπτρου ἐν αἰνίγματι.

Hence there would remain to Christianity the merit of



having more profoundly grasped morality, to Brahmanism, on the other hand, that of having set forth the highest attainable explanation of it.

4. Knowledge without Works liberates.

Sûtras 3, 4, 1—17. 25. 1, 1, 4.

The goal of man, liberation, is to be gained through Knowledge of Âtman, attainable by the Vedânta (that is, by the Upanishads). This knowledge is independent (*svatantra*) of performance of works and in itself alone (*kevala*) suffices for liberation (p. 973—974).—When on the contrary *Jaimini* maintains that this knowledge is an Appendix to works (p. 974, 12) and only serves the purpose of proving the immortality (*vyatireka*) of the Soul, because without this proof the theory of retribution would not hold good (p. 976, 5), the answer is this: if the Vedânta had only the purpose of proving the continuance beyond this bodily existence of the transmigrating, individual, acting, and enjoying soul, then it most certainly would (as *Jaimini* contends) be subordinate to the doctrine of works (p. 980, 7); but in fact it goes further and teaches us to know the highest Soul, which stands above the individual, is God (*îṣvara*, here used in the esoteric sense) and remains freed from all the qualities of Samsâra, such as activity etc., as well as untouched by all evil; and this knowledge does not impel to works, but rather abolishes them (p. 981, 1).—If it is further objected, that even the knowers of Brahman, as for instance *Açvapati* (above p. 156) who makes known the *Vaiṣvânara-vidyâ* (Chând. 5, 11—24), still perform works and that they would not do this if the goal of man could be reached through knowledge alone (p. 978, 1), then one can oppose to them as of equal weight (*tulya*, p. 982, 9) the conduct of those in whose case knowledge makes its appearance unconnected with works; for thus says a passage of scripture (Ait. âr. 3, 2, 6, 8): “Knowing this of a truth the Rishis of the family of Kavasha spoke: ‘What good is it for us to “read the Vedas, what good is it for us to sacrifice!’ knowing this of a truth the ancients did not offer the fire-sacri-



"fice." And Brih. 3, 5, 1 (above p. 142): "Verily, after they "have found this Soul (*viditvā* in the sense of *vittvā*), the "Brahmans cease from desiring children, from desiring possessions, from desiring the world, and wander about as beggars." Further it is to be remembered that the *Vaiṣvānaravidyā*, in which knowledge appears accompanied by works, is an exoteric passage (*sa-upādhikā brahmavidyā*), (p. 983, 7).—Finally, to pass over the other objections, when in Îçâ-Up. 2 it is said:

"Let him perform whatever works he will,
"And wish to live a hundred years below,"

yet the following proves in what sense this is meant:

"If he knows Brahman works are of no weight,
"To him there cleaves no stain of earthly woe;"

that is, even though thou performest works all thy life long, yet in so far as thou hast knowledge, they cannot stain thee (p. 986, 6).—Whether the knower shall perform works rests with himself to choose (p. 986, 8); no necessity for so doing, for example, for begetting offspring, exists (p. 986, 10), hence it is written (Brih. 4, 4, 22, above p. 195): "This our forefathers knew, when they did not desire offspring and said: "Wherefore do we need offspring, we whose soul is this "universe" (p. 986, 12). For the fruit of knowledge does not, like the fruit of works, consist in something future, but is *anubhava-ârâḍha*, based upon immediate (inner) perception (p. 987, 1; cf. 66, 7).—To this must be added that this whole extension of the world which as the requital of works on the doer, is the cause of the duties of works, is based only upon Ignorance and for the Knower has been annihilated in its very essence (p. 987, 6); even as also, by those who live under the vow of chastity (*ûrdhvaretas* = *parivrâjaka*, according to Ânandagiri on p. 989, 13). Wisdom indeed is sought, but no longer the works prescribed by the Vedas (p. 988, 3).

But is not the knowledge itself, which conditions liberation, a work in so far as it is still an action of the intellect (*manas*) (p. 74, 6)?—By no means! For an action is always dependent upon the will of the agent, by whom it can be done, be left undone, or be done otherwise; every sacrificial work is such an action, such too is meditation (p. 75, 2). Knowledge on the



contrary cannot like a work be done in one way or another, indeed it entirely depends not upon any human action, but upon the quality of the object to be known (p. 75, 4). When therefore it is said, for instance in the *Pañca-agni-vidyā* (Chapter XXX): "man is a fire," "woman is a fire" (above p. 362), this is an invitation to conceive of man, or woman as a fire and its realisation depends upon the choice of the conceiver; on the contrary the knowledge of actual fire as such depends not upon any invitation or action of man, but only upon the object which lies before the eyes, and thus it is knowledge and not action (p. 75). Similarly the cognition of Brahman is dependent upon the nature of Brahman, but not upon any invitation (p. 76, 1). "Hence, all imperatives, even those found in the Scripture, when they refer to the knowledge of Brahman, which is not the object of any command, become blunt, as the edge of a razor when applied to a stone" (p. 76, 2).—But then what meaning have such expressions as: "Âtman truly is to be seen, to be heard, to be sought for, to be known" (Bṛih. 2, 4, 5, above p. 174), which at any rate appear to contain a command?—Their purpose is only to divert man from the natural drift of his thoughts. For everyone is by nature turned to external things and anxious to attain the objects of his desire and to avoid the objects of his aversion. In this way he can never reach the highest aim of man. In order to attain it, the stream of his thoughts must be diverted from natural objects and turned towards the inner soul, and to this end serve such commands as those quoted. To him who has turned to the investigation of Âtman on account of them the true nature of Âtman, which can neither be sought after nor avoided, is pointed out in such phrases as: "this whole universe is what that Soul is" (Bṛih. 2, 4, 6). Thus the knowledge of Âtman is neither an object to be sought for nor avoided, as also its purpose is liberation from all that is to be done; "for that is our ornament and our pride, that after having recognised the soul as Brahman all obligation of action ceases, and the goal (*kṛita-kṛityatā*) is reached" (p. 76—77).



5. How is this saving Knowledge brought about?

Liberation as the fruit of knowledge is distinguishable from the fruit of works in that the former is not, like the latter, produced only in the future, but is produced at once and simultaneously with the knowledge (p. 987, 1). In this sense it is said (Mund. 3, 2, 9): "He who knows Brahman, becomes "Brahman," as also (Mund. 2, 2, 8):

"In him who sees" the One both high and low,
"His heart's strong fetters bursting, fall apart;
"For him all doubts are solved,
"All works are naught,"

and (Brih. 1, 4, 10): "That knew itself and said: 'I am Brahman'; thereby it became this universe,"—these and like passages of Scripture imply that simultaneously with *Brahma-vidyâ*, and without any other effect intervening between the two, liberation results (p. 66, 5); to behold Brahman and to become the Soul of the Universe occur simultaneously (p. 66, 7); for liberation is nothing else but our true Self, existent from all eternity, but it is hidden from us through Ignorance; whence also the knowledge of Âtman has not to produce anything new whatever as its fruit, but only to remove the obstacles of liberation (p. 67, 5).

This knowledge of Âtman is thus not a becoming anything, not doing anything, not occupying oneself with any work (p. 68), is altogether independent of human activity, and like the knowledge of every other object, it also is dependent upon the object itself (p. 69, 8; cf. 819, 4). Therefore it cannot be brought about by the action of investigating (p. 69, 10) or of adoring (p. 70, 3), and even Scripture produces the knowledge only so far as it removes the obstacles to it, that is, the division into knower, knowledge and thing known, which springs from Ignorance (p. 70, 9). Therefore also the Scripture says (Kena-Up. 11):

"He only understands who understands it not,
"From him who understands, 'tis evermore concealed,
"For it is not disclosed to him who knowledge hath
"But unto him who hath it not the secret is revealed,"



and teaches (Bṛih. 3, 4, 2), that one cannot see the Seer of seeing, nor hear the Hearer of hearing, nor know the Knower of knowing (p. 71, 1).

We here perceive most clearly the impossibility of attaining liberation by any effort on our part. True, liberation consists only in Knowledge, but in Knowledge of a special kind, in that there is no question of an object which investigation could discover and contemplate, but only of that which can never be an object, because in every cognition it is the subject of cognition: everything can be seen, but not "the Seer of seeing." Since in all empirical knowledge the Âtman is the subject and for that very reason unknowable, the first condition of its attainment is, that all empirical knowledge separating subject and object, should cease: "he who knows not, alone doth know it." For all empirical knowledge is from its very nature directed to external things, therefore turned away from the inner Soul and consequently, where it is a question of comprehending the latter, is actually an obstacle. To destroy this obstacle is the object of the teaching of scripture; it turns the stream of thoughts away from external things and towards Âtman; but to impart the knowledge of Âtman, that even scripture is not able to accomplish unconditionally; therefore it is written (Kâth. 2, 23):—

"Not by instruction can he be attained,
"Not yet by understanding, nor the word:
"Whom he elects, by him will he be gained;
"To him reveals himself the eternal Lord."

According to this, the knowledge of Âtman is attainable neither by thinking, nor by investigating the scripture, nor by any effort whatsoever of our will: for the latter, that is, "the acting and enjoying soul," belongs only to our phenomenal form, the removal of which is what is required, in order that knowledge may arise:—and yet again, on the other hand, the attainment of knowledge must depend solely and entirely upon ourselves: for the knowledge of Brahman can be conditioned by nothing else except that which in it is at once object and subject, by the Âtman, the Self; and this is our own real, metaphysical Ego. This metaphysical Ego appears in the



exoteric doctrine personified as God (*īvara, saguṇam brahma*), and corresponding to it this knowledge, which depends upon him, appears as Grace of God, concerning which we have already collected together the leading passages in Chapter IV, 4. What corresponds to this "Grace of God" in the esoteric system it is difficult to say, and we look in vain for a satisfactory solution. We may compare what was said in Chapter XIV, 4, on the knowledge of the esoteric Brahman. The metaphysical knowledge, in which the Self comes back to itself from its absorption in the contemplation of the external world and thereby comprehends all else as non-Self, non-Ego, non-Being, this knowledge does arise as a matter of fact; but we cannot enquire into its cause because, as already clearly appears in the Vedānta, it is not within the sphere of causality; the Âtman lies beyond Cause and Effect (*anyatra asmât, kṛita-akṛitât*, Kâth. 2, 14), and therefore into the knowledge of it, a knowledge of which the Âtman would be the cause, no further enquiry is possible: it arises, when it does arise; how, why, whereby it arises, remains an insoluble problem.

As we saw above p. 318, the impossibility of bringing about liberation by any means whatever has been expressly emphasised; under these circumstances we must regard it as a deviation from the logical structure of the system and a concession to practical demands when we treat of the means (*sâdhanam*) of knowing of Brahman, and these means refer not only to the exoteric, but also to the esoteric Brahman, which two are in general not separated in respect of this question. Of these means there are two, with which we may compare the requirements of those who are called to this knowledge, Chapter IV, 2, namely, first Works, and secondly devout Meditation. We have now to examine according to our sources these two kinds of means of attaining the saving knowledge.



6. Works as Means to Knowledge.

Sûtras 3, 4, 25—27. 32—35. 36—39. 51—52.

Although, as is once more repeated in 3, 4, 25, the goal of man is to be reached only through knowledge, not through works (p. 1007, 2), yet religious works, such as Sacrifice etc., are very far from being without significance in this connection (1008, 3); true, when once that knowledge is realised they have no further importance, but they are nevertheless auxiliary to its attainment (p. 1008, 5). For thus says the scripture (Bṛih. 4, 4, 22, above p. 195): "Him the Brahmans seek to "know by Vedic study, by sacrifice, by alms, by penance, by "fasting," from which it may be gathered that pious works are a means to the attainment of that knowledge (p. 1008, 8). The works named cease when knowledge is attained; certain other obligations, however, still persist for the knower; for the scripture says (Bṛih. 4, 4, 23, above p. 196): "Therefore he who "knows this, he is calm, subdued, resigned, patient, and collected;" the former (Vedic study, sacrifice, alms, penance, fasting) are the more outward (*vâhya*), the latter (tranquillity, self-restraint, renunciation, patience, concentration, cf. above p. 81) are the "closer" (*pratyâsanna*) means to knowledge (p. 1012, 4). [The concentration (*samâdhi*) here mentioned must be distinguished from the Meditation (*dhyânam*, *upâsanam*) of which we shall presently have to speak; for Meditation ceases, as we shall see, after the attainment of knowledge, while concentration still continues even in one who has attained knowledge.]

Still the works named do not, strictly speaking, produce knowledge as their fruit, because knowledge is subject to no prescribed rule, and because its fruit (liberation) cannot be brought about by any means (p. 1018, 8). These works are only auxiliaries (*sahakârin*) to the attainment of knowledge, in as much as the man who leads a life of holy works is not overpowered by affections (*kleṣa*) such as Passion, etc. (p. 1021, 2). According to this their rôle in the scheme of salvation



would be not so much meritorious as ascetic; cf. 1082, 12.¹³⁴

However works are not indispensably necessary as a condition of wisdom, since scripture shows by the examples of *Raikva* (note 37, above p. 61) and others, how knowledge may come even to such as from poverty (p. 1021, 8) cannot perform the works of the *Āgramas* (above p. 16); in consequence of common human actions, such as the muttering of prayers, fasting, worship of the Gods, or perhaps in consequence of works performed in some former existence by them the grace of knowledge is vouchsafed to them (p. 1023, 1. 6); yet a life in the *Āgramas* is to be preferred as a means of knowledge (p. 1024, 2).

Knowledge as the fruit of these means ensues either here and now or in the succeeding birth; here, if no hindrance exists, that is, if no other works with greater supersensuous power come to ripeness (p. 1044, 1); for even the hearing of the Veda, by which knowledge arises, is only effective in so far as it succeeds in overcoming those obstacles (p. 1044, 4), which according to Kāth. 2, 7, is not always possible (p. 1044, 5);—otherwise knowledge ensues as the fruit of these means in the following life, when it may occasionally, as in the case of *Vāmadeva*, exist from birth onwards (p. 1045, 1); and the *Smṛiti* too teaches a gradual ascent to perfection, when it says (*Bhagavadgītā* 6, 45):—

“By many a new birth made pure,
“He treads at last the highest Path.”

¹³⁴ The question of the value of pious works for liberation is again ventilated in an Appendix to 4, 1 (4, 1, 16—18), which is perhaps a later addition, with the tendency to reconcile *Jaimini* and *Bādarāyaṇa* (cf. p. 1083, 7). Works, it is there stated, are auxiliary to liberation, just as even poison may serve as medicine (p. 1082, 5); they may further liberation from a distance (p. 1082, 7), by bringing about knowledge and, through the latter, liberation (p. 1082, 8). In the *nirguṇā vidyā* they cease with the attainment of knowledge, in *saguṇā vidyā*, which are not yet exempt from activity, they continue (p. 1082, 11). This effect belongs to works whether connected with knowledge or not; only that in the former case the effect according to Chând. 1, 1, 10 is *virṣavattara*, more powerful, whence it follows that even works without knowledge must be to a certain extent powerful (p. 1085, 6).



Of course such a gradual progress, is only admissible for the exoteric branches of knowledge (p. 1047, 9), not for the esoteric, which knows no differences, no "more" or "less," and brings forth as its fruit the liberation which is an absolutely uniform state and nothing else than the undifferentiated Brahman Himself (p. 1046, 4).

7. Devout Meditation (*upâsanam*) as Means to Knowledge.

Sûtras 4, 1, 1—12.

When it is said: "Âtman verily is to be beheld, is to be heard, is to be thought upon, is to be meditated upon" (Brih. 2, 4, 5),—"him shall ye investigate, him shall ye seek to know" (Chând. 8, 7, 1), then the question arises: is the conception (*pratyaya*) with which worship is concerned, to be called forth once only or repeatedly?—To this is to be answered, as the accumulation of expressions shows, this meditative conception is to be made repeatedly (p. 1050, 8), that is, until intuition occurs (p. 1051, 2), just as one must go on threshing until the grain is freed from the husk (p. 1051, 3). Here, search and worship have to alternate; sometimes worship follows search, and sometimes search worship, as the examples of scripture show (p. 1051, 8).

One might object: Such a repetition of the conception is thinkable, where we are concerned with a result which is capable of being increased (p. 1052, 9); but what end can this repetition serve in the case of the highest Brahman, who is eternal, pure, wise, and free? If this Brahman is not comprehended at the first hearing of scripture then no repetition can be of any use (p. 1053, 1); and how can he who does not understand the first time, the words: *tat tvam asi* (that art thou) grasp it through repetition? And the case is just the same, if we are concerned, not with a single notion, but with a combination of notions (p. 1053, 6). Or is one perhaps to assume, that through once hearing, knowledge in abstract form (*sāmānya-vishaya*) is attained, like that of the sufferings of another, while through repetition knowledge in intuitive



form (*viśeṣa-viśaya*), is gained like that of one's own sufferings (p. 1053, 7)?—This cannot be so either: for if the intuitive knowledge is not brought about through a single hearing, then one fails to see how it can be brought into existence even by hundredfold repetition (p. 1053, 13). Such repetition may be serviceable in respect of a worldly object, which consists of many parts and comprises abstract and intuitive characteristics (p. 1054, 4) or again in the study of a longer treatise, but not in respect of the undifferentiated Brahman, who is free from abstract (general, common to others) characteristics and consists of pure spirit (p. 1054, 6).

To this is to be answered: Only for such as grasp the identity of the Soul and Brahman from once hearing the *tat tvam asi*, is the repetition superfluous, but not for those who are unable to do this and in whom first one doubt and then another must be removed (p. 1054, 8). Here a repetition is most certainly suitable, as is proved by experience with scholars of slow understanding (p. 1055, 2). Further, the sentence *tat tvam asi* consists of two concepts (*padārtha*): (1) *tat*, the Existent, the Brahman who is called the ruler and the cause of the world and is described by the scripture as seeing, not seen, knowing, not known, unborn, not aging, immortal, neither coarse nor fine, neither short nor long; and (2) *tvam*, the inner Self, that which sees and hears in us, which with the body [the outer Self] as a starting-point is grasped as the inner Self and retained as purely spiritual. Now to understand the words *tat tvam asi*, it is necessary for many first to lay hold on the two concepts of which it consists.—Further: The Self which is to be grasped is indeed without parts; but the false knowledge of it as though it consisted of Body, Senses, Manas, Buddhi [which here, as is often the case, is inconsistently named along with Manas], has many parts and requires for its gradual dissipation repeated devout contemplation, so that for many, even in this knowledge, a gradual advance takes place (p. 1055). Others again, whose minds are quicker and have not to battle against Ignorance, doubt and contradiction, can grasp the *tat tvam asi* on hearing it once only.

But can it really be possible that anyone ever completely



grasped this doctrine? Granting even, that he came to the consciousness that all else outside Brahman is not real, yet he must take as real the pain which he feels (p. 1056, 10)?—"By no means! For the feeling of pain like the entire body, "is based on illusion. For the feeling that, when my body is "cut or burnt, I myself am cut and burnt, is a delusion, like "the delusion that I myself suffer, when other persons, for "instance my children or friends, suffer. The case is just the "same with the delusion of feeling pain: for like the body, "all feeling of pain lies outside the spirit; wherefore also it "ceases in deep sleep, while the activity of the spirit is not "interrupted; for 'when he does not see then, yet he is see- "ing, though he sees not,' as the Scripture says (Brih. 4, 3, 25, "above p. 191). Thus the knowledge of the Self consists in "this that I am conscious of myself as pure painless spiritual- "ity; and he who possesses this knowledge for him there "remains nothing more to do; therefore the scripture says "(Brih. 4, 4, 22, above p. 195): 'What shall we do with off- "spring, we, whose soul is this world,' and the Smṛiti says:—

"The man who in the Self hath his delight,
"Who in the Self contentment finds, and peace,
"For him no duty more hath binding force."

But how are we to understand the identity of God and the soul which is taught by the Vedānta, since the two are different? For God is free from evil, but the soul is entangled in it. Now if God is the transmigrating soul, then he cannot be God; if on the contrary the soul is God, then the duty imposed upon the soul by the canon of scripture is superfluous; moreover this view is contradicted by perception (p. 1058, 10).—To this is to be replied: One must conceive of the soul as God; for thus it is said in a passage of the *Jābâlas* (which is not found in our *Jābâla-Upanishad*): "Verily, "I am Thou, O holy Godhead, and Thou art I;" further Brih. 1, 4, 10: "I am Brahman;" Brih. 3, 7, 3: "He is thy "soul, thy inner Ruler, thy Immortal;" Chând. 6, 8, 7: "That "is the real, that is the soul, that art thou," etc.; and again it is written Brih. 1, 4, 10: "But he who worships the God- "head as another, and says: 'that Godhead is one and I am



"another," he knows it not;" Brih. 4, 4, 19: "His never-ending death he weaves, who here plurality perceives;" Brih. 2, 4, 6: "The universe shuts out him, who regards the Universe as outside the Self," etc.—Thus God and the soul are not different, since their difference rests only on illusion; if the soul is stripped of its Samsâra state, it is God and hence free from evil, and what contradicts this is mere illusion. But as regards the duties of the canon of scripture and perception, they both continue to exist as long as Samsâra, that is, until awakening. This being attained perception becomes naught; and if you base on the objection, that with it the Veda is also annihilated, then it is to be noted that according to our own teaching, "then the father is not father, the Veda not Veda" (above p. 191):

"But who then is the not-awakened?"

—Thou, who askest.

"But I am God, according to the teaching of scripture!"

—When thou knowest that, then art thou awakened, and then there exists no unawakened more (*na asti kasyacid aprabodhah*).¹³⁵

So much concerning the inner nature of devout meditation. As regards outward attitude, the position of the body is a

¹³⁵ Compare with this logical consequence of the System my "Elements of Metaphysics," § 292, p. 305: "The saint to whom true knowledge has arisen, knows himself as the entire Will to life. Accordingly he is filled with the consciousness that he removes the sufferings of the whole world in removing his ego which he knows is the bearer of these. And this consciousness indeed does not lie, for the saint, in removing and delivering the Will in himself, has removed and delivered this whole world. For him, who is enlightened by transcendental knowledge, there remains of it nothing but an unsubstantial phantom, a shadow-play without reality. To us alone it will not seem so, just because we are still on the empirical standpoint of affirmation, and only so far as transcendental knowledge awakes in us, can we take part in his deliverance."—§ 174, p. 131: "Thus the regenerate saves himself and the groaning creation: and yet affirmation still continues, even after he has found the way out of its circle; also this world for ever and aye will exist, will affirm, will suffer,—but again all time in the light of denial is nothing, and all that it contains fades away as the shadow-play on the wall for the Will, when it has turned."



matter of indifference both in those meditations which are undertaken for the purpose of attaining perfect knowledge, as well as in those meditations which are connected with the service of works (p. 1070, 14). In the remaining kinds of worship (that is, presumably, in those used in the exoteric knowledge) one should not walk, run or stand, because this distracts, nor lie down either, because one might then be overtaken by sleep, but sit (p. 1071, 7). Moreover in regard to direction, place and time, one need only be careful about them, so far as they promote the undivided concentration of the mind as much as possible (p. 1072, 9).—The forms of worship which lead to perfect knowledge come to an end with the attainment of this knowledge (p. 1073, 8); those on the contrary, whose fruit is felicity (as it seems not only those of the *Pitriyāna*, but also those of the *Devayāna*), must be continued until death, since the attainment of their fruit in the other world is dependent on the thoughts at the moment of death (p. 1074, 2; cf. 112, 8). For the scripture says (Çatapathabr. 10, 6, 3, 1): “with whatever mind a man departs from “this world, with the same mind he enters into the other “world, after death,” and the Smṛiti declares (Bhagavadgītā 8, 6):—

“The nature that he thinks upon, when he departs this life,
“E'en this he will put on whene'er he reaches the Beyond.”

In the exposition of these means no distinction is maintained between the esoteric and the exoteric doctrine; so much the more, however, does this distinction dominate the liberation which appears as their result. We turn next to consider the man who has fully and unconditionally reached the goal of humanity, the man of esoteric knowledge, the Sage possessing *Samyagdarśanam*, to study his condition in Life, Death, and in the Beyond. After we have come to know in him the essence of liberation in its purity and completeness, we shall in conclusion have to consider the Path, upon which the Devotee, the man who has recognised and adored Brahman in his exoteric form, is led to the same goal by means of *Kramamukti*.



XXXVI. Condition of the Sage in this Life.

1. Characteristics of the Sage.

IN contrast to the Devotee, who knows and worships Brahman in the exoteric, theological form, we understand in this and in what follows by the term Sage, him to whom has come *Samyagdarśanam*, perfect knowledge, that is, esoteric knowledge of the higher, attributeless (*param, nirgunam*) Brahman, and who in consequence of this possesses an immediate consciousness¹³⁶ on the one hand of the identity of his own Self with Brahman, on the other of the illusory character of all that is different (*nānā*) from the Soul, from Brahman, therefore of the whole extended world (*prapañca*), his own body and the other Upādhis of the Soul (*indriyas, manas, mukhya prāṇa, sūkshmaṃ śarīram, karman*) included. For such a one there is no longer any world to be perceived nor any perception, and even his own suffering, since it depends upon perception, is no longer felt by him as pain; on which point compare the fuller treatment above p. 299 and p. 415. Further since all works have only the purpose of attaining pleasure and avoiding pain, while pain and pleasure concern not bodiless, but only embodied Being based upon illusion (above p. 402), for him who has seen through this illusion, all

¹³⁶ *anubhava*; p. 917, 5: "The fruit of Knowledge depends upon immediate consciousness; for the scripture says (Brih. 3, 4, 1, translated above p. 141): 'the immanent, not transcendent Brahman;' and the words 'That art thou' (Chând. 6, 8, 7) denote something already existing and must not be understood as if they meant only: 'That wilt thou become after death;'... consequently for the knower of Brahman liberation is absolutely accomplished." Cf. p. 987, 1. 66, 7. 1055, 10. 1057, 2.



works (Vedic study, sacrifice, alms, asceticism, fasting) are abolished, as also all the injunction of the Veda which command them. And not only does the Part of Works become superfluous, but also that Part of the Veda which treats of knowledge, above p. 21; for this is also only a means to an end: "Thinking and meditating have like hearing (only) "attainment as their purpose;" when that purpose is attained, the scripture has fulfilled its object; as there exists for the awakened neither perception, nor pain, nor action, so there exists for him no Veda either; to him "the Veda is not Veda" as the scripture says (above p. 416). In a word: everything outside Brahman, that is the Self, the Soul, has no more reality for him and can no longer disturb him, just as little as the rope which he mistakenly held to be a snake (note 105, above p. 269) or the trunk, in which in the darkness of his ignorance, he thought he saw a man (p. 86, 12).

(p. 84, 5:) "And yet experience shows how, even for one "who knows Brahman, Samsâra still persists, so that he has "not attained his goal, as in the simile of the rope?—To this "we reply: It must not be maintained that for him who has "recognised that the Soul is Brahman, Samsâra persists as "before, because the knowledge of the Self (the Soul) as "Brahman contradicts this. For so long as he held the body "etc. to be the Self, so long was he affected by pain and "fear, but after that delusion has been destroyed by means of "the knowledge (produced by the Veda), of the Self as Brah- "man, then it can no longer be maintained that he is affected "by pain and fear since that depended upon erroneous know- "ledge. For so long as for instance, a rich householder has "the consciousness of his wealth, pain arises for him from its "loss; but after he has gone away as a hermit into the forest "(above p. 16) and has freed himself from the consciousness of "his wealth, then there can arise for him no more pain from "the loss of it. And so long as one wears ear-rings, pleasure "arises from the consciousness of wearing them; but after "one has laid them aside and freed oneself from the conscious- "ness of wearing ear-rings, then the pleasure in wearing them "no longer exists for him. Therefore the scripture says



"(Chând. 8, 12, 1): 'Verily, the bodiless is not touched by pain
"and pleasure.' If you maintain that bodilessness is only
"attained after the dissolution of the body, not during life,
"then we do not admit this, because being clothed with the
"body depends (only) upon false cognition. For the circum-
"stance of the Self's being connected with a body can be
"understood in no other way, than by conceiving it as errone-
"ous knowledge, consisting in the delusion of the body be-
"ing the Self. For we have seen that [for the Self] the
"condition of bodilessness is an eternal one, and this because
"it is not conditioned by action [only what belongs to the
"fruit of works is perishable]. If however you maintain that
"being embodied is the consequence of good and evil works
"done by it [the bodiless Âtman], then we deny this; for
"since its union with the body is untrue, therefore the assertion
"is also untrue that the Âtman has done good and evil. For
"the assertions that it is clothed with a body and has done
"good and evil works are always supported by each other and
"therefore lead to the assumption of a *regressus in infinitum*;
"and this is comparable to a chain altogether of blind
"persons each holding the other, since it is impossible for the
"Âtman to be affected by works, the Âtman being no acting
"principle."—(p. 87, 5:) "Consequently being clothed with a
"body depends only upon a false conception, and thus it is
"proved that the knower of Brahman is, in his life time,
"already bodiless. Therefore the scripture says (Brih. 4, 4, 7,
"translated above p. 194): 'As the slough of a snake dead
"and cast off lies upon an anthill, thus lies this body then,
"but the bodiless, the immortal, the life is pure Brahman, is
"pure Light;' and [where is unknown to me]: 'with eyes as
"if without eyes, with ears as if without ears, with speech
"as if without speech, with Manas as if without Manas, with
"life as if without life,' and the Smṛiti shows in the passage:
"What is the essence of him who is firm in knowledge?' etc.
"(Bhagavadgîtâ 2, 54) where it enumerates the characteristics
"of one who is firm in knowledge and reckons as such that
"he is set free from all work.—Thus for one who has recognised
"the Brahmanhood of the Soul, Samsâra does not continue



"as before, and he for whom it still continues, has in truth
"not yet recognised that the Soul is Brahman; that is cer-
"tain."

2. The Destruction of Sin.

Sûtram 4, 1, 3.

Existence without works is, as we have seen repeatedly, (above pp. 112. 390. 402) impossible. But it lies in the nature of works to have as purpose the production of a definite fruit, and without its having brought forth this fruit—one might think—no work can be annihilated, provided that the authority of the scripture is to be maintained (p. 1075, 9). That liberation thereby becomes impossible, need not be admitted; only one would have to incorporate liberation, like the fruit of works in the chain of Space, Time, and Causality (p. 1075, 17; that is, regard it equally as a fruit of works).—But that is not so! On the contrary, when once Brahman is known, sin committed is annihilated, and future sins cannot cleave to such a one (p. 1076, 2). For the scripture says (Chând. 4, 14, 3, translated above p. 165): "As water does not cling to the lotus "leaf, so no evil deed clings to one who thus knows;" and (Chând. 5, 24, 3; translated above p. 157) "as burns the leaflet "of the bulrush when thrust into the fire, so are burnt up all "his sins;" and yet again (Mund. 2, 2, 8):

"For him who sees the One, both high and low

"His heart's strong fetters, bursting, fall apart,

"For him all doubts are solved, all works are naught."

We do not thereby deny the fruit-producing power of works; such a power certainly exists; but we assert that it is checked in its development by a cause of another kind, namely, by knowledge (p. 1076, 14). For the canon of the doctrine of works holds good only on the assumption, that the power of the works exists; where the power is checked, the canon then loses its validity (p. 1076, 15). When then the Smṛiti says: "no work can be lost," this remains the rule and implies that no work, without having borne its fruit, can be annihilated, and even the penance (*prâyaścittam*) prescribed for certain



deeds forms no exception, in that it is itself a kind of retribution (p. 1077, 1). The case is otherwise, on the contrary, with knowledge. If one takes exception to the fact that this (knowledge) is not, like penance, prescribed as a means of purification from sin (p. 1077, 6) then it is to be noted that the attribute-ascribing forms of knowledge (*sagunā vidyāḥ*) do likewise also belong to the doctrine of works and in consequence are also accompanied by promises of heavenly lordship and release from evil (p. 1077, 9); in the attributeless knowledge, on the contrary, the prescription does not hold good, and yet the "burning up" of works is accomplished by it, and this by the knowledge that the *Ātman* is not an acting principle (p. 1077, 12). This knowledge that the soul is by nature a non-agent brings about in the first place the result that future works no longer cleave to the knower of Brahman who is no longer an agent, and further, that the former works which he performed under the false delusion of being an agent are annihilated through the dissipation of this delusion by the power of knowledge (p. 1078, 1). For the knower of Brahman says: "That Brahman the nature of which "is opposed to the nature of formerly held to be true, being "an agent and enjoyer, that Brahman which is in its very "nature in all time past, present and future not-agent, not- "enjoyer, that Brahman am I, and therefore I never was "either agent or enjoyer, nor am I such now, nor shall I ever "be one" (p. 1078, 4).—Only thus can liberation take place; in any other way the destruction of the works which have been taking their course from eternity in the past, and therefore liberation itself also, becomes impossible. "Hence liberation cannot, like the fruit of works, be conditioned by Space, "Time, and Causality, for then the fruit of knowledge would "be transitory and would lose its transcendent character "(*parokshatvam*)" (p. 1078, 10).



3. Destruction of Good Works also.

Sûtram 4, 1, 14.

When knowledge arises, past sins, as we have seen, are annihilated, and future sins can no longer cleave to the Soul. But how about the good works? For these indeed are commanded by the same scripture which is the source of knowledge and it cannot contradict itself. Must not good works therefore be excepted from annihilation?—We reply: annihilation and non-cleaving apply equally to good works and evil, for the following reasons: 1) good works also bring their own fruit and thereby hinder the fruit of knowledge; 2) the scripture teaches that both, the good and the evil works, disappear at the appearance of knowledge (Brih. 4, 4, 22, translated above p. 196): “[Who thus knows] him both overcome not whether “he therefore [because he was in the body] has done evil or “has done good; but he overcomes both; him neither what he “has done nor what he has not done burns;” 3) in the destruction of works resulting from the knowledge that the Soul is not an agent, good and evil deeds are of equal value (*tulya*); of both it is said indifferently (Mund. 2, 2, 8) “and his works are “naught;” 4) where evil works only are mentioned, good works must be understood as well, because their fruit, in comparison with that of knowledge, is inferior; 5) when the scripture says (Chând. 8, 4; translated above p. 162): “this bridge day and “night traverse not, nor old age, nor death, nor pain, nor “good, nor evil works, and from it all sins turn back,” then in the words “all sins” both the good and evil works just mentioned are included (p. 1079).

—We may compare with this, the explanations of the Apostle Paul in the Epistles to the Romans and Galatians as to the impossibility of a redemption through the law. According to Paul the law, if fulfilled, would set us free; but, in consequence of the sinfulness of our nature, it cannot be fulfilled; according to *Çaṅkara* the law can be fulfilled, but its fulfilment does not bring liberation, but only reward on the



path of transmigration. The former has the deeper consciousness of the sinfulness of our nature, the latter the more correct estimate of the value of the works of the law;—both combined give the philosophical truth. The law (for instance the Vedic or Mosaic) can unquestionably be fulfilled, but, in consequence of our innate egotism can be fulfilled only from selfish motives; hence its fulfilment has no moral value; lawful and unlawful actions both depend upon egotism, and are therefore, morally considered, both equally valueless and do not lead to liberation. This is only accomplished through that transformation of our Ego, which according to the Christian view proceeds from Faith, according to the Hindu view consists in Knowledge.—Both, Faith and Knowledge, are at the bottom one and the same,—that metaphysical consciousness which lifts us above the world and raises us above all possibility of sin. Whether this consciousness, assuming its genuineness, leads over into Quietism as among the Indians, or, as among us, is realised in deeds of love, touches only its form of appearance and establishes no difference in the value of what appears here.

4. Why the Body, in spite of Liberation, still continues to exist.

Sûtras 4, 1, 15. 19.

Knowledge burns up works, but only works whose retribution has not yet begun, whether they originate from this life as led before the awakening (*prabodha*), or consist in a balance from some previous life which could not come to realisation in the present existence (above pp. 112. 390). But knowledge does not destroy those works whose seed has already germinated, that is, those from which the present life, serving as basis for dawning knowledge, has been fashioned (p. 1080, 9; the same predestination of the course of life as we find in Plato's Republic 10, 15, p. 617E). For if this were not so, if all works without exception were annihilated by knowledge, then quiescence (*kshema*) would not arise only after death, but immediately upon the attainment of knowledge,



since there would be no further cause for the continuance of life [no further work to be atoned for] (p. 1080, 12). For this fact certainly startling in our system, that in spite of liberation the body still continues to exist for a while, Qaṅkara gives two explanations, of which the one is more realistic, the other more idealistic. (1) As the vessel which is being formed requires the potter's wheel to support it, so liberation requires a life as a substratum; and as the potter's wheel continues for a time to revolve, even after the vessel has been completed, so also life continues after liberation, since it contains no cause to check the impetus already gained (p. 1081, 2); hence only after works, like the velocity of the flying arrow, have expended themselves, does liberation become an accomplished fact for all who possess knowledge; therefore it is said (Chând. 6, 14, 2; translated above p. 266): "To this [worldly action] I shall belong only until I am liberated, "then shall I go home" (p. 916, 8). (2) As when a man suffering from eye disease, continues to see two moons even after he has attained the conviction that there is only one moon there, owing to the force of the impression (*samskâra-vaçât*), so too the impression of the sense-world persists, after a man has attained the knowledge of its non-existence (p. 1081, 5).—In view of the questionable character of these explanations, our author falls back upon the inner certainty of liberation: "Here, he remarks, no discussion at all is admissible; for how could anyone who is convinced in his heart that he is Brahman, be refuted by another, even when he is in the body?"

Truly there are venerable, holy words, which prove how profoundly the Indian was convinced of what he lays before us!—But the condition here described (to which, as the highest goal of existence, humanity will ever return, whatever else man may undertake)—this condition must have been nothing very rare in India, as is proved by the fact that later ages had a technical expression for it, namely *jīvan-mukti* (liberation during life) and *jīvan-mukta* (the living liberated), although we do not yet meet with these expressions in Qaṅkara.



Thus after works, whose retribution has not yet begun, have been destroyed by knowledge, while those whose seed had already germinated, have been consumed through continuance of life, death comes, as the outward sign of this consumption (above p. 353), and with death comes definitive and eternal union with Brahman; for the works on whose account one had to live are exhausted, while the balance, and in them the seed of a further existence, has been burnt up, through the destruction of false knowledge, on which they depend, by perfect knowledge (p. 1086).



XXXVII. The dying Sage.

1. His Soul does not depart.

THE *Utkrānti*, that is, the "withdrawal" of the Soul from the body described in Adhyāya 4, 2, which as we saw (above p. 379) was common both to the ignorant and the possessor of exoteric knowledge, is interrupted (4, 2, 12—16) by an episode pertaining to the higher knowledge (*prāsaṅgikā para-vidyā-gatā cintā*, p. 1103, 12), which treats of the death of him who possesses esoteric knowledge and is consequently free from desire (*akāmayamāna*). Of such it is said in Brih. 4, 4, 6 (translated above p. 194):—

"And now of him who desires not.—He who is "without desire, free from desire, whose desires are "stilled, whose desire is the Self, his vital breaths "do not depart, but Brahman is he and into Brah-
"man is he resolved."

One might think, says Caṅkara, since instead of "his" (*tasya*) vital breaths do not depart" we read in the other (Mādhyandina-)recension: "out of him (*tasmād*) the vital breaths "do not depart"—that what is denied in this passage is not the departure of the Soul from the body (*deha*, *ṣarīram*), but that of the organs from the individual Soul (*dehin*, *ṣarīra*); that one who is liberated departs from the body is, it might be believed, self-evident; what is taught here being that from him (that is, from the *Ātman*) his vital organs do not depart, but remain united with him (p. 1099, 2).

But this is not the case; this passage rather teaches that the *Akāmayamāna*, he "who does not desire," that is, the completely liberated sage, does not, at death, like others (the



pious worshipper and the performer of works) depart from his body. This is proved by the passage (Bṛih. 3, 2, 11) where the son of *Ritabhāga* asks *Yājñavalkya*: "Yājñavalkya! so said he, when such a man dies, do then the vital breaths depart from him or not?—No, said Yājñavalkya, even at that very spot they are dissolved;¹³⁷ he swells, is bloated, bloated lies the dead."—Here it is evidently the departure from the body, which is denied, and the above passage must also be explained in accordance with this, whether we read *tasmād* (that is, out of the body) or *tasya* (that is, of the sage) in the passage in question (p. 1100, 4). This explanation is further supported by the fact that in the passage in question, after the description of the departure from the body, it is said: "So much for him who desires.—Now we have to speak of him who does not desire" (above p. 194). This contrast would be meaningless if a departure of the Soul from the body were to be assumed in the case of one who does not desire (p. 1100, 12). Such a departure, finally, cannot be admitted in the case of the knower of Brahman who has conquered desire and works for this reason also, that there is no cause for it, since he who is liberated becomes Brahman at death, and Brahman is all-pervading (p. 1101, 2). In this sense the Smṛiti also says (Mahābhāratam XII, 9657):—

"Who of all nature has become the Self,
"Whose vision fully pierces nature through,
"His path is found not by the gods themselves,
"Who trace the track of him who leaves no trace."

2. The Dissolution of the Psychic Apparatus.

As we have already frequently seen, the individual Soul is surrounded by a complicated apparatus of *Upādhis*, which in part dwell with it in the heart (above p. 311), in part are concentrated in it at death (above p. 379), in order to depart

¹³⁷ Ṣaṅkara reads instead of *samavanīyante*, p. 1099, 12, *samavalīyante*, and instead of *ucchvayati*, p. 1099, 13, 14, *ucchayati*, *ucchayana*, which the Gloss explains as *vāhya-vāyu-pūranād vardhate*.



along with the Soul. To this complex of *Upâdhis* which accompanies the Soul in all its wanderings, there belong: *Indriyas*, *Manas*, *Prâna*, and *Sūkshmaṃ Ārîram*, which are as it were knit together into a knot that death cannot loose. This knot of the heart (if we may take *hridaya-granthi*, *Mund.* 2, 2, 8; cf. *Kâth.* 6, 15, in this concrete sense, which however is unsupported by any authority) is cut for the Sage, and while at death others do indeed enter into the highest Godhead, yet they do so in such a way that a germ remains over for the new existence, which consists in this very apparatus, folded up and charged with the works of each particular life (above pp. 340. 373), thus while in them the seed-powers just named remain over as a residue (p. 1103, 3), the resolution of the dying sage into Brahman, on the contrary, takes place without residue (*niravaçeshâ*) and he enters into indivisibility with all his parts (p. 1103, 4). For thus says the scripture (*Praçna* 6, 5):

“Just as those flowing rivers, which take their course to the ocean, when they have reached the ocean, come to rest,—their names and forms perish and they are now called ocean only—just so too the sixteen parts of the all-beholder [of him who possesses the *Samyagdarçanam*] which take their course to the Spirit. (*purusha*), after they have reached the Spirit, come to rest, their names and forms perish, and they are then called Spirit only; this is that partless, immortal one.”

By the “sixteen parts” *Çaṅkara* here understands “the *Indriyas* called *Prâna* and the Elements” (p. 1102, 4), of which, however, according to his system there are seventeen. In the passage of the *Praçna* the following parts are originally meant: 1. *Prâna*, 2. *Āraddhâ*, 3. Ether, 4. Air, 5. Fire, 6. Water, 7. Earth, 8. the ten *Indriyas*, 9. *Manas*, 10. Food, 11. Force (*vîryam*), 12. Asceticism, 13. the *Mantras* of the Veda, 14. Works, 15. the Worlds, 16. the Name.

3. Can the Liberated assume a new Body?

An episode in 3, 3, 32, deals with the question, whether the Sage, after his body has turned to dust, can again assume a new body (p. 913, 2)?—True it is that from knowledge (and we must here understand *Samyagdarśanam* p. 915, 1) proceeds absoluteness (*kaivalyam*) yet the Itihāsas and Purāṇas relate how some knowers of Brahman have yet come again to embodiment (p. 913, 7); thus *Apāntaratamas*, *Vasishṭha*, *Bhṛigu*, *Sanatkumāra*, *Dakṣha*, *Nārada* and others (p. 913), as too *Sulabhā* during her life temporarily left her body (p. 915, 8), and others again inhabited several bodies at the same time (p. 914, 2). Hence one might conclude that the knowledge of Brahman sometimes leads to liberation and sometimes not (p. 914, 5); but that is not so; for if those whom we have named returned to bodily existence, it was in fulfilment of a mission (*adhikāra*), e.g. to promote the spread of the Veda for the good of the world (p. 914, 6). “As yonder holy *Savitar* “(the sun), after having fulfilled his earthly mission through a “thousand world-periods, at length neither rises nor sets, but “enjoys absoluteness—as the scripture (Chând. 3, 11, 1) says: “‘but then after he has risen up, he will no longer rise nor “‘set, but stand alone in the centre’ [a prophecy fulfilled since “Copernicus],—and as also the living knowers of Brahman, “after the fruit of actions already entered on has been ex- “hausted, enjoy absoluteness, as it is said (Chând. 6, 14, 2, “translated above p. 266): ‘to this [world of action] I shall “‘only belong until I am liberated, then shall I return home,’ “—as we must assume that those glorious ones also, *Apān- “taratamas* and others entrusted by the Most Glorious with “this or that mission, in spite of the fact that they possessed “full knowledge which is the condition of perfection, continued, “their works not [yet] disappearing, so long as the mission “lasted, and [only] after its completion were they dispensed “therefrom” (p. 914, 8—915, 2). Wherein, we must assume, that, besides the work committed to them, no further work came into existence which could have served as the seed of a new life, as otherwise their liberation would have become



illusory (p. 915, 11). But that liberation should come to an end, is unthinkable after the works, which are the seed of future existence, have been burnt up by the fire of knowledge; as the Smṛiti says (the first verse in Bhagavadgîtâ 4, 37):—

“As fiery heat to ashes turns the wood

“By knowledge are all works to ashes turned—

“As seed when it is burnt can grow no more,

“So the Soul’s sufferings, by knowledge burnt.”



XXXVIII. Condition of the Sage after Death.

1. Entrance into the highest Light.

IN the passage Chând. 8, 7—12 (discussed chap. XII, 3, above p. 183 ff.), with reference to the Soul that has become one with Brahman, whether temporarily, in deep sleep, or,—which is the case here—in the final condition of liberation after death, it is said (8, 12, 1—3):

“Of a truth this body is mortal, O mighty one, and subject to death; it is the dwelling place for that immortal bodiless Self. The embodied is subject to pleasure and pain; for because he is embodied no warding off of pleasure and of pain is possible. But pleasure and pain touch not the bodiless. Bodiless is the wind; the cloud, the lightning, the thunder are bodiless. Now as these arise from cosmic space [in which they, like the soul in the body, are fettered], enter into the highest light and thereby stand forth in their proper forms, so also arises this perfect peace [that is, the soul, properly in deep slumber, here in liberation] out of this body, enters into the highest light and thereby stands forth in its own proper form; that is the supreme spirit.”

One might think, so Çaṅkara develops the thought 4, 4, 1—3, that by this “standing forth in its own proper form” something new is added to the Soul, because after all liberation is also a fruit (reward), because this standing forth means a becoming something, and because its own proper form too was already proper to it in its former conditions (waking, dream, and deep sleep), from which its present condition is however different (p. 1137, 7).—But that is not so; the new condition



consists rather in this, that the Soul, in its mere Self, without any other quality, becomes manifest; for "its own proper form" denotes not a form which accidentally (*âgantuka*) belongs to the Self, but that form which the Self is, according to its own nature (p. 1138, 6). Liberation is a fruit only in this negative sense, that bondage is annihilated, not as if it had reference to the appendage of an *Apûrvam* (above p. 377) (p. 1139, 5); further the standing forth is only a becoming in the sense that it is a cessation of the former state, as becoming healthy is only a cessation of sickness (p. 1139, 6); and the difference from its previous existence consists in this, that the Soul up to that time, as the Chândogya passage describes it above, is affected with blindness, grief, and mortality, whilst now, liberated from its former blindness, it abides in its pure Self (p. 1138, 10). Accordingly the light, into which the Soul enters, is no created light (p. 1139, 12), for such light, like all created things would be afflicted; "what is different from "him is afflicted," as the scripture says (Brih. 3, 4, 2, above p. 142); rather that light is the very Self, the Âtman, of which it is said (Brih. 4, 4, 16, above p. 195):

"Him 'neath whose feet time's rolling stream of days and year rolls past,
"In whom all beings' fivefold host, with Space itself stands fast.
"Whom Gods as Light of Lights adore as Immortality,
"The Brahman know I as my deathless Self, for I am he."

2. Characteristics of him who has obtained absoluteness.

From the passage quoted we also learn the characteristics of the liberated, as is said (Chând. 8, 7, 1, above p. 183):—

"The Self, the sinless, free from death and free from suffering, without hunger and without thirst, whose wishes are "true, whose decree is true, that Self is to be sought out, "that Self one must seek to know."

In these predicates, to which are added omniscience and omnipotence, consist according to *Jaimini*, the characteristics of the liberated (p. 1141).

On the other hand, *Audulomi* takes exception to the plurality of these predicates and thinks they can denote only



negatively the freedom from all evil, while to the Âtman as its only positive quality, belongs spirituality (*caitanya*) (p. 1142, 5). Further, the attributes "of true wish and of true "decree" cannot, he thinks, be conceived, apart from connection with the *Upâdhis*, and can only serve, like the succeeding passage in Chând. *loc. cit.*, wherein even laughing and playing are spoken of, to indicate freedom from all evil (p. 1142, 12). Hence the entire passage must mean that the Âtman, "after "having cast off without exception the world of plurality, "stands forth in the unspeakable Self of Knowledge."

Thus think *Jaimini* and *Audulomi*, while *Bâdarâyana* finds no contradiction between these two conceptions, since he regards as reconcilable (p. 1143, 5) (though in what sense it is not explained) the pure spirituality ascribed to the Âtman, in the sense of the highest reality (*pâramârthika*), and the lordship in Brahman predicated of it in the empirical sense (*vyavahâra-apekshayâ*) [in other words the esoteric and exoteric doctrines] (p. 1143, 5).

3. The *Unio mystica*.

All that is changeable ultimately leads back to an unchangeable, to discover and learn to know which is the whole problem of metaphysics; wherefore in the domain of metaphysics there can be no becoming. For this reason too it cannot admit any union in the proper sense of the word: that which in its very nature is two, can never become one; that only can become one, which was one already, the comprehension of which as two before, depended on an error. After knowledge has removed this error, and after the dissolution of the body, connected with it, has taken away the last semblance of it, then the eternally existent unity comes forth. In pointing to this unity the last word of Metaphysics has been spoken, a word which, from the very nature of the topic, is brief.

One must not imagine, says *Çaṅkara* p. 1140, because in the last mentioned passage from the Chândogya an entering into, a circulating, etc. is spoken of, that the Soul therefore



still exists separate from the highest Âtman. The condition of the liberated is rather that of indivisibility; for thus teach the words of the scripture: (Chând. 6, 8, 7) "That art thou;" (Brih. 1, 4, 10) "I am Brahman;" (Brih. 4, 3, 23) "there is no second there, no other, different from him;" and for the elucidation of this state of indivisibility serve the similes, Kâth. 4, 15:

"As water still remaineth pure,
"When into water pure 'tis poured,
"E'en so 'tis with the Sage's soul."

and Mund. 3, 2, 8 (cf. Chând. 6, 10, 1. Praçna 6, 5, above pp. 264. 429):—

"As rivers run and in the deep
"Lose name and form, are lost to sight,
"The Sage released from name and form,
"Enters the highest spirit of light."

The separation between the supreme and the individual Soul, which here seems to find expression, is not to be taken as such; this also the scripture indicates, when it is said (Chând. 7, 24, 1, above p. 203): "Wherein, O holy one, does "he stand?—He stands in his own majesty."