

## XXXIX. The Passing of the Pious to Brahman.

### 1. The Characteristics of the Pious.

IN the Doctrine of the Five Fires (chapter XXX), a distinction is drawn between those who perform pious works and thereby are led along the *Pitriyâna* to their reward in the beyond and then to a new life upon earth, and those "who know this, and those others who in the forest practise Faith and Penance (Brih.: Truth);" these latter ascend upward upon the *Devayâna* and enter into Brahman, whence there is no return (above p. 363).—Obviously, in the belief of the original authors of the doctrine entering into Brahman was the highest goal of man. This it could no longer remain when once on the basis of passages like Brih. 4, 4, 6 (above p. 427) which from their position appear older and from their stage of development more recent than the doctrine of the five fires, the esoteric doctrine had been reached, according to which Brahman is without attributes (*nirgunam*), empirical reality together with *Samsâra* an illusion, and the individual soul is completely identical with the highest. From this standpoint there could no longer be any question of a passing of the soul into Brahman, but only a knowledge of its identity therewith, in which knowledge, as we saw, liberation consists. In contrast with this liberation in the strict esoteric sense of the word, there now appeared, as a lower form, the exoteric union with the attribute-possessing (*sagunam*) Brahman, attainable upon the *Devayâna* by entering into Brahman, and it was therefore termed *Kramamukti*, that is, "progressive liberation" or "gradual liberation" (above p. 393); as the former, esoteric liberation is the fruit of the *Paravidyâ*, that is, of





*Samyagdarśanam*, so *Kramamukti* forms the reward of the *Aparavidyā*, that is, of the knowledge of *saguṇam brahma*, of Brahman as, clothed with attributes, it usually appears personified as God (*īśvara*) and is accordingly the object of worship (*upāsana*) for the pious.

"The passing [to Brahman]," says Ānāṅkara, p. 909, 7, "has a purpose only in the worship through attributes, as for instance in the teaching concerning the throne (Kaush. 1), in which the ascent to the throne, the conversation with Brahman seated on the throne, the attainment of various sweet odours etc., is described, in short, various rewards, which imply motion in space. Here a passing is in place; but no such goal can be admitted in the case of *Samyagdarśanam*. For there is nothing more to expect for those who, knowing their unity with Ātman, have already obtained their desire here and have burnt up the seed of all troubles without leaving a residue, except the consumption of the sum of works whose retribution has already begun, and thus a passing is purposeless, just as in life the traveller, on arriving in a village, enquires about his further journey [but not one who has reached his journey's end, and as the sick man has recourse to medicine] but not he who has attained health. And so a passing has its purpose in the *Saguṇā Vidyāh*, but none in the *Nirguṇā Paramātmavidyā*." It is true, it is said further, that the *Devayāna* is only mentioned in certain *Saguṇā Vidyāh*, as in the *Paryāṅkavidyā* (Kaush. 1), *Pañcāgnividya* (Bṛih. 6, 2. Chând. 5, 3—10, above p. 362), *Upakosalaividya* (Chând. 4, 10—15, above p. 166), *Daharavidyā* (Chând. 3, 1—6, above p. 162); in others again not, as in the *Madhuvidyā* (Bṛih. 2, 5 or Chând. 3, 1—11), *Āṇḍilyavidyā* (Chând. 3, 14, above p. 152), *Shoḍaśakalavidyā* (Prajñā 6, above p. 429), *Vaiṣvānaravidyā* (Chând. 5, 11—24, above p. 156); "yet the path named *Devayāna* is equally valid in all the *Saguṇā Vidyāh*, as they have as their fruit the attainment of ascent.<sup>138</sup>

<sup>138</sup> *abhyudaya*, which therefore here (p. 911, 3) denotes the *Kramamukti* on the *Devayāna* path, while in all other passages where the word occurs (p. 26, 2. 112, 5. 203, 5. 352, 4. 396, 7. 754, 1. 858, 4. 7. 1073, 11.





If we look at the connection of our system as a whole, without letting ourselves be misled by isolated contradictions, we have, as is well known, in the first place two doctrines of Brahman, the esoteric, philosophical (*paravidyā*) and the exoteric, theological (*aparavidyā*); and, corresponding to these, two paths to liberation; the one, upon which the Sage, possessing *Samyagdarśanam*, attains the goal, we have already become acquainted with; it consists in the consciousness of identity with Brahman and of the unreality of all plurality; the other, exoteric path of *Kramamukti* is for all such as, while they do not cling to the service of works belonging to the old Vedic gods but to the doctrine of Brahman, are yet unable to see through this unreality of the phenomenal world; and consequently know Brahman, not as the Self within themselves, but as the Godhead opposed to themselves and accordingly worship Brahman in pious meditation. (By worship is in general to be understood "that which produces an "increase of faith accompanied by awe;" p. 1071, 4. 10: *upāsanaṁ nāma sa-māna-pratyaya-pravāha-karanam*). Still all worship of the conditioned Brahman has not *Kramamukti* as its fruit, but according to p. 112, 5 part *Kramamukti* part *Abhyudaya* (note 138), part the success of sacrifice; according to p. 815, 5 part *Kramamukti*, part *Aiṣvaryam* (note 138), part annihilation of sins; according to 4, 1, 4, p. 1061, the

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1099, 1), the temporary felicity of the *Pitṛiyāna* is to be understood by it, either with certainty or probability in all.—With similar inconsistency it is maintained on p. 148, 5, that the fruit of the *Saguṇa Vidyā* is limited to *Saṃsāra*; and similarly on p. 1133, 14 that *Aiṣvaryam* (*Chând. 8, 2, 1*) is a *samsāragocaram eva phalam*, just as on p. 815, 5 this very *Aiṣvaryam* is opposed to the *Kramamukti*, of which, as we shall see in chapter XL, it forms an integral part.—The same inconsistency, depending upon imperfect revision, of the entire *Kramamukti* of the *Devayāna* expresses itself finally in the fact that exoteric knowledge is sometimes reckoned as *Vidyā*, and sometimes as *Avidyā*. Thus the exoteric knower is repeatedly called, in the description of the *Devayāna*, "*vidvān*" (p. 1095, 11. 1134, 11), while on p. 1095, 15 it is said of him, that he has not completely burnt up *Avidyā*; p. 1133, 15: *anivartitātṛvād avidyāyāḥ*; p. 804, 1: the *Upādhis* through which Brahman becomes *saguṇam brahma* are said to be *avidyā-pratyupasthāpita*.





worship of Brahman under any symbol (*pratīkam*), for example, as *Manas*, *Âkāṣa*, Sun, Name, etc., does not lead to the knowledge of *Âtman*, and according to 4, 3, 15—16 these worshippers of symbols do not attain the world of Brahman (p. 1135, 1), but receive as recompense the reward attributed to each symbol in *Chând.* 7, 2, 14. With the exception of these worshippers of symbols, all worshippers of the lower Brahman enter into Him upon the *Devayāna*, according to *Bâdarâyana*, whose authority is here expressly invoked (p. 1134, 9. 1135, 1).

Besides these exoteric possessors of knowledge and worshippers occupy a middle position between the possessors of perfect knowledge and the performers of works; according to p. 1082, 11 they have not as yet passed beyond the sphere of actions and are therefore further bound to works; according to p. 1047, 10 their worship admits of a more and a less and thereby conditions various fruits; according to p. 1077, 8 the law (*vidhānam*) still subsists for them, and as reward for its fulfilment, lordship [of the world of Brahman] awaits them and freedom from evil.—

A more sharply defined conception of the nature of the worshipper of the lower Brahman is not to be obtained from the available materials. We now turn to the consideration of the fate which awaits him after death.

## 2. The Departure of the Soul of the Pious.

Just as in the case of the performer of works, so too in that of the pious, when he dies, the *Indriyas* enter into *Manas*, *Manas* into *Prāṇa*, *Prāṇa* into the individual Soul, which, clothed in the subtle body, withdraws itself into the heart, the point of which becomes luminous, to light up the road. But now comes the parting of the ways; of the 101 chief arteries of the body, 100 serve to lead forth the souls of the performers of works from the body in all directions and to cause them to enter upon the *Pitriyāna*; the (exoteric) knower, on the contrary, rises by the 101st artery (note 130) to the head, whence he enters upon the *Devayāna*. (For details see above chapter XXXI, 2, 3, 5.)





For this artery and the Sun are according to Chând. 8, 6, 2, (above p. 162), constantly connected by a ray (*raçmî*), "as "two villages are by a road" and by this the knower ascends (p. 1105, 12). Whether it is day or night when he dies, is all the same, since this connection of the artery with the ray persists as long as the body (p. 1106, 7). And that this ray is present even at night, can be perceived by the fact that in summer it is warm at night also; at other seasons it is less noticeable because the rays are too weak (p. 1106, 12). Were the ray not present at night one would have to assume either that the knower can ascend even without a ray,—in that case the ray would be altogether superfluous,—or that some of the knowers, those, namely, who die at night time, do not ascend at all, whereby the fruit of knowledge would become conditional (*pâkshika*); which cannot be admitted (p. 1107, 1. 4). And further it cannot be assumed that he who dies at night awaits the return of day, because by then, as the body is burnt in the meanwhile, there may no longer be any body capable of connection with the ray (p. 1107, 6; whence it seems to follow that the burning of bodies followed quickly upon the occurrence of death; cf. the note above p. 352).

On the same grounds (because waiting is impossible, because the fruit of knowledge cannot be conditional, and because the time of death is not determined) we must assume, that the knower, even if he dies during the period when the days are decreasing, reaches the goal; and when the Smṛiti (Bhagavadgîtâ 8, 23ff.) teaches that only those who die in the daytime and in the half-year in which the days increase, do not return, it is to be noted that this refers only to the followers of *Yoga* (above p. 19), and, since it rests only on the Smṛiti, this has no validity in a doctrine founded on the *Çruti* (p. 1108, 13).

### 3. The Stages on the Path of the Gods.

The *Devayâna*, which leads the pious after death to Brahman, has a series of stages, which are differently given in the different accounts. Thus in Chând. 8, 6, 5 (above p. 162) all



that is said is that the Soul ascends from the artery to the sun by a ray (*raçmi*), while on the other hand Chând. 5, 10, 1 (above p. 362) as also previously Chând. 4, 15, 5 (above p. 166) the following stages are given: 1. Flame (*arcis*), 2. the Day, 3. the half-month in which the moon increases, 4. the half-year in which the days increase, 5. the Year, 6. the Sun, 7. the Moon, 8. Lightning, 9. Brahman.—With this agrees the parallel passage Brih. 6, 2, 15 (above p. 363), only that no. 5 is not “the year” but “the world of the Gods,” and no. 7 “the moon” is wanting.—On the other hand we find Kaush. 1, 3, as stages of the Devayâna quite different ones named: 1. *Agniloka*, 2. *Vâyuloka*, 3. *Varunaloka*, 4. *Indraloka*, 5. *Prajâpatiloka*, 6. *Brahmaloka*.

In view of these contradictions Qaṅkara (p. 1110 ff.) insists on the fact that there is only one *Devayâna*, and consequently that one must combine the different accounts. How in so doing he pictures the relation between the “ray,” which in Chând. 8, 6, 5 connects the artery and the sun, and the stages 1—5, which according to Chând. 5, 10, 1 lead to the sun, is not clear from his remark p. 1112, 7, that both are not mutually exclusive; he further identifies “the Flame” Chând. 5, 10, 1 with *Agniloka* Kaush. 1, 3, inserts *Vâyuloka* Kaush. 1, 3 between “Year” and “Sun” Chând. 5, 10, 1, and then again *Devaloka* Brih. 6, 2, 15 between “Year” and *Vâyuloka*, and likewise finally *Varunaloka*, *Indraloka*, *Prajâpatiloka* from Kaush. 1, 3 between “Lightning” and “Brahman” Chând. 5, 10 (p. 1113 ff.). We thus get the following order of the stages of the *Devayâna*: 1. The Flame = *Agniloka*, 2. the Day, 3. the Fortnight in which the moon increases, 4. the Half-year in which the days increase, 5. the Year, 6. the World of the Gods, 7. *Vâyuloka*, 8. the Sun, 9. the Moon, 10. Lightning, 11. *Varunaloka*, 12. *Indraloka*, 13. *Prajâpatiloka*, 14. *Brahman*.

Now what meaning have these stages for the ascending Soul? Are they sign-posts or places of enjoyment? To this must be answered: they are neither one nor the other, but guides who conduct the Soul to Brahman. For after the Soul has reached the Lightning, it is said (above pp. 166. 363) “there indeed is a man (spirit), who is not as a human being,





"he leads it to Brahman;" whence it is to be inferred that the preceding spirits: Flame etc. are of human nature (p. 1117, 6). For the Soul, in this condition, when all its organs are drawn in, is in need of guidance, somewhat like a drunken man or one whose senses are confused; this guidance is undertaken by the Flame, the Day etc.; wherefore we must understand by them not the natural phenomena which serve as signposts, for they would be incapable of leading him, but the Gods presiding over them; and also for the reason that Flame, Day, etc., are not always present, and waiting is impossible. as we saw (above p. 440). For the same reason too the stages named are not places of enjoyment for the Soul, as the designation *Loka* (world, place of enjoyment) might seem to indicate; to other Souls which dwell in them, they may serve as such places of enjoyment, but the Soul which is ascending through them is deprived of its organs and hence not capable of enjoying (p. 1118). After the Soul has come to the Lightning, it is led onwards by the "man who is not like a human being" into Brahman, through *Varunaloka*, *Indraloka*, *Prājāpatiloka*; these are in some way or other helpful, either by removing obstacles, or by some other assistance (p. 1119).

#### 4. Brahman as Goal of the Path.

After the description of the *Devayāna* in Brih. 6, 2, it is said in conclusion: "there in the worlds of Brahman they dwell far away; for such there is no return."—Which Brahman are we to understand here, the real uncreated, highest Brahman as such, or the created (*kāryam*), lower, attribute-possessing Brahman (p. 1119, 10)?

To this *Bādari* replies that the highest Brahman cannot be meant, because an entering into it is impossible, since it is omnipresent and is the inner Soul of him who goes (p. 1120, 1), because the plural "the worlds of Brahman" indicates plurality, which does not pertain to the highest Brahman, and because the expression "World" (*loka*) denotes a place of enjoyment, into which one enters, and therefore something changeable (p. 1120, 7). But this place is termed Brahman





because of its near relationship to Brahman; "for the highest "Brahman becomes the lower Brahman (p. 1121, 2), through "association with pure determinations (*viçuddha-upâdhi-samban-dhât*), when one conceives of it, for the purpose of worship, "as connected with certain qualities of the created Brahman "as 'Manas is its substance'" (Chând. 3, 14, 2, above p. 152) etc. (p. 1121, 2). Like all that is created, the world of the lower Brahman perishes at last, but by then its inhabitants have attained *Samyagdarçanam*, and thus they then enter, together with *Hiranyagarbha*, the ruler of the world of Brahman, into the highest, perfectly pure (*pariçuddha*) Brahman, "that highest seat of *Vishnu*" (Kâth. 3, 9); this is the *Krama-mukti*, of which the Smṛiti says:—

"After the world's deliverance has come,  
"And with it God's; in union with him,  
"All pious folk, attaining Selfhood go  
"With him into the fields of perfect bliss."

With this interpretation of *Bâdari* is contrasted, in what follows (p. 4, 3, 12—14) that of *Jaimini*, who insists that not the lower, but the higher Brahman is to be understood, whence it seems to follow that he did not go beyond the doctrine of the Five Fires and hence did not recognise at all the esoteric metaphysics of the Vedânta. "Several" adhered according to p. 1124, 9 to this view of *Jaimini*, among them probably the compiler of the *Brahmasûtras* (above p. 24) as he otherwise would probably not have left to *Jaimini* the last word on a question so vitally important for the system. This deviation on the fact of a portion of the Vedânta school gives Çaṅkara occasion for the beautiful digression p. 1124—1134, which we have translated in full above p. 109—115 and in which the esoteric metaphysics of the Vedânta find clearer expression than anywhere else.



## XL. Heavenly Lordship and Final Liberation of the Pious.

Sûtras 4, 4, 8-22.

### 1. Lordship (*aiçvaryam*).

THE condition of those who have entered into Brahman by the Path of the Gods is indicated by the word, derived from *îçvara* (Lord), viz. *aiçvaryam*: that is, being Lord or God. As a description of this condition may be taken among others the passage Chând. 8, 2 (above p. 161), where is described how he who has attained freedom (*kâmacâra*) enjoys the fulfilment of all wishes. Should he desire intercourse with the departed, with fathers, mothers, brothers, sisters, friends, should his mind desire after sweet odours and garlands, food and drink, song and music, or women,—“whatsoever goal he “may desire, whatsoever he may wish, that ariseth for him at “his wish, and that he obtaineth; therefore is he glad.”

If it be asked whether the mere wish alone suffices for the fulfilment of the wish, or whether, besides that, some other special means are needed, it is to be noted that the scripture mentions the wish only and no other means besides for its fulfilment (p. 1144, 10); if however such other means cooperate, then it is certainly without any trouble, and without its being possible for the wish to be frustrated; moreover, in contrast with earthly wishes, the fulfilment is here not a passing one, but endures as long as its purpose (the satisfaction of the wisher) demands it (p. 1144, 14). Upon this fact, that the wishes of the liberated are not in vain, depends also their





freedom, since no one, if he can avoid it, chooses to remain under a ruler (p. 1145, 3).

## 2. The Existence of those who have obtained Lordship.

The power of wishing possessed by the Blessed presupposes that they also possess *Manas*, the organ of wishing. Whether they are besides provided with a body and with senses, is doubtful. *Bādari* disputes it, because otherwise it ought not to be said by way of exclusion: "with *Manas* he beholds "those wishes and rejoices in the world of Brahman;" *Jaimini* on the other hand maintains it, appealing to the passage: "he is one, he is threefold," etc. (Chând. 7, 26, 2); being threefold presupposes a bodily existence; and even if the passage quoted is taken from the *Bhūmavidyā*, that is, from a *nir-guṇā vidyā*, yet the *aigvāyam* to which it refers belongs to the fruit of the *saguṇā vidyā* (p. 1146, 5). *Bādarāyaṇa*, finally, assumes, that, because the scripture teaches both, those possessed of lordship can subsist at pleasure either in bodily or in bodiless form (p. 1146, 10); in the latter case the enjoyment of wishes must be conceived as taking place as in dreaming, in the former as in the waking state (p. 1146, 15. 1147, 4).—But how are we to conceive existence in three or more bodies at once? Are they to be conceived as being all animated, or rather, since the Soul cannot multiply itself, as all soul-less except one, like automata (wooden machines, *dārūyantram*)? The answer to this is: as one light can divide itself into several lights, so he who has attained lordship can be in different bodies simultaneously, as without this their moving would be impossible; his *Ātman* rules them, entering into them by means of a division of the *Upādhis*; just as indeed the books of *Yoga* teach such a connection of the *Yogin* with several bodies (p. 1148, 10; cf. above p. 68).—We must not bring forward here the passages which teach the "unity without a second" of the *Ātman* (above p. 435) for the lordship here described is only the ripened fruit of the branches of knowledge that ascribe attributes (p. 1149, 13).





## 3. Limits of Lordship.

The lordship of the pious in the beyond extends without restriction to everything, with the exception of the government of the world. They thus possess the prefections<sup>139</sup> connected with *aicvāryam*, and only the ruling of the world, that is, its creation, guidance and destruction, is reserved to the eternally perfect *Īvara* because he is once for all appointed for it, and because the *aicvāryam* of the others has not subsisted from eternity, but has a beginning in time. Otherwise, too, unpleasantnesses might occur, in that, for instance, one might wish the continued existence of the world and another its destruction; so that there belongs to the highest *Īvara* a supremacy over the others, in that he has to bring their wishes into harmony (p. 1151, 1). Their Freedom (*svārājyam*) "rests" upon that of the highest *Īvara*; into him, who in this sense is named "the Lord of wishes" (*manasapati*) (Taitt. 1, 6, 2), the pious enter, so that his lordship is conditioned by that of the highest *Īvara* (p. 1151, 14).

When, in R̥igv. X, 90, 3 (above p. 168), it is said:—

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

two forms of the highest God are here spoken of, the one changeable, belonging only to the realm of change (*vikāra-mātra-gocara*) and one unchangeable, to which all changes return (*vikāra-āvartin*), of which it is written (Kāth. 5, 15): "after him, the Shining, shine all things, from his light shines "this whole world." From these two forms of existence, the changeless and the changing (*avilcītam* and *kāryam*

<sup>139</sup> As an example of these, Ćaṅkara names, on p. 1150, 8 as also p. 314, 7, *animan*. According to Gauḍapāda on Sāṅkhyakārikā v. 23 there are the following eight: 1. *animan*, 2. [*gariman* and] *laghiman* 3. *mahiman*, 4. *prāpti*, 5. *prākāmyam*, 6. *vaçitvam*, 7. *īçitvam*, 8. *yatra-kāma-avasāyitvam*; for the explanation of these expressions see above p. 39.





*brahma*, p. 1119, 11), which for Çaṅkara coincide with the attributeless and attribute-possessing conceptions,<sup>140</sup> the pious, because they have looked only to the attribute-possessing Brahman, attain to that conditioned Brahman only (p. 1152, 6), because their insight (*kratu*) reaches only to it. And as they have not attained the higher, attributeless, but only the lower, attribute-possessing Brahman, therefore even within the latter their power is not boundless, but limited (p. 1152, 8), and only in respect of enjoyment does their lordships equal that of the highest *Īvara* (p. 1153, 2).

#### 4. Final Liberation of the Pious.

But if this is so, if the lordship of the pious is not unsurpassable (*sa-atīcaya*), must it not then also be finite, so that its possessors at last return to earth-life?—To this answers “the venerable Bādarāyaṇa” in the last Sūtram of the work: “No return according to Scripture, no return according to Scripture.” And the meaning of this is: “Those who ‘through artery and ray attain to the world of Brahman described in the scripture, by the stages of the Flame etc., upon the Path of the Gods, where are the lakes *Ara-* and *-nyam*, in the world of Brahman, in the third heaven from here, where is the lake *Airammediyam* and the fig-tree *Somavasana*, and the stronghold of Brahman *Aparājita*, and the golden palace *Prabhuvimitam* (Chând. 8, 5, 3), as it is described in many hymns and explanations (cf. Kaush. 1, 3—5),—those who have attained to it, do not return like those in the world of the moon, on the expiration of enjoyment: ‘Immortality attains he who ascends by it’ (Chând. 8, 6, 6),—‘for them there is no return’ (Brih. 6, 2, 15),—‘those who enter thereupon, return not again to this world’ (Chând. 4, 15, 6),—‘he goes to the world of Brahman and returns not again’ (Chând. 8, 15, 1),—as the scripture says. But rather, even when their lordship comes to an end, they

<sup>140</sup> Upon this confusion of the phenomenal forms and the forms of presentation of Brahman compare above p. 206.





## 448 Fifth and last Part: Moksha or the Teaching of Liberation.

"do not return, but go, as shown (above p. 442), when the  
"transformed [Brahman] ceases to exist, pass with the ruler  
"thereof into the highest Brahman. Namely, after the dark-  
"ness [of their Ignorance] has melted away in *Samyagdar-*  
"*ṣanam*, then, as the highest goal there opens before them  
"the eternal, perfect *Nirvāṇam*; in this they take their refuge  
"and therefore for such also as place themselves under the  
"protection of the attribute-possessing Brahman, there is  
"verily no return."



## Concordance.

On the left are the numbers of the pages in Çankara's work, on the right those of our work; n. = note; \* translated.

*5, 1-12, 1 = 53	114-129 = 137 ff.	*313, 8-314, 8 = 38-39
12, 1-14, 5 = 54	129-134 = 140 ff.	315, 6-323, 2 = 60-64
*14, 5-16, 1 = 54 n.	*133, 7-12 = 103	323-326 = 148
*16, 1-4 = 55	134-138 = 145	326-328 = 188
16, 4-17, 1 = 56	138-142 = 147	328-330 = 146
*17, 2-18, 4 = 56 n.	142-154 = 168	330-333 = 188 ff.
*18, 4-20, 5 = 57 n.	*148, 2-6 = 104	334-354 = 370 ff.
*20, 5-8 = 56 n.	154-166 = 177 ff.	*342, 2-10 = 228
*20, 8-21, 7 = 54 n.	166-177 = 153 ff.	370-377 = 129
*21, 7-22, 3 = 58	177-179 = 150	378-385 = 181 ff.
24 = 78	179-185 = 171	385-396 = 172
25-28 = 82	186-194 = 164 ff.	396-403 = 223 ff.
28, 3 = 79-82	194-199 = 149	*403, 6-9 = 93
*32, 4-36, 1 = 126	200-209 = 131	418-434 = 250 ff. 274 ff.
*38, 2-5 = 123	209-223 = 156 ff.	435, 11-436, 5 = 91
40-45 = 95 ff.	224-233 = 200	436, 5-437, 10 = 91
47-48 = 94	233-242 = 201 ff.	*437, 11-438, 1 = 92
61-65 = 402	242-244 = 134	438-439 = 92
*64, 7 ff. = 401	244-248 = 198 ff.	443-456 = 267 ff.
66-71 = 408	249-260 = 158 ff.	*443, 12 = 261
69-71 = 85	260-271 = 183 ff.	*448, 6-12 = 55 n.
*71, 9-72, 9 = 403	271-275 = 130	456-471 = 256 ff.
74-77 = 406	275-279 = 155	471-475 = 253, 280
76, 2-77, 8 = 82 ff.	280, 1-286, 6 = 67-69	*473, 13-14 = 106
*78, 6-79, 5 = 127	*286, 7-287, 2 = 69	475-479 = 225
*84, 5-88, 1 = 419	288-289, 9 = 71	479-486 = 252, 277
*90, 2-3 = 123	*289, 10-297, 7 = 72-76	*481, 13-482, 5 = 93
90-110 = 134 ff.	297, 9-298, 3 = 71	486-487 = 227 ff.
*107, 12 ff. = 337	*301, 6 = 94 n.	487-488 = 252, 278
111-114 = 120 n.	*303, 1-304, 2 = 70, 229	488-491 = 222
*111, 2-3 = 102	*307, 3-8 = 65 n.	*490, 11-491, 2 = 106
*112, 2-8 = 104	*309, 11-310, 8 = 65 ff.	491-495 = 252, 279





*500, 3-502, 5 = 125	743 = 241	*1009, 4 = 84
507 = 236	749-751 = 385	1010-1021 = 84
*536, 7-9 = 237 n.	751-762 = 387	1017-1024 = 411
557-558 = 231	*760-762 = 391 ff.	1021-1024 = 85
*566-579 = 242 ff.	762-769 = 382 ff.	1034-1041 = 143
586-591 = 307	768-769 = 239	1042-1045 = 84
*595, 8-11 = 93	769-777 = 394 ff.	1042-1048 = 412
605-625 = 232 ff.	772-774 = 238	*1047, 7-1048, 1 = 104 n.
*619, 8-621, 3 = 127	778-802 = 337	1049-1075 = 413 ff.
625-636 = 235	*786, 7-787, 5 = 86	*1064, 5-8 = 95
*627, 4-628, 10 = 124	*787, 9 ff. = 325	1075-1078 = 421
636-638 = 237	803-838 = 205 ff.	1078-1079 = 423
638-641 = 236. 327	*803, 3-804, 5 = 102	1080-1081 = 424
641-647 = 293 ff.	*806, 9-11 = 103 n.	1081-1085 = 412 n.
647-649 = 295	*815, 5-7 = 104 n.	1085-1086 = 426
650-668 = 308 ff. 330	838-842 = 377	1087-1093 = 367 ff.
668-672 = 316	*843, 4-844, 5 = 95	1093-1098 = 370 ff. 375
*673-676 = 317 ff.	866-868 = 137	1098-1103 = 427 ff.
676-680 = 320	*867, 12-868, 8 = 103	1103-1105 = 379
680-684 = 321 ff.	*909, 7 ff. = 437	1105-1109 = 440
*682, 3-7 = 86	913-917 = 430	1110-1119 = 441
*683, 2-684, 1 = 323	*917, 5 ff. = 418 n.	1119-1124 = 442
684-695 = 297 ff.	922-924 = 141 ff.	*1121, 1-4 = 103
701-708 = 328	*953 = 25 n.	*1124, 10-1134, 3 = 109 ff.
708-715 = 329	*954-957 = 287 ff.	1134-1136 = 439
716-724 = 333 ff.	973-988 = 405 ff.	1137-1139 = 432
725-728 = 338. 66	984 = 376	1140 = 434
729-732 = 336	1006-1012 = 411	1141-1143 = 433
732-738 = 240	*1007, 1-3 = 83 n.	1143-1153 = 444 ff.
739-749 = 370 ff. 379	*1008, 5-9 = 83	*1153-1155 = 447





## APPENDIX.

- I. Short Survey of the Vedânta System.
- II. Index of all Quotations in Çaṅkara's Commentary on the Brahma-sûtras.
- III. Index of proper Names in Çaṅkara's Commentary.
- IV. Terminology of the Vedânta, etc.





## I. Short Survey of the Vedânta System.

### 1. Introductory.

§ 1. The fundamental thought of the Vedânta, most briefly expressed by the Vedic words: *tat tvam asi*, "that art thou" (Chând. 6, 8, 7) and *aham brahma asmi*, "I am Brahman" (Brih. 4, 10), is **THE IDENTITY OF BRAHMAN AND THE SOUL**; this means that *Brahman*, i.e., the eternal principle of all Being, the power which creates, sustains and again absorbs into itself all worlds, is identical with the *Atman*, the Self or the Soul, i.e., that in us which we recognise, when we see things rightly, as our very self and true essence. This soul of each one of us is not a part, an emanation of Brahman, but wholly and absolutely the eternal, indivisible Brahman Himself.

§ 2. The statement contradicts experience (*vyavahâra*), which shows us not that unity, but a plurality (*nânâtvam*), an extension (*prapañca*) of names and forms (*nâma-rûpe*, i.e., impressions of ear and eye, sense-impressions) and as a part of them our own Self in the form of our created and perishable body.

§ 3. But the fundamental dogma of the Vedânta is equally in contradiction with the canon of Vedic ritual; this it is true teaches the continued existence (*vyatireka*) of the soul after the body, but it assumes a plurality of individual souls different from Brahman; they are entangled in unceasing transmigration (*samsâra*) and at the death of each body pass into a new



body; in this process the works (*karman*) of anyone life condition inexorably the succeeding life and its nature.

Ignorance  
and Know-  
ledge.

§ 4. Both experience, as a result of worldly means of cognition (*pramānam*)—perception (*pratyaksham*), inference (*anumānam*) etc.—, and the canon of the Vedic ritual with its commands and prohibitions, promises and threats rest on false knowledge (*mithyā-jñānam*), an innate illusion (*bhrānti*), which is called *Avidyā*, Ignorance; what it tells us is, like the pictures of a dream, only true till the awakening comes. This innate *Avidyā* is more accurately described by saying that the *Ātman*, the Soul, the Self is unable to distinguish itself from the *Upādhis* or limitations (i. e., the body, the psychic organs and works) with which the Soul is clad, and of which only a part—the body—is annihilated in death, the rest accompanying the Soul on its migrations.—This *Avidyā* is the contrary of *Vidyā*, knowledge, also called perfect knowledge (*samyagdarśanam*), by virtue of which the *Ātman* distinguishes itself from the *Upādhis*, and recognises that they are dependent on *Avidyā*, a glamour (*māyā*) or an illusion (*abhimāna*); while it is itself identical with the one Brahman, without a second, who comprehends all things in Himself.

Source of  
Knowledge

§ 5. *Samyagdarśanam*, perfect knowledge can neither be produced by worldly means of knowledge (*pratyaksham*, *anumānam*, etc.), nor commanded by the canon of the Veda as a duty, because both are rooted in *Avidyā* and do not lead beyond it. The only source of *Vidyā* is revelation, *Śruti* (which we, not quite correctly, generally term "Scripture") i. e., the Veda, and of this in particular the part of knowledge (*jñāna-kāṇḍa*) which exists side by side with the part of works (*karma-kāṇḍa*); and contains certain texts scattered through the *Mantras* and *Brāhmaṇas*; but more especially formed in the concluding chapter of the latter, the *Vedānta* (end of the Veda), known as the *Upanishads*.—The whole of the Veda without distinction, that is the whole body of *Mantras* (Hymns and formulas) and *Brāhmaṇas* (theological explanations) together with the *Upanishads* is of divine origin; it





was "breathed out" by Brahman and only "beheld" by the human authors (*rishis*). The world and the Gods with it pass away but the Veda is eternal; it outlasts the destruction of the world and continues to exist in the spirit of Brahman; in accordance with the words of the Veda, which contain the eternal archetypes of things, gods, men, animals, etc. are created by Brahman at the beginning of each world period; thereupon the Veda is revealed to them by "Expiration"—the part of works as a canon of actions which have happiness (*abhyudaya*) as their object, the part of knowledge as the source of *Samyagdarśanam*, the only fruit of which is bliss (*mūḡreyasam*) i. e., liberation.—Perfect knowledge is not attainable by reflection (*tarka*), and just as little by tradition or *Smṛiti* (including the Vedic Sūtras, Kapila, Manu, the Mahābhārata, etc.); both of these, reflection and *Smṛiti*, can only in a secondary sense be considered a source of truth, so far as they are directed to the Veda and serve to clear up and complete its revelation.

## 2. Theology.

§ 6. The aim of man (*purusha-artha*) is liberation (*moksha*) i. e., the cessation of transmigration (*saṃsāra*); and the release of the soul from its wanderings is brought about by man's own Self (*âtman*) being recognised as identical with the highest Self (*parama-âtman*), i. e., the *Brahman*. The whole content of *Vidyâ* is therefore knowledge of the *Âtman* or *Brahman* (they are interchangeable ideas).—But there are two sorts of knowledge of Brahman—the higher knowledge (*parâ vidyâ*); its aim is *Samyagdarśanam* and its one and only fruit is liberation; and the lower knowledge (*aparâ vidyâ*) which does not aim at the knowledge but at the worship (*upâsanâ*) of Brahman; it brings as its fruit, according to the steps of this worship, in part the prospering of works (*karma-samṛiddhi*), in part happiness (*abhyudaya*, heavenly, perhaps also in the following birth), and finally in part *kramamukti*, i. e., gradual liberation.—The object of the higher knowledge is the higher Brahman (*param brahma*) and of the lower the lower Brahman (*aparam brahma*).

Higher and  
lower  
Knowledge.





Higher and  
lower  
Brahman.

§ 7. For the Scripture distinguishes two forms (*rūpe*) of Brahman; the higher, attributeless (*param, nirguṇam*) and the lower attribute-possessing (*aparam, saguṇam*) Brahman. In the former case it is taught that Brahman is without any attributes (*guṇa*), differences (*viśeṣa*), forms (*ākāra*), and limitations (*upādhi*)—in the latter, for the purpose of worship many attributes, differences, forms, and limitations are ascribed to him.

Difference  
between  
them.

§ 8. One and the same object cannot be at the same time with and without attributes, and with and without form; in Himself (*svatas*) Brahman is therefore without attributes, forms, differences, and limitations; and this higher Brahman becomes the lower when Ignorance (*avidyā*) for the purpose of worship ascribes to him the limitations or *Upādhis*. That Brahman is subject to *Upādhis* is only an illusion (*bhrama*), just as much as it is an illusion to hold a crystal for red in itself because it is painted red. As the clearness of the crystal is not changed by the red colour, so the essence of Brahman is not altered by the limitations ascribed by Ignorance.

The higher  
Brahman  
cannot be  
perceived.

§ 9. The higher Brahman is in his own nature attributeless (*nirguṇam*), formless (*nirākāram*), and without differences (*nirviśeṣam*) and limitations (*nirupādhikam*). It is "not coarse, and not fine, not short, and not long," etc. (Brih. 3, 8, 8); "not to be heard, not to be felt, not formed, imperishable" (Kāth. 3, 15); it is "not thus and not thus" (*neti, neti*, Brih. 2, 3, 6); i.e., no shape and no idea corresponds to its real being. Therefore it is "different from what we know, and from what we do not know" (Kena 1, 3); "the words and thoughts turn back from it and find it not" (Taitt. 2, 4); and the sage *Bāhva* met the question as to its essence by silence (above p. 210).

Essence of  
the higher  
Brahman.

§ 10. The only assertion that can be made of the attributeless Brahman is that it is not not. In this sense it is "the Existent" (*sat*); but if this conception is taken in its empirical sense, Brahman is rather "the non-Existent."—The





Scripture further defines the essence of Brahman as through and through pure spirituality (intelligence, *caitanya*) just as the lump of salt tastes salt through and through. But by this two characteristics (plurality) are not ascribed to Brahman, because both are identical, so far as the essence of Being consists in spirituality, and of spirituality in Being. Bliss, *ānanda* [attributed to Brahman as a third predicate by the later Vedānta in the name *Sac-cid-ānanda*] is occasionally recognised as a limitation of the attributeless Brahman; it remains unmentioned however in the discussion of his being, perhaps because it can be regarded as a merely negative quality, as painlessness, which is ascribed to Brahman alone, for "what is different from him is afflicted" (*ato nyad ārtam*) as the Scripture (Brh. 3, 4, 2) says.

§ 11. That the attributeless Brahman cannot be perceived depends on the fact that he is the inner Self (*antar-ātman*) of all; as such he is on the one hand the greatest certainty of all and cannot be denied by anyone; on the other hand He is not to be perceived because in all perception He is the Subject (*sākshin*), and can therefore never become the object. —He is however beheld by the sages in the state of *Sam-rādhana*m (perfect satisfaction), which consists in a withdrawal of the organs from all external things, and a concentration on their own inner nature. On the consciousness of being this attributeless Brahman and on the accompanying conviction of the unreality of all plurality of names and forms depends salvation.

§ 12. The higher Brahman becomes the lower Brahman by being connected with pure (*viçuddha*) or perfect (*niratiçaya*) limitations. The lower Brahman is to be recognised wherever the Scripture ascribes limitations, attributes, forms or differences of any sort to Brahman. This happens when the aim is not knowledge but worship (*upāsana*), and the fruit of this worship is, like that of works, which are to be placed in the same category, not liberation (*moksha*, *nihçreyasam*) but happiness; this is, as it seems, mainly heavenly; it is however





limited to the *Samsāra* (p. 148, 5) though the heavenly lordship (*aicvāryam*) attained after death by the path of the gods (*devayāna*) as a result of the worship of the lower Brahman leads by means of *Kramamukti* or gradual liberation to perfect knowledge and therefore complete liberation. This result however does not follow immediately, because the worshippers of the lower Brahman have not completely "burnt up" Ignorance; for it is this which ascribes the limitations to the higher Brahman and transforms it into the lower Brahman. The nature of Brahman is as little changed by these limitations as (in the already mentioned simile) the clearness of the crystal by the colour with which it is painted—as the sun by its images swaying in the water—as space by bodies moving or burning in it.—The richly developed ideas of the lower Brahman may be divided into three groups, according to whether they regard Brahman pantheistically as world soul, psychologically as principle of the individual soul, or theistically as a personal God.

The lower  
Brahman  
as world  
soul.

§ 13. The most important passages of the first group are Chând. 3, 14 which terms Brahman "all-working, all-wishing, "all-smelling, all-tasting [the principle of all action and sensuous perception], embracing the All, silent, ungrieved" (above p. 153); and Mund. 2, 1, 1 according to which sun and moon are his eyes, the cardinal points his ears, the wind his breath etc. (above p. 132). We bring under the same head Brahman as source of all light (p. 130); as the light beyond the sky and in the heart (p. 169); as the ether from which all things proceed (p. 145), and which holds asunder names and forms (p. 146); as the life from which go forth all beings (p. 146), in which the whole world trembling moves (p. 148); as the inner ruler (p. 149) as the principle of the world-order; the bridge, which holds these worlds asunder that they do not blend (p. 162), by which sun and moon, heaven and earth, minutes, hours, days and years are kept apart (p. 133); finally as destroyer of the world, who swallows up all created things (p. 151).





§ 14. With the dimensions expressed by these ideas is often contrasted the smallness which belongs to Brahman as psychic principle; as such he dwells in the stronghold of the body (p. 199), in the lotus of the heart (p. 160), as a dwarf (p. 50), a span large (p. 156), an inch high (p. 155), smaller than a grain of millet (p. 153), large as the point of an awl (p. 311), as principle of life (pp. 177, 182) as onlooker (p. 171); also as the man in the eye (pp. 140, 165) etc.

The lower  
Brahman  
as indi-  
vidual Soul.

§ 15. These ideas which assign attributes to Brahman culminate in the conception of Him as *Īṣvara*, i. e., personal God. In the Upanishads this idea is relatively rare and little developed (e. g., *Īṣa* 1; *Bṛh.* 4, 4, 22 above p. 195; *Kaush.* 3, 8; *Kāth.* 4, 12); in the system of the Vedānta on the other hand it plays an important part; it is *Īṣvara* by whose permission *Samsāra*, and by whose grace (*prasāda*, *anugraha*) the saving knowledge is conditioned; He decrees for the soul its works and sufferings, taking into consideration in this the works of the previous life, and causing the fate in the new life to proceed from them as the rain produces the plant from the seed after its nature. The personification of Brahman as *Īṣvara*, Lord, Ruler, to whom is opposed the world as that which is to be ruled, is expressly limited to the standpoint rooted in Ignorance of worldly action, which has no reality in the highest sense (above p. 272).

The lower  
Brahman  
as personal  
God.

### 3. Cosmology.

§ 16. The dual knowledge (*aparā* and *parā vidyā*) of Theology (and as we shall see of Eschatology) has as its counterpart in the spheres of Cosmology and Psychology the dual standpoint:—the empirical (*vyavahāra-avasthā*, literally, standpoint of worldly action) which teaches a creation of the world by Brahman and a wandering of the soul rendered individual by the Upādhis; and the metaphysical (*paramārtha-avasthā*, literally, standpoint of the highest reality) which maintains the identity of the soul with Brahman, and denies all plurality, and therefore the validity of the ideas of the creation and existence of the world, as well as the individuality and

The empir-  
ical and  
metaphysic-  
al stand-  
point.





wanderings of the soul.—To the detriment of clearness and logic this dual standpoint in Psychology and Cosmology is not always strictly adhered to. The system takes up the metaphysical standpoint as a rule and neglects the empirical, without however denying or being able to deny its relative right of existence, it being the indispensable presupposition for the *aparâ vidyâ* of Eschatology. This *aparâ vidyâ* treats the creation in the Cosmology very fully and regards it as real, at the same time we meet with the assertion again and again that this scriptural doctrine of the creation has only the purpose of teaching the Brahmanhood of the world; to support this view the idea of causality is transformed into that of identity; in Psychology the metaphysical doctrine of the identity of Brahman and the world is always in the foreground, and is defended against an opponent who generally speaking upholds the empirical standpoint indispensable for the Eschatology of the system, but also (*e.g.*, in maintaining the creation of the soul) deviates from it, so that the relative recognition and appropriation of his arguments only concerns a part of them, and a complete theory of the empirical psychology is thus wanting. Still by bringing together occasional and scattered assertions a reliable picture of this part of the system too may be obtained.

Relation of  
the two  
kinds of  
knowledge  
to the two  
points of  
view.

§ 17. The coherence of the system may prove to us that the *parâ vidyâ* in Theology and Eschatology forms with the *paramârtha-avasthâ* in Cosmology and Psychology an inseparable unity of metaphysical doctrine; and that on the other hand the *aparâ vidyâ* of Theology and Eschatology with the *vyavahâra-avasthâ* of Cosmology and Psychology a connected picture of metaphysics viewed from the empirical standpoint of *Avidyâ* (*i. e.*, innate realism) and forms a system of popular religion for all those who cannot raise themselves to the standpoint of the doctrine of identity.—And it is clear that only a lower, not a higher Brahman can be conceived as creator of the world, firstly because the act of creation, as has been repeatedly insisted on, requires a plurality of powers (above p. 227), which can only be ascribed to the *aparam brahma*;





and further, because the passage by which this plurality of creative powers is proved: "all-working is he, all-wishing, all-smelling, all-tasting" (Chând. 3, 14, 2) receives the preference as a proof of the doctrine of the lower Brahman.

§ 18. According to the Upanishads Brahman creates the world and then as individual soul (*anena jīvena ātmanā*) enters into it (Chând. 6, 3, 2. Taitt. 2, 6. Brih. 1, 4, 7. Kaush. 4, 20). There is no question either of an existence of individual souls before the creation, or of a periodically repeated creation.—In this view the germs of the empirical and metaphysical doctrine of the Vedānta are present in an undeveloped form side by side; the metaphysical part is the identity of the soul with Brahman, the empirical the extension of the world of sense. In the Vedānta system the two are separated; metaphysically we have the identity of the soul with Brahman but neither origin, persistence, nor destruction of the world; empirically on the other hand we have a creation of the world but no identity of Brahman and the soul; on the contrary the individual soul with the Upādhis, which cause its individuality, has existed from all eternity and migrates (except in the case of liberation) from one body to another to all eternity; and the dogma of the creation of the world is transformed into that of a periodically alternating emanation of the world from Brahman and reabsorption in it; these processes repeat themselves not once only but countless times throughout eternity. Souls, like the elements, continue to exist, at the reabsorption of the world, potentially and as seed in Brahman, and at each new creation go forth from Him unchanged. The original sense of the doctrine of creation is thus completely abandoned; it is adhered to, in the modified form in question, simply because the Veda teaches it; in the system there is a motive not for a creation of the world, but rather for its eternal duration; in place of this (to save the authority of Scripture) we have the periodical creation and reabsorption, which however must incessantly be repeated, and are not permitted to alter the order of the world; this is to satisfy the condition of eternal existence demanded by

World-  
periods.





the system, and is as we shall see, dependent on a moral necessity.

The world  
has no  
beginning.

§ 19. The fundamental idea of the empirical Cosmology and Psychology is that Samsâra (transmigration) has no beginning. There exists from eternity a plurality of individual souls different from Brahman. What distinguishes them from Brahman (with whom they are in the metaphysical sense identical) is the *Upâdhis* in which they are clothed; by *Upâdhis* are understood, in addition to the works, which accompany the soul, the psychic organs (*indriyas*, *manas*, *mukhya prâna*), the subtle body (*sûkshmaṁ śarîram*) which bears them, and, in a more extended sense, occasionally the gross body together with external objects. Only the gross body is annihilated by death; the subtle body on the other hand with the psychic organs has existed from eternity as the vestment of the soul and accompanies it on all its wanderings. And the wandering soul is further accompanied by the works (ritual and moral) performed by it during life; and it is just these which prevent Samsâra from coming to a standstill. For every deed, good and evil, demands retribution, and therefore reward and punishment, not only in the Beyond but, besides that, in the form of another existence. Without works no human life is conceivable; and therefore also no life that is not followed by another as its retribution. Very good works result in existence as a god; very bad in existence as an animal or plant; even if the soul does no works in these lives, this does not protect it from rebirth, for works of special goodness or badness demand for their retribution several successive existences. On this depends the fact that Samsâra through all spheres of existence from the gods down to plants is without beginning and (if the seed of works is not "burnt up" by knowledge) without end.

Moral ne-  
cessity of  
the creation  
of the  
world.

§ 20. The spatial extension of the sense-world (*nâmarûpa-prapañca*) is essentially nothing more than the fruit of works which is imposed as a burden (*adhyâropita*, p. 1056, l. 1132, 10) on the soul; the world is, as the common formula runs, *kriyâ-*





*kāraṇa-phalam* (pp. 273, 12. 291, 6. 447, 3. 987, 6), "requital of the deed on the doer;" it is *bhogyam* (what is to be enjoyed) while the soul in it is *bhoktar* (enjoyer) and on the other hand *kartar* (doer); both of these of necessity and in exact agreement with its *kartritvam* (activity) in the preceding existence. The intermediary between the works and their fruit (which includes the deeds and suffering of the succeeding existence) is not an *adrishtam* (invisible power of the works reaching beyond life) or at least not this alone but rather the *Īṣvara*, a personification of Brahman, which is valid for the empirical standpoint alone (§ 15); the *Īṣvara* decrees action and suffering for the soul in the new birth in exact correspondence to the works of the former existence. Moreover each new creation of the world after its absorption into Brahman depends on the same necessity as the rebirth; for even when the souls are absorbed in Brahman, they still continue to exist in the form of seed together with their works, and the latter require for their retribution another creation of the world, i. e., the emanation of the elements from Brahman; this process we shall now consider more closely.

§ 21. At the creation, *sṛishti*, which according to this word is to be conceived as an "outpouring," i. e., emanation, there goes forth from Brahman first of all the *Ākāśa*, ether, or more properly all-penetrating space conceived as a very subtle form of matter; from *Ākāśa* goes forth air (*vāyu*), from this fire (*agni*, *tejas*), from this water (*āpas*), from this earth (*prithivī*, *annam*); and in this process each successive element is produced not by the elements themselves but by Brahman in the form of the elements. In reverse order at the end of the world earth first becomes water, this fire, this air, this ether, and this Brahman.—Ether is perceived by the sense of hearing, air by hearing and touch, fire by hearing, touch and sight, water by hearing, touch, sight and taste; and earth by hearing, touch, sight, taste and smell. These elements occurring in nature, however, are not the pure, original elements but a mixture of all with preponderance of some one of them. [There is no systematic account of the theory of

Inorganic  
nature (the  
elements).





mixture in Çaṅkara's Commentary on the Brahmasūtras; we do not find one before the Vedāntasāra.]

Organic  
nature  
(souls).

§ 22. After Brahman has created the Elements, he enters them, according to the Upanishads, as the individual soul; i. e., in our system the wandering souls, which continue to exist potentially (*çakti-âtmanâ*) in Brahman even after the destruction of the world, awake from this state, itself a part of the glamour [of empirical reality], of very deep sleep (*mâyâmayî mahâsu-shuptih*, p. 342, 9) and assume divine, human, animal or plant bodies according to their works in the previous existence. This comes about by the seed of the elements, carried by the soul with it on its wanderings in the form of the subtle body, becoming the gross body by the addition of homogeneous particles from the coarse elements which surround it (above p. 259); at the same time it unfolds the psychic organs (*mukhya prâna, manas, indriyas*) which during the wandering were rolled together (*sampindita*). (What becomes in the case of the organs of plant souls remains undiscussed; it may be assumed that they remain rolled up.) The body is *nâmarûpakrita-kârya-karâṇa-saṅghâta* (pp. 473, 17. 455, 4. 686, 5), "the complex of "the organs of work formed of names and shapes"\* [i. e., from the elements], and the soul is lord (*svâmin*) of this complex. The growth of the body takes places from the elements, in which gross, middle and fine are distinguished; correspondingly faeces, flesh, and Manas are developed from earth; urine, blood, and Prâna from water; and bones, marrow, and speech from fire;—as however according to the system the soul already has with it its psychic organs, and among them Manas, Prâna, and speech, we must either see a contradiction here, or assume that the growing Manas, Prâna and speech are

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\* According to Chând. 6, 3, 2 Brahman enters into the elements by means of the individual soul and by this means expands Himself as names and shapes; Çaṅkara on the other hand speaks, p. 507, 1, of a *nâmarûpa-mâyâ-âveça*, an entrance into the illusion of names and shapes and in this sense the above formula is probably to be translated; for p. 787, 13 the expression *kârya-karâṇa-saṅghâta* is replaced by *dêha* in this formula.





related to the similarly named organs which the soul always has with it, as the coarse body is to the subtle. The absorption of this material from food is rendered possible by the fact that (v. § 21) every natural body contains all the original elements.—According to their origin organisms are divided into those born from germs (plants), those born from moisture (vermin), the oviparous, and the viviparous; procreation consists in the soul of the child, which has entered into the father as food and sojourned in him as a guest, passing by means of the sperm into the body of the mother and from her blood developing the subtle into the coarse body. Death is the separation of the soul (with its organs and the subtle body) from the material body; if the organism is destroyed the soul wanders forth. The duration of life is not accidental but is predestined exactly according to the quantum of works to be atoned for, just as the nature of the life is by their quality. On the other hand again we find works, which cease to be, not all at once, but only after repeated rebirths; only in this way can we explain why *e.g.* transmigration does not come to a standstill when the soul enters into a plant. As every plant is an embodied soul, and every incarnation only serves the end of atonement, the system is quite logical (pp. 772, 4. 774, 5) in attributing sensation to plants also.—While the duration of life of plant, animal, and human souls is short, those souls which, in consequence of exceptional performances in the previous life, are born as gods, are immortal, *i.e.*, they continue to exist till the next destruction of the world; then they again enter the cycle of Samsāra; and the places of Indra etc. can be occupied by another soul in the next period (above p. 69).

§ 23. Just as all clay vessels are in reality only clay, since the conversion of the clay into vessels is “a mere name, dependent on words” (*vācārambhaṇam vikāro, nāmadheyam*, Chând. 6, 1, 4 cf. Parmenides’ saying: “τῷ πάντ’ ὄνομα ἐστίν, ὅσσα βροτοὶ κατέθεντο, πεποιθότες εἶναι ἀληθῆ”), so also the whole world is in reality only Brahman and has no existence beyond Brahman (*brahma-vyatirekena*); there is nothing different from

No world  
from the  
metaphys-  
ical point  
of view.



Brahman (*na iha nânâ asti kiñcana*, Brîh. 4, 4, 19). But here our system goes further than the Veda. The whole extension of names and forms (*nâmarûpa-prapañca*), the whole plurality of phenomena (*rûpa-bheda*) is, from the standpoint of highest reality, caused, produced and laid as a burden [upon the soul] by Ignorance (*avidyâ-kalpita*, *avidyâ-pratyupasthâpita*, *avidyâ-adhyâropita*), arises from false knowledge (*mithyâjñâna-vijñim-bhita*), is a mere illusion (*abhimâna*), which is refuted by perfect knowledge (*Samyagdarçanam*);—just as the illusion that there is a snake, where there is only a rope, a man where there is only a tree trunk, or a sheet of water where there is only a mirage, is refuted by closer examination and deceives no longer. The whole world is only an illusion (*mâyâ*) which Brahman projects (*prasârayati*) from himself like a magician (*mâyâvin*), and by which he is not affected any more than the magician is by the magic he creates; or, to change the image. Brahman owing to Ignorance appears as multiplex (*vibhâvyate*) just as the magician does owing to the illusion; he is the cause of the continued existence (*sthiti-kâranam*) of the world, as the magician is of the magical scene he projects, and of the absorption of the world into his own Self (*sva-âtmani eva upa-samhâra-kâranam*), just as the earth withdraws living beings into itself; the action of plurality (*bheda-vyavahâra*) during the existence of the world and the force of plurality (*bheda-çakti*) before and after both depend on Ignorance or false knowledge. As to this idea of *avidyâ*, *mithyâjñânam*, all further enquiry is at a loss; of the origin of this Ignorance, innate in all of us, we learn nothing; we penetrate deepest by the repeatedly employed image of the person with diseased eyes, who sees two moons, where in reality there is only one.\*

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\* Guilt reaching back *ad infinitum* is in this case not to be thought of; cf. what has been said above p. 302 and as confirmation the important passage p. 85, 4: *tat-krita-dharma-adharma-nimittam saçarîratvam, iti cet? na! çarîra-sambandhasya asiddhatvâd dharma-adharmayor âtma-kritatva-asiddheh; çarîra-sambandhasya dharma-adharmayos tat-kritatvasya ca itara-itara-âçrayatva-prasaṅgâd andha-paramparâ eva eshâ anâditva-kalpanâ kriyâ-samavâdya-abhâvâc ca âtmanah kartritva-anupapatteh* (translated above p. 420).





However the non-existence of the world is only relative: the plurality of phenomena, names and forms, and *Māyā* are *tattva-anyatvābhyām anirvacanīya*, i. e., "one cannot say that they "are Brahman (*tat*), nor yet that they are different from Him." They are, like the figures in a dream, true (*satya*) so long as the dream lasts, and are so no longer when the awakening (*prabodha*) comes.—This idealism, of which we see the dawn only in the Upanishads, the Vedānta tries to bring into unison with the Vedic doctrine of creation by maintaining that by creation is only meant the identity (*ananyatvam, tādātmyam*) of the world and Brahman; the world is the effect, Brahman is the cause; and effect and cause are identical; for the proof of this proposition the persistence of matter through changing states serves as the main argument.

#### 4. Psychology.

§ 24. While we recognise in all Being around us, in all the names and forms, of which the world consists, a deception, a mere illusion dependent on Ignorance and comparable to a dream, there is one point in the Universe when these considerations have no application; this point is our soul, i. e., our own Self (*ātman*). This Self cannot be demonstrated because it is the basis of every proof, but it cannot be denied either, because anyone who denies it presupposes its existence (above p. 127). Of what nature is there this sole foundation of all certainty, the soul or inner Self? How is it related to Brahman, who includes all Being in Himself?

The soul  
alone is  
real.

§ 25. The soul can (1) not be different from Brahman because there is nothing "Existent" outside Brahman; but it is (2) not to be regarded as a transformation of Brahman either, for Brahman is unchanging; it is (3) just as little a part of Brahman, for He has no parts.—Therefore it only remains that the soul is identical with Brahman, and that each of us is the whole, indivisible, changeless Brahman who comprehends all Being in Himself.

Identity of  
the soul  
with Brah-  
man.





The soul  
from the  
metaphys-  
ical stand-  
point.

§ 26. From this follows that all that is established of the Brahman who is without differences, is also true of the soul; like Brahman the Soul is essentially pure spirituality (*caitanyam*), and to it are applicable all those negative characteristics whose purpose is to secure the conception of Brahman from all ideas by which His Being might seem to be limited. Therefore the soul is, like Brahman (1) omnipresent (*vibhu, sarvagata*), or, as we should say, spaceless, (2) omniscient and omnipotent, (3) neither agent (*kartar*) nor enjoyer (or sufferer as the case may be, *bhoktar*).

The soul  
from the  
empirical  
standpoint.

§ 27. If the true nature of the soul lies in these characteristics, it follows that all which contradicts them is "ascribed" to it only by Ignorance. These ascribed limitations or *Upâdhis* have their foundation only in false knowledge and to them as we saw all which conditions bodily existence belongs; on them depends the fact that the soul in the state of Samsâra is (1) not all-pervading and omnipresent but dwells in the heart, its size being limited to that of the *Manas*, (2) is also not omniscient and omnipotent; for its natural omniscience and omnipotence become latent through the *Upâdhis*, just as the light and heat of fire in wood in which it is hidden and slumbers; (3) finally the soul by its connection with the *Upâdhis* becomes an agent and enjoyer (*kartar* and *bhoktar*) and by these latter qualities its entanglement in Samsâra is conditioned; for the works of one life must be recompensed by enjoyment and works in the following existence; the works however which form one part of the requital demand a further requital and so on *ad infinitum*.

The  
*Upâdhis*.

§ 28. This beginningless and endless Samsâra depends only on the soul's true nature being hidden from it by the *Upâdhis* due to *Avidyâ*. They make Brahman the individual, active and enjoying soul; in addition to all outward things and relations and including the "gross body" which belongs to them and at death returns into the elements, they are the following: (1) the *Manas* and *Indriyas*; (2) the *Mukhya Prâna*; (3) the *Sûkshmaṃ Ārâram*; and with this unchanging psychic





apparatus, with which the soul has been clothed from eternity and remains clothed till liberation, is associated (4) a changeable element which we shall term moral determination. We have now to consider these *Upādhis* individually.

§ 29. While the gross body (*deha*, *kārya-karāṇa-saṅghāta*) and its organs (*karāṇam*), such as eye, ear, hands, feet etc. perish at death, their functions (*vritti*) regarded as separate entities remain united with the soul for all time. These organs are the *Indriyas* (the powerful ones) which the soul puts forth like feelers and withdraws at death. On these depend the two sides of conscious life, perception on the one hand and action on the other. Answering to this the soul has five faculties of perception (*jñāna-indriyas*)—sight, hearing, smell, taste, and touch, and five faculties of action (*karma-indriyas*)—grasping, moving, speaking, procreating, and evacuating. These ten *Indriyas* commonly named after the corresponding organs of the gross body, are directed by a central organ, the *Manas*, which on the one hand works up the data of perception into ideas (*manasā hi eva paśyati, manasā śṛṇoti*, Brih. 1, 5, 3), and on the other by the faculties of action causes what is willed to be executed; it is therefore at once what we call understanding and conscious volition. While the *Indriyas* pervade the whole body, the *Manas* “large as the point of an awl” dwells in the heart, and in the *Manas*, filling it completely, dwells the soul in the closest connection with it, broken only by liberation; only by the organs to which Ignorance chains it does the soul become an agent and enjoyer; it is itself as regards the activity of the organs a passive onlooker (*sākshin*), pure apperception (*upalabdhi*) so that in spite of its immersion in worldly action it remains in its essence untouched (*asaṅga, ananvāgata*) by it.

§ 30. With the *Mukhya Prāṇa* the soul seems to be less intimately connected than with *Manas* and the *Indriyas*; this term still has in the Upanishads the meaning of “breath in the mouth,” but in the system it has come to denote “chief breath of life.” Just as *Manas* and the *Indriyas* are the



functions of perception and action hypostatized into separate entities, the *Mukhya Prâna* on which they all depend is a hypostasis of empirical life itself, which its five branches—*Prâna*, *Apâna*, *Vyâna*, *Samâna*, and *Udâna* condition. Of these *Prâna* causes exhalation, *Apâna* inhalation; *Vyâna* is what supports life when breathing is momentarily suspended; *Samâna* is the principle of digestion; just as these four sustain life, *Udâna* brings about its termination, leading the soul out of the body at death by one of the 101 principal arteries. By the same road withdraw *Manas*, the *Indriyas* and *Mukhya Prâna*; just as during life they are the forces that rule the organs of the body, they are after the death of the body the seed from which at each rebirth the bodily organs arise.

*Sūkshman  
Çarîram*

§ 31. Just as the soul carries with it the seed of the bodily organs in the *Indriyas*, it bears with it the seed of the body itself in the form of the "subtle body" *sūkshman çarîram*, or as it is paraphrased repeatedly by Çāṅkara, *deha-vijāni bhūta-sūkshmanī*, i. e., "the subtle parts of the elements which form the seed of the body" [and, according to Çāṅkara, as is demonstrable from p. 743, 4, the impure elements; cf. for a contrary view *Vedāntasāra* § 77]. How these subtle parts are related to the coarse elements is not further explained. The subtle body formed of them is material (*tanutvam*) but transparent (*svacchatvam*); therefore it is not seen at the withdrawal of the soul. On it depends animal heat; the corpse grows cold because the subtle body has left it to accompany the soul on its wanderings along with the other organs.

*Moral  
determin-  
ation.*

§ 32. With this psychic organism (*manas, indriyas, mukhya prâna, sūkshman çarîram*) which is attached to the soul in life and death at all times, and appears completely unchanging, is associated further as a companion in the migrations a changing *Upādhi*; this is moral determination, consisting in the treasure of works (*karma-āçaya*) collected during life; side by side with the physical substratum (*bhūta-āçaya*) i. e., the subtle body, it departs with the soul as a moral substratum (*karma-āçaya*) and inexorably determines the nature





of the future existence in respect of enjoyment and suffering as well as of works.

§ 33. There are four states of the wandering soul—waking, dreaming, deep sleep, and death. In the waking state the soul sojourning in the heart in association with *Manas* rules over the whole body, perceiving and working through *Manas* and the *Indriyas*. In dream sleep the *Indriyas* enter into rest while the *Manas* remains active; and the soul, surrounded by *Manas* into which have withdrawn the *Indriyas*, pervades the body in the veins and in doing so beholds the dreams “fitted together” from waking impressions (*vāsanā*). In deep sleep the union of the soul with the *Manas* is dissolved; *Manas* and the *Indriyas*, entering into rest, go into the veins or the pericardium and then into *Mukhya Prāṇa*, whose activity continues in deep sleep also; meanwhile the soul, temporarily freed from all the Upādhis, enters into Brahman in the ether of the heart; as the soul without the Upādhis is Brahman, this entrance into Brahman is only another way of expressing the complete deliverance from the Upādhis. From this temporary identification with Brahman the soul on waking issues with all its individual characteristics, the same that it was before.

Special  
state of the  
soul.

#### 5. Transmigration.

§ 34. At death the *Indriyas* first of all enter into the *Manas*, this into the *Mukhya Prāṇa*, this into the soul affected by moral determination, and lastly the soul into the *Sūkshman* *Çarīram*. After all these are assembled in the heart, its tip glows to illuminate the way and the *Udāna* leads the soul, together with the Upādhis mentioned, out of the body. The soul of him who has acquired (lower) knowledge passes by the artery of the head (*mūrdhanya nāḍī*, later termed *sushumnā*); those who have not knowledge depart by the 100 remaining main arteries of the body. (He who has acquired the higher knowledge does not, as we shall see later, depart at all.) From this point the roads branch; the Ignorant who has performed works follows the *Pitriyāna* or way of the fathers; he

The pass-  
ing of the  
soul from  
the body.



who has the lower knowledge the *Devayāna* or way of the gods; he who has neither knowledge nor works, i. e., the wicked man, is excluded from both these roads.

Fate of the  
doers of  
works (*Pi-  
triyāna*)

§ 35. The *Pitriyāna*, intended for those who have neither the higher nor the lower knowledge of Brahman but have performed good works, leads the soul up to the moon to be recompensed. The stages on this road are the following—(1) smoke, (2) night, (3) the half of the month in which the moon wanes, (4) the half of the year in which the days grow shorter, (5) the world of the fathers, (6) the ether, and (7) the moon. In the luminous realm of the moon the souls enjoy converse with the gods as a reward for their works, and that until no more works remain. Only a part of the works however is recompensed on the moon. Another part forms a residue (*anuṣaya*) and finds its recompense in the next birth. Which works are to be understood in each case is a question that is not cleared up. After the works which find their reward on the moon are consumed the soul descends again; on the return journey the stages are—(1) the ether, (2) the air, (3) smoke, (4) the cloud, (5) rain, (6) the plant, (7) the male semen, and (8) the mother's womb. In all the soul sojourns merely as a guest and is to be distinguished from the elements and souls it traverses. After it has finally reached a womb corresponding to the merit of its works it again passes out to another life on earth.

Fate of the  
wicked  
(Hell and  
the third  
place).

§ 36. The wicked who have neither knowledge nor works do not ascend to the moon; their fate is not clearly developed, for *Caṅkara* refers on the one hand to punishment in the seven hells of *Yama*, and on the other to the "third place," in which they are born again as lower animals, but the connection between the two is not made clear. Though the wicked remain excluded from life on the moon, among those who return from the moon there is a further difference made between those of good conduct who are reborn in one of the three higher castes and those of evil conduct who enter the bodies of *Caṇḍālas* or animals. A combination of these





ideas to a connected whole, easily possible by the distinction of various steps in the good and evil works to be atoned for, is not found in the work from which we draw our facts.

§ 37. From those who do good works (§ 35) and adhere to the old Vedic cult of sacrifice are to be distinguished those who retain the Brahman doctrine but are unable to rise to the perfect knowledge of the doctrine of identity; and who therefore regard Brahman not as the soul in themselves but as God outside themselves and worship him accordingly. These possessors of the lower knowledge (*aparā vidyā*), i. e., the worshippers of the lower, attribute-possessing (*aparam, sagunam*) Brahman, all enter, (with the exception of such as have worshipped Brahman under a symbol, *pratīkam*), after death by the *Devayāna* into the lower Brahman. The stages of this road are variously given in the different accounts, and Ćaṅkara weaves them into a whole. According to Chāṇḍ. [Bṛih., Kaush.] the soul of him who possesses the lower knowledge, after leaving the body by the artery of the head, traverses the following regions—(1) Flame [= *Agniloka*], (2) the day, (3) the half of the month when the moon waxes, (4) the half of the year when the days grow longer, (5) the year, [(6) *Devaloka*, (7) *Vāyuloka*], (8) the sun, (9) the moon, and (10) lightning. These stages are neither to be regarded as signposts, nor as places of enjoyment for the soul, but as guides which it needs, because it cannot use its own organs as they are rolled up. While therefore by those already mentioned we are to understand divine, quasi-human guides of the soul, the soul after its entrance into the lightning is received by a "man, who is not as a human being" (*purusho 'mānavah*), and conducted to Brahman [through (11) *Varuṇaloka*, (12) *Indraloka*, and (13) *Prajāpatiloka*]. By Brahman however the lower, attribute-possessing Brahman is here to be understood, who has himself originated (*kāryam*) and therefore perishes at the destruction of the world. In the world of this Brahman the souls enjoy *aīṣvaryam*, lordship, which consists in a quasi-divine but limited omnipotence and includes the fulfilment of all wishes. The *Manas* serves as organ of enjoy-

Fate of the  
pious wor-  
shippers of  
Brahman  
(*Devayāna*).





ment; whether the soul can also make use of the accompanying *Indriyas* is doubtful. Among other powers of the soul is that of animating several bodies at once, among which the soul distributes itself by dividing its *Upâdhis*.—Though this *aicvāryam* of those who have entered into the lower Brahman by the *Devayāna* has an end and only lasts till the destruction of the world, the scripture says of them: "For such there is no return." We must therefore assume that the higher knowledge of *Samyagdarśanam* is communicated to them in the Brahman-world, and that thus at the destruction of the world, when the lower Brahman also perishes, they enter with Him into the "eternal, perfect *Nirvāna*." This way of entering Brahman is termed *Kramamukti* "progressive liberation" because it is conditioned by a progression, or "liberation by steps" because it is brought about by the intermediate step of heavenly lordship. To be distinguished from it is the immediate liberation of those who possess knowledge and this we shall now consider.

#### 6. Liberation.

"From  
knowledge  
comes  
release."

§ 38. The question of the possibility of a release from individual existence which forms the cornerstone of the Vedānta as of other Indian systems presupposes the pessimistic view that all individual existence is a misery. This view is occasionally put forward both in the Veda (*Brih.* 3, 4, 2, *ato 'nyad ārtam*, "what is different from him is afflicted;" *Brih.* 4, 4, 11, *anandā nāma te lōkah*, "yea joyless are these worlds" above p. 194; cf. *Kāth.* 1, 3. *Îça* 3) and in the system (above pp. 318, 433, cf. p. 1139, 12); but is not emphasised to anything like the extent we should expect.—How is liberation (*moksha*) from the bond (*bandha*) of existence possible?—Not by works; for they, good and evil alike, demand their recompense, condition a new existence and are the cause of the continuance of *Samsāra*; but not by a (moral) purification (*samskāra*) either; for this can only take place in an object capable of change; but the *Ātman*, the soul, whose liberation is in question, is unchangeable. Therefore liberation cannot consist in a process either of becoming or of doing something





but only in the knowledge of something, already present, that is hidden by Ignorance: "from knowledge liberation" (*jñānān mokṣah*). After the Brahmanhood of the soul is recognised liberation follows at once ("that thou art" is the phrase not "that thou wilt be," p. 917, 7); simultaneously with the attainment of the knowledge of the identity with Brahman the soul becomes the Soul of the universe (p. 66, 7).

§ 39. The Âtman, in the knowledge of which consists liberation, is nought else than the subject of knowledge in us. For this reason it is not recognisable by natural means: "thou canst not see the seer of seeing" etc. (Brih. 3, 4, 2); it cannot be sought for and looked at as an object; knowledge of it cannot be obtained at will, and even research in the scriptures does not produce a knowledge of it at once; this only serves to clear away the obstacles in the way. Whether the Âtman is known depends like the knowledge of every object on whether it shows itself to us, and therefore on itself. For this reason in the lower knowledge, which contrasts the Âtman to ourselves and worships him as a personal God, knowledge appears as dependent on the grace of God; but in the higher knowledge, as the Âtman is in reality not an object, we cannot enquire further after the cause which makes it known to us.

Knowledge brought about by the grace of God.

§ 40. Religious practice however knows certain means (*sādhana*), by which the acquisition of knowledge of the Âtman is furthered. Thus from those who are called to knowledge is demanded the study of the Veda and the four requirements (1) Discrimination between eternal and non-eternal substance, (2) Renunciation of the enjoyment of reward here and in the other world, (3) the attainment of the six means—tranquillity, self-restraint, renunciation, resignation, concentration, belief, (4) desire for release).—In a more general sense and apart from this enumeration customary in instruction there are two means of furthering knowledge—works and meditation. (1) Works cannot, it is true, produce knowledge but are auxiliary (*sahakârin*) to the attainment of it,

Auxiliary means of acquiring knowledge.





and that by destroying the obstacles that stand in the way; as obstacles are reckoned the affections (*kleṣa*) such as (passionate) love, hate, etc. (Works have therefore in the plan of salvation not a meritorious but an ascetic rôle; cf. 1082, 12 *nirabhisandhin*). Works which serve as a means of knowledge are auxiliary in part "outside" (*vāhya*) in part "closer" (*pratyāsanna*). As these "outside" means are reckoned—"the study of the Veda, sacrifice, alms, penance, fasting" (Bṛih. 4, 4, 22); these are to be employed only till knowledge is gained. In contrast to these the "closer" means continue to exist even when knowledge is attained; they are "tranquillity, restraint, renunciation, resignation, concentration" (Bṛih. 4, 4, 23).—(2) Side by side with works pious meditation (*upāsana*) serves as a means of knowledge. It consists in the devout consideration of the words of scripture, e. g., the saying *tat tvam asi*, and is, like threshing, to be repeated till knowledge appears as its fruit; this requires a longer or shorter time according as a person is mentally limited or afflicted by doubts. With the attainment of the higher knowledge meditation becomes unnecessary, for it has served its purpose. (The meditation on the other hand which is a part of the service of works, and that which is usual in the lower knowledge are to be practised till death, for the thoughts in the hour of death are of importance in determining the fate in the life beyond.) The posture is indifferent in the case of meditation serving the purpose of the higher knowledge. (So too for meditation as part of the service of works; the meditation necessary for the lower knowledge must be practised sitting, not standing or lying down.)

Destruction  
of works.

§ 41. Knowledge consists in the immediate intuition (*anubhava*) of the identity of the soul with Brahman. The works of Him who has attained this and with it the conviction of the unreality of the world of plurality and transmigration, are annihilated and in the future cleave to him no more. This annihilation refers just as much to good as to evil works, for both demand retribution and therefore do not lead beyond *Samsāra*. He on the other hand who has attained knowledge





has won this conviction—"that Brahman the nature of which "is opposed to the nature, previously considered by me to be "true, of agent and enjoyer, which is in its own nature in all "time past, present and future non-agent and non-enjoyer, "that Brahman am I; therefore I never was agent and enjoyer, and I am not one now, nor shall I ever be" (p. 1078, 4). With the unreality of activity the unreality of the body which exists as the fruit of works is recognised; therefore he who has attained knowledge is as little affected by the sufferings of his own body as by the sufferings of another; and he who still feels pain, has verily not yet attained full knowledge.

§ 42. Even as for the man who has attained knowledge there is no longer a world, a body, or suffering, there is also no longer prescribed action. But he will not therefore do evil; for that which is the presupposition of all action, good and evil,—illusion—has been annihilated. It is a matter of indifference if he does works or not; whether he does them or not they are not his works and cleave to him no more. (However natural it would have been to desire from the described position of him who knows himself as soul of the world a positive moral disposition which shows itself in works of justice and love, this consequence is not drawn in *Çaṅkara* but only in the *Bhagavadgītā*, cf. above p. 59, note 36).

Abolition  
of all  
duties.

§ 43. Knowledge burns the seed of works so that no material is at hand to cause a rebirth. On the other hand knowledge cannot annihilate works, the seed of which has already germinated, *i. e.*, those from which the present life is put together. This is why the body, even after the awakening (*prabodha*) is complete, continues to exist for a while, just as the potter's wheel goes on revolving even when the vessel which it supported is completed. This continuance is however a mere appearance; the possessor of knowledge cannot destroy it, but it cannot deceive him any more either; just so the man with diseased eyes sees two moons but knows that in reality there is only one there.

Why the  
body of the  
liberated  
continue to  
exist.





Absorption  
of the pos-  
sessor of  
knowledge  
in Brahman.

§ 44. After the works whose fruit has not yet begun to appear have been destroyed by knowledge, and after those, the fruit of which is the present existence, have by completion of this present life come to an end, with the moment of death full and eternal liberation comes to him who possesses knowledge; "his vital spirits withdraw not; Brahman is he, and into "Brahman he is resolved."

"As rivers run and in the deep

"Lose name and form and disappear

"So goes, from name and form released,

"The wise man to the Deity."



## II. Index of all Quotations in Çaṅkara's Commentary on the Brahmasûtras.

### *Explanation of the Abbreviations.*

Aâ = Aitareya-âranyakam	Kena = Kena-upanishad
Ab = Aitareya-brâhmanam	Kshu = Kaushîtaki-upanishad
Âçvçr = Âçvalâyana-çrautasûtram	Ku = Kâthaka-upanishad
Âpdh = Âpastamba-dharmasûtram	MaitrS = Maitrâyaṇi-saṃhitâ
Ârsh = Ârsheya-brâhmanam	Manu = Mânava-dharmaçâstram
Au = Aitareya-upanishad	MârKp = Mârkaṇḍeya-purâṇam
AV = Atharvaveda-saṃhitâ	Mbh = Mahâbhârata
BhG = Bhagavadgîtâ	Mu = Muṇḍaka-upanishad
Bs = Brahmasûtram	Ns = Nyâyasûtram
Bu = Brihadâranyaka-upanishad	Pañc = Pañcaviṅça-brâhmanam
Cb = Chândogya-brâhmanam	Pân = Pânini
Çb = Çatapatha-brâhmanam	Pârçr = Pâraskara-grihyasûtram
Ch = Chândogya-upanishad	Pu = Praçna-upanishad
Çv = Çvetâçvatara-upanishad	Râmây = Râmâyaṇam
GdpK = Gaudapâda's Kârikâ on the Mândûkya-upanishad	Rv = Rîgveda-saṃhitâ
Jâb = Jâbâla-upanishad	Sânkhyak = Sânkhya-kârikâ
Js = Jaimini-sûtram	Shaḍv = Shaḍviṅça-brâhmanam
ISpr = Indische Sprüche? (Boeht- lingk)	Tâ = Taittiriya-âranyakam
Îçâ = Îçâ-upanishad	Tb = Taittiriya-brâhmanam
Kap = Kapila-sânkhyasûtram	Ts = Taittiriya-saṃhitâ
Kâtyçr = Kâtyâyana-çrautasûtram	Tu = Taittiriya-upanishad
Kauç = Kauçikasûtram	Ys = Yogasûtram
Kaushb = Kaushîtaki-brâhmanam	Ysk = Yâska (ed. Roth)
Kb = Kâthaka-brâhmanam	Vaiç = Vaiçeshikasûtram
	Vs = Vâjasaneyi-saṃhitâ



I, 1.

29, 1 = Ch 8, 1, 6  
—, 3 = Tu 2, 1  
31, 6 = Tu 3, 1  
37, 2 = Tu 3, 1  
39, 2 = Ysk 31, 15  
41, 4 = Bu 2, 4, 5  
42, 1 = Ch 6, 14, 2  
43, 1 = ?<sup>1</sup>  
—, 2 = Ab 5, 31, 1  
45, 5 = Tu 3, 1  
46, 1 = Tu 3, 6  
48, 6 = Bu 2, 4, 10  
49, 3 = Tu 3, 1  
50, 5 = Js 1, 2, 1  
51, 5 = Ts 1, 5, 1, 1  
52, 1 = Js 1, 2, 7  
—, 3 = Ts 1, 1, 1, 1  
54, 1 = Ch 6, 2, 1  
—, 2 = Au 1, 1, 1  
—, 3 = Bu 2, 5, 19  
55, 1 = Mu 2, 2, 11  
—, 4 = Bu 2, 4, 14  
—, 6 = Ch 6, 8, 7  
58, 2 = ?<sup>2</sup>  
—, 4 = Js 1, 1, 25  
—, 4 = Js 1, 2, 1  
59, 10 = Bu 2, 4, 5  
60, 1 ~ Ch 8, 7, 1  
—, 1 = Bu 1, 4, 7  
—, 2 = Bu 1, 4, 15  
—, 2 cf Mu 3, 2, 9  
—, 6 = Bu 3, 9, 28  
61, 1 = Bu 2, 4, 5  
—, 7 = Js 1, 1, 1  
—, 8 Quotation?  
62, 6 = Ch 5, 10, 5  
63, 6 = Ch 8, 12, 1  
64, 1 = Ku 2, 22  
—, 2 = Mu 2, 1, 2

64, 2 = Bu 4, 3, 15  
—, 10 = Ku 2, 14  
65, 5 = Mu 3, 2, 9  
66, 1 = Mu 2, 2, 8  
—, 2 = Tu 2, 9  
—, 2 = Bu 4, 2, 4  
—, 3 = Bu 1, 4, 10  
—, 4 = Îçâ 7  
—, 6 = Bu 1, 4, 10  
67, 1 = Pu 6, 8  
—, 1 = Ch 7, 1, 3  
—, 3 = Ch 7, 26, 2  
—, 6 = Ns 1, 1, 2  
68, 2 = Bu 3, 1, 9  
—, 4 = Ch 3, 18, 1  
—, 4 = Ch 3, 19, 1  
—, 6 = Ch 4, 3, 1  
—, 6 = Ch 4, 3, 2  
69, 1 = Ch 6, 8, 7  
—, 1 = Bu 1, 4, 10  
—, 2 = Bu 2, 5, 19  
—, 3 = Mu 2, 2, 8  
—, 5 = Mu 3, 2, 9  
70, 1 = Kena 1, 3  
—, 2 = Bu 2, 4, 14  
—, 4 = Kena 1, 4  
—, 10 = Kena 2, 11  
71, 1 ~ Bu 3, 4, 2  
72, 6 = ?<sup>3</sup>  
73, 7 = Mu 3, 1, 1  
—, 8 = Ku 3, 4  
—, 9 = Çv 6, 11  
74, 1 = Îçâ 8  
—, 8 = Ab 3, 8, 1  
75, 1 = ?<sup>4</sup>  
—, 7 = Ch 5, 7, 1  
—, 7 = Ch 5, 8, 1  
76, 4 = Bu 2, 4, 5  
77, 1 = Bu 2, 4, 5  
—, 3 = Bu 2, 4, 6  
—, 3 = Bu 4, 5, 15

77, 5 = Bu 2, 5, 19  
—, 9 = Bu 4, 4, 12  
—, 12 = BhG 15, 20  
—, 14 = ?<sup>5</sup>  
78, 3 = Bu 3, 9, 26  
79, 5 = Ku 3, 11  
—, 6 = Bu 3, 9, 26  
—, 9 = 58, 2  
80, 1 = Js 1, 2, 1  
81, 8 = ?<sup>6</sup>  
83, 4 = ?<sup>6</sup>  
84, 16 = Ch 8, 12, 1  
87, 7 = Bu 4, 4, 7  
—, 9 = ?<sup>7</sup>  
—, 11 = BhG 2, 54  
89, 2 = Js 1, 1, 1  
—, 6 = Bu 1, 4, 10  
—, 10?<sup>8</sup>  
92, 5 = BhG 14, 17  
93, 11 = Ch 6, 2, 1  
—, 12 = Ch 6, 2, 3  
—, 16 ~ Au 1, 1, 1—2  
94, 3 = Pu 6, 3  
—, 4 = Mu 1, 1, 9  
97, 5 = Çv 6, 8  
—, 9 = Çv 3, 19  
98, 2 = Bu 3, 7, 23  
99, 10 = Ch 6, 2, 3  
100, 3 = Ch 6, 2, 3, 4  
—, 5 ~ Js 2, 2, 12  
—, 9 = Ch 6, 2, 1  
—, 10 = Ch 6, 3, 1  
—, 12 = Ch 6, 3, 2  
101, 3 = Ch 6, 8, 7  
102, 10 = Ch 6, 8, 7  
—, 11 ~ Ch 6, 14, 2  
103, 7 = Ch 6, 8, 7  
—, 9 cf Ch 6, 16  
—, 10 = Ââ 2, 1, 2, 6  
105, 5 = Ch 6, 8, 7  
106, 4 = Ch 6, 1, 3, 6

<sup>1</sup> = 370, 1 = 483, 1 = 849, 13 cf Pañcav. 21, 9, 9.—<sup>2</sup> = 79, 9 *çâstratât-paryavidah* (*bhâshyakrit* gloss.).—<sup>3</sup> = 427, 5 = 827, 7 *smṛiti*.—<sup>4</sup> brâhmaṇa-like.—<sup>5</sup> *Prâbhākara* gloss.—<sup>6</sup> “na iksheta udyantam âdityam” gloss.—<sup>7</sup> upanishad-like.—<sup>8</sup> *brahmavidâṃ gâthâm ulâharati* gloss.



107, 6 = Ch 6, 8, 1	118, 14 = Tu 2, 1	129, 2 = Tu 2, 6
108, 5 = Ch 8, 3, 3	—, 17 cf Tu 2, 6	—, 7 = Ch 1, 6, 6—7
—, 7 = Ch 6, 8, 3	119, 2 = Tu 2, 5	130, 2 = Ch 1, 7, 5
—, 8 = Ch 6, 8, 5	—, 6 = Tu 3, 6	—, 7 = Ch 1, 7, 5
—, 12 ~ Bu 4, 3, 21	—, 11 = Tu 2, 6	—, 9 = Ku 3, 15
109, 9 = Kshu 3, 3 <sup>9</sup>	120, 5 = Tu 2, 7	—, 10 = Ch 1, 6, 6
—, 12 = Tu 2, 1	—, 7 cf Ku 3, 11	—, 10 = Ch 1, 7, 5
—, 12 ~ Ch 7, 26, 1	—, 14 = Bu 3, 7, 23	—, 11 = Ch 7, 24, 1
—, 13 = Pu 3, 3	121, 5 = Tu 2, 6	—, 12 = ? <sup>14</sup>
110, 5 = Cv 6, 9	—, 7 = Bs 1, 1, 5	131, 1 = Ch 1, 6, 8
111, 4 = Bu 4, 5, 15	122, 2 = Tu 2, 7	—, 2 = Ch 1, 7, 6
—, 6 = Ch 7, 24, 1	—, 9 = Tu 2, 1—4	—, 4 = Bu 4, 4, 22
—, 8 = Ta 3, 12, 7 <sup>10</sup>	123, 7 = Tu 2, 5	—, 9 = Ch 1, 6, 7
—, 9 = Cv 6, 19	—, 9 = Tu 2, 1	—, 12 = Ch 1, 7, 5
—, 10 = Bu 2, 3, 6	124, 9 = Tu 2, 6	—, 13 = Ch 8, 7, 1
112, 1 = Bu 3, 8, 8	125, 3 = Bu 4, 3, 32	132, 1 = Ch 1, 7, 5
—, 1 = ? <sup>11</sup>	—, 7 = Tu 2, 9	—, 4 ~ Ch 1, 6, 8
—, 8 = ? <sup>12</sup>	—, 10 = Ch 7, 24	—, 5 ~ Ch 1, 7, 5
—, 9 = Ch 3, 14, 1	126, 1 = Tu 2, 1	—, 6 ~ Ch 1, 7, 6
—, 11 = BhG 8, 6	—, 2 = Cv 6, 11	—, 9 = BhG 10, 41
113, 3 = ? <sup>13</sup>	—, 4 = Tu 2, 7	133, 5 = Mbh 12, 12909
—, 5 = BhG 10, 41	—, 6 = Tu 2, 8	—, 8 = Ku 3, 15
—, 8 cf Ch 1, 6, 6, 7	—, 7 = Tu 2, 9	—, 10 = Ch 3, 14, 2
114, 1 = Bs 1, 1, 22	—, 7 = Tu 3, 6	134, 3 = Bu 3, 7, 9
—, 5 = Bs 1, 1, 12	—, 11 = Bu 3, 9, 28	—, 11 ~ Ch 1, 9, 1
—, 8 = Bs 1, 1, 10	—, 12 = Tu 2, 7	135, 6 = Tu 2, 7
—, 12 = Tu 2, 1—4	—, 14 = Tu 2, 8	—, 7 = Ch 8, 14
—, 13 = Tu 2, 5	127, 5 = Tu 2, 9	—, 15 = Ch 1, 9, 1
115, 1 = Tu 2, 1	—, 6 = Tu 2, 6	—, 17 = Tu 2, 1
—, 7 = Tu 2, 5	—, 7 = Tu 2, 5	136, 2 cf Ch 1, 9, 1
—, 8 = Tu 2, 5	—, 9 = Tu 2, 7	—, 5 = Ch 1, 9, 1
116, 1 = Tu 2, 7	—, 10 = Tu 2, 6	—, 12 = Ch 3, 14, 3
—, 3 = Tu 2, 8	—, 11 = Tu 2, 1	—, 15 = Bu 3, 9, 28 <sup>15</sup>
—, 4 = Tu 2, 9	—, 13 = Tu 3, 6	—, 16 cf Ch 1, 8, 8
—, 5 = Tu 3, 6	128, 1 cf Tu 2, 9	137, 2 = Ch 1, 9, 2
—, 6 = Bu 3, 9, 28	—, 5 = Bs 1, 1, 12	—, 6 = Ch 8, 14
118, 3 cf Tu 2, 8	—, 7 = Tu 2, 6	138, 1 = RV 1, 164, 39
Bu 4, 3, 33	—, 8 = Bs 1, 1, 13	—, 2 = Tu 3, 6
—, 8 = Tu 2, 7	—, 15 = Bs 1, 1, 14	—, 3 ~ Bu 5, 1, 11 <sup>16</sup>

<sup>9</sup> or Kaush. 4, 20, in both cases both recensions without *sarve*; likewise 299, 12.—<sup>10</sup> = 390, 6 = 454, 14 = 686, 9.—<sup>11</sup> brāhmaṇa-like.—<sup>12</sup> = 1047, 12 = 1185, 6 upanishad-like.—<sup>13</sup> upanishad-like.—<sup>14</sup> = 172, 5 = 610, 3 = 624, 8 = 652, 7 = 838, 9 = 1124, 12, according to the comment. to Chând. p. 409 *kāthake*. but improbably.—<sup>15</sup> with the reading *rāter* (Mādhy).—<sup>16</sup> confounded with Chând. 4, 10, 5.



138, 5 = ? <sup>17</sup>	149, 12 ~ Ch 3, 12, 7	158, 9 = Kshu 3, 8 <sup>25</sup>
—, 8 Ch 1, 10, 9	—, 13 = Ch 3, 11, 3	159, 4 = Bu 2, 5, 19
—, 9 Ch 1, 11, 4—5	150, 1 = Ch 3, 12, 1	—, 9 = Kshu 3, 1
—, 12 Ch 6, 8, 2	—, 4 = Ch 3, 14, 1	—, 10 = Bu 1, 4, 10
—, 12 Bu 4, 4, 18	—, 5 = Bs 2, 1, 14	—, 11 = Bu 1, 4, 10
139, 8 Ch 10, 3, 3, 6	—, 6 = Aâ 3, 2, 3, 12 <sup>21</sup>	—, 12 = Kshu 3, 1
—, 13 cf Ch 1, 11, 6—9	151, 2 = Ch 4, 3, 8	160, 1 = Kshu 3, 1 <sup>25</sup>
140, 5 = Ch 1, 11, 5	—, 9 = Ch 3, 12, 5	—, 6 = Kshu 3, 2 <sup>22</sup>
—, 12 = Ch 1, 11, 5	—, 11 = Ch 3, 12, 6	—, 10 cf. Bs 1, 1, 29
—, 15 = Kshu 3, 3 <sup>18</sup>	—, 13 = RV 10, 90	—, 12 = Kshu 3, 8
141, 7 = Bu 4, 4, 18	152, 2 = BhG 10, 42	161, 2 = Kshu 3, 3 <sup>23</sup>
—, 8 = Ch 6, 8, 2	—, 3 ~ Ch 3, 12, 7	—, 4 = Pu 2, 3
—, 15 = ? <sup>19</sup>	—, 4 = Ch 3, 13, 6	—, 6 = Kshu 3, 3 <sup>25</sup>
—, 16 = Ch 6, 8, 2	—, 9 = Ch 3, 12, 6	—, 11 = Kshu 3, 3 <sup>25</sup>
142, 5 = Ch 3, 13, 7	—, 10 = Ch 3, 13, 7	—, 12 = Kshu 3, 4
143, 10 = Ch 6, 3, 3	154, 5 = Kshu 3, 1	162, 2 = Kshu 3, 1
144, 5 = Ch 3, 13, 7	—, 7 = Kshu 3, 2 <sup>22</sup>	—, 2 = Kshu 3, 2 <sup>22</sup>
—, 6 = Ch 3, 13, 7	—, 9 = Kshu 3, 3 <sup>23</sup>	—, 3 = Kshu 3, 8
—, 9 = Bu 5, 5, 3	—, 10 = Kshu 3, 8	—, 6 cf Kshu 3, 8
—, 10 = Ch 3, 13, 7, 8	—, 11 = Kshu 3, 8	—, 10 = Kshu 3, 3
—, 11 = Ch 3, 13, 8	155, 2 = Bs 1, 1, 23	—, 11 = Ku 5, 5
—, 12 cf Ch 3, 13, 8	—, 3 = Kshu 3, 8	—, 13 = Kshu 3, 8
—, 15 = Ch 3, 12, 1	—, 6 = Kshu 3, 1	—, 15 = Ch 6, 8, 7
145, 2 = Ch 3, 12, 6	—, 7 = Kshu 3, 3	—, 15 = Bu 1, 4, 10
—, 3 = Ch 3, 13, 7	—, 7 = Kshu 3, 8	163, 2 = Kshu 3, 8
—, 6 = Ch 3, 12, 6	—, 12 = Kshu 3, 1 <sup>23</sup>	—, 3 = Kena 1, 4
146, 5 cf Ch 3, 14	155, 1 = Kshu 3, 1	—, 6 = Kshu 3, 4
—, 6 = Ch 3, 13, 7	—, 4 = Cv 3, 8 [= 6, 15]	—, 14 = Kshu 3, 2 <sup>23</sup>
—, 9 = Tb 3, 12, 9, 7 <sup>20</sup>	—, 5 = Kshu 3, 1 <sup>23</sup>	—, 15 = Kshu 3, 3
—, 11 = Bu 4, 3, 5	—, 7 = Mu 2, 2, 8	—, 15 = Kshu 3, 3
—, 12 = Ts 1, 6, 3, 3	—, 10-15 = Kshu 3, 8 <sup>24</sup>	164, 1 = Kshu 3, 4 <sup>25</sup>
147, 3 = Ku 5, 15	157, 4 = Kshu 3, 1	—, 3 = Kshu 3, 6
—, 4 = Bu 4, 4, 16	—, 5 = Kshu 3, 2 <sup>22</sup>	—, 4 = Kshu 3, 8 <sup>25</sup>
—, 14 = Ch 3, 13, 8	—, 7 ~ Bu 3, 8, 8	165, 5 = Ch 3, 14, 2
148, 6 = Bu 4, 4, 24	—, 8 = Kshu 3, 1	
—, 11 = Ch 3, 13, 7	—, 10 Quotation?	I, 2.
149, 3 = Ch 3, 12, 1	158, 4 = Kshu 3, 2 <sup>25</sup>	166, 13 = Ch 3, 14, 1
—, 6 = Ch 3, 12, 6	—, 7 = Kshu 3, 2 <sup>25</sup>	167, 6 = Ma 2, 1, 2
—, 9 = Ch 3, 12, 5—6	—, 8 = Kshu 3, 3	—, 7 = Ch 3, 14, 1

<sup>17</sup> here *agni* is said to be = *mānavaka*.—<sup>18</sup> in contradiction to both recensions; likewise 299, 7.—<sup>19</sup> cf. schol. Kāty. 7, 1, 4 p. 625, 23.—<sup>20</sup> "man-travarṇa".—<sup>21</sup> gloss.: "*Taittirīyake*".—<sup>22</sup> according to the second rec. by Cowell.—<sup>23</sup> according to the first rec. by Cowell.—<sup>24</sup> in contradiction to both rec., but possibly free according to the first.—<sup>25</sup> in contradiction to both rec. by Cowell.



167, 9 = Ch 3, 14, 1	178, 12 = Mu 3, 1, 1	190, 9 = Ch 4, 14, 3
—, 14 = Ch 3, 14, 1	179, 3 = Ku 2, 18	191, 4 = Ch 4, 15, 1
168, 1 = Ch 3, 14, 2	—, 4 = Ku 2, 25	—, 8 = Pu 1, 10
—, 3 = Ch 3, 14, 2	—, 7 = Ku 3, 1	192, 1 = BhG 8, 24
—, 4 = Ch 3, 14, 3	—, 13 = Ku 1, 20	—, 3 = Ch 4, 15, 5
—, 5 cf Cv 5, 8	180, 3 = Ku 2, 14	—, 14 = Ch 4, 15, 1
—, 6 = Ch 3, 14, 3	—, 10 = Mu 3, 1, 1	—, 18 = Ch 8, 9, 1
—, 11 = Ch 3, 14, 4	181, 9 ~ Bu 4, 4 23	193, 9 = Bu 5, 5, 2
169, 1 = Ch 3, 14, 1	182, 6 = Ku 2, 12	—, 13 = Tu 2, 8
170, 10 = Ch 8, 7, 1	—, 6 = Tu 2, 1	194, 2 = Ch 4, 15, 1
—, 11 = Ch 8, 7, 1	—, 7 = ? <sup>7</sup>	—, 5 = Bu 3, 7, 1
—, 11 = Ch 3, 14, 2	183, 1 ~ Ku 3, 5	—, 6 = Bu 3, 7, 3
—, 13 = Ch 3, 14, 3	—, 3 = Ku 3, 9	195, 5 = Bu 3, 9, 10
—, 17 = Ch 3, 14, 2	—, 4 = Ku 2, 12	196, 1 = Bu 3, 7, 3
171, 4 ~ Cv 4, 3	—, 8 = Ku 3, 1	—, 2 = Bu 3, 7, 3
—, 5 = BhG 3, 13	—, 10-12 = Mu 3, 1, 1	—, 5 = Bu 3, 7, 23
[Cv 3, 16]	—, 14 = Mu 3, 1, 2	—, 13 = Manu 1, 5 <sup>23</sup>
—, 7 = Mu 2, 1, 2	184, 3 = ? <sup>26</sup>	197, 2 = Bs 1, 1, 5
—, 8 = Ch 3, 14, 2	—, 7 = ? <sup>26</sup>	—, 7 = Bu 3, 7, 23
172, 1 = Ch 3, 14, 2	185, 2 = Ch 6, 8, 7	—, 14 ~ Bu 3, 4, 2
—, 1 ~ Ch 3, 14, 2	—, 2 = BhG 13, 2	198, 7 = Bu 3, 7, 22
—, 2 = Ch 3, 14, 3	—, 4 = ? <sup>26</sup>	—, 8 = Ch 14, 6, 7, 30
—, 5 = Ch 3, 14, 3	—, 13 = Bu 4, 5, 15	199, 1 = Bu 3, 7, 23 <sup>20</sup>
—, 5 = 130, 12	—, 15 <i>ibidem</i> <sup>27</sup>	—, 11 = Bu 4, 5, 15 <sup>20</sup>
—, 10 = Ch 3, 14, 4	186, 2 = Ch 4, 15, 1	200, 2 = Mu 1, 1, 5-6
173, 3 = Qb 10, 6, 3, 2	—, 7 = Ch 4, 15, 1	—, 8 ~ Mu 1, 1, 7
—, 9 = BhG 18, 61	187, 2 = Bu 5, 5, 2	201, 2 = Mu 1, 1, 9
—, 12 = Bs 1, 2, 3	—, 7 = Ch 6, 8, 7	—, 4 = Mu 1, 1, 5-6
—, 13 = Bu 3, 7 23	—, 11 = Ch 4, 15, 1	—, 6 = Mu 2, 1, 2
—, 14 = BhG 13, 2	—, 13 = Ch 4, 15, 2	—, 13 = Mu 1, 1, 9
174, 1 = Ch 6, 8, 7	—, 14 = Ch 4, 15, 3	202, 2 = Mu 1, 1, 7
—, 5 ~ Ch 3, 14, 4	—, 15 = Ch 4, 15, 4	—, 5 = Mu 1, 1, 9
—, 6 = Ch 3, 14, 3	188, 5 = Bu 3, 7, 3	—, 8 = Mu 2, 1, 2
175, 12 = Bu 3, 7, 23	—, 6 = Bu 3, 7, 18	—, 10 = Mu 1, 2, 13
176, 9 = Ch 6, 8, 7	—, 9 = Ch 1, 6, 6, 5	—, 13 = Mu 2, 1, 2
—, 9 = Bu 1, 4, 10	—, 17 = Ch 4, 10, 5	203, 2 = Mu 1, 1, 5
—, 9 = Bu 3, 7, 23	189, 1 = Ch 4, 14, 1	—, 9 = Mu 1, 1, 3
177, 8 = Ku 2, 25	—, 3 = Ch 4, 10, 5	204, 1 ~ Mu 1, 1, 1
178, 1 = Bu 1, 4, 6	—, 4 ~ Ch 4, 10, 5	—, 6 ~ Mu 1, 2, 7
—, 2 = Mu 3, 1, 1	—, 5 = Ch 4, 10, 5	—, 9 ~ Mu 1, 2, 12
—, 3 = Mu 3, 1, 1	190, 6 = Ch 4, 14, 1	205, 8 = Mu 2, 1, 2

<sup>26</sup> from the *Pañgirahasyabrahmaṇam* = *Pañgi-Upanishad* (232, 12), cf. R.V. 1, 164, 20.—<sup>27</sup> according to the *Mādhyandinas*; otherwise (111, 4. 393, 3. 199, 12) according to the *Kāṇvas*.—<sup>28</sup> quoted directly as *Sāṅkhya-smṛiti*.—<sup>29</sup> *Kāṇvas* not *Mādhyandinas*.



205, 13 = Mu 2, 1, 2	218, 11 = Qb 10, 6, 1, 11	235, 2 = Ch 7, 2, 2
207, 5 = Mu 2, 1, 3	219, 6 cf Ch 5, 18, 1	—, 3 = Ch 7, 3, 1
—, 8 = Mu 2, 1, 4	Qb 10, 6, 1, 10	—, 7 = Ch 7, 15, 1
—, 15 = Mu 2, 1, 3	221, 3 ~ Qb 10, 6, 1, 10-11	—, 8 = Ch 7, 15, 4
—, 15 = Mu 2, 1, 4	—, 12 cf Qb 10, 6, 1, 9	—, 9 ~ Ch 7, 16, 1 <sup>33</sup>
208, 3 = Tu 3, 10, 6	222, 1 cf Qb 10, 6, 1, 8	—, 12 = Ch 7, 24, 1
—, 5 = Mu 2, 1, 3	—, 1 cf Ch 5, 12, 1	236, 1 = Ch 7, 24, 1
—, 7 = Mu 2, 1, 4	—, 2 cf Ch 5, 13, 1	—, 2 = Pu 4, 2, 3
—, 8 = Mu 2, 1, 9	—, 8 ~ Jâb 2 p. 438	—, 6 = Ch 7, 23, 1
—, 11 = Mu 2, 1, 10	223, 1 ~ Jâb 2 p. 440	—, 6 ~ Pu 4, 6
—, 13 = RV 10, 121, 1	—, 3 cf Ch 5, 18, 1	—, 8 = Ch 7, 24, 1
—, 15 = MärKP 45, 64		—, 9 cf Kshu 3, 2
209, 3 = Mu 2, 1, 10	I, 3.	—, 10 = Ch 7, 1, 3
—, 7 = Ch 5, 11, 1	224, 3 = Mu 2, 2, 5	—, 12 = Ch 7, 15, 1
—, 7 = Ch 5, 11, 6	225, 1 = Bu 2, 4, 12	—, 14 = Ch 7, 15, 1
210, 3 = Ch 5, 18, 1-2	—, 3 = Bu 3, 7, 2	237, 4 cf Bu 4, 3, 12
211, 9 = Bu 5, 9, 1	—, 6 cf Bu 3, 3, 2?	Pu 4, 3
—, 11 = RV 10, 88, 12	—, 12 = Mu 2, 2, 5	—, 8 = Ch 7, 2, 1
—, 13 = RV 1, 98, 1	226, 2 = Ch 6, 8, 4	—, 14 ~ Ch 7, 16, 1 <sup>33</sup>
212, 3 ~ Ch 5, 11, 1	—, 4 = Mu 2, 1, 10	238, 3 = Ch 7, 16, 1
—, 12 = Ch 5, 18, 2	—, 5 ~ Mu 2, 2, 11	—, 4 Quotation?
213, 4 = Ch 5, 18, 1	227, 3 = Ku 4, 10	—, 13 ~ Ch 7, 16, 1 <sup>31</sup>
—, 6 = Ch 5, 24, 3	—, 5 = Bu 4, 5, 13	—, 14 Ch 7, 16, 1
—, 7 ~ Ch 5, 11, 1 <sup>30</sup>	229, 1 = Mu 2, 2, 8	239, 8 = Ch 7, 16, 1
—, 12 = Mbb 12, 1656	—, 3 = Mu 3, 2, 8	—, 9 = Tu 2, 1
214, 3 = ? <sup>31</sup>	—, 5 ~ Bu 4, 4, 7	—, 11 ~ Ch 7, 16, 1
—, 12 = Qb 10, 6, 1, 11	—, 8 = Mu 2, 2, 5	240, 6 = Qv 6, 15
—, 13 cf Ch 5, 18, 2	—, 11 ~ Bu 4, 4, 21	—, 7 = Ch 7, 1, 3
—, 14 = Ch 5, 19, 1	230, 10 = Mu 1, 1, 9	—, 8 = Ch 7, 26, 2
—, 16 = Qb 10, 6, 1, 11	231, 7 = Mu 2, 2, 5	—, 11 = Ch 7, 26, 1
215, 1 = Ch 5, 18, 2	—, 12 = Mu 1, 1, 3	—, 12 = Ch 7, 24, 1
—, 6 = RV 10, 88, 3	—, 17 = Mu 3, 1, 1	241, 3 = Ch 7, 24, 1
—, 12 = Ch 3, 18, 1	232, 10 = Bs 1, 2, 11	—, 5 = Bu 4, 5, 15
—, 14 = Ch 3, 14, 2	—, 12 cf p. 184, 3	—, 7 cf Bu 4, 3, 16
216, 2 = Ch 5, 18, 2	233, 7 = Bs 1, 2, 21	—, 10 = Bu 4, 3, 32
—, 6 ~ Qb 10, 6, 1, 11	—, 8 = Mu 2, 2, 5	—, 11 = Ch 7, 23, 1
—, 12 = Qb 10, 6, 1, 11	—, 11 ~ Ch 7, 23-24	—, 13 = Ch 7, 24, 1
—, 14 cf Ch 5, 18, 2	234, 3 = Pân 6, 4, 158	—, 15 = Bu 3, 4, 2
—, 15 cf Qb 10, 6, 1, 11 <sup>32</sup>	—, 5 = Ch 7, 15, 1	242, 4 = Bu 3, 8, 7-8
217, 1 = Ch 5, 18, 2	—, 6 = Ch 7, 1, 3	—, 8 = Ch 2, 23, 4
218, 5 = Qb 10, 6, 1, 11	235, 1 = Ch 7, 1, 5	—, 13 = Bu 3, 8, 7
—, 8 = Qb 10, 6, 1, 11	—, 2 = Ch 7, 2, 1	243, 1 = Bu 3, 8, 11

<sup>30</sup> inaccurate as 212, 3, accurate 209, 7.—<sup>31</sup> Smṛiti, probably Mahābhāratam.—<sup>32</sup> 216, 14, 15 both recensioes confounded.—<sup>33</sup> vā is wanting in Chând. 7, 16, 1.



243, 3 = Ch 2, 23, 4	261, 1 = Ch 8, 7, 4	275, 5 = BhG 15, 6
—, 10 = Bu 3, 8, 9	—, 2 = Ch 8, 9, 3.	—, 7 = BhG 15, 12
244, 7 = Bu 3, 8, 11	—, 10, 4, 11, 3	—, 10 = Ku 4, 12
—, 10 = Bu 3, 8, 11	—, 4 = Ch 8, 10, 1	—, 11 = Ku 4, 13
—, 12 = Bu 3, 8, 8	—, 4 = Ch 8, 11, 1	276, 7 = Mbh 3, 16763
—, 16 = Pu 5, 2	—, 6 = Ch 8, 11, 1	—, 12 = Ku 4, 13
245, 1 ~ Pu 5, 5	—, 7 = Ch 8, 11, 1	277, 1 ~ Ku 2, 14
—, 4 cf Pu 5, 2	—, 9 ~ Ch 8, 11, 3 <sup>35</sup>	278, 3 cf Js 6, 1, 25 sq
—, 5 = Pu 5, 5	262, 1 ~ Ch 8, 12, 3	—, 8 = Ch 6, 8, 7
—, 6 = Pu 5, 5	—, 5 = Ch 8, 1, 1	279, 6 = Ku 6, 17
246, 2 = Pu 5, 5 <sup>34</sup>	—, 12 = Ch 8, 9, 3	281, 4 = Ch 8, 11, 3
247, 10 cf Cv 3, 9	—, 13 = Ch 8, 12, 3	—, 5 = Tu 3, 1
—, 11 = Ku 3, 11	263, 4 = Ch 6, 8, 7	283, 2 = Bu 3, 9, 1
248, 3 ~ Pu 5, 5	—, 7 = Bu 1, 4, 10	—, 6 = Bu 3, 9, 9
249, 2 = Ch 8, 1, 1	—, 10 = Ch 6, 8, 7	—, 9 = Mbh 12, 11062
250, 1 = Ch 8, 1, 2	264, 2 = Mu 3, 2, 9	285, 3 cf Js 1, 1, 5
—, 10 cf Cv 5, 8	266, 3 = Ku 2, 22	—, 11 = Bs 1, 1, 2
251, 3 ~ Ch 8, 1, 2	—, 3 = BhG 13, 31	288, 1 = ? <sup>36</sup>
—, 5 = Ch 8, 1, 3	—, 9 = Ch 8, 7, 4	—, 3 = Bu 1, 2, 4
252, 4 = Cb 10, 6, 3, 2	—, 14 = Ch 8, 10, 1	—, 6 = Mbh 12, 8534
—, 9 = Ch 8, 1, 5	267, 1 = Ch 8, 9, 3	—, 10 = Mbh 12, 8535
253, 9 = Pu 5, 5	—, 5 = Ch 8, 11, 3	289, 1 = Manu 1, 21
—, 10 = Bu 2, 5, 18	—, 8 = Ch 8, 11, 1	—, 6 = Tb 2, 2, 4, 2
254, 1 ~ Ch 8, 1, 6	—, 9 = Bu 4, 3, 30	298, 3 = RV 10, 71, 3
—, 3 = Ch 8, 1, 6	—, 11 = Ch 8, 11, 3	—, 5 = Mbh 12, 7660
—, 8 = Ch 8, 1, 3	—, 12 = Ch 8, 12, 1	299, 7 = Kshu 3, 3 <sup>25</sup>
—, 11 ~ Ch 8, 1, 2	—, 14 = Ch 8, 12, 3	301, 4 = Cv 6, 18
255, 2 = Ch 8, 1, 5	269, 4 = Bs 1, 3, 18	—, 6 Quotation?
—, 4 = Ch 8, 1, 6	—, 13 = Bs 1, 1, 30	—, 8 = Arsh p. 3
256, 1 = Ch 8, 3, 2	270, 2 = Ch 8, 3, 4	302, 7 = Mbh 12, 8525
—, 5 = Ch 6, 8, 1	—, 15 = Ch 8, 1, 1	304, 4 = RV 10, 190, 3
257, 5 = Ch 8, 1, 1	—, 16 cf Cv 5, 8	—, 7 = Tb 3, 1, 4, 1
—, 8 = Ch 8, 4, 1	271, 2 = Bs 1, 2, 7	—, 12 = Mbh 12, 8535
258, 3 ~ Bu 3, 8, 9	—, 5 = Ch 8, 1, 3	305, 1 = Mbh 12, 8550
—, 5 ~ Bu 4, 4, 22	—, 8 = Mu 2, 2, 10	—, 3 = ? <sup>31</sup>
—, 11 = Ch 8, 14	—, Ku 5, 15	—, 11 = Ch 3, 1, 1
—, 12 = Ch 1, 9, 1	272, 9 = Ch 3, 14, 2	306, 3 = Ch 3, 6, 3
259, 3 = Ch 8, 3, 4	273, 7 = Bu 4, 4, 16	—, 7 = Ch 3, 18, 2
—, 8 cf Ch 8, 12, 2	274, 2 = Mu 2, 2, 5	—, 8 = Ch 4, 3, 1
—, 10 = Ch 8, 14	—, 3 = Mu 2, 2, 9	—, 9 = Ch 3, 19, 1
260, 5 = Bs 1, 3, 20	275, 1 = Bu 4, 3, 6	—, 10 = Bu 2, 2, 4
—, 10 = Ch 8, 7, 1	—, 2 = Bu 4, 2, 4	309, 6 = Bu 1, 4, 10

<sup>34</sup> inaccurate, another version 253, 9.—<sup>35</sup> inaccurate, 267, 11 accurate.

—<sup>36</sup> from a Chandoga-brāhmaṇam gloss. cf. RV. 9, 62, 1.



309, 7 ~ Ch 8, 7, 2	326, 3 cf Bu 3, 3, 2	341, 7 = Bu 1, 4, 7
—, 10 = ? <sup>37</sup>	—, 5 = Bu 3, 4, 2	342, 11 = Bu 3, 8, 11
—, 11 = Bs 1, 3, 32	—, 7 = Ku 2, 14	—, 12 = Mu 2, 1, 2
310, 2 = Shaḍv 1, 1 <sup>38</sup>	—, 11 = Ch 8, 12, 3	—, 13 = Cv 4, 10
—, 4 cf Mbh 1, 4397	327, 2 = Bs 1, 1, 24	343, 2 = Ku 3, 11
—, 5 = Qb 6, 1, 3, 2, 4	—, 5 = Ch 8, 6, 5	—, 11 = Bs 3, 3, 1
311, 5 = ? <sup>39</sup>	—, 9 = Ch 8, 7, 1	345, 10 = ? <sup>41</sup>
—, 12 ~ Ts 2, 1, 1, 1	328, 1 = Ch 8, 11, 3	346, 1 = ? <sup>41</sup>
312, 1 = Ts 3, 4, 3, 2	—, 2 = Ch 8, 12, 1	—, 9 = Bs 1, 4, 5
313, 2 = Ab 3, 8, 1	—, 4 = Ch 8, 12, 3	—, 11 = Ku 3, 15
314, 6 = Ys 2, 44	—, 9 = Ch 8, 14	347, 6 = Ku 3, 11
—, 9 = Cv 2, 12	329, 9 = Ch 6, 3, 2	—, 8 = Ku 3, 12
315, 11 = Ts 7, 1, 1, 6	330, 1 = Ch 8, 14	—, 9 = Ku 3, 13
316, 4 cf Ch 4, 1—3	—, 2 = Bs 1, 1, 22	348, 3 = Ku 1, 13
—, 5 = Ch 4, 2, 3	—, 4 = Bu 4, 3, 7	—, 5 = Ku 1, 20
317, 6 = Ts 7, 1, 1, 6	—, 9 = Bu 4, 3, 7	—, 8 = Ku 2, 14
318, 4 = Ch 4, 1, 3	—, 10 = Bu 4, 4, 22	—, 11 = Ku 1, 15
319, 6 = Ch 4, 3, 5	331, 2 = Bu 4, 3, 21	—, 13 = Ku 5, 6—7
—, 9 = Pañc 20, 12, 5	—, 7 ~ Bu 4, 3, 35	349, 3 = Ku 2, 18
—, 10 ~ Pañc 20, 12, 5	—, 13 = Bu 4, 3, 7	—, 6 = Ku 1, 20
320, 7 = Qb 11, 5, 3, 13	332, 2 = Bu 4, 3, 7	350, 4 = Ku 1, 20
—, 7 = Ch 7, 1, 1	—, 4 = Bu 4, 4, 22	—, 5 = Ku 2, 14
—, 8 = Pu 1, 1	—, 11 = Bu 4, 3, 14—16	351, 2 = Ch 6, 8, 7
321, 1 = Ch 5, 11, 7	—, 12 = Bu 4, 3, 15, 16	—, 3 = Ku 2, 18
—, 2 cf Manu 10, 4	—, 13 = Bu 4, 3, 22	—, 8 = Ku 4, 4
—, 3 = Manu 10, 126	333, 6 = Bu 4, 4, 22	—, 13 = Ku 4, 10
—, 8 = Ch 4, 4, 5	—, 8 = Bu 4, 4, 22	352, 2 = Ku 1, 21
322, 5 = ? <sup>40</sup>		—, 4 cf Ku 2, 1
—, 6 = ? <sup>40</sup>	I, 4.	—, 5 = Ku 2, 4
—, 9 = ? <sup>40</sup>	334, 4 = Bs 1, 1, 2	—, 7 = Ku 2, 12
—, 10 = Manu 4, 80	—, 6 = Bs 1, 1, 5	—, 12 = Ku 1, 20
—, 11 = ? <sup>40</sup>	335, 6 = Ku 3, 11	353, 1 = Ku 2, 14
—, 14 = Mbh 12, 12360	337, 3 = Ku 3, 3—4	—, 6 = Ch 6, 8, 7
323, 5 = Ku 6, 1	—, 7 cf Ku 3, 7—9	—, 12 = Ku 2, 18
324, 4 = Bu 3, 3, 2	—, 12 = Ku 3, 10—11	354, 7 = Ku 3, 10
—, 10 = Ku 6, 1	338, 6 cf Bu 3, 2	—, 8 = Ku 2, 22
325, 1 = Bu 4, 4, 18	—, 12 ~ Mbh 13, 1011	—, 8 = Cv 3, 8
—, 3 = Ku 5, 5	339, 1 = Cv 6, 18	355, 4 = Cv 4, 5
—, 6 = Ku 6, 3	—, 15 = Ku 3, 12	—, 12 = Sāṅkhyak 3
—, 16 = Tu 2, 8	340, 3 = Ku 3, 13	356, 10 = Bu 2, 2, 3
326, 2 = Cv 6, 15	341, 7 = RV 9, 46, 4	357, 1 = Bu 2, 2, 3

<sup>37</sup> gloss.: mokshadharmeshu, so probably Mahābh. XII.—<sup>38</sup> indro is wanting in Shaḍv. br.—<sup>39</sup> according to p. 1016, 11, where the same quotation, *Kathānām saṃhitāyām*.—<sup>40</sup> probably from a *Dharmasūtram*.—<sup>41</sup> a *Sāṅkhya*-quotation?





- 357, 9 = Ch 6, 4, 1  
 358, 3 = Cṽ 1, 1  
 —, 4 = Cṽ 1, 3  
 —, 7 = Cṽ 4, 10  
 —, 8 = Cṽ 4, 11  
 360, 4 = Cṽ 6, 11  
 —, 5 cf Ch 3, 1  
 —, 6 cf Bu 5, 8  
 —, 6 cf Bu 6, 2, 9  
 —, 11 = Bu 4, 4, 17  
 361, 4 ~ Sāṅkhyak 3  
 362, 7 = ?<sup>42</sup>  
 —, 11 = Ts 1, 6, 1, 2  
 365, 1 = Bu 4, 4, 17  
 —, 5 = Bu 4, 4, 17  
 366, 1 = Pāṇ 2, 1, 50  
 —, 8 = Bu 4, 4, 17  
 —, 9 = Cb 14, 7, 2, 21<sup>43</sup>  
 367, 6 = Ch 3, 13, 6  
 —, 7 ~ Ch 7, 15, 1  
 —, 9 Quotation?  
 369, 7 = Bu 4, 4, 16  
 —, 9 Quotation?  
 370, 1 cf p. 43, 1  
 —, 11 = Tu 2, 1  
 —, 12 = Ch 6, 2, 3  
 —, 13 = Pu 6, 4  
 371, 1 ~ Au 1, 1, 2  
 —, 3 = Tu 2, 7  
 —, 4 = Ch 3, 19, 1  
 —, 6 ~ Ch 6, 2, 1, 2  
 372, 1 = Bu 1, 4, 7  
 —, 9 = Tu 2, 1  
 —, 10 cf Tu 2, 6  
 373, 2 cf Tu 2, 2—5  
 —, 3 = Tu 2, 6  
 —, 5 = Tu 2, 6  
 —, 8 = Ch 6, 2, 2—3  
 —, 9 ~ Au 1, 1, 1  
 374, 4 = Bs 2, 3, 1  
 374, 10 = Ch 6, 8, 4  
 —, 12 cf Ch 6, 1, 4—6  
 375, 3 = GḍpK 3, 15  
 —, 5 = Tu 2, 1  
 —, 6 = Ch 7, 1, 3  
 —, 6 = Cṽ 3, 8  
 —, 7 = Ch 6, 8, 7  
 —, 9 = Tu 2, 7  
 —, 12 = Tu 2, 7  
 —, 13 ~ Tu 2, 6  
 376, 2 = Tu 2, 6  
 —, 3 = Tu 2, 6  
 —, 4 = Tu 2, 7  
 —, 9 = Ch 3, 19, 1  
 —, 11 = Ch 6, 2, 1  
 —, 15 = Bu 1, 4, 7  
 377, 6 = Bu 1, 4, 7  
 —, 9 = Ch 6, 3, 2  
 378, 2 = Kshu 4, 19<sup>44</sup>  
 —, 7 = Kshu 4, 20  
 379, 1 ~ Bu 3, 9, 9  
 —, 3 = Kshu 4, 19  
 —, 9 = Kshu 4, 20<sup>23</sup>  
 380, 5 = Kshu 4, 1  
 —, 7 = Kshu 1, 19<sup>25</sup>  
 382, 8 = Bs 1, 1, 31  
 —, 13 = Kshu 4, 20<sup>23</sup>  
 383, 5 = Ch 6, 8, 1  
 —, 12 = Kshu 4, 19<sup>25</sup>  
 —, 14 = Kshu 4, 19  
 384, 1 = Kshu 4, 20<sup>25</sup>  
 —, 11 ~ Bu, 2, 1, 16  
 385, 1 = Bu 2, 1, 17  
 —, 2 = Ch 8, 1, 1  
 —, 3 = Cb 14, 5, 1, 23<sup>45</sup>  
 —, 8 = Bu 2, 4, 5<sup>46</sup>  
 —, 9 = Bu 2, 4, 5<sup>47</sup>  
 386, 7 = Bu 2, 4, 12<sup>49</sup>  
 —, 11 = Bu 2, 4, 14<sup>48</sup>  
 387, 2 = Bu 2, 4, 2<sup>46</sup>  
 387, 3 = Bu 2, 4, 3<sup>49</sup>  
 —, 9 = Bu 2, 4, 6<sup>46</sup>  
 —, 13 = Bu 2, 4, 6<sup>46</sup>  
 —, 15 ~ Bu 2, 4, 10<sup>46</sup>  
 388, 1 cf Bu 4, 5, 11<sup>48</sup>  
 —, 4 cf Bu 4, 5, 13<sup>50</sup>  
 —, 9 ~ Bu 2, 4, 5  
 —, 10 = Bu 2, 4, 6<sup>46</sup>  
 389, 5 = Ch 8, 12, 3  
 —, 9 = Mu 3, 2, 8  
 390, 4 = Ch 6, 3, 2  
 —, 6 = Tâ 3, 12, 7  
 —, 15 = Ch 6, 8, 7  
 391, 3 cf Mu 2, 1, 1  
 —, 7 = Bs 1, 4, 20  
 —, 8 ~ Bu 2, 4, 5  
 —, 14 = Bs 1, 4, 21  
 392, 2 = Bs 1, 4, 22  
 —, 5 = Bu 2, 4, 12<sup>46</sup>  
 —, 8 = Bu 2, 4, 13<sup>47</sup>  
 —, 10 = Bu 4, 5, 14<sup>51</sup>  
 —, 15 = Bu 2, 4, 14<sup>46</sup>  
 393, 3—5 = Bu 2, 4, 14<sup>52</sup>  
 —, 8 = Bu 2, 4, 14<sup>46</sup>  
 394, 3 = Ch 6, 2, 1  
 —, 4 = Ch 7, 25, 2  
 —, 4 ~ Mu 2, 2, 11  
 —, 4 = Bu 2, 4, 6  
 —, 5 = Bu 3, 7, 23  
 —, 5 = Bu 3, 8, 11  
 —, 6 ~ BhG 7, 19  
 —, 6 = BhG 13, 2  
 —, 7 = BhG 13, 27  
 —, 8 = Bu 1, 4, 10  
 —, 9 = Bu 4, 4, 19  
 —, 10 = Bu 4, 4, 25  
 395, 4 = Mu 3, 2, 6  
 —, 5 = Îṇa 7  
 —, 5 = BhG 2, 54  
 —, 10 = Tu 2, 1

<sup>42</sup> epic quotation.—<sup>43</sup> *i. e.*, Brihadâr. 4, 4, 18 according to the Mâdhyandinas.—<sup>44</sup> quoted as Kaushîtaki-brâhmaṇam.—<sup>45</sup> *i. e.*, Brih. 2, 1, 20 according to the Mâdhyandinas.—<sup>46</sup> conform in 2, 4 and 4, 5.—<sup>47</sup> only in 2, 4.—<sup>48</sup> only in 4, 5.—<sup>49</sup> in 4, 5 only Mâdhy.—<sup>50</sup> only in 4, 5 Kânva.—<sup>51</sup> only in 4, 5 Mâdhy.—<sup>52</sup> in 2, 4 only Mâdhy., in 4, 5 only Kânva!



396, 2 = Tu 2, 6	413, 7 = Mbh 12, 13743	432, 3 = Bu 2, 4, 6
—, 8 = Bs 1, 1, 2	414, 1 = Îçâ 7	—, 3 = Ch 7, 25, 2
397, 4 = Pu 6, 3—4	415, 3 = Bs 1, 4, 1	—, 3 = Mu 2, 2, 11
—, 12 = Çv 6, 19	—, 5 = Bs 2, 1, 4	—, 4 = Ch 3, 14, 1
398, 6 = Ch 6, 1, 3	—, 13 = Bu 2, 4, 5	433, 1 = GâpK 1, 16
—, 12 = Ch 6, 1, 4	—, 14 = Çv 2, 8	—, 9 ~ Ch 6, 9, 2—3 <sup>50</sup>
—, 14 = Ch 6, 1, 5	416, 2 = Ku 6, 11	437, 3 = Manu 12, 105
399, 1 = Ch 6, 1, 6	—, 3 = Ku 6, 18	443, 3 = Tu 2, 6
—, 2 = Mu 1, 1, 3	—, 4 = Ys <sup>55</sup>	444, 3 ~ Ch 6, 1, 4
—, 3 = Mu 1, 1, 7	—, 6 means Pânini	445, 1 = Ch 6, 4, 1
—, 4 = Bu 4, 5, 6 <sup>53</sup>	—, 12 ~ Çv 6, 13 <sup>56</sup>	—, 3 = Ch 6, 8, 7
—, 5 = Bu 2, 4, 7 <sup>46</sup>	417, 3 = Çv 3, 8	—, 3 = Bu 2, 4, 6
—, 9 = Tu 3, 1	—, 6 ~ Çv 6, 13 <sup>56</sup>	—, 4 ~ Mu 2, 2, 11
—, 10 = Pân 1, 4, 30	—, 9 = Bu 4, 3, 16 <sup>57</sup>	—, 4 = Ch 7, 25, 2
400, 2 = Ch 6, 2, 1	—, 11 = Jâb 5 p. 452	—, 4 = Bu 4, 4, 19
—, 10 = Tu 2, 6	418, 1 = Tb 3, 12, 9, 7	446, 4 = Ch 6, 1, 4
—, 11 = Ch 6, 2, 3	—, 2 = Bu 3, 9, 26	—, 7 = Ch 6, 8, 7
401, 3 = Ch 1, 9, 1	419, 4 = Bu 2, 4, 5	—, 8 = Ch 6, 8, 7
—, 10 = Tu 2, 7	420, 13 Quotation? <sup>53</sup>	447, 1 = Bu 2, 4, 14 <sup>61</sup>
402, 7 = Tu 2, 6	422, 6 = Tu 2, 6	—, 5 = Ch 6, 8, 7
—, 10 = Mu 3, 1, 3	—, 9 = Çb 6, 1, 3, 2, 4	—, 6 cf 103, 9 (Ch 6, 16)
—, 10 = Mu 1, 1, 6	—, 10 = Ch 6, 2, 3, 4	—, 9 = Bu 4, 4, 19
403, 2 = RV 1, 104, 1	—, 11 = Bu 6, 1, 7	—, 11 cf Kap 3, 23
—, 3 = Mu 1, 1, 7	—, 12 = Bu 1, 3, 2	450, 4 = Ch 5, 2, 9
—, 12 = Bs 1, 1, 5	423, 10 = Kshu 2, 14	—, 7 = Aâ 3, 2, 4, 7
II, 1.	—, 11 = Kshu 2, 14	—, 8 = Aâ 3, 2, 4, 17
408, 8 Çv 5, 2	—, 14 = Au 1, 2, 4	451, 6 = Ch 6, 8, 7
409, 6 = Mbh 12, 13679	424, 1 = Ch 5, 1, 5	—, 10 = Ch 6, 16, 3
—, 9 ~ Mbh 12, 12895	—, 3 cf Bu 6, 1, 13	452, 7 = Bu 4, 4, 25
410, 1 = ? <sup>54</sup>	—, 5 = Ch 6, 2, 3	—, 8 = Bu 3, 9, 26
—, 5 = BhG 7, 6	426, 11 = Ku 2, 9	—, 9 = Bu 3, 8, 8
—, 6 = Âpdh 1, 8, 23, 2	—, 12 ~ RV 10, 129, 6, 7	453, 7 = Bu 3, 9, 26
411, 2 = Js 1, 3, 3	427, 3 = ? <sup>55</sup>	—, 7 = Bu 4, 2, 4
412, 6 cf Mbh 3, 8831 sq	—, 5 = p. 72, 6	454, 3 = Tu 2, 1
12, 10613 sq	—, 7 = BhG 10, 2	—, 7 = Bs 1, 1, 2
—, 8 = Ts 2, 2, 10, 2	428, 1 = Bs 2, 1, 11	—, 12 = Ch 8, 14, 1
—, 10 = Manu 12, 91	—, 3 = Tu 2, 6	—, 13 = Ch 6, 3, 2
413, 1 = Mbh 12, 13713	—, 7 ~ Tu 2, 6	—, 14 = Tâ 3, 12, 7
—, 2 = Mbh 12, 13714	429, 7 = Bu 2, 4, 6	455, 1 = Çv 6, 12
—, 4 = Mbh 12, 13715	—, 12 cf Bs 2, 1, 14	—, 9 = Ch 7, 24, 1
	431, 14 = Bs 2, 1, 14	—, 10 = Bu 2, 4, 14 <sup>61</sup>

<sup>53</sup> only in 4, 5 Mâdhy.—<sup>54</sup> from a *Purâṇam*.—<sup>55</sup> not in our Yoga-sûtras.—<sup>56</sup> 416, 12. 417, 6 the same reading.—<sup>57</sup> cf. Kapila 1, 15.—<sup>58</sup> "nira-tiçayâ hi akartâraç cetanâh" iti Sâṅkhyâ manyante.—<sup>59</sup> according to 482, 6 from a *Purâṇam*.—<sup>60</sup> or Chând. 6, 10, 2?—<sup>61</sup> in 2, 4 only Mâdhy., in 4, 5 both.



455, 13 = BhG 5, 14-15  
 456, 2 = Bu 4, 4, 22  
 —, 5 = BhG 18, 61  
 —, 7 = Bs 2, 1, 14  
 —, 8 = Bs 2, 1, 13  
 458, 8 cf Ch 6, 4  
 —, 8 cf Ch 4, 3  
 —, 9 cf Ch 1, 9  
 459, 3 = Ch 6, 2, 1  
 —, 4 = Au 1, 1, 1  
 —, 13 = Ch 3, 19, 1  
 —, 13 = Tu 2, 7  
 460, 7. 9 = Ch 3, 19, 1  
 —, 10 = Tu 2, 7  
 469, 3 = Ch 6, 2, 1  
 —, 6 = Ch 6, 2, 2  
 —, 10 = Ch 6, 1, 3  
 471, 4 = Ch 6, 1, 3  
 —, 10 = Ch 6, 8, 7  
 —, 11 = Tu 2, 6  
 —, 13 = Ch 6, 3, 2  
 473, 6 = Bu 2, 4, 5  
 —, 7 = Ch 8, 7, 1  
 —, 7 = Ch 6, 8, 1  
 —, 8 = Bu 4, 3, 35  
 —, 10 = Ch 6, 8, 7  
 474, 3 = Ch 8, 7, 1  
 476, 11 = Cv 6, 8  
 479, 12 = Cv 6, 19  
 —, 13 = Mu 2, 1, 2  
 480, 1 = Bu 2, 4, 12  
 —, 1 = Bu 3, 9, 26  
 —, 2 = Bu 3, 8, 8  
 481, 3 = Ch 6, 3, 2  
 —, 4 = Ch 3, 12, 6<sup>62</sup>  
 —, 6 cf Ch 8, 3, 3  
 —, 6 cf Ch 6, 8, 1  
 —, 8 = Ch 6, 8, 1  
 482, 6 = 427, 3<sup>63</sup>  
 483, 1 = 43, 1  
 484, 4 = Bu 4, 2, 4  
 —, 10 = Bu 4, 3, 10

485, 7 cf Kap 1, 61  
 487, 4 = Ch 3, 14, 2  
 —, 5 = Ch 8, 7, 1  
 —, 5 = Mu 1, 1, 9  
 —, 5 = Bu 3, 8, 9  
 —, 9 = Bu 3, 8, 8  
 —, 13 = Bu 2, 3, 6  
 488, 6 = Cv 3, 19  
 489, 1 = Bu 2, 4, 5  
 490, 10 cf Ch 8, 7, 1  
 493, 2 = Kshu 3, 8<sup>25</sup>  
 —, 4 = Bu 3, 2, 13  
 —, 6 = BhG 4, 11  
 —, 9 = Ch 6, 2, 1  
 495, 1 = Ch 6, 3, 2  
 —, 7 = RV 10, 190, 3  
 —, 9 = BhG 15, 3  
 —, 10 = ?<sup>64</sup>

II, 2.

498, 5 = Bs 1, 1, 5  
 —, 6 = Bs 1, 1, 18  
 —, 6 = Bs 1, 4, 28  
 507, 10 ~ Bu 3, 7, 4  
 —, 11 = Bu 3, 8, 9  
 508, 3 = Bs 2, 1, 24  
 524, 1 ~ Vaiç 7, 1, 9  
 —, 2 ~ Vaiç 7, 1, 10  
 —, 2 = Vaiç 7, 1, 17  
 525, 1 ~ Vaiç 4, 2, 2  
 —, 6 = Bs 2, 1, 6  
 —, 9 = Bs 2, 1, 12  
 534, 5 = Vaiç 4, 1, 1  
 —, 7 = Vaiç 4, 1, 4  
 535, 2 = Vaiç 4, 1, 5  
 539, 13 = Vaiç 1, 1, 10  
 555, 6 = ?<sup>63</sup>  
 557, 12 = Tu 2, 1  
 558, 7 = ?<sup>63</sup>  
 563, 4 = ?<sup>63</sup>  
 580, 1 = Bs 2, 2, 20  
 594, 1 = Ns 1, 1, 18

601, 3 = ?<sup>64</sup>  
 —, 5 = Ch 7, 26, 2  
 602, 1 = Bs 2, 3, 17  
 —, 6 = ?<sup>64</sup>  
 —, 14 = ?<sup>64</sup>  
 604, 6 = ?<sup>64</sup>  
 —, 8 = ?<sup>64</sup>

II, 3.

606, 4 = Ch 6, 2, 1  
 —, 5 = Ch 6, 2, 3  
 607, 1 = Tu 2, 1  
 —, 11 = Tu 2, 1  
 608, 1 = Tu 2, 1  
 609, 10 = Çb 13, 5, 1, 15  
 610, 2 = Bu 2, 3, 3  
 —, 3 = 130, 12  
 —, 6 = ?<sup>65</sup>  
 —, 7 = ?<sup>65</sup>  
 —, 13 = Tu 2, 1  
 611, 3 = Tu 3, 2  
 —, 7 = Ch 6, 2, 1  
 612, 4 = 610, 7  
 613, 2 = Ch 6, 1, 2  
 —, 2 = Bu 4, 5, 6<sup>50</sup>  
 —, 3 = Mu 1, 1, 3  
 —, 4 = ?<sup>65</sup>  
 —, 11 = Ch 6, 1, 2  
 614, 2 = Ch 6, 2, 1  
 —, 3 = Ch 6, 2, 3  
 —, 4 = Ch 6, 8, 7  
 —, 9 = Bu 2, 4, 6  
 —, 9 = Mu 2, 2, 11  
 —, 12 = Tu 2, 1  
 —, 13 = Ch 6, 2, 3  
 615, 3 = Tu 2, 1  
 616, 2 = Ch 3, 14, 1  
 —, 7 = Ch 3, 14, 1  
 —, 9 = Ch 6, 2, 3  
 617, 1 = Ch 6, 2, 3  
 —, 2 = Tu 2, 1  
 —, 5 = Ch 6, 1, 2

<sup>62</sup> assimilated to RV. 10, 90, 3 (*puruṣa*, *viçvā*).—<sup>63</sup> buddhistic quotation?—<sup>64</sup> Bhāgavata-quotation.—<sup>65</sup> upanishad-like.—<sup>66</sup> upanishad-like; cf. the Parmenideic: οὐ γὰρ ἄνευ τοῦ ὄντος—εὐρήσεις τὸ νοεῖν.





617, 10 = Ch 6, 2, 1	636, 10 = Tu 3, 1	—, 6 = Bu 4, 4, 22
618, 2 = Ch 6, 2, 1	638, 1 = Mbh 12, 12893	—, 7 = 130, 12
—, 6 = Ch 6, 1, 2	—, 12 = Ku 3, 3	—, 7 = Tu 2, 1
619, 7 = Tu 2, 1	639, 4 = Mu 2, 1, 3	—, 11 = Bu 4, 4, 20
623, 4 = Bs 2, 1, 24	640, 1 = Ch 6, 6, 5	—, 12 = Bu 4, 4, 22
—, 10 = Bu 3, 8, 8	—, 8 = ? <sup>67</sup>	653, 6 = Mu 3, 1, 9
—, 11 = Bu 3, 8, 8	641, 10 = Ch 6, 11, 3	—, 8 ~ Cv 5, 9
624, 8 = 130, 12	642, 6 = Bu 4, 3, 8	—, 9 ~ Cv 5, 8
625, 2 = Cb 10, 6, 3, 2	643, 8 cf Mu 1, 1, 3	655, 5 = Pu 3, 6
—, 3 = Cv 4, 19	Ch 6, 1, 3, 4, 5	—, 5 = Ch 8, 3, 3
—, 4 = Bu 2, 4, 2	644, 1 = Bu 2, 1, 20	—, 5 = Bu 4, 3, 7
—, 12 = Tu 2, 1	—, 4 = Mu 2, 1, 1	658, 1 = Ch 8, 8, 1 <sup>70</sup>
626, 3 = Bu 1, 5, 22	—, 10 = Tu 2, 7	—, 1 = Bu 1, 4, 7
627, 1 cf Ch 4, 1—3	645, 1 = Ch 6, 11, 3	—, 4 = Kshu 3, 6
628, 4 = Ch 6, 2, 2	—, 1 = Bu 4, 4, 25	—, 6 = Bu 2, 1, 17
—, 5 = Cv 6, 9	—, 2 = Ku 2, 18	—, 11 cf Tu 2, 6
629, 4 = Ch 6, 2, 3	—, 3 = Ku 2, 18	Ch 6, 8, 7
—, 6 = Ch 3, 14, 1	—, 3 = Tu 2, 6	—, 14 = Bu 4, 4, 22
—, 6 = Mu 2, 1, 3	—, 4 = Ch 6, 3, 2	660, 1 = Mbh 12, 8518
—, 8 = Tu 2, 6	—, 5 = Bu 1, 4, 7	—, 7 cf Cv 5, 8
—, 9 = Tu 2, 1	—, 5 = Ch 6, 8, 7	661, 4 ~ Cv 5, 9
—, 11 = Tu 2, 1	—, 5 = Bu 1, 4, 10	—, 10 = Cv 5, 8
630, 1 = Tu 2, 1	—, 6 = Bu 2, 5, 19	—, 12 = Mu 3, 1, 9
—, 9 = Ch 6, 2, 3	—, 9 = Cv 6, 11	662, 3 = Kshu 3, 3
631, 3 = Tu 2, 7	646, 1 = Bu 4, 4, 5	—, 8—10 = Pu 6, 3
—, 4 = BhG 10, 4, 5	—, 7 = Bu 4, 5, 13	—, 14 = Ch 3, 14, 3, 2
632, 1 = Ch 6, 2, 3	—, 9 = Bu 4, 5, 14 <sup>68</sup>	—, 15 = Ch 8, 7, 1
—, 1 = Tu 2, 1	647, 3 = Bu 4, 3, 14	663, 13 ~ Bu 3, 7, 23
—, 5 = Ch 6, 2, 4	648, 5 = Bu 3, 9, 28	—, 13 ~ Bu 3, 8, 11
—, 9 = Ch 6, 2, 4	—, 5 = Tu 2, 1	—, 14 = Ch 6, 8, 7
633, 4 = Ch 6, 2, 3	—, 6 = Bu 4, 5, 13 <sup>69</sup>	—, 14 = Bu 1, 4, 10
—, 7 = Ch 6, 4, 1	—, 9 = Bu 4, 3, 11	664, 2 = Bu 4, 3, 7
—, 12 = ? <sup>54</sup>	—, 9 = Bu 4, 3, 14	—, 6 = Bu 4, 4, 5
634, 1 = Tu 2, 1	—, 10 = Bu 4, 3, 30	—, 9 = Bu 4, 3, 7
—, 2 = Bu 1, 2, 2	649, 1 = Ch 8, 12, 4	—, 12 = Bu 4, 3, 7
—, 3 = Tu 2, 1	—, 4 = Ch 8, 12, 4	665, 1 = Cv 3, 8
—, 13 = Tu 2, 1	—, 6 = Bu 4, 3, 23	—, 3 = Ch 6, 8, 1
635, 2 = Ch 6, 2, 3, 4	650, 11 = Kshu 3, 3 <sup>23</sup>	—, 15 = Ch 6, 9, 2
—, 5 = Bu 3, 7, 3	—, 12 = Kshu 1, 2	666, 1 = Ch 6, 9, 3
636, 1 = Tu 2, 6	—, 13 = Bu 4, 4, 6	667, 7 = Bu 1, 5, 3
—, 2 = Tu 2, 7	651, 11 = Bu 4, 4, 2	—, 9 = Bu 1, 5, 3
—, 3 = Bu 3, 7, 23	652, 1 = Bu 4, 4, 1	669, 1 ~ Pu 1, 4, 9
—, 5 = Ch 6, 2, 3	—, 2 = Bu 4, 3, 11	—, 5 = Bu 4, 3, 12

<sup>67</sup> *āmnāyate*; brāhmaṇa-like; cf. Brih. 1, 2, 1, 4.—<sup>68</sup> Mādhy., only instead of *idam imam* (Kāṇva).—<sup>69</sup> only Kāṇva.—<sup>70</sup> or Kaush. 4, 20.





669, 5 = Bu 2, 1, 18	687, 9 = BhG 15, 7	708, 7 = Ch 6, 1, 3
—, 9 = Bu 2, 1, 17	690, 8 = Ch 6, 8, 7	—, 8 = Ch 6, 8, 7
—, 10 = Bu 2, 1, 18	—, 13 = Mbh 12, 13754	709, 3 = Mu 2, 1, 8
670, 3 = Tu 2, 5	691, 1 = Mu 3, 1, 1	—, 5 = Bu 3, 2, 1
—, 8 = Bu 2, 1, 17	—, 2 = Ku 5, 11	—, 5 = Ts 5, 3, 2, 5
—, 9 = Tu 2, 5	—, 8 = Tu 2, 6	—, 6 = Ts 5, 3, 2, 3
672, 10 = Bu 2, 4, 5	—, 8 = Bu 3, 7, 23	—, 7 = Bu 3, 9, 4
—, 11 = Ch 8, 7, 1	—, 9 = Bu 4, 4, 19	—, 8 = Bu 2, 4, 11
—, 11 = Mu 2, 2, 6	—, 10 = Ch 6, 8, 7	—, 9 = Pu 4, 8
674, 2 = Bu 4, 3, 7	—, 10 = Bu 1, 4, 10	—, 11 = Mu 2, 1, 8
—, 3 = Ku 3, 4	692, 4 = ? <sup>75</sup>	—, 12 = Ts 5, 3, 2, 5
—, 6 = Bu 3, 7, 23	—, 4 = ? <sup>75</sup>	—, 13 = Mu 2, 1, 8
—, 9 = Bu 4, 5, 15 <sup>69</sup>	—, 5 = ? <sup>76</sup>	710, 9 ~ Bu 3, 2, 8
675, 5 = Bu 4, 3, 21	—, 5 ~ Mbh 12, 9971	711, 3 = Bu 3, 9, 4
—, 7 = Bu 4, 3, 32		—, 13 = Bu 1, 5, 3
676, 13 = Pu 4, 9	II, 4.	—, 15 of Ts 5, 3, 2, 5 <sup>77</sup>
677, 2 = Bu 2, 1, 18	701, 4 = Ch 6, 2, 3	712, 3 = Ts 5, 3, 2, 3
—, 4 = Bu 2, 1, 17	—, 5 = Tu 2, 1	—, 12 = Bu 4, 4, 2
—, 7 = Cb 14, 7, 1, 7 <sup>71</sup>	—, 7 = Cb 6, 1, 1, 1	713, 1 = Bu 4, 4, 1
—, 9 = Mbh 12, 9897	702, 1 ~ Bu 2, 1, 20	—, 6 of Bu 4, 4, 2
—, 11 of Bu 1, 5, 3	—, 3 = Mu 2, 1, 3	—, 10 ~ Bu 3, 2, 8
678, 3 = Bu 4, 3, 13	—, 3 = Mu 2, 1, 8	—, 14 ? <sup>78</sup>
679, 3 = Tu 2, 5	—, 4 = Pu 6, 4	714, 1 = Pu 4, 8
—, 5 = Tu 2, 4	703, 9 ~ Bu 2, 1, 20	—, 2 = Pu 4, 8
—, 7 = Tu 2, 5	704, 1 = Mu 2, 1, 3	—, 4 = Bu 3, 9, 4
—, 8 = ? <sup>72</sup>	—, 3 of Ts 2, 3, 2, 6	716, 3 = Mu 2, 1, 3
681, 8 = Bs 2, 1, 34	705, 5 = Mu 1, 1, 3	—, 5 = Pu 6, 4
682, 10 = Kshu 3, 8 <sup>24</sup>	—, 7 = Mu 2, 1, 3	—, 7 = RV 10, 129, 2
—, 12 = Cb 14, 6, 7, 30 <sup>73</sup>	—, 11 ~ Mu 2, 1, 10	—, 13 = Mu 2, 1, 2
685, 9 = Ch 8, 7, 1	—, 11 = Mu 2, 2, 11	717, 2 = Ch 5, 1, 1
—, 9 = Bu 4, 4, 22	706, 1 = Bu 2, 4, 5	—, 7 = Bu 6, 1, 13
—, 10 = Cb 14, 6, 7, 30 <sup>73</sup>	—, 4 = Mu 2, 1, 2	—, 10 = ? <sup>79</sup>
686, 2 = ? <sup>74</sup>	—, 9 = Bs 2, 3, 3	718, 2 = Sāṅkhyak 29 <sup>80</sup>
—, 7 = Cv 4, 3	707, 4 = Mu 2, 1, 3	—, 4 = Ch 3, 18, 4
—, 9 = Tā 3, 12, 7	—, 9 = Pu 6, 4	—, 9 = Mu 2, 1, 3
—, 10 = Bu 3, 7, 23	—, 12 = Bu 2, 1, 20	719, 8 = 717, 10
687, 2 = Ch 3, 12, 6	—, 15 = Ch 6, 2, 3	—, 14 of Ku 5, 8
—, 5 = Ch 8, 15	708, 4 = Ch 6, 5, 3	720, 1 of Bu 1, 5, 21

<sup>71</sup> i. e., Br̥ih. 4, 3, 7 according to the Mādhy.—<sup>72</sup> cf. Catap. br. 10, 4, 1, 4.  
<sup>73</sup> i. e., Br̥ih. 3, 7, 23 according to the Mādhy.—<sup>74</sup> ātharvaṇikā brahma-  
sūkte (not in A. V.).—<sup>75</sup> dharmasūtra-like.—<sup>76</sup> gr̥antasūtra-like.—<sup>77</sup> the  
words *dve grotre* etc. seem to contain no quotation, but only Ṣaṅkara's  
explanation of the passage.—<sup>78</sup> "smṛiti", perhaps from a Purāṇam.—<sup>79</sup> in  
this form unknown to me; cf. Br̥ih. 1, 5, 3, 22.—<sup>80</sup> or Sāṅkhyasūtra 2, 31;  
in every case inaccurate.