

APASTAMBA PRASNA I, PATALA 8, KHANDA 22.

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1. He shall employ the means which tend to the acquisition of (the knowledge of) the Atman, which are attended by the consequent (destruction of the passions, and) which prevent the wandering (of the mind from its object, and fix it on the contemplation of the Atman).

2. There is no higher (object) than the attainment of (the knowledge of the) Atman.

3. We shall quote the verses (from the Veda)

[22. 1. The knowledge of the Vedanta and the means which prepare men for the knowledge of the Atman, the 'Self, the universal soul,' are placed in this Patala at the head of the penances, because they are most efficacious for the removal of all sin. The means are absence of anger &c., which are enumerated I, 8, 23, 6.

2. Haradatta gives in his commentary a lengthy discussion on the Atman, which corresponds nearly to Sahkara's Introduction to and Commentary on the first Sutra of Badarayana.

3. According to Haradatta, the following verses are taken from an Upanishad.] which refer to the attainment of (the knowledge of) the Atman.

4. All living creatures are the dwelling of him who lies enveloped in matter, who is immortal and who is spotless. Those become immortal who worship him who is immovable and lives in a movable dwelling.

5. Despising all that which in this world is called an object (of the senses) a wise man shall strive after the (knowledge of the) Atman.

6. O pupil, I, who had not recognised in my own self the great self-luminous, universal, (absolutely) free Atman, which must be obtained without the mediation of anything else, desired (to find) it in others (the senses). (But now as I have obtained the pure knowledge, I do so no more.) Therefore follow thou also this good road that leads to welfare (salvation), and not the one that leads into misfortune (new births).

7. It is he who is the eternal part in all creatures, whose essence is wisdom, who is immortal, unchangeable, destitute of limbs, of voice, of the (subtle) body,

[4. The spotless one &c. is the Paramatman. The spots are merit and demerit which, residing in the Manas, the internal organ of perception, are only falsely attributed to the Atman, 'the soul.' To become immortal means 'to obtain final liberation.'

5. It seems to me that Haradatta's explanation of the words 'idam idi ha idi ha' is wrong. They ought to be divided thus, 'idamid, iha id, iha loke.' The general sense remains the same, and there is no necessity to assume very curious and otherwise unknown Vedic forms.

6. The verse is addressed by a teacher to his pupil. My translation strictly

follows Haradatta's gloss. But his interpretation is open to many doubts.

However, I am unable to suggest anything better.

7. The Sutra contains a further description of the Paramatman.]

(even) of touch, exceedingly pure; he is the universe, he is the highest goal; (he dwells in the middle of the body as) the Vishuvat day is (the middle of a Sattra-sacrifice); he, indeed, is (accessible to all) like a town intersected by many streets.

8. He who meditates on him, and everywhere and always lives according to his (commandments), and who, full of devotion, sees him who is difficult to be seen and subtle, will rejoice in (his) heaven.

[8. Haradatta explains the word vishtap, 'heaven,' by 'pain-freed greatness,' apparently misled by a bad etymology. The heaven of the Atman is, of course, liberation, that state where the individual soul becomes merged in the Brahman or Paramatman, which is pure essence, intelligence and joy.]

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