

A QUARTERLY JOURNAL OF ADVAITA - VEDANTA

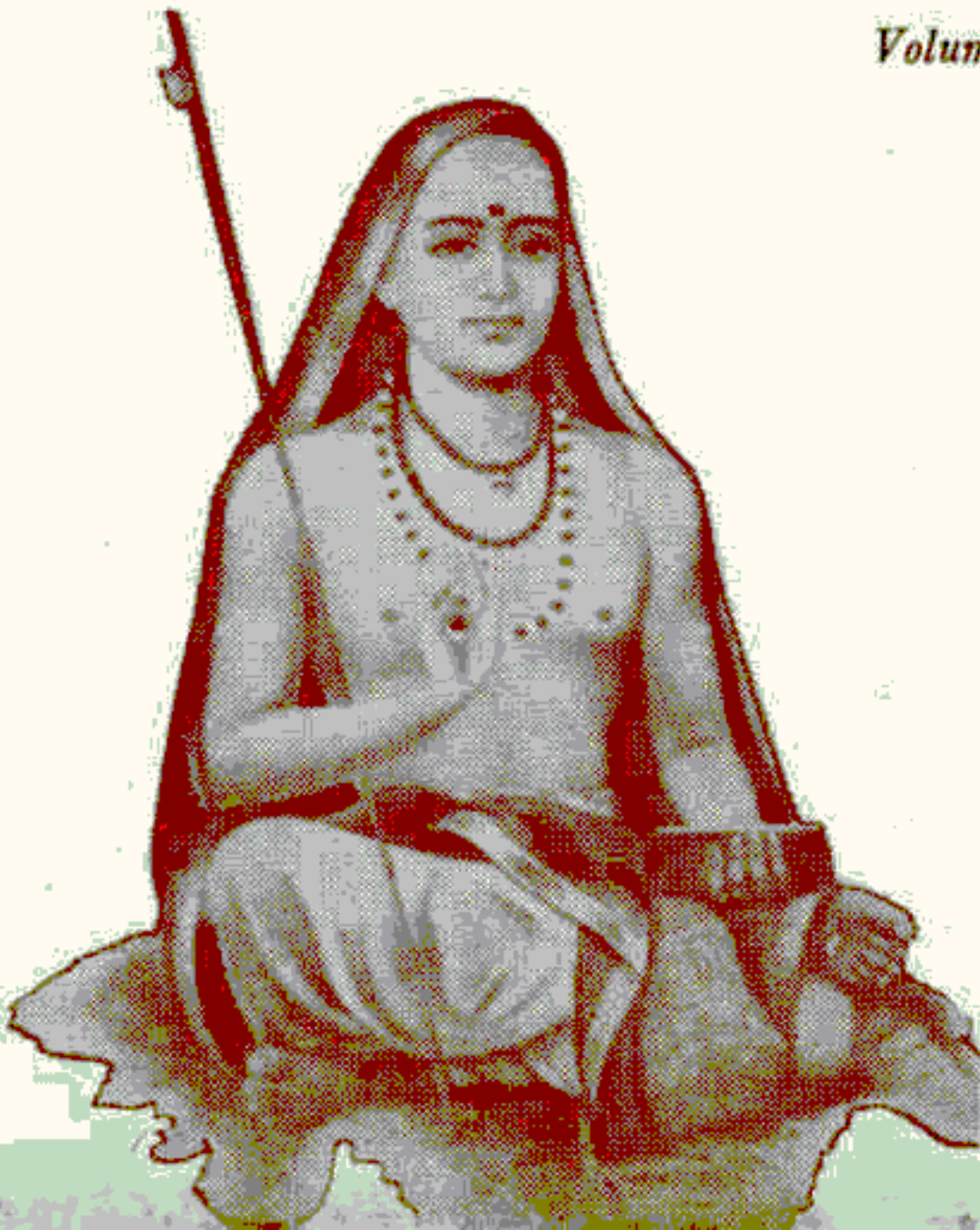
# The VOICE of ŚĀṆKARA

śaṅkara-bhāratī

*Chairman, Advisory Board*  
*V. R. Kalyanasundara Sastrī*

*Editor*  
*N. C. Krishnan*

*Volume THIRTEEN*  
*Number FOUR*



February

1989

esā śaṅkara-bhāratī vijayate  
nirvāṇa-sandāyini

victorious is the voice of śaṅkara,  
leading, as it does, to liberation

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## HOMAGE TO ŚAṆKARA

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[132]

भाष्याख्यपुष्परसपूर्णमुखारविन्द-  
नम्रान्तरङ्गमधुकृत्परितुष्टिदक्ष ।  
रुद्राक्षकण्ठ निजनीलगलत्वसिद्धयै  
श्रीशङ्कराय मम देहि पदावलम्बम् ॥

*bhāṣyākhyā-puṣparasa-pūrṇamukhāravinda-  
namrāntaraṅga-madhukṛt-parituṣṭi-dakṣa  
rudrākṣakaṅṭha nijanīlagalatva-siddhyai  
śrīśaṅkarāya! mama dehi padāvalambam.*

Oh Śrī Śaṅkara! You are most skilful in pleasing the honeybees, *viz.* the humble devotees by making them drink fully the honey of the *Brahmasūtrabhāṣya*, the *Gītābhāṣya*, and the *Upaniṣadbhāṣya* which have sprung from your lotus-like face. For the sake of making your neck attain its original blue colour, you have worn the rosary beads around your neck. Oh Śrī Śaṅkara, kindly give me refuge under your feet.

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आस्तिक्यरत्नमिह पुण्यचयेन लभ्यं  
 कल्यम्बुधौ निपतितं तरसार्यपाद ।  
 उद्धृत्य तेन परिपालय लोकमेनं  
 श्रीशङ्करार्य मम देहि पदावलम्बम् ॥

*āstikyatratnamiha puṇyacayena labhyaṃ  
 kalyambudhau nipatitaṃ tarasāryapāda  
 uddhṛtya tena paripālaya lokamenam  
 śrīśaṅkarārya! mama dehi padāvalambam.*

Oh Śrī Śaṅkara! Only through the heap of merits earned in the previous births can one get the gem of orthodox living. Oh Śrī Śaṅkara, the righteous One! may you quickly protect this person who has fallen into the *saṃsāra* ocean of Kali age, by lifting him. Oh Śrī Śaṅkara, give me shelter under your lotus-like pair of feet.

Jagadguru Śrī Saccidānanda Śivābhinava Nṛsimhabhāratī  
 in *Śrīśaṅkarācāryapadāvalambastava*



## VEDA AND VEDĀNTA — ARE THEY CONTRARY?\*

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*Jagadguru Śrī Candrasekharendra Sarasvatī*

Whatever ritual practices have been ordained in the Karma-kāṇḍa of the *Vedas* seem to be slighted in the Jñāna-kāṇḍa of the same *Vedas*, namely, the *Upaniṣads*. The *karma* section has prescribed several procedures for the worship of the various gods of the Hindu pantheon. But the *Upaniṣads* deride the devotees of the deities as fools and compare them to cattle which are being blindly led by the cowherd.

Is this not a strange feature that what is idealised in the earlier part of a scripture is being ridiculed in the latter half of the same sacred scroll? It is this divergence which has given the impression in the public mind that the *Vedas* mean Karma-kāṇḍa, and Vedānta signifies the Jñāna-kāṇḍa, otherwise known as the *Upaniṣads*. The Lord Śrī Kṛṣṇa is evidently dilating on the Upaniṣadic doctrine in the *Bhagavad Gītā* and comes down heavily on the Karma-kāṇḍa of the *Vedas*. It was often complained that only the

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\* Courtesy: *Devyattiy Kural*, vol. II, pp. 314-334.  
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Buddhists and the Jains were maligning the *Vedas*. It is not so, as Śrī Kṛṣṇa had earlier disparaged the *Vedas*; for example, note these verses in the second chapter of the *Gītā*:

The unwise, delighting in the controversies of the *Vedas*, tainted with worldly lust, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches and enjoyments, flowery sentences which promise rewards in future births for present action, ordaining also many special ceremonies the fruit of which is merit leading to power and objects of enjoyment. These ignorant persons have no certainty of soul and least hold on meditation. The subject of the *Vedas* is the assemblage of the three qualities. Be thou free from these qualities, O Arjuna! Be free from the pairs of opposites and constant in the quality of *sattva*, free from worldly anxiety and the desire to preserve present possessions, self-centred and uncontrolled by objects of mind or sense. As many benefits as there are in a tank, when water is stretching on all sides as in an ocean, so many are there for a truth-realising Brahman in all the Vedic rites.

In a later chapter too (*Gītā* XI, 48), Śrī Kṛṣṇa observes:

Neither by the study of the *Vedas* and sacrifices, nor by gifts or ceremonial rites or severe austerities, this divine form of mine (the *viśvarūpa-darśanam*) can be seen by any other than thyself, O foremost of Kurus!

Such statements may appear to leave an apprehension in the minds of the reader that the *Vedas* and



the Vedānta are antagonistic to each other; but it is not so, if one probes deeper into the issue. Of course, it is easy to talk in the Upaniṣadic style of transcending the three *guṇas*, controlling the mind from the several desires and distractions and fixing the attention on the Self or the Ātman. But is it possible of practical achievement for the worldly men like us? However difficult, this is an accomplishment devoutly to be wished and worked for. It may be a slow, uphill task and it is only to help us in this noble but difficult endeavour that our ancients had instituted the religious Vedic systems for our daily practice and discipline.

Life is real; life is earnest as far as the ordinary man is concerned. Naturally we pray to the gods to keep us from going astray and to protect us from evil. Moreover, we want to be happy here, and likewise in heaven too, which is also real and not imaginary. Taking the gods to be authentic real beings, we worship them in the manner prescribed in the *Vedas*; and they in turn help us in several ways, one of them being the downpour of rains which make our rivers flow and the lakes full which nourish the plants of the fields which provide us food. Even as we are desirous of leading a happy family life here on earth, we aspire to enjoy the happiness of a heavenly life too. Yes, these wishful longings are permissible up to a certain extent; but surely, they are not the ends of our existence as human beings. That end and objective is Self realisation which the Vedānta advocates. Giving up this ideal, and sticking to Vedic rites and ceremonies will obviously be considered unwise and absurd.

### *Need for Sādhana*

Self-realisation or *mokṣa* meaning liberation is a state of perfection, not a mere conceptual, intellectual feat. It is the result of integral experience born of moral discipline. Here comes the value of Vedic rituals, ceremonies and sacrifices which are to be performed not for the sake of personal, selfish benefits but to gradually perfect the instruments of body and mind. This excellence alone can aid in the knowledge of the true nature of the Self. A true understanding of the value of rites as aids and not ends will be of great avail in discerning real relationship between the *Vedas* and Vedānta, failing which, there is a great tendency today to give up all ceremonial observances and duties and to concentrate only on purely intellectual study of Vedāntic philosophical texts. They may become scholars and erudite professors but they lack the fine qualities of tolerance, patience, self-control, modesty, self-denial and all the excellent divine attributes, (*daivī sampat*) which are essential for a Vedāntist.

The position in the *yuga-sandhi* at the commencement of the Kaliyuga when Śrī Kṛṣṇa lived was quite the reverse of today, when people were immersed in Vedic duties, considering the ceremonial rites as the *summum bonum* of existence. Naturally, we find several passages in the *Bhagavad Gītā* berating the value of the *Vedas*. Were Śrī Kṛṣṇa to be born now, there is no doubt that he will deride the *Upaniṣads* with no less vigour as he did in the *Gītā* about the *Vedas*.

In short, there is no contrariness between the *Vedas* and Vedānta. The *Vedas* exist only to train the aspirants to come to Vedānta. If there is a difference



at all, it is that between secondary education and collegiate study. If only the *upāsana* of the *devatās* (deities) is considered as a preliminary stage to the disciple in the cultivation of self-discipline and moral restraint given to him in the Vedic school, he can be admitted to the study of Brahma-vidyā found in Vedānta, without any awkwardness or difficulty.

The question is often asked how a Vedāntin who considers the world as an illusion and, therefore, gives up all rites and worship of the gods, would benefit mankind. The world may be a lie to him, but to us ordinary mortals it is verily true. The true Vedāntin, a sage, may apparently seem to be indifferent to the activities of the world, standing above the tumult and toil of the world. Being full of self-knowledge, he is equal minded to all things and happenings and persons. His very presence is a benediction to the world, and people flock to him to receive his blessings.

### *The Individual and the Collective*

A complaint is frequently made by other religionists who assert that the Hindus are mainly concerned with individual salvation and are indifferent to collective welfare of mankind in general. What the Hindus are interested in, they say, are only with regard to *dhyāna*, *yoga*, *samādhi*, etc. which are purely personal, quite unlike Buddha, Christ and the Prophet who were solicitous in bringing about love and brotherhood among mankind — an ideal mainly altruistic in nature. Obviously, the critics have in mind the ascetics who had renounced the world, the last stage of *varṇāśramadharmā*, ignoring the three other stages of people whose main concern is the wel-



fare of the world, "*lokasaṅgraha*" referred to in the *Bhagavad Gītā*. The case of King Janaka is cited in the *Gītā*, and people are urged to emulate him by doing works, without attachment, having for their motive the welfare of the people in general. (III. 20 & 25). And about the *yogin* too, whose consciousness is centred in unity with the One, it is stated that his dealings with the people of the world is love and kindness in an equal and impartial spirit of his action. It is only to reach this high level of being born to the divine birth that all the Vedic rites were prescribed to the Yogi in his earlier stage, and having graduated himself to the Vedāntic spirit, he has found the Divine not only in himself but in all things in the universe.

But before coming to this divine vision of unity he had passed through all the earlier stages of *brahmacharya* and *gṛhastha* where differentiations exist in the world. Having discharged all the Vedic duties imposed on every individual of the Hindu fold by the study of the *Vedas* and performance of sacramental ceremonies, he has come to the Vedāntic stage. Here the analogy of the flower gradually ripening into a fruit may be remembered. Without a flower there can be no fruit. However beautiful a flower may appear to be, it has to fade and fall down before the fruit can grow. To think that one can go to Vedāntic studies without Vedic duties is a ludicrous absurdity. But on the other hand, to be content with Vedic rituals without advancing to the Vedāntic would be equally foolish. There must always be a sense of proportion in whatever one is doing.

There is a verse in the *Bṛhadāraṇyaka Upaniṣad*, similar to the *Gītā-ślokas* criticising the *Vedas*. It reads:

He who has realised the Self knows that the *Vedas* have ceased to have any significance; the gods cease to hold their sway over him; the Brahmins are no more Brahmins even as Caṇḍālas are no more Caṇḍālas.

The objective intent of the *Vedas* has to be understood, says the *Gītā* in several passages as in the following verses (IV, 32-33)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।  
कर्मजान्ब्रिद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥

All these and many other forms of sacrifice have been extended in the mouth of the Brahman (the mouth of that Fire which receives all offerings). Know thou that all these are born of work and so knowing thou shalt be free.

After praising thus, the *Gītā* adds that all kinds of work end in *jñāna*:

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।

The sacrifice of knowledge, O Parantapa! is greater than any material sacrifice. Knowledge is that in which all this action culminates, O Pārtha!

### *True Sacrifice*

Yet another instance of the futility of mere works without *jñāna* can be cited from the Karma-kāṇḍa of the *Vedas* itself. It is stated there that he who performs the sacrificial rites without knowing the nature and characteristics of Īsvara he is worshipping is like one who is putting damp firewood in the fire and raising only smoke. He is a fool and will never realise the



“*svarūpa*” of the deity. This is from the fourth verse of the last *anuvāka* of the first *praśna* of the *Taittirīyā-kāthakam*. By another simile he is compared to one who lights the fire and forgets to put the rice-pot on it. Of what avail is the lighting of the sacrificial fire without offering the oblation in it, is yet a nother comparison of the fool who merely performs rites without understanding its significance. The true import of sacrificial rites is detailed in the sixth chapter of the *Bhagavad Gītā*.

When a man, liberated, free from attachment, with the mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all his work is dissolved. Brahman is the giving, Brahman is the food offering, by Brahman it is offered into the Brahman fire, Brahman is that which is to be attained by *samādhi* in Brahman-action.

The Ātman is to be offered as the oblation in the fire of Brahman. The senses are to be offered in the fire of *saṁnyama*. All offerings of wealth, rites and *vaidika* sacrifices are intended only for the cultivation of self-discipline and the direction of the soul-energy to some aim like *tapo-yajña*. The Vedic *karmas* have to be offered to Īsvara with no self-interest by the devotee, free from the triple *guṇas* which alone will free him from kārmic bondages. *Yajña* means *tyāga*, and the concept of ‘me’ and ‘mine’ is to be offered as oblation in the sacrificial fire. Can anyone take back anything dropped into the fire? The egoic concept must be burnt out turned to ashes and that alone can be called true sacrifice. Quite contrary to this noble concept of sacrifice are the persons of petty intelligence and unformed reason who seek heavenly gifts which

are of a purely temporary nature, so well castigated by Nachiketas in the *Kāthopanīṣad*.

As we can find several passages in the *karma-kāṇḍa* of the *Vedas* itself pointing out the limitations of works without *jñāna*, and highlighting the importance of true understanding of the nature of sacrifice, it is obvious that there can be no contradiction between the *Vedas* and Vedānta. Such passages are the *Nāsadīya-sūkta*, *Puruṣa-sūkta*, *Tryambaka-mantra*, etc. which can be found in the *samhitā* portion of the *Vedas*. The advocacy of action without any self-interest (*niṣkāma-karma*) noticed in a *smṛti* like the *Gītā* is strongly urged in the *śruti* too as in the first of the *Upanīṣads*, the *Īśāvāsya*:

By doing *karma*, indeed, should one live for a hundred years. But, for a man who wants to live thus, there is no way other than detachment, whereby *karma* may not cling to you.

This verse is sufficient proof that Vedānta does not preach inaction, as is commonly supposed, but advocates action without self-interest.

### *Means and End*

The worship of images and idols is not an end in itself but only a means for the annihilation of the ego and a realisation that all is Brahman and everything that seems separate as the world, gods, men and beasts is only *māyā*. In such a state of wisdom, the *Veda* ceases to be *Veda*, according to the Vedic writ itself. The modern trend is to neglect the Vedic scriptures and such an agnostic attitude cannot be a sign of wisdom. Not till one acquires and assimilates *Para*



*Vidyā* of the Vedānta, given in the *Upaniṣads*, will be in a position to look on the *Vedas* as *apara-vidyā*, even as the history, geography and biology studied in the schools. This is exactly what is stated in the first canto of the *Muṇḍaka Upaniṣad*:

There are two kinds of knowledge to be acquired — Parā and Aparā (i.e. the higher and the lower). The lower comprises the *Rgveda*, *Yajurveda*, *Sāmaveda*, *Atharvaveda*, the science of pronunciation etc., the code of rituals, grammar, etymology, metre and astrology. Then, there is the higher knowledge by which is realised that Immutable.

Those who are content with the study of the *Vedas* and follow the ordinances of ceremonial rites and sacrifices are referred to in the *Upaniṣads* as *paśu*, meaning cow or animal life. As long as there is this heresy of separation, man has not evolved from the animal stage, and he will continue to worship the gods, who have a vested interest in keeping him ignorant. This is so beautifully expressed in the following verse of the *Bṛhadāranyaka Upaniṣad*:

This (self) was indeed Brahman in the beginning. It knew only Itself as: 'I am Brahman'. Therefore, It became all... Whoever in like manner knows himself as 'I am Brahman', he becomes all this universe. Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another' does not know. He is liked an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say



of many animals? Therefore, it is not liked by them that men should know this. (I.4.10)

Once man realises the Self, his identity with Brahman, he will no more worship the gods, offering oblations to them in ceremonial sacrifices, and this is surely not pleasing to them. If the knower of Brahman is not a lover of the gods, obviously the ignorant fool is their friend, and hence has come the euphemistic expression "gods' lover" to an ignoramus. Fearing lest their regular sacrificial offerings may not be forthcoming from the wise sages, have we not heard of the gods putting obstacles to their *tapas* by sending Menakā, Rambhā, Ūrvasī and other Apsaras women to deflect them from their right course? But the sages have been firm in the conviction that they are themselves identical with the gods, and may be even superior to them; for they have realised that the only Reality is Brahman, that the world is only phenomenal (*mithyā*) and that every soul is non-different from Brahman, which is the crux of Vedānta.

## HOLY CENTRES WHICH BESTOW MOKṢA\*

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*Jagadguru Śrī Jayendra Sarasvatī*

The supreme Brahman alone is said to be eternally blissful and thoroughly free from misery. Even divine beings experience joy and sorrow similar to us, the mortal beings. Joy and sorrow take place one after another. Man leads a life of misery and joy. One cannot avoid sorrow so long as one resides in the body. All the religions guide us to do away with this sorrow. Each and every religion prints out several ways to destroy misery/sorrow. If a person hangs himself out of unbearable sorrow, and destroys this body, even then his mental agony persists, for he has only left the bodily pain. It is said that if a person has committed sinful deeds, then he can ward off the power of those sins by visiting the holy places.

As one goes to Kāsī (Benaras) and bathes in the waters of the holy Gaṅgā, one gets freed from sins. Kāsī is said to be the most sacred place. Similar to

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\*Courtesy: *Amudamoḷī*, pp. 61-62, Śrī Ram Trust Publication, 145, Linghi Chetty Street, Madras-1, 1987. Free rendering in English: V.K.S.N. Raghavan.

Kāśī, there are several principal holy centres as Ayodhyā, Mathurā, Māyā, Kāñcī, Avantikā (Ujjain), and Dvārakāpurī.\* Śrī Rāma was born in Ayodhyā. One who dies in Ayodhyā can get *mukti* (salvation).

Śrī Kṛṣṇa, the supreme Being was born in Mathurā. Even if one dies in Mathurā, one can get *mokṣa* (absolute freedom). The third city is Māyāpurī or Haridvāra-kṣetra. He who dies at Haridvār also gets *mokṣa*.

If one dies at Kāñcī, one can get *mokṣa*. Kāñcī-puram is a very big city of holy shrines. During the festivals of all the temples at Kāñcī, the respective deity makes a circumambulation of the Goddess Kāmākṣī. Here the Goddess is said to possess two different phases, and thus She gracefully adorns the place. She has a standing posture; and She has also a sitting posture. She does not wield *pāśāṅkuṣa*, nor does She possess *varamudrā* (boon-yielding emblem). Instead, She is said to have enormous all-fulfilling power at Her benign pair of feet. In the holy places referred to earlier (six places) [other than Kāñcī], only if one dies at the respective place, one can get *mokṣa*. But in the case of the most sacred place of Kāñcī, even if one dwells there, one can attain *mokṣa* even during the present life-time. Such a *mukti* is called *jīvan-mukti*. To indicate this alone, Goddess Kāmākṣī appears in a bewitching *svarūpa* (complexion).

Goddess Kāmākṣī has a sugarcane and five flowers in her hand. The five flowers are said to represent

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\* अयोध्या मथुरा माया काशी काश्ची अवन्तिका ।  
पुरी द्वारवती चैव सप्तैताः मोक्षदायकाः ॥



five senses. The sugarcane is said to represent *manas* or mind. As one touches the flowers, the latter begin to fade. Similarly, inasmuch as one enjoys the worldly objects, one's senses become worn out. Therefore, to represent senses, Goddess Kāmākṣī adorns Herself with great flowers. The sugarcane-juice is sweet. But when a person bites the sugarcane, he is afflicted with pain at his teeth. So, it is said that the Goddess has sugarcane to indicate that mind is similar to sugarcane. In the *Lalitāsahasranāma*, one comes across the divine names of the Goddess as:

मनोरूपेक्षुकोदण्डा पञ्चतन्मात्रसायका ।

*mano-rūpekṣukodaṇḍā pañca-tanmātra-sāyakā.*

THE FOUR INDISPENSABLE  
QUALIFICATIONS

*(An extract from Sarva-vedānta-siddhānta-sāra-saṅgraha  
of Śrī Śaṅkara Bhagavatpāda)*

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*Dr. V. K. S. N. Raghavan*

*(Contd. from Vol. XIII, No. 3)*



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(i) *Tranquillity*

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एकवृत्त्यैव मनसः स्वलक्ष्ये नियतस्थितिः ।  
शम इत्युच्यते सद्भिः शमलक्षणवेदिभिः ॥

The great men, who know the definition of *sama* (tranquillity), explain it as the resultant nature of the mind which is made one-pointed and firmly rooted in one's own target, *viz.* object of meditation.

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उत्तमो मध्यमश्चैव जघन्य इति च त्रिधा ।  
निरूपितो विपश्चिद्भिः तत्तल्लक्षणवेदिभिः ॥

The wise men, who know the essential traits of tranquillity, consider it to be of three orders, *viz.* the best, the middling and the last.

[ 88 ]

स्वविकारं परित्यज्य वस्तुमात्रतया स्थितिः ।  
मनसः सोत्तमा शान्तिः ब्रह्मनिर्वाणलक्षणा ॥

The best form of tranquillity is obtained by the mind when it abandons its own modifications and enjoys the nature of one Reality alone, *i.e.* when the mind partakes the nature of Brahman-bliss.

[ 89 ]

प्रत्यक्प्रत्ययसन्तानप्रवाहकरणं धियः ।  
यदेषा मध्यमा शान्तिः शुद्धसत्त्वैकलक्षणा ॥

The tranquillity obtained by one's state of mind is said to be of the middling order when the continuous series of the modifications (*vṛttis*) of one's mind is directed towards the pure (*śuddhasattva*) Consciousness.

[ 90 ]

विषयव्यापृतिं त्यक्त्वा श्रवणैकमनःस्थितिः ।  
मनसश्चेतरा शान्तिर्मिश्रसत्त्वैकलक्षणा ॥

The tranquillity obtained by one's state of mind is said to be of the third order (i) when this tranquillity forms part of *sattva* as well as other qualities, (ii) when one is not inclined towards sense-objects, and (iii) when one devotes one's mind on the study of the *śruti*.

[ 91 ]

प्राच्योदीच्याङ्गसद्भावे शमः सिद्ध्यति नान्यथा ।  
तीव्रा विरक्तिः प्राच्याङ्गम् उदीच्याङ्गं दमादयः ॥

As much as the primary limb and accessory limbs are fully provided, then there results the tranquillity, and not otherwise. Thorough dispassion forms the primary limb, and the accessory limbs are *dama* (control of senses), etc.

[ 92 ]

कामः क्रोधश्च लोभश्च मदो मोहश्च मत्सरः ।  
न जिताः षडिमे येन तस्य शान्तिर्न सिद्ध्यति ॥

One has to win over the six evils, *viz.* lust, anger, greed, delusion and jealousy. Unless one conquers these evils, one cannot attain tranquillity.

[ 93 ]

शब्दादिविषयेभ्यो यो विषवन्न निवर्तते ।  
तीव्रमोक्षेच्छया भिक्षोस्तस्य शान्तिर्न सिद्ध्यति ॥

He who does not withdraw himself from the sense-objects beginning with sound which are like poison, cannot achieve tranquillity, merely owing to the intense desire of *mokṣa*.

[ 94 ]

येन नाराधितो देवो यस्य नो गुर्वनुग्रहः ।  
न वश्यं हृदयं यस्य तस्य शान्तिर्न सिद्ध्यति ॥

He (i) who has not worshipped the divine Being, (ii) who has no grace of his preceptor, and (iii) who has not controlled his mind, cannot obtain tranquillity (peace of mind).

(ii) *Serenity*

[ 95 ]

मनः प्रसादसिद्ध्यर्थं साधनं श्रूयतां बुधैः ।  
मनः प्रसादो यत्सत्त्वे यदभावे न सिद्ध्यति ॥

May the wise listen to the means of getting serenity of mind. When the following factors are there, one gains serenity, and not otherwise.

[ 96 - 98 ]

ब्रह्मचर्यमहिंसा च दया भूतेष्ववक्रता ।  
विषयेष्वतिवैतृण्यं शौचं दम्भविवर्जनम् ।



सत्यं निर्ममता स्थैर्यमभिमानविसर्जनम् ।  
ईश्वरध्यानपरता ब्रह्मविद्धिः सहस्थितिः ॥

ज्ञानशास्त्रैकपरता समता सुखदुःखयोः ।  
मानानासक्तिरेकान्तशीलता च मुमुक्षुता ॥

The following virtues are very much essential: celibacy, non-violence, kindness to beings, straightforwardness, thorough dispassion to sense-objects, purity, avoidance of luxury, truth, non-attachment, firmness, egolessness, intense meditation of God, company of the realized souls, study of only sacred scriptures, equanimity in respect of pleasure and pain, non-attachment to self-respect, keeping oneself aloof, and earnest desire for *mokṣa*.

[ 99 ]

यस्यैतद्विद्यते सर्वं तस्य चित्तं प्रसीदति ।  
न त्वेतद्धर्मशून्यस्य प्रकारान्तरकोटिभिः ॥

He who possesses the above virtues gains the serenity of mind. One cannot attain mental calmness through any other way, except by the inculcation of the above virtues.

(to be continued)



ŚIVAPĀDĀDIKEŚĀNTAVARṆANAŚTOTRA

*of Śrī Śaṅkara Bhagavatpāda*

*Translated by*  
*Dr. N. Gangadharan*

*(Contd. from Vol. XIII, No. 3)*



[ 11 ]

वेणीसौभाग्यविस्मापिततपनसुताचारुवेणीविलासान्-  
 वाणीनिर्घृतवाणीकरतलविधृतोदारवोणाविरावान् ।  
 एणीनेत्रान्तभङ्गीनिरसननिपुणापाङ्गक्रोणानुपासे  
 शोणान्प्राणानुदूढप्रतिनवसुषमाकन्दलानिन्दुमौलेः ॥

I worship the red 'life-breath' of Lord Śiva. It has the gait of the daughter of the Sun. It causes wonder by its beautiful braided hair. It shakes off by its words the elegant sound of the lute held in the hand of Goddess Sarasvatī. It has the side-glances capable of driving away the side-glances of the female deer. It has the splendour that is produced afresh again and again.

Here we have a nice description of the beauty of the braided hair of Goddess Pārvatī without referring to Her by name. She is referred to as the life-breath of Lord Śiva. Lord Śiva is referred to as the bearer of the crescent moon. Following the literary convention, Yamunā is referred to as the daughter of Sun. The water of the river Yamunā is well-known for its black colour. The braided hair is long and black resembling the swelling water of the river Yamunā. The sweet voice of Goddess Pārvatī excels the sweetness of the lute held in the hands of Goddess Sarasvatī. The side-glances of the Goddess are so attractive that they are capable of driving away the side-glances of the female deer.

[ 12 ]

नृत्तारम्भेषु हस्ताहतमुरजधिमिद्धिकृतैरत्युदारै-  
 श्चित्तानन्दं विधत्ते सदसि भगवतः सन्ततं यः स नन्दी ।

चण्डीशाद्यास्तथान्ये चतुरगुणगणप्रीणितस्वामिसत्का-

रोत्कर्षोद्यत्प्रसादाः प्रमथपरिवृढाः पान्तु सन्तोषिणो नः ॥

May that Bull making the Lord always happy by the sounds of *dimi dimi* raised by beating the drum with the hand in the court (of Śiva) at the time of the commencement of the dancing and the host of attendants (of Śiva) such as Caṇḍīśa and others feeling delighted by the favour extended to them by the Lord satisfied by their multitudes of good qualities protect us.

Nandī or Nandikeśvara, the bull, is the chief among the attendants of Lord Śiva. When Lord Śiva begins His cosmic dance, Nandī beats the *muraja* (drum) and produces the *dimi dimi* sound and delights the Lord. The host of attendants on Lord Śiva such as Caṇḍīśa and others rejoice always for having gained His favour by satisfying Him with their good qualities. These foremost attendants are requested to protect all.

[ 13 ]

मुक्तामाणिक्यजालैः परिकलितमहासालमालोकनीयं

प्रत्युप्तानर्घरत्नैर्दिशि दिशि भवनैः कल्पितैर्द्विपतीनाम् ।

उद्यानैरद्रिकन्यापरिजनवनितामाननीयैः परीतं

हृद्यं हृद्यस्तु नित्यं मम भुवनपतेर्धाम सोमार्धमौलेः ॥

May the abode of the Lord of the worlds having the crescent moon on His head be in my heart always. It has the great walls of the fort studded with multitudes of pearls and rubies worthy to be seen. It has the mansions of the guardian deities of the different quar-



ters studded with invaluable gems. It is surrounded by the beautiful gardens fondly nourished by the servant-maids of the daughter of the mountains.

Goddess Pārvatī is referred to in this verse as *adrikanyā* meaning the daughter of the mountain (Himavān). A prayer is made to the beautiful mansion of Lord Śiva to be present always in the heart. The word *sāla* means a wall. Once again Lord Śiva is referred to as the Bearer of the crescent moon on the head. The word *dhāma* means an abode. Lord Śiva is referred to as the Lord of the universe.

[ 14 ]

स्तम्भैर्जम्भारित्नप्रवरविरचितैः सम्भृतोपान्तभागं  
 शुम्भत्सोपान्तमार्गं शुचिमणिनिचयैर्गुम्भितानल्पशिल्पम् ।  
 कुम्भैः सम्पूर्णशोभं शिरसि सुघटितैः शातकुम्भैरपङ्कैः  
 शम्भोः सम्भावनीयं सकलमुनिजनैः स्वस्तिदं स्यात् सदो नः ॥

May the assembly of Lord Śambhu (Śiva) worthy of being honoured by all the sages be the conferer of all happiness on us. It has pillars studded with excellent blue diamond gems. It has the path of steps shining with a collection of white gems. It has the added excellence of liberal artistic designs. It is extremely beautiful with the spotless and well-designed golden pitchers on the top.

In this verse we have a description of the assembly of Lord Śiva and a prayer is made to it to confer all happiness. The word *śātakumbha* means gold. The word, Jambhāri denotes Indra, the foe of the demon Jambha. Here, the word Jambhāriratna has been used to denote the gem Indranīla, blue diamond.

[ 15 ]

न्यस्तो मध्ये सभायाः परिसरविलसत्पादपीठाभिरामो  
 हृद्यः पादैश्चतुर्भिः कनकमणिमयैरुच्चकैरुज्ज्वलात्मा ।  
 वासोरत्नेन केनाप्यधिकमृदुतरेणास्तृतो विस्तृतश्रीः  
 पीठः पीडाभरं नः शमयतु शिवयोः स्वैरसंवासयोग्यः ॥

May the seat of Lord Śiva and Goddess Pārvatī fit for their stay in privacy, put down the pressing burden of our grief. It has been placed at the centre of the assembly. It is quite beautiful with the four shining, lofty, gem-studded golden legs. It has the shining foot rest closely. It has been covered by an indescribable excellent thin cloth. It has the spreading lustre.

This verse describes the beautiful seat of the divine pair, Śiva and Pārvatī. It is a prayer for the removal of the pressing burden of grief. The term 'Śivayoh' in dual denotes Lord Śiva and Pārvatī.

[ 16 ]

आसीनस्याधिपीठं त्रिजगदधिपतेरङ्घ्रिपीठानुषक्तौ  
 पाथोजाभोगभाजौ परिमृदुलतलोह्लासिपद्मादिरेखौ ।  
 पाताम्पादावुभौ तौ नमदमरकिरीटोल्लसच्चारुहोर-  
 श्रेर्णाशोणायमानोन्नतनखदशकोद्भासमानौ समानौ ॥

May those glittering and identical pair of feet of the Lord of the three worlds resting on the seat protect (us). The pair of feet have been placed on the foot-



rest. They resemble the lotus in their expanse. They possess the radiant lines and marks such as the lotus and the like on their soft soles. They shine with the ten prominent and ruddy nails lustrous on account of the rows of beautiful diamonds glittering on the crowns of the celestials bowing down (at the feet).

The pair of feet is described in this verse and a prayer is made to it to protect. The pair of feet of the Lord not only resembles the lotus but also has auspicious marks such as the lotus on the soles. The idea of gods Indra and others bowing at the feet of Lord Śiva has been described in the *Śivānandalaharī* stotra verse number 17 beginning with the words फलाद्वा पुण्यानां and the devotee is bewildered as to how he could behold the form of Śiva in the blinding radiance of rays emanating from the gem-studded crowns of gods bowing at the feet of Lord Śiva.

[ 17 ]

यन्नादो वेदवाचां निगदति निखिलं लक्षणं पक्षिकेतो-  
 लक्ष्मीसम्भोगसौख्यं विरचयति ययोश्चापरे रूपभेदे ।  
 शम्भो सम्भावनीये पदकमलसमासङ्गतस्तुङ्गशोभे  
 माङ्गल्यं नः समग्रं सकलसुखकरे नूपुरे पूरयेताम् ॥

May the two anklets (of Lord Śiva) fill us with all the prosperity in its entirety. They bespeak all the characteristics of all the words of the *Vedas*. Its another form bestows the happiness of union with (goddess) Lakṣmī on (Lord Viṣṇu) having the bird Garuḍa (pakṣi) as the banner. They are worthy of respect for all. They gain their elegance on account of their association with the lotus feet of Lord Śiva. They make all feel happy.

This verse glorifies the anklets of Lord Śiva. They are requested to confer all prosperity on the devotee. This verse makes certain veiled statements which need explanation. Ādiśeṣa, the serpent-couch of Lord Viṣṇu, has become the anklets of Lord Śiva. The other form of the anklet is Ādiśeṣa. Sage Patañjali is believed to be a manifestation of Ādiśeṣa. That great sage has expounded the grammar of Pāṇini which deals with the characteristics of the Sanskrit words. This other form of the anklet enables Lord Viṣṇu to feel the happiness of union with goddess Lakṣmī by being His couch. The anklets gain more lustre by their union with the lotus feet of Lord Śiva. The term 'pakṣiketu' denotes Lord Viṣṇu, as having Garuḍa as His banner, the word 'pakṣi' denoting the vehicle-bird of Viṣṇu, namely, Garuḍa.

[ 18 ]

अङ्गे शृङ्गारयोनेः सपदि शलभतां नेत्रवह्नौ प्रयाते  
 शत्रोरुद्धृत्य तस्मादिषुधियुगमधो न्यस्तमग्रे किमेतत् ।  
 शङ्कामित्थं नतानाममरपरिषदामन्तरङ्कूरयत्तत्  
 सङ्घातं चारु जङ्घायुगमखिलपतेरंहसां संहरेन्नः ॥

May the pair of beautiful shanks of the Lord of all the beings destroy our multitudes of sins. They made the assembly of gods bowing (at His feet), doubt whether these two quivers from that foe (Manmatha) were taken out and placed down when the body of the god of Love was reduced at once to the state of a moth in the fire (emanating) from the eye (of the Lord).

It is fancied here whether the pair of shanks of Lord Śiva were the two quivers taken from the god of love as he was all at once reduced to the state of a moth by the fire



issuing forth from the eye of Lord Śiva. The pair of shanks were so beautiful that they made the gods doubt whether they were the quivers of the god of love. The expression 'śṛṅgārayoni', meaning 'the source of love', has been used to denote the god of love.

[ 19 ]

जानुद्वन्द्वेन मीनध्वजनृवरसमुद्गोपमानेन साकं  
 राजन्तौ राजरम्भाकरिकरकनकस्तम्भसम्भावनीयौ ।  
 ऊरू गौरीकराम्भोरुहसरससमामर्दनानन्दभाजौ  
 चारू दूरीक्रियास्तां दुरितमुपचितं जन्मजन्मान्तरे नः ॥

May the pair of beautiful thighs (of Lord Śiva) drive away our sins acquired in this as well as the other births. They are resplendant with the pair of knees resembling the betel box of the god of love having the fish as the banner. They are worthy of being honoured by the royal plantain (a superior variety of plantain), the trunk of an elephant and the golden pillar. They were delighted by the gentle massage done by Gaurī (Pārvatī) with Her lotus-like hands out of love.

The expression *mīnadhvajā* means 'having the fish as the banner'. It has been used as an attribute of *nirvāṇa*. The term *nirvāṇa* denotes the god of love; *samudga* means the betel box.

[ 20 ]

आमुक्तानर्घरत्नप्रकरकरपरिष्वक्तकल्याणकाञ्ची-

दाम्ना बद्धेन दुग्धद्युतिनिचयमुषा चीनपट्टाम्बरेण ।

(to be continued)

## THE CONCEPT OF JĪVANMUKTI\*

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*S. Ranganath\*\**

*Jīvanmukti* is a unique concept accepted by the Advaitins and this concept has not been accepted either by Dvaitins or Viśiṣṭādvaitins. In this background an attempt has been made herein to portray the concept of *jīvanmukti* in the light of Sadānanda's *Vedāntasāra*.

A *jīvanmukta* is a man liberated while still alive and who by the knowledge of the absolute Brahman (identical with his own self) has dispelled the ignorance regarding It, and has realised It, and who, owing to the destruction of ignorance and its effects such as the accumulated past actions, doubts (whether the individual soul is separate from or identical with Brahman) and errors such as the identification of the body with the self.

जीवन्मुक्तो नाम स्वस्वरूपाखण्डब्रह्मज्ञानेन तदज्ञानबाधनद्वारा स्वस्वरूपाखण्डब्रह्मणि साक्षात्कृते, अज्ञान-तत्कार्यसञ्चितकर्म-संशय-विपर्ययादीनामपि बाधितत्वात्, अखिलबन्धरहितो ब्रह्मनिष्ठः।

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\* In the light of Sadānanda's *Vedāntasāra*.

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In the definition stated above *sva-svarūpa-akhaṇḍa-brahmajñāna* is very relevant as that is precisely the concept of *mokṣa* according to Advaita. *Ajñāna* or ignorance is covering it and hence to remove that ignorance, the devotee prays in the *Īśāvāsyopaniṣad*:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

There are three kinds of *karma* which entangle us in this world. They are: *sañcita-karma* which we have accumulated, *āgāmi-karma* which is yet to come, and *prārabdha-karma* which has started giving fruit. So these are the *karmas* which cause bondage or *bandha*, and hence one has to try to get away from this bondage; and to get away from this bondage, one has to acquire that supreme knowledge as the *Muṇḍakopaniṣad* puts it:

भ्रियते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

“The knot of his heart is broken asunder, all his doubts are solved, and his past actions are neutralised when He who is high and low has been realised.” The word “*brahmaniṣṭhā*” in the passage has to be understood in the sense of “*brahmani niṣṭhā — brahmaniṣṭhā*” *i.e.* the firm faith in the knowledge of Brahman.

The above-mentioned liberated man, while he is not in *samādhi* sees actions not opposed to knowledge taking place under the momentum of past impressions — actions that have already begun to bear fruits which he experiences as a witness, without identifying himself with it like ordinary people. He does not



consider them as real, for he has already known their nothingness.

अयं पूर्वपूर्ववासनया क्रियमाणानि कर्माणि भुज्यमानानि ज्ञाना-  
विरुद्धफलानि च पश्यन्नपि बाधितत्वात् न पश्यति ।

Here, Sadānanda gives a beautiful example to highlight this statement:

यथा इन्द्रजालमिति ज्ञानवान् तदिन्द्रजालम्पश्यन्नपि 'पर-  
मार्थमिदम्' इति न पश्यति ।

“As a man who is conscious that a magic performance is being given, even though he sees it, does not consider it as real.” This thought is substantiated by (i) the following passage:

‘ सचक्षुः अचक्षुरिव, सकर्णोऽकर्ण इव । ’

“Though he has eyes, he is as one without eyes,”  
“Though he has ears, he is as one without ears;” and  
(ii) the following statement of the *Upadeśasāhasrī*:

सुषुप्तवज्जाग्रति यो न पश्यति, द्वयञ्च पश्यन्नपि चाद्वयत्वतः ।  
तथा च कुर्वन्नपि निष्क्रियश्च यः, स आत्मविज्ञान्य इतीह निश्चयः ॥

“It is also said that he who does not see anything in the waking state, in sound sleep, who though seeing duality, does not really see it as he sees only the Absolute; who though engaged in work which is meant for the good of the world is really inactive because he is free from the idea of agency, he is none other than the knower of the Self.”

In the case of such a liberated soul, only good desires persist because evil desires have already been destroyed by his religious practices, as do his habits of eating, moving, etc. which existed before the dawn of

knowledge, or he may become indifferent to all good or evil. This clause is added to show the difference between the liberated soul and aspirant for liberation. The liberated soul is not a slave to scriptural injunctions, nor does he violate them wantonly. He is beyond all laws. This statement can be supported by the following statements of the *Naiṣkarmyasiddhi* and the *Upadeśasāhasrī* respectively:

ब्रह्माद्वैतसतत्वस्य यथेष्टाचरणं यदि ।

शुनां तत्त्वदृशां चैव को भेदः अशुचिमक्षणे ॥

“If a man who has known the truth of oneness acts according to his whims, then where is difference between the knower of Truth and a dog that eats impure stuff?”

ब्रह्मवित्तं तथा मुक्त्वा स आत्मज्ञो न चेतः ।

“One who has given up conceit that he has realised Brahman is alone the knower of the Self and none else.”

And after this realisation, humility and other attributes which are steps to the attainment of knowledge, as also such virtues as non-violence, etc. persist like so many ornaments:

तदानीममानित्वादीनि ज्ञानसाधनानि अद्वेष्ट्वादयो सद्-  
गुणाश्च अलंकारवदनुवर्तन्ते ।

The *Naiṣkarmyasiddhi* also highlights the same point :

उत्पन्नात्मावबोधस्य ह्यद्वेष्ट्वादयो गुणाः ।

अयत्नतो भवत्यस्य न तु साधनरूपिणः ॥

“Such qualities as non-violence, etc. come spontaneously to a man who has got Self-knowledge. They have not to be sought after.”



Such a man's soul remains as the illuminer of the mental states and consciousness reflected in them of witnessing everything, experiencing without attachment, solely for the maintenance and not self-gratification of his body, happiness and misery, the results of past actions that have already begun to bear fruit and have been either brought on by his own will or by that of another or against his will. After the exhaustion through enjoyment and suffering of the *prārabdhakarma*, his vital force is absorbed in the supreme Brahman, the inward bliss; and the ignorance with its effects and their impressions is also destroyed. Then he is identified with the absolute Brahman, the supreme isolation, the one without a second, the embodiment of bliss in which there is not even an appearance of duality:

अयं देहयात्रामात्रार्थं इच्छानिच्छापरेच्छाप्रापितानि सुख-  
दुःखलक्षणान्यारब्धफलान्यनुभवन् अन्तःकरणाभासादीनां अव-  
भासकः सन् तदवसाने प्रत्यगानन्दपरब्रह्मणि प्राणे लीने सति  
अज्ञानतत्कार्यसंस्काराणामपि विनाशात् परमकैवल्यं आनन्दैकरसं  
अखिलभेदप्रतिभासरहितं अखण्डं ब्रह्म अवतिष्ठते ।

The following statements of the *Upanṣads* form the basis for this thought:

(i) न तस्य प्राणा उत्क्रामन्ति ।

“His sense organs do not depart elsewhere,”

(ii) अत्रैव समवनीयन्ते ।

“They are absorbed in Him,” and

(iii) विमुक्तश्च विमुच्यते ।

“Already a liberated soul, he is freed (from further rebirths).”



## THE CONCEPT OF *JĪVANMUKTI* ACCORDING TO THE *KAIVALYANĀVANĪTAM*

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*N. Veezhinathan*

According to Advaita, *Īsvara*, *jīva*, and the world which constitute the subject-matter of all religion and philosophy are the seeming diversifications of a transcendental entity which is pure consciousness and bliss, through the principle known as *māyā* or *avidyā*. *Īsvara* is a blend of pure consciousness and *māyā*, while *jīva* is a blend of pure consciousness, *māyā* and its products — the subtle body and the gross body. The subtle body consists of seventeen factors, *viz.*, five senses of knowledge, five senses of action, five vital-air, and mind and intellect. The essential nature of both *jīva* and *Īsvara* is pure consciousness. *Īsvara* is always aware of His identity with His essential nature, namely, pure consciousness and so He is ever-released. The world is wholly indeterminable either as real or as an absolute nothing; and so there is no question of release in its case. It is only *jīva* who, falsely identifying itself with the subtle and the gross body, has lost sight of its identity with its essential nature, namely, pure consciousness and undergoes transmigration. It is to rea-

lize its essential nature as identical with the essential nature of Īsvara; and, this realization is known as self-realization. The essential nature of Īsvara is referred to in the *Upaniṣads* as Brahman and the essential nature of *jīva*, is termed Ātman. Hence the expression *self-realization* stands for the direct knowledge of identity of Brahman and Ātman — the supreme self and the inner self. For the sake of simplicity, it is referred to as *brahma-jñāna* or knowledge of Brahman.

In order that there may arise the knowledge of Brahman, what is required is the path of knowledge or *jñāna-yoga* consisting of Vedāntic study, reflection, and continued meditation preceded by *karma-yoga* or performance of duties relating to one's stage and class of life as an offering to God. He who pursues the above path attains the knowledge of Brahman. In the *Kaivalyanavanītam*, Tāṇḍavarāyasvāmī says:

ஆன புண்ணிய மீசுரார்ப் பணஞ்செயி  
 னசுசி போஞ் சுசியாகும்  
 மான தம்வினை விசாரித்துஞானத்தை  
 மருவு மென் றறிவாயே (II, 64)

Knowledge of Brahman is different from knowledge that is Brahman. The former is a mental state inspired by the reflection of Brahman in it. The latter is eternal consciousness. It is the witness of *avidyā*. This we experience in deep sleep state. Knowledge of Brahman, on the other hand, removes *avidyā*. Tāṇḍavarāyasvāmī states:

துருத்தி மாயையைச் சுழுத்தியிற்  
 சுடாதது சொருப ஞானந்தானே  
 விருத்தி ஞானவாய்ச் சுட்டதெப்  
 படியெனில் வெய்யிலா னுலகெங்கும்



பரித்த சூரியன் சூரிய காந்தத்திற்  
 பற்றியக் கினியாகி  
 எரித்த வாறுபோற் சமாதியில் விருத்தியா  
 லெரிக்கு மென் றறிவாயே (II, 79)

The above view is set forth in the *Vārttikasāra* by Vidyāraṇya:

तृणादेर्भासिकाऽप्येषा सूर्यदीप्तिस्तृणं दहेत् ।  
 सूर्यकान्तमुपारुह्य तन्न्यायं चिति योजयेत् ॥  
 (1-4-225)

‘The sun’s light, which reveals grass, etc., burns it also, when associated with a burning glass; that analogy is to be applied in the case of pure consciousness.’

When *avidyā* is removed, *jīva* becomes free from the subtle and the gross body and remains as pure consciousness; and, this is liberation.

Now the question arises as to whether the aspirant who has attained the direct knowledge of Brahman is dissociated from his physical and psychical accompaniments — the subtle and the gross body at once, or he continues to live in the body till his past merits and demerits which have started yielding their fruits and which have given rise to the present body are exhausted. If the latter position is held, then such a one is known as *jīvanmukta* or the one who is liberated and yet alive. And this state is known as *jīvanmukti*. On the authority of the *Bhagavad-gītā* text (iv, 34), ‘The preceptors who have the direct knowledge of Brahman impart the knowledge of Brahman,’ it is admitted that a realized soul is necessary to impart the knowledge of Brahman. If the realized soul is unembodied, he cannot convey the truth of Brahman. It follows that he



alone who has the direct knowledge of Brahman and is embodied at the same time could impart the knowledge of Brahman to others — the bound souls. Such a one is *jīvanmukta*.

The *Upaniṣads*, the *Yoga-vāsiṣṭha* and other texts like *Jīvanmuktiviveka* of Vidyāraṇya deal with the concept of *Jīvanmukti* and Śrī Tāṇḍavarāyasvāmī in his *Kaivalyanavanītam* summarizes the teaching of the above texts as regards the concept of *jīvanmukti*. We shall deal with this in some detail.

In the case of one who has attained the knowledge of Brahman, the merits and demerits accumulated in the innumerable previous births and also in this life prior to the rise of the knowledge of Brahman are annihilated. The *Chāndogya* text — ‘Just as the upper part of a reed thrown into fire is completely burnt, so also all his sins are burnt away’ (V, xxiv, 3), and the *Bṛhadāraṇyaka* text — ‘He transcends both merits and demerits’ (IV, iv, 2), state that merits and demerits accumulated in the past life and also prior to the rise of the knowledge of Brahman are annihilated by the knowledge of Brahman. Further, there is no possibility of the rise of any merit or demerit in future in the case of the knower of Brahman; for, merit and demerit would arise by performing prescribed and interdicted actions respectively with attachment in the form ‘I am the agent of this action.’ But the person who has the direct knowledge of Brahman has no idea of any agency whatsoever with regard to any action that may occur in future. Hence there is no possibility of the rise of any merit or demerit in future in his case. It is with this in view that the text of the *Chāndogyopanīṣad* ‘As water does not stick to a lotus leaf, even so sin does not cling

to one who has realized Brahman' (IV, xiv, 3), states that a future sin that might be expected to arise by the performance of activities does not arise in the case of one who has realized Brahman. The word 'sin' in the Upaniṣadic text must be taken to convey the sense of merit also; for, the result of merit like that of sin is inferior to the fruit of the direct knowledge of Brahman.

There is one important point that is to be noted in this connection: When it is said that the past merits and demerits of a person are destroyed, we have to make a distinction between two kinds of past merits and demerits, namely, *sañcita* — the merits and demerits that are accumulated but have not fructified, and *prārabdha* — that portion of *sañcita* which has begun to yield its fruits and has produced the body through which a person has attained the knowledge of Brahman. The *Brahma-sūtra* (IV, i, 15) states that the merits and demerits which have not fructified are removed by the knowledge of Brahman. But the merits and demerits which have started yielding their fruits and which have produced the body through which a person has attained the knowledge of Brahman are not annihilated by the latter. Knowledge could arise to a *jīva* only when it is embodied. And, body is produced by merits and demerits which have evidently started yielding their fruits. When it is thus clear that the rise of knowledge is based upon the body produced by merits and demerits that have started yielding their fruits, it is not natural that knowledge can annihilate the latter. Such an individual who is free from the accumulated merits and demerits that have not fructified and who is living out only his fructified merits and demerits is called a *jīvanmukta* — one who is liberated



while embodied. The body continues to exist by the merits and demerits that are fructified.

In his *Kaivalyanavanītam*, Tāṇḍavarāyasvāmī summarizes the above view thus:

பஞ்சினை யூழித் தீப்போற் பலசன்ம விவித வித்தாம்  
சஞ்சித மெல்லா ஞானத் தழல்கட்டு வெண்ணீராக்கும்  
கிஞ்சிலா காமி யந்தான் கிட்டாமல் விட்டுப் போகும்  
விஞ்சின பிராரப் தத்தின் வினையது பவத்துத் தீரும் (I. 96)

For the understanding of the concept of *jīvan-mukti*, it is essential to consider the stages that precede its rise. Following the *Yoga-vāsiṣṭha*, Tāṇḍavarāyasvāmī marks the following seven stages :

(i) The first stage is characterised by the attainment of intense desire to get liberated. The latter is possible by the performance of one's allotted duties — obligatory as well as occasioned, by offering their fruits to God.

(ii) The second stage is marked by the observance of Vedāntic study and reflection—*śravaṇa* and *manana*, the two constituents of *jñāna-yoga*. These two remove respectively the false notion that the *Upaniṣad* do not teach the non-dual Brahman (*pramāṇāsambhāvanā*), and the false notion that what is imparted in the *Upaniṣad* namely, the non-dual Brahman is not true (*prameyāsambhāvanā*).

(iii) *Nididhyāsana* or continued meditation upon the Upaniṣadic teaching characterizes the third stage. It removes what is known as *viparītabhāvanā*, an unconscious reassertion of old habits of thought such as 'I' and 'mine'.



These three stages are known as *jāgradavasthā*. It is because the world of duality, as in the waking state, is presented as real in these stages.

In the *Yoga-vāsiṣṭha*, Vasiṣṭha says:

भूमिकात्रितयं त्वेतद्राम जाग्रदिति स्मृतम् ।  
यथावद्भेदबुद्ध्येदं जगज्जाग्रति दृश्यते ॥

(6-126-52)

Tāṇḍavarāyasvāmī states:

'முப்புலி முன்றிலும் உலகம் தோன்று தலால்  
சாக்கிரமாம்.....' (II, 152)

(iv) The fourth stage is marked by the rise of the direct knowledge of Brahman. It is known as *svapnāvasthā*, since here the world of duality is manifested as non-real like a dream state.

In the *Yoga-vāsiṣṭha*, it is said:

चतुर्थी स्वप्न इत्युक्ता स्वप्नाभं यत्र वै जगत्

(6-120-7)

Tāṇḍavarāyasvāmī states:

முன்றுக்கப்பால் சொப்பனமாம் (II, 152)

The one who has attained this stage would perceive the world of duality as non-real and he would never lose sight of his identity with Brahman.

(v) The continued effort to maintain the knowledge of Brahman leads to *nirvikalpa-samādhi* wherein the distinctions of one who contemplates, the object contemplated, and the act of contemplation vanish away. This stage is known as *susupti* or sound sleep

It is because the world of duality as in the deep sleep state is not manifest in this stage.

In the *Yoga-vāsiṣṭha* it is said:

पञ्चमीं भूमिकामेत्य सुषुप्तपदनामिकाम्

(6-126-62)

Tāṇḍavarāyasvāmī also states:

இதுவுமெள்ள நழுவுமஞ்ஞாம்  
பூமியே சுழத்தியாகும் (II, 152)

(vi) The sixth stage is characterized by the continuance of the *nirvikalpa-samādhi* for a longer period of time. As in the fifth stage, in this stage too, the world of duality is not manifest. Hence this stage also is called sleep or *suṣupti*.

The commentary *Candrikā* on the *Laghu-Yoga-vāsiṣṭha* refers to both the fifth and sixth stage as *suṣupti*.

पञ्चमषष्ठभूमिकात्मिकां सुषुप्तिम्

[*Laghu-Yogavāsiṣṭha*: Nirṇayasāgar Press, Bombay, 1937, p. 273.]

(vii) The seventh stage signifies the continued existence of the *nirvikalpa-samādhi* till the body of the knower of Brahman falls off. In the *Utpatti prakaraṇa* of the *Yogavāsiṣṭha*, this stage is referred to as *turiya*:

यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः

(3-118-15)

This is as it should be; for, the first three stages are known as waking, the fourth, as dream; the fifth and



sixth are called deep sleep. In relation to the preceding stages of waking, dream, and deep sleep, the seventh stage should be called *turiya*. But in the *Nirvāṇaprakaraṇa* of the *Yoga-vāsiṣṭha* (6-126-66), the sixth stage is referred to as *turiya*, and the seventh one as *turiyātīta* (6-120-9). It is because in the seventh stage, one is permanently and irrevocably fixed in Brahman and so it is *similar* to *videha-mukti* which is supra-relational (6-126-70). The term *turiya*, however, stands for the stage which is fourth in relation to the three stages of waking, dream, and sleep. It cannot, therefore, convey the seventh stage which is supra-relational. Hence the word *turiyātīta* is used with reference to the seventh stage. Consequently, the sixth stage has to be called *turiya*. It must be noted that the usage of the word *turiyātīta* with reference to the seventh stage is only figurative, as the seventh stage is not actually a transcendent one like *videhamukti* but only *similar* to the stage of *videhamukti*. Hence in the *Utpatti-prakaraṇa* of the *Yoga-vāsiṣṭha*, as mentioned above, the sixth stage is referred to as sleep and the seventh one, as *turiya*. The stage of *videhamukti* is *turiyātīta*.

Tāṇḍavarāyasvāmī first states that the sixth stage is known as *turiya* and the seventh stage is known as *turiyātīta*.

அற்புதமாம் சுவானுபவ மிகுமாறாம் புலி துரிய மதற்கப்  
பாலோர்  
கற்பனையிலாத விடமதீதம்மென்று மவுனமாக் காட்டும்  
வேதம்.  
(II, 152)

He adds that the seventh stage is strictly *turiya* and to call it as *turiyātīta* would create confusion; and, so wise men have declared the stage of *videhamukti* to be *turi-*



*yātita*, the seventh stage to be *turiya* and the sixth one to be sleep:

‘துரியநிலந் தனைத்துரியா தீதமெனின் மயக்க  
மென்று கருதி மேலோர்  
அரியதொரு விதேக முக்தி யதீதமென்பாராது  
கணக்கிலாறாம் பூமி  
மருவு சுழுத்தியிற் காட்சி சுழுத்தி யென்பா  
ரென்பது நீ மனத்திற் கொள்வாய்’. (II. 153)

The aspirant who has attained the fourth stage is known as *brahmavit*. By constant effort to maintain the continuity of knowledge of Brahman, one would attain *nirvikalpasamādhī* — the fifth stage from which one would come to empirical life on one’s own accord. At this stage the knower of Brahman is known as *brahma-vidvara*. When the *nirvikalpasamādhī* becomes intense, the knower of Brahman would not come to empirical life on his own accord, but only when prompted by others. At this stage the knower of Brahman is known as *bṛahmavidvariṅyān*. The *nirvikalpasamādhī* would reach the most advanced stage. And the knower of Brahman who is in this stage would never come back to empirical life either on his own accord or as prompted by others. And the knower of Brahman in this stage is known as *brahmavidvariṅṭha*.

It should be noted here that in the *Yoga-vāsiṅṭha*, it is merely stated that the knower of Brahman in the sixth stage would come to empirical life when prompted by others.

परप्रयुक्तेन चिरं प्रयत्नेनावबोधनम्  
(3-118-14)

From this it is presumptively known that the one in the fifth stage comes to empirical life on his own accord.

In the same way it is said in the *Yoga-vāsiṣṭha* that the constant practice of *nirvikalpasamādhi* in the sixth stage leads to non-perception of the world of duality, and one is rooted in reality for ever in the seventh stage.

भूमिषट्कचिराभ्यासात् भेदस्यानुपलम्भतः ।

यत्स्वभावैकनिष्ठत्वं सा ज्ञेया तुर्यगा गतिः ॥

(3-113-15)

The commentary *Tātparyaprakāśikā* on the above states that the expression *bhedasya anupalambataḥ* indicates that one does not perceive duality even when prompted by others.

परप्रयत्नेनापि भेदस्यानुपलम्भतः इति अर्थात् गम्यते

[*Tātparyaprakāśikā* on the *Yoga-vāsiṣṭha*, 3-118-15]  
Tāṇḍavarāyasvāmī states:

' முன்னிலங்க னேறிய மூவருமப்பி  
யாசிகயா முத்தரல்லர்  
பின் நிலங்கள் வரன் வரியான் வரிட்டனெனுஞ்  
சீவன் முத்தர் பேதமாகும்  
சொன்ன நடுப்பூமி வந்த ஞானிகளே  
பிரம்மவித்தாந் தூயமுத்தர்' (II, 154)

He further states:

' ஞானமார் சீவன்முத்தர் நால்வகை யாவர் கேளாய்  
வானிகர் பிரம்ம வித்து வரன் வரியான் வரிட்டன் '

(I, 87)

With reference to the knowers of Brahman in the fifth, sixth, and the seventh stage, he states :

' பின்னை மூவரிலிரண்டு பேர்களுஞ் சமாதியோகம்  
தன்னையற்றிருப்பார், தேக சஞ்சார நிமித்தந்தானாய்



உண்ணுவோன் வரன் வேற்றோராலுண்பவன் வரியனா  
 அன்னியர் தம்மாற் றன்னா லறியாதோன் வரிட்ட  
 னாமே' (I, 92)

The *brahmavit* who does not experience the state of *samādhi* would never lose sight of his identity with Brahman although the world of duality appears to him. He would perceive the world as illusory; he would experience happiness, misery, etc., presented by the fructified deeds, but he would not be affected by them. He would perceive the world beginning with mind, etc., as superimposed on, and so manifested by, the self — his true nature which is supra-relational. Happiness, misery, etc. pertain to the body-mind complex and he would be a witness of them. Tāṇḍavarāyasvāmī states:

செய்கையுஞ் செய் விக்கையுமற்றிருக்குங் காந்தச்  
 சிலைமலை முன் னிரும்புகள் சேட்டிக்கு மா போல்  
 செய்கையுஞ் செய்விக்கையுமற் றிருக்கு மென்முன்  
 சடமான வுலகமெல்லாஞ் சேட்டை செய்யும்  
 மெய்கலந்த விந்திரிய விகாரரூப  
 விவகார விருத்திக்கு விருத்தி தானாம்  
 மெய்கலந்த சமாதீக்குஞ் சாட்சியே நான்  
 வெயில் போலென்றுரைத்தவனே விபு மாகர்த்தன்.

(II, 24)

It must be noted here that *śravaṇa*, etc., when pursued by ascetics remove the impediments present in their mind, and the direct knowledge of Brahman effective in dispelling *avidyā* arises in this life itself provided there is no obstruction to its rise by a variety of *prārabdha-karma*. If there be such an obstruction, knowledge would arise to them in the next life irrespective of the stage of life which they lead then. This view is set forth in the *Saṅkṣepasūtraka* (III, 349-50; 361).



The *brahmavit*, in order to maintain *lokasaṅgraha*, that is, preventing men from swerving into an unrighteous path would infuse faith in them in the performance of their allotted duties. For this he would perform duties relating to the stage of life by remaining in which he has attained the knowledge of Brahman. But no fruit would accrue from such a performance to him.

Tāṇḍavarāyasvāmī states:

தீரராய்ப் பிரம்ம வித்தாய்த் தெளிந்தவர்த் தெளியுமுன்னம்  
வாரமாயிருந்த தங்கள் வருணமாச் சிரமஞ்சொன்ன  
பார காரிய மானாலும் பலர்க்கு பகாரமாக  
நேரதாச் செய்வார் தீர்ந்த நிலைவிடாச் சீவன்முத்தர்.

(I, 88)

The above position exactly applies to *brahmavidvara* and *brahmavidvariṅyān* when they come back to empirical life from the state of *samādhi*.

The knower of Brahman in the seventh stage is irrevocably fixed in Brahman. It is only with reference to him, the Lord in the *Gītā* (ix, 22) promises that He looks after his welfare.

The knower of Brahman whether he is a *brahmavit* or *brahmavidvara* or *brahmavidvariṅyān* or *brahmavidvariṅtha*, in order to be Brahman waits for nothing else but the extinction of the merits and demerits that have already begun to fructify and have produced the body through which he has attained the knowledge of Brahman. The merits and demerits are exhausted by experiencing their fruits. The latent impression of *avidyā* sustaining the fructified merits and demerits would be removed by the continuing knowledge of Brahman.

The physical body falls off and the subtle body vanishes like water poured on a heated iron. The *jīvanmukta* thus becomes free from the physical and psychical accompaniments, and remains as Brahman. This is *videhamukti*.

Tāṇḍavarāyasvāmī states:

அரிய மெய்த்ஞ் ஞானத் தீயாலவித்தையா முடனீறாமே  
பெரியதூலமும் காலத்தாற் பிணமாகி விழும்; அந்நேரம்  
உரியதூக் குமசரீர முலையிரும் புண்ட நீர்போல்  
துரியமாய் விபுவாய்நின்ற சொருபத்தி லிறந்து போமே.  
(I, 98)

Such is the glowing account of the state of *jīvanmukti* given in the work, *Kaivalyanavanītam* — a metrical exposition of Advaita in Tamil language.

## SUREŚVARA ON THE NATURE OF THE SELF

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*R. Balasubramanian*

According to Advaita, Brahman-Ātman which is the ultimate reality is one and non-dual. The pluralistic universe of our day-to-day experience which appears to be real is illusory. It is rooted in *avidyā* which conceals the real and projects the false. Suresvara says, "Thus this world of duality, falsely presenting itself, phenomenal in nature, rooted in error, and eluding rational scrutiny, must be clearly distinguished from the Self through reason."<sup>1</sup> The elucidation of the nature of the Self as distinguished from the not-Self constitutes the central theme of the entire second chapter of the *Naiṣkarmyasiddhi*. Suresvara explains the distinction between the Self and the not-Self not only on the basis of Scriptural authority, but by means of reasoning as well. Brahman-Ātman, says Suresvara, is eternal consciousness (*sadāvilupta-sākṣi*),<sup>2</sup> it is devoid of attributes (*nirguṇam*);<sup>3</sup> it is trans-empirical (*nāmādibhya paraḥ*);<sup>4</sup> it is infinite (*bhūmā*),<sup>5</sup> and partless (*niṣkalaḥ*),<sup>6</sup> it is not an instrument of action (*akarākaḥ*),<sup>7</sup> it is actionless (*akriyāḥ*),<sup>8</sup> it is absolutely changeless (*kūṭastha*).<sup>9</sup> The not-Self, on the contrary, is what is



perceived; having name and form, it is endowed with attributes; it is finite and composite; it is involved in action as a factor therein; it is subject to change.

For the purpose of distinguishing the Self from the not-Self Suresvara lays emphasis on three aspects with regard to the Self. They are: (1) The Self being of the nature of consciousness is self-established; (2) it is devoid of attributes; and (3) being immutable, it has no changes like origination, destruction, etc.

### I

The Self is of the nature of consciousness. It is through consciousness that everything, whether it is an object in the external world or one's own body, whether it is mental state like pleasure or mind itself, is known. By itself the internal organ which is material cannot illumine anything. If it gets the status of a knower (*jñātā*), it is because of the fact that consciousness which is the Self is reflected therein. The internal organ, carrying the reflection of consciousness, knows itself as 'I' (*aham*); in the same way it knows other objects which are presented to it as 'this' (*idam*). Starting from the internal organ which is material and which is other than the Self, every object is known only through consciousness. It is not possible to prove the existence of anything in the absense of consciousness. Consciousness which is presupposed in all acts of knowing is the basis of all knowledge. While other objects are proved or established through consciousness, the latter is self-established, for it is self-luminous by its very nature. The Self which is consciousness is said to be self-luminous in the sense that, while it is not illumined or made known by any other means or agency, it illumines other objects.<sup>10</sup>

The argument that the Self can be known through some other agency cannot stand examination. What is that, it has to be asked, which knows the Self? The not-Self which is insentient and which is dependent on the Self for its illumination cannot be the knower of the Self. Nor can it be said that the Self knows itself. One and the same Self cannot be both the knower and the known, the subject and the object, at the same time. It is no argument to say that it is known through *another* self or consciousness, for the Self is one and non-dual. Since everything other than the Self is insentient, it is absurd to suggest that some factor other than the self knows the Self. It has, therefore, to be admitted that, while the not-Self is established through the Self, the latter is self-established. That is why Suresvara says that the Self is self-established (*svatassiddha*) and that what is presupposed in all means of knowledge cannot be established through them.<sup>11</sup>

## II

We shall now consider the view that the Self is devoid of attributes (*nirguṇa*). According to Advaita Brahman-Ātman is pure, undifferentiated consciousness (*nirviśeṣa cīnmātram*). Though in reality the Self is free from attributes, the attributes of the body, the senses, and the mind are superimposed on the Self, as for example when we say "I am stout," "I am blind," "I am happy." Stoutness is a characteristic of the body; blindness is a feature of the visual sense; happiness is an attribute of the mind. None of these belongs to the 'I' or the Self, though in our day-to-day experience we mistakenly attribute them to the Self. Suresvara says: "Thus through reasoning the gross



body must be differentiated from the Self as we differentiate blueness from the sky. In a similar fashion the subtle body must also be discriminated by reasoning."<sup>12</sup> And also, "The ego-consciousness, the feeling of mineness, will and desire are not the attributes of the Self just as leanness, for example, is not the attribute of the Self, for they are experienced as objective and they are subject to cessation. In the latter respect they are like the garment one may wear."<sup>13</sup>

Critics of Advaita do not accept the view that Brahman is devoid of attributes. The scriptural text which says that "Brahman is existence, knowledge, and infinitude" is interpreted by them to mean that Brahman *has* existence, knowledge, infinitude, etc., as its attributes. They argue that there is no object which is devoid of attributes. Every object is known as "such and such", that is, as possessing certain attributes. This is, according to the critics, as much true of Brahman as it is of any other object. In determining the nature of any object we are guided by the evidence of *pramāna*. Neither perception (*pratyakṣa*) nor inference (*anumāna*) nor verbal testimony (*śabda*) lends support to the existence of an object which is devoid of attributes. If so, how could it be said that Brahman is devoid of attributes? The truth is, according to the critics, that Brahman is not pure, undifferentiated Being, but is what is characterized by *satyatva*, *jñānatva*, etc.

It is necessary to examine at some length this argument of the critics as it is directed against the central thesis of Advaita according to which Brahman the ultimate reality, is one and non-dual, and is devoid of *sajātīya-*, *vijātīya-*, and *svagata-bheda*. It is through



reasoning (*yukti*), according to Suresvara, that we have to discriminate the Self from the gross and subtle bodies. Here also we may resort to the process of reasoning for the purpose of vindicating that Brahman is devoid of attributes (*nirviśeṣa*).

First of all, the distinction between substance and attribute is not possible in the case of the Self. Suresvara says that the Self is "unchanging, immediate awareness which is self-existent."<sup>14</sup> It is partless (*niravayava*), one (*ekarasa*) and non-dual (*abhinna*). And so we cannot treat the Self as a substance, and consciousness, existence, etc. as the attributes thereof. Such a distinction is possible in the case of the mind which being known is an object of knowledge. The mind by its very nature is insentient (*jada*). It gets the power of illumination on account of its proximity to the Self which is unchanging consciousness.<sup>15</sup> It is subject to modification inasmuch as it assumes the form of the object which is presented to it. We must, therefore, dissociate the mind from the power of illumination with which it is falsely credited. But the position is quite different in the case of the Self. Consciousness is not an attribute of the Self; rather it constitutes the essence of the Self.<sup>16</sup> In the same way existence and bliss are not the attributes of the Self; rather they constitute the essence of the Self. The Self by its very nature is existence, consciousness and bliss. It is, therefore, wrong to say that existence, consciousness, etc., are the attributes of the Self. In the words of Suresvara: "The distinction between substance and attribute falls within the mind. It does not belong to the Self. Thus the Self is immediate awareness without any internal distinction, for there could be no ground for differentiation without it."<sup>17</sup>

Second, it is impossible for the critics to prove that an attribute inheres in an object whatever it is. An object-with-attribute is *saviśeṣa*; and an object-devoid-of-attribute is *nirviśeṣa*. Does an attribute inhere in an object-with-attribute or in an object-devoid-of-attribute? It cannot be the latter, for it is a contradiction in terms to say that an attribute inheres in an object-devoid-of-attribute. In order to avoid this absurdity it may be argued that an attribute inheres in an object-with-attribute. A little reflection is enough to show that even this alternative is untenable. The notion of an object-with-attribute is complex as it refers to two entities, *viz.*, a substance and an attribute. When it is said that an attribute (say A) inheres in an object-with-attribute, is the latter attribute (A<sub>1</sub>) different from the former attribute (A) or not? If it is said that it is not different, it involves the fallacy of self-dependence (*ātmāśraya*). If it is said that it is different, then does it (A) exist in an object-with-attribute or in an object-devoid-of-attribute? It cannot be said that it (A<sub>1</sub>) exists in an object-devoid-of-attribute because of the absurdity which arises, *viz.*, an attribute existing in an object-devoid-of-attribute. If it is said that it (A) exists in an object-with-attribute, is the latter attribute (say A<sub>2</sub>) different from the first attribute (A) or not? If it is not different, there arises the fallacy of mutual dependence (*anyonyāśraya*). If it is different, then does it (A<sub>2</sub>) inhere in an object-with-attribute or in an object-devoid-of-attribute? It cannot be the latter because of the absurdity, *viz.*, an attribute inhering in an object-devoid-of-attribute. If it is said that it (A<sub>2</sub>) inheres in an object-with-attribute, then is the latter attribute (A<sub>2</sub>) different from the first attribute (A) or not? If it is not different,



there arises the fallacy of circle in reasoning (*cakraka*). If it is different, does it ( $A_s$ ) exist in an object-with-attribute or in an object-devoid-of-attribute? Not the latter, because of the absurdity. If the former, it leads to infinite regress (*anavasthā*). It is, therefore, impossible to prove the existence of an attribute in an object. If so, how is it possible to say that existence, knowledge, etc. are the attributes inhering in Brahman?

According to Advaita, Brahman-Ātman is *nirdharmaka*. The critics who are bent upon proving that Brahman-Ātman is not pure undifferentiated Being criticise the Advaita standpoint in a different way. Does *nirdharmakatva* exist in Brahman or not? If the former, how could it be said, so the critics argue, that Brahman is *nirdharmaka*? If the latter, Brahman cannot be *nirdharmaka*.

This argument is fallacious. It is absurd to say that there is the attribute, *viz.*, *nirdharmakatva*, in an object which is said to be devoid of attribute (*nirdharmaka*). This point may be made clear by citing an analogous case. It is absurd to say that there is the attribute, *viz.*, *guṇatva* in a *guṇa* which is said to be *nirguṇa*. If it be said that in a *guṇa* there is another *guṇa*, then the latter too, must be said to have another *guṇa* which, again, must be said to have another *guṇa*, and so there arises the fallacy of infinite regress (*anavasthā*). When Brahman-Ātman is said to be devoid of attributes (*nirdharmaka*), it is absurd to say that, if not anything else, at least *nirdharmakatva* must be the attribute of Brahman.

The objection was raised that neither perception nor inference nor verbal testimony lends support to the existence of an object which is devoid of attributes.



This objection cannot stand examination. The Advaitin cites the case of deep sleep experience with a view to show that there is the evidence of perception for the experience of an object-devoid-of-attribute. When a person wakes up from deep sleep, he recollects his experience by saying: "I did not see anything." Recollection presupposes, and is based on, previous experience. In deep sleep there is the perceptual experience of the pure undifferentiated consciousness. Further, it may also be argued on the basis of inference that the Self is devoid of attributes. For example the argument, "The self is devoid of attributes, for unlike object like pot it is not perceived as endowed with attributes in deep sleep" is quite sound. The view that Brahman-Ātman is devoid of attributes is sought to be established not merely on the basis of inference, but also on the authority of Scripture. Suresvara observes: "How can Scripture be ignored which repeatedly asserts the attributeless Brahman and denies everything other than the seeing consciousness as insubstantial, by saying 'Not this, not this'?"

### III

Let us now consider the third aspect, *viz.*, that the Self is immutable. In several places Suresvara refers to the nature of the Self as immutable, as what is free from changes like origination, existence, growth, etc. He says: "He who remains through the origin, continuance and cessation of the world, in the form of unchanging awareness must be understood as the Self, as 'I am He.' Do not think of yourself as any of these transient factors." Again, "When once the sixfold forms of change are negated of the Self, no deficiency or evil can be demonstrated in it by the dog-like logi-

cians."<sup>20</sup> The Self, says Sures'vara, is eternal and changeless (*nityam-avikāri*)<sup>21</sup>; it is eternal and non-successive awareness (*nityākramadr̥g*)<sup>22</sup>; it is the invariable factor in and through all variable phenomena; it is absolutely changeless (*kūṭastharūpa*).<sup>23</sup>

While the self is immutable, everything other than the Self is subject to change. It is not difficult for us to understand how objects like a pot are subject to change. What applies to an external object also holds good in the case of the mind. If the Self which is really changeless appears to have changes, it is due to the lack of discrimination between the Self and the mind. It is the mind which is subject to constant changes. When we claim to know anything, whether it is an external object like a tree or a subjective state like pleasure, it is through the modifications of the mind. The manifold modifications of the mind are superimposed on the Self due to ignorance, though in truth "the Self is the unchanging witness of the thousand modifications of the mind."<sup>24</sup> Sures'vara establishes this at great length by showing that Self which is eternal awareness pervades as it were all the perishing functions of the mind,<sup>25</sup> that it is the witness of the mental states like pleasure and pain, that the Self is the constant factor in all mental modifications like memory, dream, and awakening,<sup>26</sup> and also in the different states of experience, *viz.*, waking, dream, and deep sleep. The Self, says Sures'vara, is not affected by anything external to it whatever may be the state of experience. To quote Sures'vara: "In the state of sleep, the changing mind subsides and the Self, being changeless, continues to be the seer; in that state nothing external to the Self affects it in the least. As in



sleep, in dream and waking states also, the seeing Self being changeless, sees no other in reality."<sup>27</sup>

### NOTES

1. *Naiṣkarmyasiddhi*, II. 44.
2. *Ibid.*, II. 36.
3. *Ibid.*, II. 46.
4. *Ibid.*, II. 57.
5. *Ibid.*
6. *Ibid.*
7. *Ibid.*
8. *Ibid.*
9. *Ibid.*, II, 84
10. "ananya-avabhāsyatvam anya-avabhāśakatvam"
11. *Naiṣkarmyasiddhi*, II. 35, 57.
12. *Ibid.*, II. 21.
13. *Ibid.*, II. 22.
14. *Ibid.*, III. 11.
15. *Ibid.*, III. 15.
16. *Ibid.*, III 19.
17. *Ibid.*, III. 13.
18. *Ibid.*, II. 42.
19. *Ibid.*, II. 111.
20. *Ibid.*, II. 85.
21. *Ibid.*, II. 83.
22. *Ibid.*, II. 82.
23. *Ibid.*, II. 84.
24. *Ibid.*, II. 77.
25. *Ibid.*, II. 69.
26. *Ibid.*, II. 83.
27. *Ibid.*, IV. 47-48.



## PERCEPTION — KNOWLEDGE — REALITY

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*P. P. I. Vaidyanathan\**

कस्मिन्नु मगधो विज्ञाते सर्वमिदं  
विज्ञातं भवति इति

“Sir, what is that, knowing which everything  
in the world becomes known?”

*Muṇḍaka Upaniṣad, I, i, 3*

### I

In these discussions we shall quickly traverse the whole range of our knowledge of the universe and ourselves. The attitude would be one of deep enquiry usually adopted by philosophy and science, and will involve questioning even the fundamentals. The method will be consideration of all the information received by our senses, and analysed by our minds by the process generally called reasoning to arrive at a definite picture of the world. In this enquiry we will respectfully bypass what religion has to say on the subject. This is because the picture of reality drawn by

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the different religions are based on the authority of the holy books, and implicit faith in them. This attitude is the opposite of our approach of questioning everything before accepting them. It is prudent and wiser to keep these two approaches to knowledge apart. However, in the last section we will deal with religion.

We are quite aware of the serious limitations of our ability and methods; we can trap only a very small fraction of the information flying about all round us. Our mind also has very limited powers of understanding the complex universe. We may occasionally end up in riddles, which defy solution; we may come up against a wall beyond which our mind cannot proceed. There may be a great temptation to give play to the wings of wild imagination, but we shall resist it and shall not abandon the firm ground we are treading on. We may, towards the end of this discussion, stop on the field of speculation of two special types: one, a speculation which is a projection of the present knowledge; the other, based on strong feelings, or intuition. These form the sections VI and VII respectively of this article.

## II

All the experience we have is usually divided into two broad categories, internal and external. The internal world is commonly known as the 'I' or the self. It is a complex entity and has many different aspects *viz.*, Mind (thought, memory, intelligence); Perception of the external world; Free-will which governs behaviour; Ideas of right and wrong or Ethics; Ideas of beauty and ugliness or Aesthetics; Emotions — anger, love, greed, etc. We are now concerned only with the first two — Mind and Perception.



Let us examine in detail our concept of perception. When we say 'I see a chair,' the statement has three elements: the observer, the observed and the act of observing. Other terms used are the subject, the object and the action. The subject belongs to the internal world, the object belongs to the external world, and the action is the link between the two.

The internal world is the 'I', the mind, the observer, and it is the dominant one among the three elements. If the observer does not exist or temporarily goes out of action as in sleep, the other two cease to exist so far as perception is concerned. The opaque barrier between the external and the internal worlds comes down, and for all purposes the external ceases to exist.

Everything other than the 'I' the observer, constitutes the external world. It includes every object far and near that we perceive — from the galaxies and planets down to our finger tips; it includes our body also which is so closely connected with the 'I'.

The external world is made up of matter and energy. All the objects we perceive are matter in various forms. They are constantly interacting with energy, and send our never-ending stream of signals into the outer world. The two common forms these signals take are vibrations either electro-magnetic or vibrations in matter. We call them light and sound.

The barrier between the internal and external world is virtually impenetrable. But in the case of living object there are five windows through which some signals get into the body and cause response in



the 'I' of the internal world. In the case of the human beings there are five such windows which we call the senses. These are seeing, hearing, taste, smell and feeling.

Of these five senses, taste and smell are not important, because they convey only extremely limited data. Hearing is important to us mainly as a means of communication, and its contribution to our getting a picture of the world is quite limited. So, for perception we depend mainly on seeing and feeling. Feeling can be useful only in the case of nearby things, but the value we attach to feeling is very high, because the feeling is done by our body which is so closely integrated with the mind. In respect of most of the world, we are solely dependent on the eye.

These five sense organs are the only links we have in connecting the internal world with the external ones. These links are extremely flimsy and their limitations have to be fully emphasised. First, only a few types of signals given out by the object can be understood by the 'I' in us. Secondly, even out of the limited kinds of signals, only a few get a response in us. Thus, from a wide range of wavelengths ranging from thousands of kilometers to fractions of a millimeter, we can respond only to a small band of visible light. The same is the case with sound waves. And let us also remember that there may be hundreds of other kinds of signals flying all around us, which we can never be aware of. Our perception of the external world is based on such extremely limited primary data. In interpreting the data also we make many mistakes and what we take to be a solid reality, turns out to be otherwise. We call these situations illusions and we do

our best to check and counter-check our conclusions with some other data reaching us.

I will give as an example a small show usually set up in the school science exhibitions. A box is set up in a dark room and it has a small window. A rose is kept inside the box and it is illuminated by a bulb not visible to the viewer. A concave mirror is adjusted inside the box in such a way that it forms a bright image of the rose at the window. A drop of rose perfume is added to the contents of the box. What we see on entering the room is a rose at the window and it appears quite real. Our eyes see the rose and declare it a real one. We cross-check it by sniffing and the nose recognises the rose-smell and it also declares that the rose is real. Then we put our hand on the rose and find nothing there. Thus two senses declare the rose as real and, one sense declares it a mere illusion. This veto is enough to declare that the rose we see is unreal.

Now what is the picture of the external world as it emerges from the above discussion? The external world consists of two elements — matter and energy. Matter has a tendency to aggregate and assume definite form and size, which are comparatively durable. These we call objects. Objects interact with energy in some forms and as a result there is a continuous flow of signals emanating from the objects. Some of these enter us through the senses, and the mind processes the data and produces a picture of the external world. Since the data are limited, wrong pictures are sometimes produced. These are illusions. The difference between an illusion and what we call the rea-



lity is very narrow and may prove to be a small slip in the processing done by the mind.

The outside world seems the same to all of us, because all of us, humans have roughly the same faculties and the minds also adopt the same manner of processing the data. If we can peep into the mind of an earthworm, the world will look quite different, because the data put in will be different and the processing method also is different. The maps of the sky we see everyday and the maps drawn by a radio telescope or X-ray telescope prove this point.

This example of observation in astronomy may be considered a little deeper. The sky and the numerous celestial objects have been under observation by mankind ever since the dawn of civilization. The stars have been symbols of permanence, eternity. The sun, the moon and the planets, and their regular and irregular movements have stimulated the curiosity of thinkers and given them ample scope for precise measurement and generalisation. Every advanced culture has indulged in such mental activity producing similar results. Revolutions in the framework of thought have also taken place in this field, like the one set in motion by Copernicus.

Apart from this aspect of eternity, observation of the sky has two characteristics. First, the signals from the external world are of one type only, *viz.*, electromagnetic waves in the narrow visible band. Secondly, the human eye is the only organ of perception involved, though it has improved in perception with the invention of the telescopes. Recently, someone had a bright idea of looking at the sky through a radio re-



ceiver. This was quite a big revolution in perception, because, of the three components of perception, two had to be changed. The object remained the sky, but the sense receiving the signals was changed from the eye to the radio receiver, and the signal received changed from the light wave to the longer radio wave. The result was staggering. The part of the sky which the eye considered empty was now peopled by objects of galactical magnitude with tremendous displays of energy. The map of the skies changed altogether.

With the development of space technology it has become possible to observe the sky using the other end of the electromagnetic spectrum — the X-rays. Here the signals received are the X-rays and the receiver is the photographic film. The object remained the same. The X-ray map of the sky could be obtained with a great deal of skill and it is considerably different from the radio and optical pictures.

Now the question arises — which map is the real one and which are the illusions? In everyday life, if some senses make us believe that an object is real and one lone sense tells us it is unreal, the whole image becomes an illusion. Can we apply the rule to our pictures of the universe?

Such questions take us from the world of science, observation and measurement to the world of metaphysics, philosophy and speculation. This line of intellectual activity has also been active in all cultures from pre-historic times. Fundamental questions have been asked and attempts have been made to answer them. What is this 'I' or the observer? What are the objects observed? Are they real? Or, are the observer and the observed mere illusions? These questions

are common to philosophical thought in all cultures. But the answers are quite different because they are all based on speculation. Speculation is an attempt to understand things which are not readily understandable. It can weave theories, but the human mind has no means of checking these theories. A good bit of philosophy and religion is based on speculation. Faith is the only proof. So, here speculation is more free and unrestrained than in science. As it is based on concepts which exist in the mind only, the nature of speculation varies with the culture, but in all these speculations a clear trend is noticeable of a polarisation of thought into two groups called the Realists and the Idealists in Western philosophy.

The Realists believe that the object is the ultimate reality. It consists of matter and energy and this is what is called the external world. The interaction of the two gives rise to a continuous flow of signals or messages to some of which the living organisms respond and convert to images. The images may result in an exact description of the object when we have real perception. Sometimes the image gets distorted and we get an illusion. The Realists believe that the 'I' or the observer is only another name for the processing of the data and is of no particular importance. So if we want to seek reality we should examine the object rather than the mind.

The Idealists believe just the opposite. They believe that the mind or idea is everything and the external objects are merely pictures manufactured by the mind out of the data it receives from outside. They have no satisfactory explanation of where the data come from. It cannot be from the mind itself.



The Materialist (or Realist) view of the world had its heyday in the early years of this century. Science with a brilliant record of discovery after discovery could say proudly: "We know all about the outer world. It is matter and energy and their interaction. This is the ultimate Reality of the Universe." But since then, the further advances of the same science have shaken the edifice of physical reality to the foundations.

Let us examine how this happened in this short period. First the solidity of matter has been undermined. Science now tells us that what we see at a solid chair is mostly empty space with specks of energy floating about. We shall discuss this point later on at greater length.

Secondly, apart from matter and energy, a third element which is rather intangible has found a place in the picture. The car we travel in consists of different elements in different quantities. We can say precisely that it consists of X kg of steel, Y kg of rubber, Z kg of chromium, etc. But these quantities of different elements piled up on the table do not become a car. They have to be arranged in a particular manner and given a particular shape before we can recognise it as a car. So we can say that the external world consists of matter, energy and pattern. Then if the car has to move, the engine must work to a precise particular timing, time is a fourth element of the object, the car. And, how can physics which is based on definition and measurement define pattern and measure it? Or, in this process, have we found ourselves in the realm of metaphysics?

Thirdly, the materialists have not given thought to the illusions experienced, but they have swept the illu-

sions under the carpet as things to be totally ignored. And to add further insult to the word, we have used the word to certain conditions of mental illness. What we are concerned with here are certain aberrations of the process of perception. In the case cited earlier, an image of a rose was declared real by the eye and the nose, but feeling took the opposite view and vetoed the other two senses — or rather, the mind decided that in the light of conflicting data the image obtained by 'feeling' was real. Thus in this process some of the data received can be rejected and, in an extreme case, even if all the senses perceive one thing, the mind can still reject it as unreal. So an illusion can be said to be an image which the mind calls unreal, for reasons of its own or for no reason at all.

Fourthly, in cases where alternative interpretations are possible, the mind selects one as real on considerations not connected with the data put in, and all images which were once considered real become illusions. In the case of stellar objects, the only sense of perception we use is the eye. The data received remain the same but different pictures are evolved out of them. We call these theories. Any theory which explains all the data received is acceptable, and there are many theories in the field. In such a situation the mind calls one theory real and the others unreal. Why it does this depends on the framework of ideas under which the mind has developed. Plato's model of the universe could explain all the precise data accumulated over the ages. The same data are consistent with the Copernican model also. At some stage in history the former was dethroned and the latter was crowned as the Reality.



Lastly, we are not prepared to dismiss the mind as a bundle of messages and impressions. Most of the things in the world are perceived through the senses which as we have seen can deceive us and pass off an illusion as the reality. The senses can deceive the mind but the mind cannot deceive itself. If I am asked what is the one thing real in the world, the answer is my mind. If it is unreal, everything else becomes unreal. The ultimate reality for us is the mind — the 'I' of the Idealist.

The Idealist says that the mind is the only reality in the world, and the objects are all illusions. Data are received by the mind which rejects some and with the rest of the data it conjures up images which we call objects. We are prepared to go some way with this argument. The mind can evolve theories to explain the data received, and if it finds some signals inconsistent with the theory, out goes the theory. In the case of far off things we are prepared to accept quite frequent illusions, and we are quite ready to discard the Black Holes and Neutron Stars as theories to be discarded some day to join the phlogistone and the goblins of the old days. But when it comes to things nearer like our body or the chair we sit on, how many will be prepared to brush them aside as mere theories. We can't sit on a theory, nor will a theory of a dinner appease our hunger. Secondly, as stated earlier, the extreme Idealist has no explanation of the data reaching the mind and where they come from.

To conclude this discussion we have to reject the positions taken by the extreme Idealist and Realist, though there is considerable strength in the argument

they put forward. We have to accept the mind or the observer as quite real — at least as real as the others. In fact, it is the only reality we can directly feel without the help of objects or senses. As far as the objects of the external world, a good many may be unreal, but the objects so close to us and our mind are also real. The mind is so closely associated with the body that if one is unreal, the other also does not exist. And the two exist as total blocks of the third element, the signals or data which do not link up the other two. So it follows that the world we exist in is made up of the trinity of the observer, the object, and the signals, all so inextricably tied up that if one snaps the rest also vanish. There is only one world and it is our division of it into internal and external which has caused the apparent confusion.

### III

So far we have been discussing the images formed by our senses and our mind. But the big question remains to be asked and answered. Apart from the images and theories, what is the ultimate Reality? What is there left when our minds and senses leave the stage? Science has a blunt answer to this question. Science will not be able to give an answer, because it is itself built upon our senses and reason. Science can only formulate pictures of the world which explain all the data we have received so far. If more data are received which do not fit into this picture we throw away this picture and produce another which explains the old data as well as the new. Thus we go on throwing away one picture after another and that is the history of pure science.



Let me now face the question, is the chair, I am sitting on, real? Of course it is, I think it is as real as myself. Let us chip off a bit of it and subject this speck of wood to the full glare of physics and chemistry. Under the microscope this speck becomes longish fibres. This is a second reality. The fibres themselves on further analysis are found to be made up mainly of cellulose molecules. These molecules are quite different from the wood and the chair but they are equally real. We call it the third level of reality. This molecule can be broken up into atoms of hydrogen, oxygen, nitrogen, etc. with properties quite different from cellulose. These atoms are the fourth level of reality. The atoms in turn become protons and electrons which form the fifth level of reality. These, they say, are made up of more elementary particles which, if they exist form the sixth level. All these particles are merely bundles of energy and they have the bad habit of vanishing as a mere puff of energy. So energy may be called the seventh level of reality. So in our attempt to understand the one world which is complicated enough, we are ending up with seven worlds each claiming to be real.

The above summery of the scientific view of the universe bristles with problems and riddles — philosophical, psychological and scientific. They are not obvious at first sight, but come to the surface when we give some thought. First, if there are so many levels of reality, which should we choose and call the real Real? It depends on what we want it for. I want to relax and I choose the reality at the chair level with its solid comfort. If I wish to break up the chair and make a warm fire, I choose the reality at the atomic

level, because that alone explains how the heat is released and how the chair goes up in smoke up the chimney. If I turn vicious and irradiate the chair and make it into a nuclear bomb and drop it on my neighbour, I choose the energy level of reality as that alone explains how harmless matter becomes destructive energy. As a scientist, I will be perfectly satisfied with each of these levels of reality. But as a philosopher I will be thoroughly dissatisfied. What reality is this which changes totally to suit my whims and fancies? This bunch of different realities appears to be worse than the illusions we discussed earlier.

Two thousand years ago Jaina philosophy has dealt with such a situation. It says that with our mind and senses we can never perceive absolute Reality. But this Reality has many faces of which we can understand one or another depending on what we seek in our search. If we are totally detached and seek nothing in particular we see nothing. In other words, Reality is nothing entirely outside us, but is made up of something outside mixed up with a lot in our minds. Put differently, if we are looking for a place to sit on we see a chair, and if we want to make a bomb we see a pile of energy.

Secondly, the properties of the same matter at the different levels of reality seem to be totally different from one another. To take a simple example, a mass of steam is a gas and can expand to any extent, but the moment it is cooled and condensed, the ability to expand disappears and it gets new properties like volume and ability to flow. On cooling further it becomes ice and cannot flow but develops the properties of shape and hardness. Where were these properties



all this time? We say that the properties were lying dormant, *i.e.*, though the property was not there, the potential was there all the time and it comes out only when the conditions are favourable. It is like a desert arid and dry for years, but on the first showers, plants sprout, grow and flower and becomes a beautiful meadow. But when the moisture disappears the meadow becomes a desert once again waiting for years for the next shower.

We do not know how much potential lies all around us and also in us. In some respect this potential is similar to the organisation of matter into patterns which we touched upon earlier. It is scientifically correct to say that a Super Scientist who can rearrange the atoms and molecules can work miracles. He can produce out of a dump of rubbish on the roadside an automobile, a lizard or a man by manipulating and rearranging the atoms. In other words the heap of rubbish has the potential to become a car, or a man or anything else if the conditions of arrangement are the appropriate ones.

Thirdly, in our progress from the objects to the atoms, we see a certain simplicity and unity in the universe which is not apparent at first. The world is full of millions of objects in continuous change which gives a first impression of total chaos. As we reach the molecular stage the number of molecular types becomes a few thousand, and at the atomic stage the number of elements gets reduced to ninetythree. At the sub-atomic level the number of basic blocks is only three — the proton, the electron and the neutron. And at the energy level we find the number is reduced

to one only. Thus whatever the appearances might be, matter and energy consist of energy only. The whole universe consists of one entity.

The same pattern is seen in the laws which regulate the universe. Two centuries back, the laws of physics were quite numerous. Slowly more and more general laws were formulated. Under the hands of Einstein, energy swallowed up matter and digested it. Today physics is seeking one unified law which will swallow up all other laws. Most physicists today are quite sure that in the near future such a single law can be formulated. So the character of the universe is changing from a total chaos in which numerous laws are visible to a grand unity — one substance governed by one law.

It is quite tempting at this stage to turn to metaphysics and ask, does this one law extend beyond the boundaries of physics and chemistry? Does it extend to morality, ethics and aesthetics also? Is the law of *karma* which we swear by, merely a derivative, a corollary of the one universal law?

In the same way people are discovering the beautiful harmony which characterises the entire universe — an idea enunciated two thousand years ago and given the name '*ṛtam*.' This Sanskrit word is not readily translatable, but the nearest English equivalent, I can find is "The music of the spheres," of the Greeks. Our quest for the ultimate Reality has not reached its target, but it has not been in vain, for we have discovered the unity and simplicity of the entire cosmos.

Fourthly, the above analysis gives a jolt to our concept of the solidity of the world around us. When



I sit on the chair I feel relaxed not merely due to the physical support it gives but also the psychological support that it will not let me down. But at the molecular level we find that the chair is full of holes called inter-molecular spaces. At the atomic level the atom becomes mostly space. It is like an empty football stadium with a football (nucleus) in the middle with a few marbles bugging around it. At the energy level the object becomes mere space and nothing else. We also get a creepy feeling that we are also like it, just an empty space with a few things here and there — on the whole, not a satisfying situation for most of us.

A fisherman was once asked to describe a net, and he said it was a large number of holes tied together with strings, which all the same catches fish. Our scientist will say that my chair is just an empty space but it gives me physical and psychological support alright.

To digress a little into Indian philosophy, three thousand years ago, our *Upaniṣad* described the ultimate reality as Brahman which “words cannot describe and minds cannot conceive,” *i.e.*, nothing which can be seen or imagined. Another thousand years later Nāgārjuna the greatest Buddhist philosopher described Reality as *śūnya* or ‘Void’ and built up a whole philosophical system around this concept. Five hundred years later Śaṅkara the greatest Hindu philosopher described the ultimate Reality as *nirguṇa* Brahman, *i.e.* Brahman without any attributes like name or form which we can only describe as nothing. Now physics has come to the same conclusion and says that as we go deeper into matter all the observable features drop

away and we are left with emptiness. Obviously, if over three millennia the greatest minds have come to the same conclusion it cannot be scoffed away.

#### IV

Now we shall discuss briefly some aspects of the mind which we have not so far touched upon. Mind is one of the three elements which give us a picture of the world, the other two being the objects and the linking signals. Mind is of quite different dimensions which are not clear to us at all. However, the mind is the one thing we feel directly every instant. The dictum of the philosopher, "I think, therefore I am" is un rebuttable.

The first feature of the mind is that it always exists along with matter. An abstract mind with no matter associated with it exists only in ghost stories and wild fantasies. Further, mind exists only in matter which has life — at least that is what we think at present. Now what is the essence of life? It is a combination of three abilities — the ability to absorb suitable matter 'food' from outside, to induce chemical change in this matter which released energy and to use this energy for its own purposes, and the ability to produce itself. Any bloc of matter which has all these three qualities we call a living organism. Each of these three powers is of crucial importance, because the organism has to grow and it has to use energy to maintain its extremely unstable condition in the world. For the same reason the organism which has a comparatively short life can extend it only by reproduction, which is really containing the life of the organism in a sort of relay race. Some of the bacteria we see are really the same as the bacteria which lived millions of



years ago. This humble organism has acquired a sort of immortality which most of us seek.

The next stage of evolutionary development is the acquisition of awareness of the outside environment, or consciousness — the feeling that the 'I' is different from its environment. This is usually accompanied by the development of rudimentary senses which pick up useful information. This is crucial for survival because the outside world contains the food so essential for survival, as well as the enemies which endanger its existence.

The next stage is the storage of this essential information. The organism develops a rudimental brain which stores the information acquired genetically or by the individual itself. This gives it a much greater ability to avoid dangers. We have now reached the stage when the organism can be said to be a full elementary animal ready for a quicker march in evolution.

We may remark as background information that evolution is a not uniform process. Starting from bacteria, it took some two thousand million years to evolve a mammal. It has taken only about a million years for an ape-like animal to evolve into modern man. During this short period new abilities have been developed and the brain itself has doubled in size. I am only emphasising the fact that the gulf between man and the animal, is in the evolutionary sense, a very recent development.

We have now built up a four tier pyramid, the four levels being living matter, consciousness, memory and intelligence. On the top we have the mind and the intelligence, and at the bottom, matter with all the

attributes of life. Above this living matter is consciousness which is always accompanied by senses picking up information. Above that is memory which stores the information, and it is always accompanied by a mechanism of quickly retrieving useful information from memory. An efficient functioning of the retrieval mechanism is the essential basis of intelligence. Intelligence is to find the solution of a real life situation and the ability to act quickly on it. All the animals we see have this intelligence in some form or other. Man has this intelligence at the highest level, so far evolved.

Let us take the case of a deer sitting under a tree relaxing. All its senses are fairly alert. It sees an object slowly moving and has a sharp look at it. It is a car and is promptly ignored. After a while another object moves in the bush. It is larger and has spots. Memory is alerted and reports that it is only a spotted deer, which also is ignored. After a while another spotted animal comes into view. Memory at once reports that it is a leopard. The deer stands up and decides on flight; the deer comes across a stream some five meters broad. Memory reports that it can be leaped across and the deer does so and escapes. All these decisions help its survival.

We have discussed so far how the mind occurs in the world and also how it might have developed in the history of the world. But we have yet to enquire into the mechanics of perception and reasoning as a part of physiology, *i.e.*, how the mind is linked with the body without which it cannot exist; when we see a chair we can follow the image of the chair till it falls on the retina. We also know that in the nervous sys-



tem this image is converted into electrical impulses which reach the brain in a code. The brain decodes it and we see the chair. But how does this happen? Where and how does this flash of 'seeing' take place? We do not have the slightest idea. We are against a blank wall, or shall we say, adopting the experience in areas of knowledge like atomic physics and philosophy we see a void before us — a void to penetrate which we are not equipped at all.

There seems to be a common element in all these enquiries. We start the journey equipped with knowledge, *i.e.*, perception through the senses and analysis by reason, supported by memory. On the path towards the core of the atomic particle we reach a void, a state of *nothing*. On the road of philosophy we proceed and again find a *śūnyā* — a 'nothing.' On the third path towards the core of the mind we are stopped by a total darkness *i.e.*, a 'nothing.' Does it mean we have in each case reached the frontiers — the frontiers not only of what we know, but the frontiers also of what we can ever know? If that is the position we have to stop the journey in each case and be contented with what we have achieved.

We may pause for a while and try to understand what we mean by the terms, 'nothing,' 'void' and 'potential.' By 'nothing' we mean nothing observable by us. By 'void' we mean the same thing. But 'potential' is a better word. Its dictionary meaning is "the latent power to become something or to do something." The Brahman of philosophy is a void because we can never perceive it by our senses or the mind. But it is a void which contains the entire universe and more — a nothing which contains everything. That

is potential. In schools we are told about potential energy contained in water on the hill top, but we can explore the water as much as we want and find nothing. This is because potential is not a physical quantity which can be observed or measured. It is a concept of metaphysics as its description, a nothing which contains everything, implies.

## V

But even within this self-imposed limitations, there is an important area of knowledge we can explore. This is cosmology. It tries to answer questions like — what is the origin of the universe? Will it end? If so what is the end of the universe? Obviously no one can have direct knowledge of answers to these questions. But with the knowledge of the natural laws we can try to project time, forwards and backwards, and attempt some answers. Let me repeat once again that what we are doing now is scientific speculation and these are theories which may change with new knowledge. But they are not wild speculations, but are extensions of our present knowledge.

The following is a brief account of the history of the universe as pictured by our present knowledge of physical laws. Long long ago, about twenty billion years ago the universe did not exist. There was no space or time, no matter or energy and there was no universe, or even natural laws. Everything now perceived existed in potential form in one point of infinite mass. Then that point exploded. "The Big Bang" creating terrific levels of temperature and pressure and some of the energy in the point became matter in all forms and in motion. This meant creation of matter



and energy. Motion of matter meant time and space; an interaction of matter and energy created the physical laws. Under these laws, continuous changes took place which we call evolution and the changes are still in progress. The matter condensed into galaxies and stars, and as they started cooling down new forms came into being including life. We are now in the middle of this process.

The dissolution of the universe is the same process working in reverse. The stars gradually cool down and life becomes extinct. The universe begins to shrink due to the action of gravitation. As it shrinks and becomes smaller, gravitation becomes more intense and pulls in even radiation. It becomes a 'black hole' which allows anything to enter but nothing to get out. The black holes coalesce and in due course all the matter and energy of the universe converge to a single point. Then space and time and natural laws lose all significance. We are back in the original stage of a point of infinite mass and potential.

And this cycle of changes may keep on repeating *ad infinitum*. This is known as the pulsating universe. To the students of *Upaniṣads* the above account rings familiar, because the story of the cycle of creation is very close to the above picture. Let me summarise what the *Upaniṣads* say.

In the beginning there was Brahman and nothing else. There was no matter or energy, no space or time and no natural laws. Brahman was *nirguṇa* and as it had no attributes it could not be perceived. "Brahman expanded, and matter and food were born. From matter arose life and mind, the five elements and the world. All these got into a state of intense activity and

change. The result was the universe" (*Muṇḍaka Upaniṣad*, I, 1, 8). Then Brahman created Īsvara to oversee the world. Then Brahman retired to his dormant self. This is called *sarga* or primary creation.

Some schools of Hindu philosophy believe that Īsvara is only another name for Brahman which pervades the universe with all its latent powers to create new properties. A few schools of philosophy feel that since Brahman created the universe and the physical and moral laws, the system should run smoothly till the end, and will not need overseeing by Īsvara.

*Sarga* was followed by *visarga* or secondary creation. It proceeds according to the laws laid down. We would now call this stage 'evolution'. Since Brahman pervaded everything and his creative powers came into play, as changes followed one another, new names and forms are being brought out. Īsvara stood by and supervised.

Then at some stage, under the same act of laws, the dissolution of the universe takes place. Matter and energy, space and time, and all the elements of life merge again with Brahman. The law, Dharma and Īsvara also come to an end becoming one with Brahman. Once again there is Brahman and nothing else. This whole cycle is called *kalpa*. In due course *kalpa* follows *kalpa* and everything repeats itself.

Here we discover a new unity which we never sought. The old *kalpa* and the new pulsating universe are clearly one and the same.

## VI

We have now reached the end of the journey on the path of observation and reason, as we find all the



roads blocked. But philosophy which is only man's effort to understand the universe and himself, wants to press along. The only means now available is speculation or intuition. In the last section we did some speculation which we called projections of scientific knowledge based on the natural laws known. In the present speculation we have no such firm grounds to stand on, except the deep feelings in our minds. When we notice on each road we adopt that the chaos of nature gradually gives way to greater orderliness and simplicity, we feel that all the roads converge to a single point beyond us, where everything becomes a single simple unity. This feeling is intuition. Or to change the metaphor, if a person often sails down different rivers all of which reach the sea, he feels that all the different seas he has seen are one and the same. This is intuition. And when the intuition is that of wise sages who have exhausted all the means available with reason, we attach great weight to this intuition. Also we ourselves experience this feeling and believe it to be true. True, it cannot be disproved either, because it does not offend or conflict with any bit of scientific knowledge through intuition to fill up the blanks left in our picture of the universe.

All the *Upaniṣads* are mines of such results of intuition. The hundred or more *Upaniṣads* do not repeat each other. Each pursues one narrow path of reasoning to arrive at certain conclusions. There are no doubt quite a few contradictions in the arguments and the explanations, but the ultimate conclusion is always the same. These efforts are like different ways of proving a theorem in mathematics.

The conclusions are: (1) The ultimate reality is Brahman. (2) The ultimate reality of ourselves is the *Ātman*, which is the same as Brahman. (3) The universe we see is unreal but it is pervaded by Brahman which also provides the power for continuous change.

The word 'unreal' has caused a great deal of confusion in the minds of Western scholars, because they at once think of our illusions, the falsehoods and non-existent things. Some have even caricatured an unreal philosopher sitting on a non-existent chair and having an illusory breakfast. For us here, 'unreal' means anything which is not eternal, anything which has a beginning and an end, anything which has a limited life-span, may be a few seconds or millions of years. Let us take an example. Suppose Huen Tsang visits our country again thousand years after his last visit. He will find everything different. The cities he lived in are not there but new cities have come up. The people, the activities and their language have changed. Even some of the old rivers have disappeared. He may say to himself, "All I have seen before and described in detail were mere illusions," and he may add as an after-thought, "All I now see may also become unreal in another thousand years."

Indians, however, have no difficulty with the concept. The word we use *viz.*, *māyā*, which, however, is difficult for others to understand, is clear to us. Even an illiterate villager says often in his life, "It is all *māyā*", "It is God's *māyā*," and this thought has given him great strength in periods of adversity.

I may now conclude this discussion with the words of Śaṅkara summing up the entire teaching of the



*Upaniṣads* as: “Brahman is the Reality, the world is unreal, the *Ātman* is Brahman itself.” (*brahmasatyam, jagan-mithyā, jīvo brahmaiva nāparaḥ*).

## VII

We have carefully avoided making any reference to religion, though it has a lot to say about knowledge and reality. So before we conclude the discussion we may refer briefly to that point of view.

The picture of the world based on perception and reason is as follows. The ultimate reality is Brahman which creates the world and sets it on a path of constant change according to the laws created at the same time. Our person is the soul or *Ātman* which is the same as Brahman. The universe has a beginning and an end, and is only a phenomenon; but in the final analysis it cannot be called real. The universe keeps on changing continuously as an automated machine. This picture on the whole is bleak and uninspiring.

The common man finds this picture quite unsatisfactory. He may say: “Knowledge for the sake of knowledge may be alright for philosophers, but what I seek is knowledge which is of everyday use to me. I find myself facing problems everyday. My reason and emotions pull me in different ways. My narrow self-interest points one way, and my ethical conscience shows the opposite path. I want guidance, I want self-assurance, and I want to feel secure. But you tell me that I am a speck of dust in the universe. No doubt, you have indicated that there is an all-powerful Brahman; but after creation, he has gone to sleep leaving me to the tender mercy of his laws. These laws func-

tion automatically, and they show no mercy; and I am frightened. That is why I want a framework of knowledge which will give me security, and a sense of courage in facing the odds, and a feeling that by my active effort I can shape my destinies — at least some parts of it."

The points raised are quite valid and answers have to be given. But first let us consider how we got into this situation in our quest for reality. In the beginning of this article we said that the mind is a complex entity made up of six elements, if not more. They are: Intelligence, Perception, (mind) Free-will, Ethics, Aesthetics and Emotions. But in our present enquiry we decided to use only the first two, *viz.*, Intelligence and Perception. The other four were ignored. Now it is clear that a complete picture can be obtained only by an integrated view. Earlier, in discussing perception, we noticed that the Realists who consider matter as everything and the Idealists who consider the mind as everything reached conclusions totally unacceptable. Here the same thing has happened when we take into account only two elements of reality ignoring the other four.

Not that our method is inexcusable. Science and philosophy are quite familiar with observation and reasoning, both of which can be kept on the familiar tracks. But how can we have clear precise ideas of emotions like love and hatred, charity and greed, pride and humility — all so personal and so intangible to an outside observer? How can there be any universals about right and wrong as applied to all highly variable conditions? And free-will is free-will and cannot be confined in any way.



It is this problem which religion tries to tackle. It says that philosophy reaches a dead end because it uses the wrong tools and methods. It starts with detailed facts and slowly works upwards to universal laws and has a vision of the ultimate unity of the universe. Why not start at the other end and postulate the unity and work downwards to individual details and problems? Science and philosophy are horrified at this upside-down logic. But is it so absurd as all that?

Science itself has adopted this approach from the earliest times and in fact, many of the great discoveries of science have been arrived at in this manner. Let me give an example from physics; gases are difficult things to experiment with, because they are mostly invisible and the experimental methods are tedious. When faced with all sorts of data, a great scientist Avagadro said "Let us assume that the same volume of all gases contain the same number of molecules, and see if this makes sense of the mass of data" and it did. When I started learning physics sixty years ago they called it Avagadro's hypothesis. Today's text book calls it Avagadro's Law. This method of laying down the law first and trying to disprove it by experiment has become an important approach in modern physics, and has led to many Nobel prizes. If after numerous attacks by experiment the hypothesis survives, it becomes a law.

Religion adopts this method. Let me clarify at this stage, that by Religion I mean the core of religion and not the numerous trappings which cover it up, and often conceal it. This hard-core is the same in all religions and can be easily distinguished from the chaff surrounding it.

Religion modifies the picture of the universe given by science and philosophy by a few additions. It makes the following "postulates" right at the beginning of all discussions and wants us to accept the propositions as true, by faith and not by proof.

1. There is God or *Īsvara* who is the supreme power. He created the universe and in due course brings it to an end. He also created all the laws and watches and controls everything.

2. There is a soul or *Ātman* in every living thing. This soul is of divine substance and is immortal.

3. Everything in the world is subject to the supreme laws, of which the law of *karma* is a part. It states that good actions give rewards, and evil deeds receive punishment.

4. But even bad sinners can overcome the results of their deeds by the Grace of God, which may be brought into play by suitable efforts of man.

5. In cases of doubt, man can get guidance from the Holy Books and the examples and advice of saints.

These are the main elements of all religions and constitute what we may call religious knowledge. This also answers the questions raised by the ordinary man and meets all his expressed needs.

At this stage we may take note of the confusion arising from the use of terms, Brahman and *Īsvara* or God. Brahman is a concept of philosophy. It is the ultimate Reality from which the universe emerges and into which it will disappear in the end. It was all alone before creation and continues to be so after the universe comes to an end. After creation, Brahman takes no more interest in the universe, including man-



kind; it has left them to be governed by the operation of the laws. On the other hand, Īsvara or God is a concept of religion and its function is to oversee the working of the universe. Man is very much concerned with God because it gives answers to his problems and difficulties. But very few, other than philosophers, are really concerned about the ultimate reality or the creation or the end of the world.

God is in charge of the world and man gets the security he seeks. God gives him guidance about right and wrong and his own conduct. God hears his cries and offers a good shoulder to lean on; and so in times of distress, God cares and helps.

The concept of an immortal soul makes man feel that he is something important in the universe, because some philosophers have hurt him on a sensitive spot by considering him a mere speck of dust of no consequence in the wide world.

The Laws are another element which scares him. Even man-made laws are baffling, but a divine law automatically functioning appears really frightening. But when kind God administers the law, he feels reassured. The doctrine of Grace is particularly important because man being what he is, is bound to sin; and this doctrine gives him hope and the means to make up with his own effort, and escape the consequences of his deeds. Lastly, when the Holy Books give him the do-s and don't-s in clear language, he knows how to set about his work/problems

We have so far discussed what we called the hard-core of religious knowledge and ignored the accretions and trappings. But unfortunately these cons-

titute the image of religion, as they are quantitatively much larger than the essence of religion. Some of these accretions may serve some useful purpose, but the bulk of these are useless and some positively harmful. An enormous amount of vermun has collected under the umbrella of religion. The founders have built the temples with the best of intentions but they are used by man who is an admixture good and evil. If they are misused, religion is not to blame.

Another line of criticism comes from the Rationalists. They ask, where is the proof of your propositions? The Believers retort, where is the disproof? We have travelled the whole way with science and reason, and it is after exhausting their resources we took the path of laying down propositions and working downwards. Religion has lived and thrived over three thousand years; and as a way of thought and action, it has not been replaced by anything better. As we have seen, this method of arriving at the truth has sometimes been adopted by science itself. Why not then by religion?

These are all good debating points, but fact remains that there is a wide gulf between knowledge through reason and knowledge through faith. The former is the creation of our own mind arrived at step by step by human effort. It can be changed, whenever new facts appear. But the knowledge through faith is the intuition of some wise persons long dead and gone. It is eternal. It is petrified and brooks no change, even when it is in conflict with new information.

But whatever be the points scored in such debates, one thing is clear. The assumptions of religion have



correlated the dry forbidding philosophical reality to the problem of our day-to-day life and transformed it into a working philosophy for saints and sinners alike. There is no doubt that if the aim of all thought is to make people a little better than what they really are, religion has been a successful venture. Voltaire once remarked: "If God does not exist, someone will have to invent one, because people need it." That holds good even today.

## VII

We have now covered the entire range of our knowledge of the universe including some speculation about its origin. Let me highlight the main features:

1. Knowledge consists of all that we perceive, of all our perceptions stored in our memory, and the analysis of all these by reason in the mind.

2. Perception is the common effect produced by three elements: the objects, the signals constantly emerging from the objects, and the mind which absorbs a few of the signals and creates a picture of the world.

3. Reality is that which underlies everything we perceive of the world, which is itself constantly changing.

4. Science tries to go deeper into the matter and energy, and makes us puzzled by the properties of matter changing at every level. At the end of the road, we see a void, a 'nothing' perceptible, which science calls potential.

5. Philosophy pursues reality in its own way and comes up against another void incapable of perception. We designate it Brahman.

6. A similar probe deep into the mind leads to an area of total darkness, which we call the *Ātman*.

7. The three voids, potential, Brahman and the *Atman*, are one and the same.

8. These three voids that we reach are frontiers of what we do not know at present, but they may also be the frontiers which we can never cross with our equipment of perception, reason and the mind.

9. As we proceeded along the three roads of science, philosophy and psychology, we find the problem under study becomes simpler. As we go along, at the end, we see a great unity and simplicity in everything and experience the majesty, the beauty and the harmony of the universe which is, probably, what mystics call an experience of God or realisation of Brahman.

10. So much for the universe as it is. To complete the picture we extended it in time, backwards up to creation and forwards up to dissolution. The picture we got is of a pulsating universe beginning from a point and ending at a point, and repetition of the process again and again — a pulsating cosmos.

11. Our ancient seers produced a similar picture of the cosmos starting with Brahman alone and after creation, change and dissolution, ending with Brahman alone. This cycle called *kalpa* repeats itself *ad infinitum*.

12. Religion correlates this picture of Reality to the needs of our life by a few additions — Brahman becomes an active God; the law of *karma*; and the doctrine of grace.



ŚĀRĪRAKAVYĀKHYĀPRASTHĀNABHEDAḤ

by

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REPORT OF INVESTIGATION



## X. NṚSIMHABHAṬṬOPĀDHYĀYA

[ 442 ]

Śrī Nṛsimhabhaṭṭopādhyāya is held to be a lion among poets and logicians, and also a well-versed scholar. But no work of his is available now.

[ 443 - 447 ]

Śrī Appayadīkṣita explains the following in his *Siddhāntaleśa-saṅgraha*. *Ahaṅkāra* or ego is said to be illumined by the witness-consciousness. How could *sākṣin* (the witness) which is eternal be reckoned to be ego (*ahaṅkāra*)? While dealing with this problem, it is said that the perceptual cognition of external objects removes the ignorance (about them). It is a general principle. In the case of nacre-silver illusion, some people hold that first, the cognition of '*idam*' (this) takes place, and then only the cognition of '*rūpya*' (silver). However, in such a *siddhānta* (conclusion), it is pointed out that there is some discrepancy with regard to the rise of the cognition of '*idam*' (this), because the general principle is said to be violated. While making the above deliberations, Appayadīkṣita brings forth the view of Nṛsimhabhaṭṭopādhyāya.

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Nṛsimhabhaṭṭopādhyāya does not accept the rise of the twofold cognition in the case of the illusory perception, "This is silver." He considers it to be a unitary cognition.

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The single unitary, illusory cognition, generated by the sense-organ has for its object, the silver which is identified with the 'this' (*idam-padārtha*).

[ 450 ]

Excepting the illusory mode of cognition (*bhrama-vṛtti*), certainly there does not arise any other mode of cognition in the form of 'idam' (this), before the rise of (the cognition of) silver.

*In the case of Illusion, the Cognition of Silver is only Perceptual, and not at all Sākṣi-jñāna*

[ 451 ]

The cognition of silver is only perceptual; certainly, it is not what is revealed by witness-consciousness. For, a person who has the cognition of silver as "This is silver" says: "I see silver with my eyes."

[ 452 ]

That mode (*vṛtti*) of cognition, which arises owing to the contact of unsullied and unobstructed sense organ, has for its object 'idam' (this) which is none other than the '*rūpya*' (silver) which comes into existence at that time.

(to be continued)



## नाहम्भावः सुप्तिसुक्तयोः

भाष्यभावज्ञ वरहर् कल्याणसुन्दरशास्त्री

यथा हि स्वप्ने जागरे चाहमर्थोऽहङ्कारो विद्यते, तथा सुप्तौ मुक्तौ च विद्यत एवेति केचिदाशेरते। स तेषामाशयः समीचीनो न वेति इदानीं विमृश्यते। विमृष्टश्चायं विषयः सुनिपुणं बेल्लङ्गोण्डाभिजनैः रामरायकविभिरिति स एवात्र विचारमार्गो बुभुत्सु-जनबोधाय प्रकटीक्रियते ॥

‘अक्षाणां विलयः स्वप्नः सुषुप्तिस्तु मनोलयः।’

इत्युक्तीत्या मनोरूपान्तःकरणविलयस्यैव सुषुप्तिरूपत्वात्, तत्र अहमिति प्रतीतेः असत्त्वात् न अहमर्थस्य अहङ्कारस्य सत्वमेष्टुं शक्यत इति वेदान्तिभिरुच्यते ॥

अत्र केचित्तत्रापि तत्सत्त्वं प्रसाधयितुमेवं वदन्तिः— तमोगुणाभिभवात् परार्थानुभवाभावाच्च अहमर्थस्य विविक्तस्फुटप्रतिभासाभावेऽपि आप्रबोधात् अहमित्येकाकारेणात्मनः स्फुरणात् सुषुप्तौ अपि नाहम्भावविगम इति। तदिदमसारम् — वेदान्त्यभिमतस्य अहमर्थस्याहङ्कारस्य त्रिगुणात्मकप्रकृतिकार्यत्वेन त्रिगुणत्वात् भवेत्तमोगुणाभिभवः। पराभिमतस्य प्रत्यगात्मनोऽहमस्तु त्रिगुणातीतत्वाच्च भवेत्तमोगुणाभिभवः। न च स्वतो प्रत्यगात्मनः प्रकृतिसंसर्गात् सगुणतेति वाच्यम्,

‘असङ्गो ह्ययं पुरुषः’ ‘असङ्गो न हि सज्जते’

इत्याद्यक्तिभिरसङ्गस्य पुरुषस्य प्रकृतिसंसर्गायोगात् । परागर्थानुभवाभावाच्चेति यदुच्यते तदप्यसंगतम् — सुषुप्तौ “न किञ्चिद्वेदिषम्” इत्यज्ञानानुभवसत्त्वाद्ज्ञानस्य च परागर्थत्वात् । आप्रबोधादहमित्येकाकारेण स्फुरणादित्यपि असङ्गतम्, तदा अहमाकारवृत्तेरेव अनुपलम्भात् । तस्मान्नास्त्येव सुषुप्तावहमर्थस्याहंकारस्यानुवृत्तिः ॥

न च वेदान्तनयेऽपि सुषुप्तावहङ्कारः सर्वात्मना नष्ट इति वक्तुं शक्यते । तथा सति मुक्तिप्रसङ्गादिति वाच्यम् — अहङ्कारस्य कारणात्मना स्थितेरभ्युपगमात् सुषुप्तौ । कार्यस्य कारणात्मना स्थितिरेव हि लयः । किञ्च अहङ्कारनाशेऽपि सुषुप्तौ तत्संस्कारानाशान्न मुक्तिः । तादृशसंस्कारसचिवाज्ञानात्मककारणशरीरसत्त्वादेव तदा जीवस्य प्राज्ञशब्दाभिधेयत्वम् । स च संस्कारो नाहंप्रतीतिजनकः । यथा प्रलये प्रकृतौ निलीय स्थिता जागतपदार्था न स्वप्रतीतिजनकास्तद्भूत् ॥

न च न किञ्चिद्वेदिषम् इत्यज्ञानसाक्षित्वेन चिदात्मनः स्थितिं वदताज्ञानाश्रयत्वेन अहमर्थोऽभ्युपगन्तव्य इति वाच्यम् । अज्ञानसाक्षित्वेन सुषुप्तौ प्राज्ञस्यैव स्थितिरस्माभिरभ्युपगम्यते । न चैतन्यमात्रस्य, तथा सत्ययत्नतः सर्वमुक्तिप्रसङ्गात् । अज्ञानावाच्छिन्नचैतन्यलक्षणो हि प्राज्ञः । स एव च तदाज्ञानाश्रयभूतो, नाहङ्कारः । स च तदानीमविद्यावृत्तिभिः सुखमज्ञानं चानुभवति, नान्तःकरणवृत्तिभिस्तस्य तदाभावादेव । स एव च प्राज्ञः सुषुप्तौ स्वेनानुभूतं सुखमज्ञानं च जागरे अहंकारतादात्म्याध्यासं प्रपद्य ‘सुखमहमस्वाप्सं न किञ्चिद्वेदिषम्’ इति परामृशति । न चान्येनाहंकारादनुभूतस्य सुखादेः कथमहंकारेण परामर्श इति वाच्यम् । यदहंकारसंस्कारसचिवज्ञानोपाधिकेन साक्षिणा यदनुभूतं, तदहंकारेण तस्य परामर्श इत्यभ्युपगमात् । तस्मात् सुषुप्तौ अविद्यावृत्यानुभवकालेऽहमर्थोऽहङ्कारो नास्त्येव । वेदनसमयेऽहंकारो यदि स्यात्, तदाहं विदामीत्येवं प्रतीयादेव । न च कश्चित् तदा तथा प्रत्येति



लोके । न च सुप्तौ वित्तिर्निषिध्यतां ज्ञाता त्वनुवर्तते एवेति वाच्यम् । 'न किञ्चिद्वेदिषम्' इत्यज्ञानानुभवरूपवित्तेः सत्त्वात् । तस्या अपि निषेधे दर्शितपरामर्शस्यैवानुदयप्रसङ्गात् । ज्ञातुरहमर्थस्यानुवर्तनं तु प्रत्युक्तमेव प्राक् ॥

मामप्यहं नाज्ञासिषमिति परामर्शादस्ति सुषुप्तौ ज्ञानाहमर्थ इति चेन्मैवम् — तत एव परामर्शादहमर्थस्य तदानीमभावनिश्चयात्, नाहं गृहे घटमपश्यमिति परामर्शात्किं गृहे घटोऽस्तीति निश्चीयते । न च तत्र द्रष्टुः पुरुषाद्भिन्न एव घट इति वाच्यं, अत्रापि अहङ्कारो मामिति पदवाच्यो भिन्न एव प्राज्ञात् । न च मामिति पदवाच्यो-हंकार एवाहमिति पदवाच्योऽपीति वाच्यं, स्मरणसमय एवाहंकारसत्त्वं न त्वनुभवसमय इत्युक्तत्वात् । तस्मात्सुषुप्तौ घटस्यैवाहंकारस्याभावादेव प्राज्ञस्य तदनुभवाभावः । एवं प्राज्ञः स्वैनानुभूतमर्थमहंकाराभावरूपं, जाग्रति विश्वीभूय स्मरति — मामप्यहं नाज्ञासिषमिति । कथमन्यथा स्वस्यस्वानुभवाभावसम्भवेत् — तथा हि घटो नासीदिति यो वक्ति तेन किं घटाभावोऽनुभूत उत न? आद्य इष्ट एव । न द्वितीयः, अननुभूतस्य घटाभावस्य अनुसन्धानायोगात् । एवं मामहं नाज्ञासिषमिति यो वक्ति तेन किमहमर्थाभावोऽनुभूत उत न? आद्ये कथमहमर्थेनैवाहमर्थाभावोऽनुभूतः, न हि स्वाभावस्त्वेन ग्रहीतुं शक्यते, ग्राहककाले ग्राह्याभावाद्ग्राह्यकाले ग्राहकाभावाच्च । द्वितीये — कथमनुभूतस्य स्मरणम् । तस्मादहमर्थादन्येनैव अहमर्थाभावस्तुषुप्तावनुभूतस्य चानुभविता प्राज्ञ इति । नन्वेवं सुषुप्तावपि प्राज्ञस्यानुभवितुरेवावशेषस्तिद्धः, न त्वनुभवमात्रस्येति चेत्सत्यम्, मुक्तावेवानुभवमात्रस्यावशेषः, सुषुप्तौ तु प्राज्ञस्यानुभवितुरेव । तथापि अहंकारस्य ज्ञातृत्वं, प्राज्ञस्य त्वहंकाराभावाच्च ज्ञातृत्वमित्येतावन्मात्राभिप्रायेण सुषुप्तौ सविदवशेष इत्युक्तम् । यथा सुषुप्तेः परमार्थदशात्वमुच्यते तद्वदिति । तस्मान्नास्ति सुषुप्तावहमर्थाहंकारानुवृत्तिरिति ॥

ननु सुषुप्तावहमर्थोऽस्त्येव, अहमर्थानुभवस्तु नास्तीति चेन्मैवम् । अहमर्थानुभवः कस्य नास्ति, किमहमर्थस्य तस्यैव, यद्वा

ततोऽन्यस्य? आद्ये — किमहमर्थेन स्वानुभवाभावो विदित उताविदितः? आद्ये स्वपरज्ञानशून्यस्य तस्य कथं स्वानुभवाभावज्ञानं, कथं वा तादृश-ज्ञानवतः स्वज्ञानाभावः, कथं वा स्वज्ञानं विना तादृशज्ञानोदयः? द्वितीये — कथमविदितस्यार्थस्याभ्युपगमः। ततोऽन्यस्येति पक्षस्त्वस्मदीय एव — इति। ननु मामहं न ज्ञातवानित्यत्र कर्मपदस्य जागरितावस्थानुसंहितजात्यादिविशिष्टास्मदर्थो विषयः, कर्तृपदस्य तु स्वाप्यथावस्थाप्रसिद्धाविशदस्वानुभवैकतानास्मदर्थो विषयः, मैवम्। स्मरणकर्तुरहमर्थस्य जागरणकालिकस्य जात्यादिविशिष्टास्मदर्थत्वेन त्वदुक्तविधत्वाभावात्। न च सुषुप्तौ अनुभवैकतानस्य मम जात्यादिविशिष्टास्मदर्थानुभवो नाभूदिति सुप्तोत्थितः परामृशतीति वाच्यं, कोऽसावनुभवैकतानोऽहमर्थः? किमहंकारविशिष्टः? उत तद्रहितः? नाद्यः — अनुभवैकतानत्वाहंकारविशिष्टत्वयोः सामानाधिकरण्यायोगात्। न द्वितीयः — सुषुप्तावहम्भावविगमो नास्तीति त्वयोक्तत्वात्। तस्मादनुभवैकतानस्यात्मनोऽहम्भावविगमो नास्तीति वचनं तव व्याहृतमेव ॥

ननु सुषुप्तावहम्भावविगमो नास्त्येव, परं तु ब्राह्मणोऽहं बधिरोऽहं कृशोऽहं वृद्धोऽहमित्याद्यहम्भावविगमोऽस्ति, तावतैवात्मनोऽनुभवैकतानत्वमुच्यत इति चेन्मैवम्। सुषुप्तौ ब्राह्मणोऽहमित्याद्यहम्भावो मास्तु नाम, कीदृशोऽहंभावोस्ति त्वं ब्रूहि! किमनुभवरूपोऽहमित्यहम्भावोऽस्ति? किं वा ज्ञाताहमिति? किं वा सुख्यहमिति? यद्वा मामहं वेद्मीति? यदि तु न कीदृशोऽहम्भावस्तर्हि कथमहम्भावानुवृत्तिस्सुषुप्तौ। तस्मादहम्पदवाच्यार्थस्याहंकारस्य साभासस्य नास्त्येव सुषुप्तौ स्थितिः ॥

ननु मास्तु नाम सुषुप्तावहम्भावः ज्ञाता त्वस्त्येव, अज्ञानसाक्ष्यस्त्वस्य तवापि सम्मतत्वात्साक्षित्वस्य च ज्ञातृत्वादिति चेत्सत्यम्। यावद्ब्रह्मवहारमात्मनो ज्ञातृत्वमस्तीत्यस्माभिरसकृदुक्तत्वात्। ज्ञानस्वरूपेऽप्यात्मनि माया हि ज्ञेयं वस्त्विव ज्ञातृत्वमपि कल्पयति। न च ज्ञाता साभासाहंकार एवेत्युक्तमिति वाच्यं, यथा



साभासाहंकारो ज्ञाता तथाऽहंकारावच्छिन्नः अज्ञानावच्छिन्नश्च आत्मापि ज्ञातैव । अनवच्छिन्नस्वात्मा ज्ञानमेव, न ज्ञाता ज्ञेयाभावात् । मायावच्छिन्ने खल्वात्मनि ज्ञेयं कल्पितम् । तदयं निर्गलितार्थः — वस्तुतो ज्ञानमेवात्मा, मायया तु ज्ञाता भवति । तत्र जागर-स्वप्नयोरहंकारवैशिष्ट्यादात्मनो ज्ञातृत्वं सुषुप्तौ त्वविद्यावैशिष्ट्यात्, अहंकारस्य सुषुप्तावभावात् । एवं यावद्व्यवहारं ज्ञेयसत्त्वादात्मनो ज्ञातृत्वस्य सद्भावादेव —

“ साक्षी चेता ” “ सलिल एको द्रष्टा ”

“ नान्योऽतोऽस्ति द्रष्टा ” “ ज्ञोऽत एव ”

इत्यादिश्रुतिसूत्रादि सङ्गच्छते । एवमनात्मतादात्म्याध्यासवशान् आत्मन आगतं ज्ञातृत्वं मिथ्यैवेति ज्ञानमेवात्मा —

“ सत्यं ज्ञानमनन्तं ब्रह्म, ” “ विज्ञानमानन्दं ब्रह्म ”

इत्यादिश्रुतेः । तथा आत्मतादात्म्याध्यासवशाज्जडोप्यहंकारो भवति ज्ञाता । न च तस्याहंकारस्य ज्ञातृत्वं मिथ्यैवेति वाच्यं, यावदहंकारभावित्वात्तस्य अहंकारस्य मिथ्यात्वादेव तद्गतज्ञातृत्वस्य मिथ्यात्वं, न त्वात्मवदहंकारस्य सत्यत्वात् । तस्मान्मिथ्याभूतज्ञातृत्वधर्मवदहंकार एव ज्ञाता, आत्मा तु ज्ञानमेवेति, आत्मनो ज्ञान स्वरूपम् इति सम्प्रतिपन्नम् ज्ञानं गुण इति तु विप्रतिपन्नम् । आत्मनो ज्ञातृत्वमौपाधिकमिति वयं, स्वाभाविकमिति तु परे । सुषुप्तावहंकारो नास्तीति वयं, विशेषाहंकाराभावेपि सामान्याहंकारोऽस्तीति परे । चिदाभासवशादहंकारो ज्ञातेति वयं, चित आभास एव नास्तीत्यहंकारो जड एवेति परे । एवमादयो विप्रतिपन्ना बहवः अशाः विचार्य निर्णीता इति संक्षेपः ॥

( अनुवर्तते )

## NO "I" - SENSE IN SLEEP AND LIBERATION\*

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*Bhāṣyabhāvañña V. R. Kalyāṇasundara Śāstrī*

Some hold the view that just as the "I"-sense exists in dream and waking states, even so it exists in sleep and liberation. Whether their view is right or not is now being considered. This view has been thoroughly examined by Bellangonda Rāmarāyakavi; and so his method of enquiry is now set forth for the information of those who desire to know.

It has been said: "Dream is the state in which there is dissolution of the senses; but in sleep there is the dissolution of the mind." Following this statement, we hold that sleep is the state in which there is the dissolution of the internal organ which is called the mind. Since there is no cognition of "I" in that state, the Vedāntins say that the "I"-sense, *i.e.*, a *hamartha*, is absent in that state.

In this context, with a view to establish its presence in that state some argue as follows: "Since the *tamoguṇa* is subdued and since the external object is not experienced, the "I"-sense is not clearly known;

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\*Translated by Dr. R. Balasubramanian



still, till the waking state the self is known in the identical form as "I"; so in the state of sleep also there is no absence of "I". This argument is not tenable. Let it be that there is the overcoming of the *tamoguna* (in the state of sleep) since the "I" (or the ego) as accepted by the Vedāntin is a product of *prakṛti* which is of the nature of three *gunas*. But since the "I" or the inward self as accepted by the opponent is devoid of three *gunas*, it is not possible to speak of the overcoming of the *tamoguna*. It cannot be said that the inward self, though free from the *gunas* by its very nature, becomes *saguna* due to its association with *prakṛti*. As stated in the texts, "This *Puruṣa* is, indeed, unattached," "The unattached self has no relation," etc., there is no relation with *prakṛti* for the self which is unattached. It was stated that the "I"-sense is not manifest because of the absence of the experience of the experience of the external object also; this contention, too, is not tenable, because there is the experience of *ajñāna* in the form, "I did not know anything," in sleep, and *ajñāna* is an external object. The contention that till the time of waking the self is manifest in the identical form as "I" is also not tenable, because the "I"-sense itself is not cognized till then. So, there is no continuation of "I" in the state of sleep.

It cannot be said that even according to the standpoint of the Vedānta the "I" is not totally lost in sleep as that would amount to liberation, for the Vedāntins hold that the "I" exists in the form of its cause in sleep. The existence of the effect in the form of its cause is, indeed, dissolution. Further, even if the "I" gets destroyed in sleep, there is no liberation since its impressions are not destroyed. Since the causal body, which is *ajñāna* associated with such impressions, exists

at that time, the *jīva* is called "*prājñā*". These impressions are not capable of producing the "I" cognition, just as the objects of the world which get dissolved in *prakṛti* at the time of dissolution cannot produce their cognition.

It is no argument to say that, since the Vedāntin holds that the conscious self is the witness to *ajñāna* in the form, "I did not know anything," the *ahamartha* has been accepted as the locus of *ajñāna*. We accept the existence of *prājñā* as the witness to *ajñāna* in sleep, but not that of mere consciousness; if that were the case, there will arise the defect of liberation for all without any effort. Indeed, *prājñā* is defined as consciousness delimited by *ajñāna*; it is *prājñā* who is the locus of *ajñāna* at that time, and not the "I". He experiences then happiness as well as *ajñāna* through the *vṛttis* of *avidyā*, and not through the *vṛttis* of the internal organ, because it is absent at that time. It is this *prājñā* who recollects, when he wakes up, his experience of happiness and *ajñāna* to the effect, "I slept happily; I did not know anything at that time," by a false identification with the "I". It is no argument to say how happiness, etc., experienced by someone different from the "I" can be recollected by the "I". We maintain that the "I" recollects what was experienced by the witness self with the *upādhi* of *ajñāna* associated with the impressions of the "I". So when there is experience (of happiness, etc.) through the *vṛttis* of *avidyā* in the state of sleep, there is no "I" or ego at all. If the "I" were present at the time of experience, it should have the cognition to the effect "I know." No one in the world at that time cognizes that way. It cannot be said that, even though there is no cognition to that effect, the cognizer, however, persists. There is the



cognition of the experience of *ajñāna* to the effect, "I did not know anything." If that (cognition) too were denied, there will not be the recollection as shown above. The continuation of the cognizer, *i.e.*, *ahamartha*, has already been denied.

If it be said that because of the recollection to the effect, "I did not know even myself," there is the cognizer, *i.e.*, *ahamartha*, in sleep, it is not so; because of this recollection, it has to be concluded that the *ahamartha* was absent at that time. Can anyone conclude on the basis of the recollection, "I did not see the pot in the house," that the pot exists in the house? It is no argument to say that the pot is different from the person who is the cognizer. Here also the *ahaṅkāra* referred to by the word "*mām*" is different from *prājñā*. It is no argument to say that the *ahaṅkāra* referred to by the word "*mām*," is the same as what is referred to by the word "*aham*", for it has already been said that the *ahaṅkāra* exists only at the time of recollection, and not at the time of experience. Hence, *prājñā* has no experience of *ahaṅkāra* because it is absent like a pot in the state of sleep. Thus, *prājñā* assuming the form of *viśva* in the waking state recollects the absence of *ahaṅkāra* experienced by it. How then, it may be asked, can there be the absence of one's own experience for one? This can be answered as follows. We ask: a person says, "There was no pot;" did he experience the absence of pot or not? The former answer is acceptable; but the latter is not acceptable for the absence of pot which was not experienced cannot be recollected. In the same way, a person says: "I did not know myself." We ask: was the absence of *ahamartha* experienced by him or not? If the former, how can *ahamartha* itself experience the absence of *ahamartha*? One cannot

apprehend one's own absence, for when there is the cognizer the object to be cognized is absent, and when the object to be cognized is present, there is no cognizer. If the latter, how can one recollect what was not experienced? So, it has to be said that the absence of *ahamartha* was experienced in the state of sleep by someone other than the *ahamartha*; and that experiencer was *prājñā*. If so, what remains in the state of sleep, it may be urged, is *prājñā*, the experiencer, and not experience alone. This is true: in liberation what remains is only experience; but in sleep what remains is only *prājñā*, the experiencer. However, the "I" is the knower, and *prājñā* is not the knower because of the absence of the "I"; keeping this point in view, it was stated earlier that in sleep consciousness alone remains; just as sleep is spoken of as *paramārtha*, even so it is the case here. So, there is no continuation of the "I", *i.e.*, the *ahamartha*, in sleep.

It may be argued that, even though there is *ahamartha* in sleep, there is no experience of *ahamartha*. This argument cannot be accepted. We ask: who does not have the experience of *ahamartha* — *ahamartha* itself or someone other than it? If the former, does the *ahamartha* know the absence of its experience or not? If the former, how can it have the knowledge of the absence of its own experience, when it is devoid of one's own knowledge as well as knowledge of other things? If it has such knowledge, how can it have the absence of its own knowledge? Or, in the absence of one's own knowledge, how can it have such a knowledge? If the latter, how can one accept what is not known? If it is said that someone other than it knows it, this is exactly our view. It may be argued: in the case of the statement, "I did not know myself," the



object referred to is the "I" qualified by *jāti* and other qualities associated with it in the waking state, whereas the subject referred to is the well-known "I" of the state of sleep, whose experience is not very clear. This argument is untenable. The subject of recollection is the *ahamartha* of the waking state associated with the qualities such as *jāti*, and so what is stated by the opponent is not true. It cannot be said that the person who wakes up recollects to the effect: "I, of the nature of experience, did not experience the "I" associated with the qualities such as *jāti*." We wish to know: who is this *ahamartha* which is of the nature of experience — is it what is qualified by *ahaṅkāra* or what is devoid of it? It cannot be the former, for what is of the nature of experience cannot be the same as what is qualified by *ahaṅkāra*. It cannot be the latter either, for you hold the view that there is no absence of the "I". So, the statement that the self which is of the nature of experience is not devoid of the "I"-sense is a contradiction in terms.

It may be argued: "There is no absence of the "I" in sleep. However, there is the absence of the "I"-sense such as 'I am a *brāhmaṇa*; I am a man; I am deaf; I am lean; I am old,' etc; this is what is said to constitute the nature of the experience of the self." This cannot be accepted. Let it be that there is no "I"-sense such as 'I am a *brāhmaṇa*,' in sleep. "What kind of "I"-sense is there at that time?" — we ask. Is there "I"-sense in the form 'I am of the nature of experience,' or in the form, 'I am the cognizer,' or in the form, 'I am happy,' or in the form, 'I do not know myself'? If it is be said that there is no "I"-sense in any form, how can it be said that there is the continuance of the "I"-sense in sleep? So, the real position is

that in sleep there is no *ahaṅkāra*, i.e., *ābhāsa* at all, which is signified by the word "I".

Let it be, it may be argued, that there is no "I"-sense in sleep, but the cognizer is there, for the Vedāntin himself accepts the existence of the witness to *ajñāna*, and the witness is the cognizer. There is truth in this argument. We have said quite often that so long as there is *vyavahāra*, the self is said to be the cognizer. Though the self is of the nature of consciousness, *māyā*, indeed, superimposes on the self the cognizership, in the same way as it superimposes the object. It is no argument to say that the *ahaṅkāra* carrying the reflection of consciousness is the cognizer. Just as the *ahaṅkāra* carrying the reflection of consciousness is the cognizer, even so the self too, delimited by the *ahaṅkāra* as well as by *ajñāna*, is the cognizer. But the self devoid of delimitation is knowledge (or consciousness) alone, and not the cognizer because of the absence of the object. Indeed, on the self, delimited by *māyā*, the object is superimposed. This is the point that stands out. In reality, the self is of the nature of consciousness; however, it becomes a cognizer through *māyā*. This being the case, in the states of waking and dream, the self becomes the cognizer being associated with the *ahaṅkāra*; but in sleep it becomes the cognizer on account of the association of *avidyā*, because the *ahaṅkāra* is absent in sleep. Thus, so long as there is *vyavahāra*, there is the object to be known and there is also the cognizership of the self. Because of this, the *śruti* texts, "The witness, the knower," (*Śvetāśvatara Up.*, 6. 11), "He becomes (transparent) like water, one, the seer" (*Bṛhad. Up.*, 4.3.32), "There is no other seer" (*Bṛhad. Up.*, 3.7.23), and also the *sūtra*, "For this very reason, (the individual self) is consciousness (itself)"



(*Brahmasūtra*, 2.3.18) are appropriate. Thus, the cognizership associated with the self is due to the false identification with the not-self, and it is *mithyā* alone; the self is knowledge alone, as stated by *śruti* texts such as "Brahman is real, knowledge, infinite," "Brahman is knowledge, bliss." In the same way, the *ahaṅkāra* which is material becomes the cognizer due to the false identification with the self. It cannot be said that the cognizership of the *ahaṅkāra* is *miṭhyā* alone. So long as there is egoity, the *ahaṅkāra* is *mithyā*; consequently, its cognizership is also *mithyā*. It is not because of the *ahaṅkāra* being real like the self. So the *ahaṅkāra*, which is qualified by the false quality of cognizership, is the cognizer; but the self is of the nature of knowledge, because knowledge constitutes the nature of the self; but it is not accepted that knowledge is the quality of the self. While we hold that the cognizership of the self is adventitious, others maintain that it is the essential nature of the self. We maintain that in sleep there is no *ahaṅkāra*; but others say that even though there is no *ahaṅkāra* in a specific or qualified way, there is *ahaṅkāra* in general. We hold that the *ahaṅkāra* becomes the cognizer due to the reflection of consciousness in it; but according to others, there is no reflection of consciousness in it, and so the *ahaṅkāra* is insentient alone. Thus many controversial points have been settled after inquiry. This briefly is the position.

(to be continued)

## THE TREE OF LIFE

द्वा सुपर्णा सयुजा सखाया  
 समानं वृक्षं परिषस्वजाते ।  
 तयोरन्यः पिप्पलं स्वाद्वत्ति  
 अनश्नन्नन्योऽभिचाकशीति ॥

Two birds with beautiful wings inseparable from each other reside in one and the same tree — the body. Of these two, one (*jīva*) experiences the fruits of its past merits (and demerits), and the other one (God), without experiencing any fruit, manifests of its own accord.

*Śvetāśvataropaniṣad*, iv. 6.



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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-  
 खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।  
 अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-  
 त्येषा शङ्करभारती विजयते निर्वाणसन्दायिनी ॥

*samsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā-  
 khinnānām jalakāṅkṣayā marubhuvi bhrāntyā  
 paribhrāmyatām  
 atyāsannasudhāmbudhiṁ sukhakaram brahmādvayaṁ  
 darśayaty-  
 eṣā śaṅkarabhārati vijayate nirvāṇasandāyini.*

To those who are afflicted, in the way of the world, by the burning pain given rise to by the scorching sun-shafts of misery, and who through delusion wander about in the desert (of worldliness) seeking water — showing the felicitous ocean of nectar, which is very near, the non-dual *Brahman*, this — the Voice of Śaṅkara — is victorious, leading, as it does, to liberation.