

ditional cause of doubt presents itself, the practice of Yoga being enjoined in the Veda as a means of obtaining perfect knowledge; so, for instance, *Bri. Up. II, 4, 5*, ‘(The Self) is to be heard, to be thought, to be meditated upon¹.’ In the *Svetâsvatara Upanishad*, moreover, we find various injunctions of Yoga-practice connected with the assumption of different positions of the body, &c.; so, for instance, ‘Holding his body with its three erect parts even,’ &c. (*II, 8*).

Further, we find very many passages in the Veda which (without expressly enjoining it) point to the Yoga, as, for instance, *Ka. Up. II, 6, 11*, ‘This, the firm holding back of the senses, is what is called Yoga;’ ‘Having received this knowledge and the whole rule of Yoga’ (*Ka. Up. II, 6, 18*); and so on. And in the *Yoga-sâstra* itself the passage, ‘Now then Yoga, the means of the knowledge of truth,’ &c. defines the Yoga as a means of reaching perfect knowledge. As thus one topic of the *sâstra* at least (*viz.* the practice of Yoga) is shown to be authoritative, the entire *Yoga-smṛiti* will have to be accepted as unobjectionable, just as the *Smṛiti* referring to the *ashṭakâs*².—To this we reply³ that the formal extension (to the Yoga, of the arguments primarily directed against the *Sânkhya*) has the purpose of removing the additional doubt stated in the above lines; for in spite of a part of the *Yoga-smṛiti* being authoritative, the disagreement (between *Smṛiti* and *Sruti*) on other topics remains as shown above.—Although³ there are many *Smṛitis* treating of the soul, we have singled out for refutation the *Sânkhya* and *Yoga* because they are widely known as offering the means for accomplishing the highest

¹ In which passage the phrase ‘to be meditated upon’ (*anididhyâsâ*) indicates the act of mental concentration characteristic of the Yoga.


² The *ashṭakâs* (certain oblations to be made on the eighth days after the full moons of the seasons *hemanta* and *sisira*) furnish the stock illustration for the doctrine of the *Pûrvâ Mîm.* that *Smṛiti* is authoritative in so far as it is based on *Sruti*.

³ But why—it will be asked—do you apply yourself to the refutation of the *Sânkhya* and *Yoga* only, and not also to that of other *Smṛitis* conflicting with the *Vedânta* views?



end of man and have found favour with many competent persons. Moreover, their position is strengthened by a Vedic passage referring to them, 'He who has known that cause which is to be apprehended by Sāṅkhya and Yoga he is freed from all fetters' (Sve. Up. VI, 13). (The claims which on the ground of this last passage might be set up for the Sāṅkhya and Yoga-smṛitis in their entirety) we refute by the remark that the highest beatitude (the highest aim of man) is not to be attained by the knowledge of the Sāṅkhya-smṛiti irrespective of the Veda, nor by the road of Yoga-practice. For Scripture itself declares that there is no other means of obtaining the highest beatitude but the knowledge of the unity of the Self which is conveyed by the Veda, 'Over death passes only the man who knows him; there is no other path to go' (Sve. Up. III, 8). And the Sāṅkhya and Yoga-systems maintain duality, do not discern the unity of the Self. In the passage quoted ('That cause which is to be apprehended by Sāṅkhya and Yoga') the terms 'Sāṅkhya' and 'Yoga' denote Vedic knowledge and meditation, as we infer from proximity¹. We willingly allow room for those portions of the two systems which do not contradict the Veda. In their description of the soul, for instance, as free from all qualities the Sāṅkhyas are in harmony with the Veda which teaches that the person (purusha) is essentially pure; cp. Bri. Up. IV, 3, 16, 'For that person is not attached to anything.' The Yoga again in giving rules for the condition of the wandering religious mendicant admits that state of retirement from the concerns of life which is known from scriptural passages such as the following one, 'Then the parivrāgaka with discoloured (yellow) dress, shaven, without any possessions,' &c. (Gābāla Upan. IV).

The above remarks will serve as a reply to the claims of all argumentative Smṛitis. If it be said that those Smṛitis also assist, by argumentation and proof, the cognition of truth, we do not object to so much, but we maintain


¹ I.e. from the fact of these terms being employed in a passage standing close to other passages which refer to Vedic knowledge.

all the same that the truth can be known from the Vedânta-texts only.  is stated by scriptural passages such as 'None who does not know the Veda perceives that great one' (Taitt. Br. III, 12, 9, 7); 'I now ask thee that person taught in the Upanishads' (*Bṛi. Up.* III, 9, 26); and others.

4. (Brahman can)not (be the cause of the world) on account of the difference of character of that, (viz. the world); and its being such, (i.e. different from Brahman) (we learn) from Scripture.

The objections, founded on *Smṛiti*, against the doctrine of Brahman being the efficient and the material cause of this world have been refuted; we now proceed to refute those founded on Reasoning.  But (to raise an objection at the outset) how is there room  for objections founded on Reasoning after the sense of the sacred texts has once been settled? The sacred texts are certainly to be considered absolutely authoritative with regard to Brahman as well as with regard to religious duty (dharma).—(To this the *pûrvapakshin* replies), The analogy between Brahman and dharma would hold good if the matter in hand were to be known through the holy texts only, and could not be approached by the other means of right knowledge also. In the case of religious duties, i. e. things to be done, we indeed entirely depend on Scripture. But now we are concerned with Brahman which is an accomplished existing thing, and in the case of accomplished things there is room for other means of right knowledge also, as, for instance, the case of earth and the other elements shows. And just as in the case of several conflicting scriptural passages we explain all of them in such a manner as to make them accord with one, so *Śruti*, if in conflict with other means of right knowledge, has to be bent so as to accord with the latter. Moreover, Reasoning, which enables us to infer something not actually perceived in consequence of its having a certain equality of attributes with what is actually perceived, stands nearer to perception than *Śruti* which conveys its sense by tradition merely. And the knowledge

of Brahman which discards Nescience and effects final release terminates in a perception (viz. the intuition—sākshātkāra—of Brahman), and as such must be assumed to have a seen result (not an unseen one like dharma)¹. Moreover, the scriptural passage, 'He is to be heard, to be thought,' enjoins thought in addition to hearing, and thereby shows that Reasoning also is to be resorted to with regard to Brahman. Hence an objection founded on Reasoning is set forth, 'Not so, on account of the difference of nature of this (effect).'²—The Vedāntic opinion that the intelligent Brahman is the material cause of this world is untenable because the effect would in that case be of an altogether different character from the cause. For this world, which the Vedāntin considers as the effect of Brahman, is perceived to be non-intelligent and impure, consequently different in character from Brahman; and Brahman again is declared by the sacred texts to be of a character different from the world, viz. intelligent and pure. But things of an altogether different character cannot stand to each other in the relation of material cause and effect. Such effects, for instance, as golden ornaments do not have earth for their material cause, nor is

¹ The cognition of Brahman terminates in an act of anubhava  hence as it has been shown that reasoning is more closely connected with anubhava than Śruti is, we have the right to apply reasoning to Śruti.—Ānanda Giri comments on the passage from anubhavāvasānam as follows: brahmasākshātkārasya mokshopāyatayā prādhānyāt tatra sabdād api parokshagoṅkarād aparokshārthasādharmyagōṅkaras tarkoṅntaraṅgam iti tasyaiva balavatvam ity arthaḥ. Aitihiyamātreṇa pravādapāramparyamātreṇa parokshatayeti yāvat. Anubhavasya prādhānye tarkasyoktanyāyena tasminn antaraṅgatvād āgamasya ka bahiraṅgatvād antaraṅgabahiraṅgayor antaraṅgam balavad ity nyāyād uktam tarkasya balavattvam. Anubhavaprādhānyam tu nādyāpi siddham ity āsāṅkyāhānubhaveti. Nanu Brahmagñānam vaidikatvād dharmavad adrīṣh/aphalam esh/avyam tat kuto syānubhavāvasānāvidyānivartakatvam tatrāha moksheti. Adhish/hānasākshātkārasya suktiyādignāne tadavidyātat-kāryanivartakatvadriṣh/eh, brahmagñānasyāpi tarkavaśād asambhāvanādinirāsadvārā sākshātkāraśāyinas tadavidyādinivartakatvenaiva muktihetuteti nādrīṣh/aphalatety arthaḥ.