

THE VOICE OF ŚAṄKARA

Śaṅkara - bhāratī



Editor :

N. Veezhinathan

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guidance of
His Holiness Jagadguru Śrī Śāṅkarācārya
Kāñcī Kāmakoṭī Pīṭha by Ādi Śāṅkara Advaita
Research Centre.

Subscriptions may be sent to:
The Secretary,

Ādi Śāṅkara Advaita Research Centre,
Room No.12, ŚĀṅKARALAYAM,
No. 66, Mayor V.R. Ramanathan Salai,
Chetpet, Chennai - 600 031.
Mobile : 9840039482
E.mail : advaitarc@gmail.com

Subscription Rates	Indian	Foreign
Annual	₹ 300	US \$ 20
Life	₹ 5000	US \$ 200
Single Copy	₹ 300	US \$ 20

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Volume 42. No.1&2.2017

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Printed & Published by :

J. Gurumurthy on behalf of

Ādi Śaṅkara Advaita Research Centre,

Room No.7, (Second Floor) ŚANKARĀLAYAM,

New No. 66, (Old No. 62) Mayor V.R. Ramanatan Salai,

Chetpet, Chennai - 600 031.

Phone : 044 - 28366962 Cell : 9840766538

Typeset & Printed at:

Jai Ganesh Offset Printers,

No.19, Venkatasamy Lane,

Santhome, Chennai - 600 004

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[1]

HOMAGE TO ŚAṆKARA

॥ श्रीः ॥

निखिलविदपि बालः मानयन् संप्रदायं
गुरुवरमुखतो यः साङ्गमाम्नायजातम् ।
त्वरिततरमधीत्यान्यानि शास्त्राणि चाम्बाम्
अकुरुत पुरुमोदं शङ्करः सोऽवतान्माम् ॥

In spite of being omniscient even as a child, Śaṅkara resorted to a preceptor of great eminence by reverencing custom; he mastered under him in an effortless manner the Vedas along with its auxiliaries and also other śāstras and thereby delighted his mother to a very great extent. May that Śaṅkara afford (spiritual) protection to me!

(Dr. Rāma Varma Parīkṣit,
The Mahārāja of the Former Princely State of
Cochin)

THE TEACHINGS OF ŚAṄKARA

N. Veezhinathan

The sūtra, “*śāstrayonitvāt*” constitutes the third *adhikaraṇa* entitled *śāstrayonitvādhikaraṇa*. Śaṅkara gives a twofold interpretation of this sūtra in his commentary which, on that basis, is distinguished into two *varṇakas*. The first *varṇaka* re-confirms the view that Īśvara is omniscient and omnipotent by pointing out that He is the source of the scripture too which has the power to reveal everything that is beyond perception and which, for this very reason, is viewed as nearly equal to an omniscient being (*sarvajña-kalpa*). The second *varṇaka* sets forth that the “śāstra”, stands for the great sayings (*mahā-vākyas*) of the Upaniṣads like *tat tvam asi*, which are assertive propositions, and which signify the oneness of the jīva and the Self. It also represents the texts in the ritualistic section of the Veda which are injunctive in character prescribing the performance of ritual-actions and prohibiting indulgence in interdicted activities, and

also the texts in the Upaniṣads that enjoin meditation (*upāsanā*) on the conditioned Self or Īśvara. Performance of prescribed actions and meditation upon Īśvara without any thought of selfish advantage give forth what is known as “cleansing of heart” (*sattvaśuddhi*) and makes one fit enough to pursue Vedāntic study, reflection, and meditation. When it is said that *śāstra* is the sole means of knowing the Self, it is the great sayings that are primarily meant.

The sūtra, ‘*tat tu samanvayāt*’ constituting the fourth *adhikaraṇa* is entitled *samanvayādhikaraṇa*. Śaṅkara’s commentary thereon is distinguished into two *varṇakas*. They are devoted to a critical appraisal of the views of Kumāriḷa, Prabhākara, and Upavarṣa—the author of the *vṛtti* on the *Pūrva-mīmāṃsā* and the *Brahma-sūtra* concerning the logical significance of the śruti texts with an emphasis that they alone are the *pramāṇa* or the means to the knowledge of the Self.

Kumāriḷa, Prabhākara and Upavarṣa do not assent to the view of the Advaitin that it is only śruti that is the *pramāṇa* in respect of the Self. Kumāriḷa is of the view that the import of secular statements has a twofold character: they may either point to something that is existent (*siddha*), or to something that is yet to be

accomplished (*sādhyā*). For example, the assertive proposition "The earth has seven islands" gives a true piece of information, while the injunctive one "Fetch a cow" points to a duty to be discharged. But the import of the Veda, he argues, is restricted to the sphere of what is yet to be done. He admits that assertive propositions in the Veda are significant, but he denies to them independent logical status.

Prabhākara does not subscribe to the view of Kumārila that verbal statements can ever point to existent things. He holds that every word constituting a sentence conveys its sense only as related to action, and so the logical significance of any statement, whether Vedic or not is action (*kārya*). Thus we see that both Kumārila and Prabhākara agree in holding that action is the final import of the Veda. Another point on which both the preceptors agree is the non-existence of the Self as identical with the jīva and so they are characterized as *brahma-nāstika* by Rāmānanda;¹ and Acyutakṛṣṇānanda explains this term as *jīvābhinna-brahma-nāstika*.²

Upavarṣa differs from Kumārila and Prabhākara in this that he accepts the existence of the Self as identical with the jīva. He, however, agrees with

Prabhākara in maintaining that the ultimate significance of a sentence is only action. The central teaching of the Upaniṣads, according to this preceptor, is to be found in injunctive statements like *ātmetyeva upāsīta*³ to which assertive propositions like *tat tvam asi* are subsidiary; for they furnish the subject -matter for the meditation or *upāsanā* enjoined therein. Again, to justify the injunction, *svādhyāyaḥ adhyetavyaḥ*⁴ all Vedic teaching must be deemed as enabling one to fulfil one's aim which consists either in avoidance of evil or in attainment of good. If the śruti teaches that the Self is of such nature, we know that it is so; but this knowledge by itself cannot help us in realizing our aim. If it should be made functional, it must be construed with reference to something that has practical utility, viz. meditation on the identity of the jīva with the Self which is a mental activity. Thus, according to Kumārila, Prabhākara, and Upavarṣa, the Veda acquires validity only by pointing to actions, and not by conveying the knowledge of the existent entity, viz. the Self. The śruti, therefore, cannot be considered as the Pramāṇa in respect of it. These preceptors cite apposite sūtras of Jaimini and Śabara's commentary thereon in support of their view.

Śaṅkara in his commentary thoroughly examines and finally rejects the viewpoints presented in the foregoing paragraphs. The substance of his criticism is that the entire Veda acquires validity not by pointing to something that is to be accomplished, but by revealing something which is inaccessible to the other *pramāṇas* as the means to the desired end (*iṣṭasādhana*). The injunctive text, 'He, who is desirous of heaven, shall perform the *ḥyotiṣṭoma* sacrifice' signifies that the performance of the *ḥyotiṣṭoma* sacrifice is the means to the desired end, viz. heaven. The characteristic of being the means to a desired end is an existent factor which is not known through any other *pramāṇa*. It is by revealing this fact the text gains validity. In the same way, the prohibitory text, "One should not destroy life" (*na hantavyaḥ*) instructs a person who is driven by his inveterate propensity to destroy life (*hanana*) that it is not the means to the desired end unattended by a great amount of evil. This results in the cognition that destroying life would lead to an unwelcome result. The person thereby refrains from committing that act and remains impassive (*udāsīna*). This impassivity (*audāsīnya*) is only the antecedent non-existence (*prāg-abhāva*) of the act of destroying

life, and it is not of the form of any action. The point that is of relevance here is that just as the prohibitory texts are valid by simply revealing the fact that indulgence in interdicted actions would lead to an unwelcome result, even so the Upaniṣads are valid by merely revealing the fact of one being the nature of the Self.

References :

1. *Bhāṣya-Ratna-prabhā* of Rāmānanda with the commentary, Śrī Kṛṣṇacarāṇa - bhūṣaṇa of Acyutakṛṣṇānanda (Ādi Śāṅkara Advaita Research Centre, Chennai, 2006.) p.167.
2. *Ibid.*, p. 169
3. *Bṛhadāranyaka Upaniṣad.*, 1.4.7.
4. *Śatapatha-brāhmaṇa*, 11.5.7

अनुभूतिप्रकाशः

ANUBHŪTIPRAKĀŚA

2. TAITTIRĪYAVIDYĀPRAKĀŚA

Godabarisha Mishra

2.1. The Definition of Brahman

ब्रह्मवल्ल्यां ब्रह्मविद्यां तित्तिरिः प्राह यामिमाम् ।
वक्ष्ये सुखावबोधाय क्रीडन्त्वत्र मुमुक्षवः ॥ १॥

That this knowledge of Brahman which (the sage) Tittiri imparted in (the section) *Brahmavallī*, I shall elucidate for the easy understanding (of those who are desirous of liberation). And, let those desirous of liberation revel in this exposition. (1)

The *Taittirīyopaniṣad* which belongs to the *Taittirīya* recension of the *Yajurveda* consists of three sections called *Śikṣāvallī*, *Brahmavallī* and *Bhṛguvallī*. It is the second chapter termed *Brahmavallī* that deals with the nature of the knowledge of Brahman. Vidyāraṇya deals with the contents of this section in this chapter and he summarises the views set forth in the other two sections in a brief manner.

दर्शादिपितृमेधान्तैः कर्मभिर्बहुजन्मसु ।
अनुष्ठितैर्विविदिषा जायतेऽन्तिमजन्मनि ॥ २ ॥

By the rites, beginning with the sacrifice performed on the day of the new moon and ending with the sacrifice offered to the manes, carried out in innumerable births, there arises an intense desire to attain the knowledge of Brahman (in the case of an aspirant) in his last birth. (2)

ततो योगं समभ्यस्य संहितोपासनादिभिः ।
एकाग्रचे साधितेऽथास्य विद्यां सूत्रयति श्रुतिः ॥ ३ ॥

Then, with reference to the aspirant by whom concentration of thought is achieved by intensely pursuing *yoga* in the form of meditative worship upon *Saṁhitā* etc., the *Upaniṣad* imparts the knowledge of Brahman in an epigrammatic manner. (3)

See the *anuvākas* - iii, vi, v and viii of the *Śikṣāvallī*, in the *TU*; also see “*brahmaavidāpnoti param*” *TU*, 2.1.1.

सूत्रात् पूर्वं शान्तिमन्त्रो जपायात्रोपवर्णितः ।
जपेन विघ्ना द्वेषाद्याः शाम्यन्ति मनसि स्थिताः ॥ ४ ॥

Prior to this aphoristic statement, the peace invocation has been incorporated here (in the *Brahmavallī*) for the purpose of its repetition with a

religious fervur. By its repetition in a devout manner the impediments such as hatred and the like that are present in the mind are subdued. (4)

ब्रह्मवित् परमेतीति सूत्रं सर्वार्थसूचनात् ।

ज्ञेयं ज्ञानं फलं चेति सर्वेऽर्थाः सूचिता इह ॥ ५ ॥

The text "He who realizes Brahman attains Brahman" is an aphoristic one since it involves reference to many (related) senses. In this text all the senses, namely the object that is realized, knowledge and the fruit of knowledge are cannoted. (5)

ज्ञेयं ब्रह्म तदीया धीर्ज्ञानं स्याद् ब्रह्मता फलम् ।

सूत्रव्याख्यानरूपायामृच्येतद्विशदीकृतम् ॥ ६ ॥

The factor that is [fit] to be known is Brahman. The mental state in the form of Brahman is knowledge. The fruit is the attainment of the nature of Brahman. All this is made explicit in the hymn which is in the form of a commentary on the aphoristic statement. (6)

ज्ञातव्यं ब्रह्म यत् तत् किमिति चेत् तस्य लक्षणम् ।

सत्यं ज्ञानमनन्तं यत्तद्ब्रह्मेत्यवगम्यताम् ॥ ७ ॥

If it is asked as to what is the definition of Brahman that is [fit] to be known, then let it be understood that

which is not sublated in the three divisions of time, which is [self-luminous] consciousness and which is not conditioned by space, time and objects is Brahman. (7)

आकाशादिजगत्सर्वमनृतं मायिकत्वतः ।

नानृतं ब्रह्म तेनैतत् सत्यमित्यभिधीयते ॥ ८ ॥

Beginning which ether the entire world is non-real on account of its being caused by *māyā*. Brahman is not non-real; on this ground it is referred to as real. (8)

The following inferential arguments are set forth in this verse:

(i) Space, etc., are non-real because they are effected by *māyā* like a show projected by a magician; and

(ii) Brahman is not non-real; it is because it is not fancied by *māyā* unlike the show of a magician. *vide, MP*

जगज्जडं स्वतः स्फूर्तिराहित्याद् ब्रह्म तु स्वयम् ।

स्फुरतीत्यजडं तेन ज्ञानमित्यभिधीयते ॥ ९ ॥

The world is insentient because it is devoid of self-luminosity. Brahman, on the other hand, is self-luminous and so it is not insentient; on this ground it is referred to as consciousness. (9)

जडं घटाद्यन्तवत् स्याद् देशकालादिवस्तुभिः ।

ने देशादिकृतोऽन्तोऽस्य ब्रह्मानन्तं ततः स्मृतम् ॥ १० ॥

Insentient objects such as pot, etc., are limited by space, time and objects. No such limitation is caused by space, etc., in the case of Brahman. Hence Brahman is known to be infinite. (10)

देशकालद्यन्यवस्तुत्रयं मायाविजृम्भितम् ।

ब्रह्म सत्यं मायिकैस्तैः परिच्छिन्नं कथं भवेत् ॥ ११ ॥

The three factors such as space, time etc., which are different from Brahman are projected by *māyā*. Brahman is unoblatable in the three divisions of time. And could Brahman [then] be limited by those factors? (11)

जडानृतपरिच्छिन्नव्यावृत्त्यैव पदत्रयम् ।

लक्षकं स्यादखण्डस्य यत् तद् ब्रह्मेति बुध्यताम् ॥ १२ ॥

There words [*satyam*, *jñānam* and *anantam*] secondarily convey the partless ultimate by eliminating insentience, non-reality, and limitation. And let it be understood that part-less ultimate is Brahman. (12)

2.2. The Means of Knowing Brahman

तादृग् ब्रह्म कथं विद्यादिति चेदभिधीयते ।

गुहायां परमे व्योम्नि स्थितं ब्रह्म तु वेद यः ॥ १३ ॥

If it is asked as to how could one know such Brahman, it is said in the *śruti* 'He who knows Brahman immanent in the intellect which is the effect of the nescience - the pre-eminent cause'. (13)

In Brahman, *māyā* or *avidyā* which is referred to as *avyākṛta*, *ākāśa* and the like (*BSB*, 1.4.3.), intellect is superimposed. It is in the intellect that Brahman is reflected. The *Taittirīya* text, *yo veda nihitam guhāyām paramē vyoman* [2.1.1] is reproduced with some change in the phraseology in the second half of the verse. The word *vyomni* means in *avyākṛta* *ākāśa*, that is, nescience. It is pre-eminent [*param*] in the sense that it is the transformative material cause of the world. Its effect is intellect [*guhā*]. Brahman is reflected therein.

See *evam avyākṛtākhye paramē vyomni kāraṇabhūte*
yā kāryabhūtā buddiḥ tasyām nihitam brahma (*VM*, p.115)

For an alternative explanation for the above passage, see *ŚB* on *TU*, 2.1.1. and *VM* thereon.

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।

ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥ १४ ॥

The sheath of vital -airs is interior to the physical body [that is, the sheath of food]. The sheath of mind is interior to the sheath of vital-airs. Farther within it [that is, the sheath of mind] is the sheath of intellect.

Placed within it is the sheath of bliss. This series is designated as *guhā*. (14)

The sheath of bliss *ajñāna* or primal nescience. It is designated as *kāraṇaśarīra*.

पञ्चकोशगुहायां यदज्ञानं कारणं स्थितम् । ।
तद्व्योम परमं तस्मिन् निगूढं ब्रह्म तिष्ठति ॥ १५ ॥

The expression *paramam vyoma* stands for the primal nescience which is the cause of the world and which forms parts of the five sheaths constituting the *guhā*. And Brahman is concealed by it. (15)

जीवचैतन्यमेवात्र निगूढमिति चेत् तदा । ।
तस्यैव ब्रह्मतां विद्याजीवत्वभ्रान्तिहानये ॥ १६ ॥

If it is said that it is only the essential nature of the individual soul (that is consciousness), which is concealed, then let it be understood that the essential nature of the individual soul itself is Brahman in order that the delusive cognition of the nature of being an individual soul may be removed. (16)

स्वतो ब्रह्मैव चैतन्यं जीवत्वं प्राणधारणात् ।
कोशतादात्म्यविभ्रान्त्या भात्यस्य प्राणधारणम् ॥ १७ ॥

Consciousness which is Brahman itself attains to the state of an individual soul on account of sustaining the vital-airs. Owing to the delusive cognition of identity with the sheaths, Brahman appears to be sustaining the vital-airs. (17)

वक्ष्यमाणविवेकेन तत्तादात्म्यमपोह्यते ।

ब्रह्मसाक्षात्कृतिस्त्वीदृग् बोधेनैव न चान्यथा ॥ १८ ॥

On the basis of the knowledge of distinction between consciousness and the five sheaths that will be explained later, the false identity between the two is removed. The direct knowledge of Brahman results only from such a knowledge of distinction and not from any other source. (18)

बाह्यं जगत् पञ्चकोशांश्चापोह्यान्तर्मुखास्य धीः ।

ब्रह्मसाक्षात्कारोत्येव सर्वोपाधिविवर्जितम् ॥ १९ ॥

By discarding the external world and also the five sheaths, the intellect when directed inward necessarily realized Brahman free from all limiting conditions. (19)

सोपाध्येव बहिर्दृष्ट्या भाति ब्रह्म न तावता ।

अपैति जीवता तस्मादन्तर्दृष्ट्यैव बुध्यताम् ॥२०॥

When mind is focussed outside, it is only Brahman conditioned by objects that is manifested. By this the

nature of being an individual soul will not be removed. Hence let Brahman be realised by the intellect that is directed inward. (20)

बहिर्दृष्टिर्जगद्भानं तस्य सत्यत्वधीरपि ।

विवेकात् सत्यतापैति जगद्भानं तु योगतः ॥ २१ ॥

Knowledge of external objects consists in the manifestation of the world and also of the cognition that the world is real. Reality [cognized in respect of the world] is removed by inquiry [as to what is real and not real] and the manifestation of the world, by mystic trance. (21)

बहिर्दृष्टावपेतायामन्तर्दृष्ट्या यदीक्ष्यते ।

निगूढं जीवचैतन्यं तद्ब्रह्मेति प्रपश्यति ॥ २२ ॥

The consciousness aspect of the individual soul is concealed and its true nature is comprehended when the mind is turned inward after its application to external objects is arrested. One then realizes it to be Brahman. (22)

2.3. The Fruit of Realisation

दृष्टे तस्मिन् परप्राप्त्या विदुषोऽतिशयोऽत्र कः ।

इति चेद्युगपत् सर्वकामाप्तिरधिका भवेत् ॥ २३ ॥

What is the distinctive feature of the realised soul, when there is the attainment of Brahman (*as it were*) through its realisation? If it be asked so, (it is said) that fulfilment of all desires simultaneously is the difference. (23)

काम्यन्ते विषयानन्दा निखिलैः प्राणिभिः सदा ।
ब्रह्मानन्दस्य ते सर्वे लेशा इत्यपरा श्रुतिः ॥ २४ ॥

Pleasures derived from objects are always sought after by every being. All these pleasures are but particles of Brahman which is the bliss. So says another Upaniṣadic text. (24)

In the previous verse it has been said that he who realizes Brahman experiences every form of pleasure. It is objected that it cannot be so because pleasures derived from objects are different from Brahman which is bliss. This and the following verse answers the above objection.

See etasyaiva ānandasya anyāni bhūtāni mātrām upajīvanti

BU, 4.3.32

आनन्दहेतवो बाह्या विषया इति विभ्रमात् ।
कामयन्ते बहिर्दृष्ट्या विषयान् प्राणिनोऽखिलाः ॥ २५ ॥

Every being longs for objects [of the world] with mind directed externally under the mistaken notion that external objects are the means of pleasures. (25)

Brahman which is bliss is ever-attained. And there can be no desire in respect of a thing which is already attained. If pleasure derived from objects were non-different from Brahman, then it also is ever-attained and hence there can arise no desire to attain it. But in ordinary experience, every living being strives to attain pleasure from garland, etc. This shows that it cannot be identical with Brahman.

अभीष्टविषये लब्धे धीः प्रत्यावृत्त्य हृद्गतम् ।

ब्रह्मानन्दं क्षणं भुक्त्वा बाह्यं कामयते पुनः ॥ २६ ॥

When the object desired has been attained, the mind turns inward and experiences for a moment the Brahman-bliss which is immanent in the mind and again desires for the external object. (26)

The point emphasised here is that when a sense-organ comes into contact with desired object, the mind undergoes transformation in the form of the object. Brahman which is bliss is reflected in such a mental state. It is Brahman that is conditioned by the latter is known as pleasure derived by mind from objects. The consciousness conditioned by mind experiences it. Again, when the merits that gave rise so such a pleasure ceases to exist, the consciousness conditioned by the mind again longs for external objects under the mistaken notion that it is only external object that provides pleasure.

क्षणिकत्वान्नेशतास्य पूर्णस्याप्युपचर्यते ।

विषयानन्दता भ्रान्त्या ब्रह्मानन्दो हि वस्तुतः ॥ २७ ॥

Bliss which, although absolute, is spoken of by courtesy as a particle because it is short-lived. This bliss is erroneously considered as bliss that is derived from objects; for, it is Brahman-bliss only. (27)

Since bliss derived from objects is only the mental state inspired by the reflection of Brahman which is bliss and since mental state, is short-lived, what is conditioned by this mental state, namely, Brahman-bliss, also is thought of as short-lived. And on this basis it is referred to as particle of Brahman-bliss.

अन्तर्दृष्ट्या विवेकी तु ब्रह्मानन्दं सदेक्षते ।

अन्तर्भवन्ति क्षणिकाः सर्वे तस्मिन्निरन्तरे ॥ २८ ॥

The aspirant having a sense of discrimination [betwen what is eternal and non-eternal], with his mind turned inward always experiences Brahman-bliss. In that pernnial bliss all short-lived pleasures are contained. (28)

तत्त्वविद् ब्रह्मरूपेण सर्वान् कामान् सहाश्नुते ।

इत्येषोऽतिशयो ब्रह्मप्राप्तिरूपं फलं श्रुतम् ॥ २९ ॥

The knower of the truth experiences all pleasures simultaneously by remaining in the form of Brahman. This is the distinguishing feature [in the case of the knower of truth] and it is referred to in the *Upaniṣad* as the fruit in the form of attainment of Brahman. (29)

2.4. Brahman - The Cause of the World

सूत्रव्याख्यानरूपायामृच्यनन्तमितीरितम् ।
तदानन्त्यप्रसिद्ध्यर्थं जगत्कारणतोच्यते ॥ ३० ॥

In the *rk* which explicates the meaning of the aphoristic statement, it is mentioned that Brahman is infinite. And, in order to explain the infinite nature of Brahman, it is said that Brahman is the cause of the world. (30)

The *rk* is : *satyam jñānam anantam brahma, TU, 2.11*

यत् सत्यं ब्रह्मकोशाख्यगुहायां व्योमनामके ।
अज्ञाने कारणे गूढं तस्मादाकाश उद्गतः ॥ ३१ ॥

Brahman which is unsublatable [in the three divisions of time] is hidden in the casue - *ajñāna* which is designated as *vyoma* and which exists in the *guhā* known as sheaths. Ether has come into existence from it. (31)

खं वाय्वग्निजलोर्व्योषध्यन्नदेहेषु कारणम् ।
पूर्वं पूर्वं भवेत् कार्यं परं परमितीक्ष्यताम् ॥ ३२ ॥

In respect of ether, air, fire, water, earth, plants, food and the physical body, each preceding one is the cause and the succeeding one is the effect. Let this be clearly known. (32)

इन्द्रो मायाभिरभवद् बहुरूप इति श्रुतेः ।
आसन् मायिकरूपाणि खादीनि ब्रह्मगानि हि ॥ ३३ ॥

On the basis of the *śruti* text, 'Brahman through the manifold powers of *māyā* assumed different forms' (*BU* 2.5.19) [it is known that] there indeed have come into existence illusory forms such as ether and the like in Brahman. (33)

परास्य शक्तिर्विविधेत्येवं श्रुत्यन्तरेणात् ।
विविधा ब्रह्मणः शक्तिः सा च मायानृतत्वतः ॥ ३४ ॥

Since it has been mentioned in another *śruti*, 'The supreme power of this [namely of Brahman] is manifold [that is, it has manifold powers]' [*SU*, 6.8) it is known that the power present in Brahman has multifarious aspects. That power, however, is *māyā* as it is indeterminable. (34)

सत्यस्य ब्रह्मरूपत्वाच्छक्तेरनृततोचिता ।
निस्तत्त्वा भासते यासौ माया स्यादिन्द्रिजालवत् ॥ ३५ ॥

Since Brahman is unsublatable [in the three divisions of time], it is proper [to hold] that the power is indeterminable. This power which is *māyā* [is indeterminable because, it] is not real and yet is manifested like the show of a juggler. (35)

Māyā which is the power is not real, that is, it is not unsublatable, because it is annihilated by the knowledge of the self. It is not an absolute nothing as it is manifested in cognition such as 'I am ignorant'. It cannot be real and an absolute nothing at once. Hence it is called indeternimable.

मायाया विविधत्वेन तस्याः कार्येषु खादिषु ।
नामरूपेष्वनेकत्वं भात्यन्योन्यविलक्षणम् ॥ ३६ ॥

Since *māyā* is manifold [because of its manifold powers] the effects, namely, ether, etc., too are manifold and each one is different from the other. (36)

भाति सर्वेषु सत्यत्वमेकं यद् ब्रह्मणं हि तत् ।
सर्वाधिष्ठानधर्मत्वात् तत्सर्वत्रानुगच्छति ॥ ३७ ॥

In every object, reality is manifested; and reality indeed is one and it constitutes the nature of Brahman. Since it is the nature of that which is the substratum of every thing, it pervades every object. (37)

Every object is only an illusory manifestation of Brahman through *māyā*. Brahman is thus the substratum of every object. Hence the essential nature of Brahman, namely, unsublatability is manifested in every object superimposed upon it. The essential nature of the substratum will be manifested in the objects superimposed upon it.

सर्पधारादण्डमाला रज्ज्वां याः परिकल्पिताः ।
एतासु रज्जुगं दैर्घ्यं सर्वास्वनुगतं यथा ॥ ३८ ॥

This is similar to the pervasion of the length of the rope in every object superimposed upon it such as a serpent, a continuous line, a stick, and a garland.

(38)

व्योमाद्या देहपर्यन्ताः सत्ये ब्रह्मणि कल्पिताः ।
सर्वेष्वनुगतं ब्रह्म सत्यत्वं तस्य सुस्थितम् ॥ ३९ ॥

Objects beginning with earth and ending with physical body, are fancied in Brahman which is of the nature of reality. It is because Brahman pervades all beings. Hence its being of the nature of reality does hold good. (39)

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ।
इति न्यायेन देहान्तः आरोपः खादिरीरितः ॥ ४० ॥

Based upon the maxim that Brahman is explained as acosmic by superimposition and subsequent negation, superimposition of objects beginning with ether and ending with physical body has been set forth. (40)

2.5. The Sheath of Food - The Self

अथापवादो जगतः कथ्यते ब्रह्मबुद्धये ।
तत्रादौ पुत्रमित्रादिनुत्यै देहात्मतोच्यते ॥ ४१ ॥

Then, in order that there may arise the knowledge of Brahman [as none-dual], negation of the world [in Brahman] is stated. In the first place, the physical body is spoken of as the self in order to dispel the false notion that son, friend and like constitute the self. (41)

The text *sa vā eṣa* etc., [TU, 2.1.1] is intent upon negating the false notion of not-self as the self. This text conveys that the physical body is the self with the sole view of emphasizing that son, friend and others do not constitute the self. In fact, physical body too is not the self.

आत्मा वै पुत्रनामासीत्येवमात्मत्वविभ्रमः ।

लैकिकोऽनुद्यते पुत्रे श्रुत्या युक्तिश्च विद्यते ॥ ४२ ॥

The erroneous cognition in ordinary life involving reference to the son as one's self is being restated by the *śruti* text "You, the one designated as son, are my self." There is also reasoning to this effect.

(42)

The reasoning is: son, wife and others constitute the self; it is because they come within the purview of the cognition 'I' unlike pot. The son and others come within the ranges of 'I' in the following sense; if the son is ill, the father thinks 'I am afflicted.' Hence the son comes within the range of the cognition 'I'.

साकल्यं पुत्रभायदिवैकल्यं चात्मनीक्ष्यते ।

इत्याह भाष्यकृत् तेन पुत्रेऽस्ति स्वात्मताभ्रमः ॥ ४३ ॥

The author of the *bhāṣya* has said that defect and excellence present in son, wife and others are falsely taken to the present in the self. Hence there is the false notion of the son as one's self. (43)

The following *Bhāṣya* text is referred to in this verse:

*putrabhāryādiṣu vikaleṣu sakaleṣu vā prāpte ahameva
vikalaḥ sakalo veti bāhyadharmān ātmani adhyasyati,*

Adhyāsa- bhāṣya, BSB, 1.1.1

सोऽस्यायमात्मा पुण्येभ्यः प्रतिधीयत इत्यदः ।

वचो वक्त्यैतरेयोऽतः स्वत्मता भ्रम एव हि ॥ ४४ ॥

The text of the *Aitareya* (AU, 2.4) states: "That this son, the self of this father is made to perform the good deeds (of the latter)." Hence there is indeed the false notion of the son as one's life. (44)

The authority to perform the duties done by the father is delegated to the son after the death of the father. The *śruti* text states that this is as it should be; for the son is the self of the father.

एवं व्युदसितुं देहस्यैवात्मत्वमिहोच्यते ।

यो देहोऽन्नमयः सोऽयमेवात्मान्यो न कश्चन ॥ ४५ ॥

Thus when there is the erroneous cognition of the son as the self, here, to remove it, the physical body is spoken of as the self in this way; the body which is the transformation of food, that itself is the self and none else. (45)

मदीयः पुत्रभार्यादिरिति भेदावभासनात् ।

गौणी स्यादात्मता पुत्रे भृत्यादौ सिंहता यथा ॥ ४६ ॥

The notion of one's self in the son is only metaphorical as there is the distinct cognition of the two in form my son, wife, and others. It is similar to the notion that the servant is a lion. (46)

The servant is referred to as a lion because one or more of the qualities of the latter are ascribed to the former. The two are cognized distinctly. In the same way, the son, wife and others are referred to as one's self because the qualities of the latter are ascribed to the former and the two are cognized as distinct. The point that is of importance here is that there is no false identification of the one with another, but there is only imaginative identification.

पूर्ववासनया पुत्रे स्वात्मता भाति चेत् पुनः ।

तद्वासनापनुत्त्यर्थं देहात्मत्वमुपास्यताम् ॥ ४७ ॥

If there arises the notion of the self in son due to earlier latent impressions, then let one meditate upon the body as the self often with a view to ward off those latent impres . . . (47)

शिरः पक्षौ मध्यपुच्छे इति देहस्य पक्षिताम् ।
ध्यात्वा तन्निष्ठतां प्राप्य त्यजेत् पुत्रात्मताश्रुतिम् ॥ ४८ ॥

Having meditated upon the body as a bird with head, wings, middle part, and tail, and having attained perfection in such a meditation, one should abandon the (literal meaning of the) text that speaks of son as the self. (48)

The Upaniṣadic text prescribes the mode of meditation upon the body as a bird. The head in the body is to be viewed as the head of a bird. The right and the left hand are respectively the right and left wings. The middle part, since it is related to every other part, is viewed as the self of the bird. The limbs beneath the navel constitute the tail.

See *tasyedameva śiraḥ..... idam pucchaṁ pratiṣṭhā,*

TU, 2.1.1

धीर्मनुष्योऽहमित्यस्ति पुत्रोऽहमिति नास्ति धीः ।
विकारोऽस्ति परिव्राजो न पुत्रसुखदुःखयोः ॥ ४९ ॥

In the case of one who pursues the above meditation no change results from pleasure and pain of the son. In him there is the cognition 'I am a man' and there is not the cognition in the form 'I am the son.' (49)

The word *parivrājaka* in the text literally means ascetic. But here it means only the aspirant who has abandoned the feeling of identity toward one's son and others.

See *uktadhyānaniṣṭhām gatavataḥ sādhakasannyāsinah, MP.*

अन्नजो देह एवात्मा तदन्नं ब्रह्मबुद्धितः ।

उपास्य सर्वमप्यन्नं स्वाभीष्टं लभते पुमान् ॥ ५० ॥

The body sprung from food is itself the self. Meditating upon food as Brahman, the aspirant attains every form of food desired by him. (50)

The criteria on the basis of which food can be thought of as Brahman are mentioned in the Upaniṣadic texts beginning with *annāt bhūtāni jāyante* and ending with *tasmādannam taducyata iti* (TU, 2.2.1)

2.6. The Sheath of Vital-Airs

विवेकाद्वा ध्यानतो वा पुत्राद्यात्मत्वनिहुतौ ।

तथा देहात्मतां त्यक्तुं प्राणात्मत्वं विचिन्त्यताम् ॥ ५१ ॥

When the false cognition of son as the self is removed either by discrimination or meditation (that the body is the self), let one meditate upon the vital-airs as Brahman in order to get over the false notion that body is the self. (51)

This verse serves as a preface to the exposition of the meaning of the texts beginning with *tasmādvā etasmāt annarasamayāt* and ending with *prthvī puccham pratiṣṭhā, TU, 2.2.1.*

न देहस्यात्मता युक्ता पूर्वजन्मन्यभावतः ।
पुरात्मा देहदं कर्म कृत्वा प्राप्नोत्यदो वपुः ॥ ५२ ॥

It is not reasonable to hold that the body is the self; it is because the [present] body did not exist in the previous birth. In the previous life, the self [associated with mind], having performed the [meritorious and sinful] deeds attains the present body [in this life]. (52)

आयुर्मरणयोर्हेतौ प्राणे जीवात्मतोचिता ।
स्थिते प्राणे भवत्यायुः प्राणापाये तु हीयते ॥ ५३ ॥

It is but proper to hold that vital airs - the cause of life and death - constitute the individual soul. When vital-airs exist, life is found [in the body], and when the vital-airs depart, the body falls off. (53)

On the basis of the method of agreement and difference in the form 'life is there when vital airs are there, and life is not there when vital-airs depart' it is proved that vital-airs are the cause of life and death. Hence vital-airs constitute the self.

See *āyurmarane prānakāraṇake tadanvayavyatirekānuvidhāyivāt, yo yadanvayavyatirekānuvidhāyī sa tatkāraṇakaḥ yathā daṇḍān-vayavyatirekānuvidhāyī ghaṭaḥ daṇḍakāraṇakaḥ tathā ca ime tasmāt tathā, MP.*

देहात्मवासनानुत्थै प्राणात्मत्वमुपास्यताम् ।
प्राणो ब्रह्मेत्युपासीनः सर्वमायुः समश्नुते ॥ ५४ ॥

In order to get rid of the latent impressions that give rise to the cognition of self in the body, let one meditate upon the vital-air as the self. He who meditates upon the vital-air as the self attains full life. (54)

The meaning of the text - *sarvameva ta āyuryanti ye prāṇam brahmopāsate* [TU, 2.3.1.] is given in the verse. The expression *sarvam āyuh* conveys the full life-span of hundred years.

See *śataṁ varṣāṇi iti tu yuktam āyuriti śrutiprasiddheḥ, ŚB on TU, 2.3.1.*

See also *śatāyuh puraṣaḥ iti śrutiprasiddheḥ ityarthah, VM on the above.*

प्राणोऽपानः समानश्चोदानव्यानौ च वृत्तयः ।
एतासु पूर्ववत् पक्षमूर्धादीन् परिकल्पयेत् ॥ ५५ ॥

The five functions of vital-air are: *prāṇah, āpānah, samānah* and *vyānah*. In these one should attribute the features of wings, head, etc., as before. (55)

For the sheath of Vital-airs the *prāṇa* is the head; *vyāna* and *apāna* constitute the two wings; the *samāna* which exists in the *ākāśa* inside the body is the trunk and, the presiding of the earth in the tail.

श्वासोऽधोगमनं कृत्स्ने देहेऽन्नस्य समीकृतिः ।
उद्गारादिर्बलं दहे क्रियास्तासां क्रमादिमाः ॥ ५६ ॥

The respective function of the vital-airs are: breathing, going down, equalizing the food in the body, ejecting the undigested food substance from the stomach, and providing strength to the body. (56)

वृत्तिसङ्घं प्राणमयं ध्यात्वा देहात्मवासनम् ।
सन्त्यज्याथ प्राणमये त्यजेद् देहवदात्मताम् ॥ ५७ ॥

By meditating upon the sheath of the vital-airs - the aggregate [of several functions], and thereby abandoning the false notion that the physical body is the self, one should give up the false notion of the self in the sheath of the vital-airs as in the physical body. (57)

2.7. The Sheath of Mind

प्राणो नात्मा जडत्वेन चेतनस्यात्मतोचिता ।
मनस्तु चेतनत्वेन सर्वस्य प्रतिभासनात् ॥ ५८ ॥

The vital-airs being insentient do not constitute the self. It is because only a sentient being is fit to be

the self. Mind, on the other hand, is the self, for it is sentient and manifests everything. (58)

See *prāṇaḥ nātmā jaḍatvāt, ghaṭādivat, MP.*

The teaching of the Upaniṣadic texts - *tasmādvā etasmāt prāṇamayāt* [TU, 2.3.1] etc., is set forth in this and the following three verses.

चक्षुराद्यक्षसापेक्षं मनो ब्राह्मार्थभासकम् ।
निरपेक्षेण मनसा सुखाद्यान्तरभासनम् ॥ ५९ ॥

Mind manifests external objects by depending upon the sense-organs like sense of sight, etc. And it manifests the internal factors [like happiness, etc.] without depending upon sense-organs like sense of sight etc. (59)

आत्मत्वं मनसो बुद्ध्वा त्यक्तुं प्राणात्मवासनाम् ।
उपासीत मनस्तच्च वृत्त्याख्यावयवैर्युतम् ॥ ६० ॥

Viewing the mind to be the self let one meditate upon the mind, as associated with its limbs termed *vṛttis*, in order to get over the latent impressions [that give rise to the false notion] that vital-airs constitute the self. (60)

यजुराद्याश्चतुर्वेदा आदेशस्तद्रतो विधिः ।
तद्भासके मनोवृत्तिपञ्चके पक्षिकल्पना ॥ ६१ ॥

Yajurs, etc., are the four Vedas. The injunction present in the Vedas is *ādeśa*. And there is the imagery of bird upon the five mental states that manifest the (five) factors. (61)

The *Yajurveda* represents the head of the sheath of mind that is imagined as a bird. The expression *Yajurveda* does not stand for the hymns constituting the *Yajurveda*. On the other hand, it refers to the mental state which comprehends the text of *Yajurveda* consisting of words and syllables. The syllables are manifested as associated with the accents - *udātta*, *anudātta* and *svarita*, in the tone that arises due to the effort conducive to the impact of wind in palate and other places. Consequently, the words which are the aggregates of syllables and the sentences which are the aggregates of words come within the purview of the mental state. Exactly similar consideration applies to the other *Vedas* and also to the *ādeśa*. The mental states in the forms of *Yajurveda*, *Rg Veda*, *Sāmaveda*, *ādeśa* and *brāhmaṇas* of the *Atharvaveda* as seen by the seers Atharvan and Aṅgiras respectively constitute the head, the right side, the left side, the trunk and the supporting tail of the sheath of mind viewed as a bird.

अवाङ् मनसगम्यस्य ब्रह्मणोऽप्यवबोधने ।

शक्तं भवेन्मनस्तच्च मनो ब्रह्मेति कल्पना ॥ ६२ ॥

Mind is capable of effecting even the knowledge

of Brahman which transcends both speech and mind. And [hence] there is the imagery of mind as Brahman.

(62)

It might be objected that there is contradiction in the above statement, that mind is capable of imparting the knowledge of Brahman which transcends mind. And this contradiction is resolved in the following verse.

न ब्रह्मणि मनोजन्यस्फूर्तिस्तस्मादगम्यता ।
मनस्यन्तर्मुखे नश्येदविद्या तेन शक्तता ॥ ६३ ॥

[It is said that] Brahman does not come within the range of mind as it is not the content of the manifestation that arises from mind. But when the mind is turned inward nescience is destroyed. And it is in this sense mind is [said to be] capable of imparting the knowledge of Brahman. (63)

Mind when it is pure, undergoes modification in the form of unconditioned Brahman. The reflection of Brahman in it is termed the knowledge of Brahman. It does not and need not manifest Brahman as the latter is self-luminous. Since Brahman is not manifested by the knowledge of Brahman which is only a modification of mind, it is said that Brahman transcends mind. On the other hand, since the knowledge of Brahman removes *avidyā*, thus enabling Brahman which is self-luminous consciousness to shine of its own accord, mind is said to be imparting the knowledge of Brahman.

2.8. The Sheath of Intellect

प्राणात्मवासनानाशे मनसोऽप्यात्मतां त्यजेत् ।
कर्तुरात्मत्वमुचितं मनोऽन्तःकरणं खलु ॥ ६४ ॥

When [by meditation upon the sheath of mind as Brahman] the latent impressions [giving rise to the cognition] that vital-airs constitute the self are removed one should give up the notion that [the sheath of] mind too is the self [on the basis of the following reasoning]. It is only a doer that is fit to be the self. Mind [cannot be the self as it] is only an internal instrument. (64)

This verse serves as a preface to a elucidation of the Upaniṣadic text beginning with - “*tasmād vā etasmānmanomayāt*” and ending with *mahaḥ pucchaṁ pratiṣṭhā*” [TU, 2.4] Two inferential arguments are set forth in this verse.

1. It is only intellect which is termed *viññāna* that is the doer unlike pot, etc.

2. Mind is not the self because it is only an instrument like axe, etc., *MP*.

अहं कर्तेत्यदो ज्ञानं विशिष्टं यस्य भासकम् ।
तत्कर्तृरूपं विज्ञानमात्मत्वेनावगम्यताम् ॥ ६५ ॥

Let it be understood that intellect which is the doer and which is manifested by the complex cognition ‘I am the doer’ is the self. (65)

This verse explains the nature of intellect which is the subject of inference set forth in the previous verse.

अहंक्रियत इत्येषोऽहंकाराख्यः स विग्रहे ।
आनखाग्रमभिव्याप्य स्थितो जागरणे रफुटः ॥ ६६ ॥

The intellect is termed *ahaṅkāra* because it is the content of the direct knowledge 'I'. It remains in the body by pervading it up to the tip of the nails. It is clearly manifested during the waking state. (66)

तेत चेतनवद् देहो भाति सुप्तौ तु तल्लयात् ।
भवेत् काष्ठसमो देहस्तेनाहंकार आत्मता ॥ ६७ ॥

It is because of the pervasion of the intellect (inspired by the reflection of the self in it) the body appears to be sentient. During deep sleep since the intellect (provisionally) merges (in *avidyā*) the body remains similar to a log of wood. Hence the intellect is viewed as the self. (67)

मदीयं मन इत्युक्तेरात्मनः करणं मनः ।
इत्यात्मानं विविच्याथ तमुपासीत पक्षिवत् ॥ ६८ ॥

Since there is the expression 'My mind', mind is only instrument of the self. Thus distinguishing the self from the mind, and viewing the intellect which is the self as a bird one should meditate upon it. (68)

श्रद्धाद्याः पञ्च तत्रस्थाः कल्प्याः मूर्धादिरूपतः ।
श्रद्धास्तिक्यमृतं बुद्धौ यथावस्त्वनुचिन्तनम् ॥ ६९ ॥

The five factors such as faith and the like which are present in the intellect are to be viewed as head, etc. (of the sheath of intellect). Faith consists in accepting the affirmations (of the Vedas and of the preceptor); *ṛtam* consists in pondering over the ritual-actions as described in the *Vedas*. (69)

The import of the Upaniṣadic text - *tasya śraddhaiva śiraḥ...* [TU, 2.4] is explained in this verse.

यथार्थभाषणं सत्यं योग एकाग्रता धियः ।
महस्तु योगजं ज्ञानं चिन्त्याः श्रद्धादयोऽखिलाः ॥ ७० ॥

Satyam means speech that conforms of facts. *Yoga* means concentration of mind. *Mahaḥ* means the knowledge arising out of concentration of mind. All these, namely faith, etc., are to be imagined (as head etc., of the sheath of intellect viewed as a bird). (70)

Śaṅkara interprets the word *mahaḥ* as *Hiraṇyagarbha*.

See *maha iti mahattatvam prathamajam*, *ŚB* on TU, 2.4.1.

लौकिके वैदिके कर्तृविज्ञानं ब्रह्म वेत्ति चेत् ।
त्यजेदामरणं नो चेत् ब्रह्मलोके सुखं व्रजेत् ॥ ७१ ॥

If one meditates upon the intellect which is the agent of actions - sacred as well as secular - and if one does not give up such a meditation till the fall of one's body, then such a one would attain happiness in the world of Hiraṇyagarbha. (71)

विज्ञानध्यानतो नश्येन्मनस्यात्मत्ववासना ।

विज्ञानात्मत्वमप्येष त्यजेच्छोकयुतत्वतः ॥ ७२ ॥

The latent impressions (that gives rise to the cognition) of self in mind would be removed by meditation upon the intellect as the self. Since the intellect is associated with grief, the aspirant should give up the notion that it is the self. (72)

The meaning of this verse can be reduced to the following syllogistic argument:

The sheath of intellect is not the self; because it is associated with grief, unlike the sheath of bliss.

शोकं तरत्यात्मबोधादिति श्रुत्यन्तरं जगौ ।

शोकसागरमग्नोऽयं कर्ता तस्यात्मता न हि ॥ ७३ ॥

Another Upaniṣadic has said 'He who has realized the self transcends grief' (CU, 7.1.3). [From this it is known that] the agent is immersed in the ocean of grief. Never indeed is the intellect the self. (73)

2.9. The Sheath of Bliss

आनन्दस्यात्मता युक्ता सोऽत्रास्ति प्रीतिदर्शनात् ।
सदा भूयासमेवेति नित्यं प्रेमात्मनीक्ष्यते ॥ ७४॥

It is proper that bliss is the self. And it abides in the sheath of bliss. There is always an instinctive liking toward the self in the form 'Let me exist always.' (74)

आनन्दैकस्वभावोऽपि कर्तुविज्ञानसङ्गमात् ।
निजानन्दं तिरस्कृत्य कदाचिच्छोकमाप्नुयात् ॥ ७५॥

Though Ātman is of the nature of bliss, yet, owing to the association with the intellect which is the agent of actions, it loses sight of its own bliss, and grieves occasionally. (75)

समाधि सुप्तिमूर्च्छासु विज्ञानस्य लये सति ।
नित्यानन्दस्वरूपेऽस्मिन् शोकोऽल्पोऽपि न व्रीक्ष्यते ॥ ७६॥

When the intellect gets merged [in the self] at the time of meditation, sleep and unconscious stage, not even a little amount of grief is noticed in the bliss-form of the self. (76)

मूर्च्छासुप्त्योर्यदज्ञानं भाति तत्कारणं धियः ।
कारणे बुद्धिवृत्तौ च स्वानन्दः प्रतिबिम्बति ॥ ७७॥

That nescience which manifests in unconscious state and in sleep, is the cause of intellect. In that cause and in the modes of intellect one's self which is bliss is reflected. (77)

दुःखं राजसधीवृत्तौ सात्त्विक्यां तत्सुखं भवेत् ।
प्रियं मोदः प्रमोदश्चेत्युच्यते धीसुखं त्रिधा ॥ ७८॥

The mental state predominant with the quality of *rajas* when inspired by the reflection of self in it, is misery and the mental state predominant with the quality of *sattva* when inspired by the reflection of self in it, is happiness. The mental state in the form of happiness is stated to be three-fold as *priya*, *moda* and *pramoda*.

(78)

इष्टस्य दर्शनाल्लाभात् भोगाच्च स्युः प्रियादयः ।
ते त्रयः कारणानन्द आत्मानन्दश्च पञ्च ते ॥ ७८॥

The three, namely *priya*, etc, [that is *moda* and *pramoda*] are the mental states which arise by perceiving the desired objects, by attaining them and by experiencing them [when they are inspired by the reflection of the self in them]. The reflection of the self in nescience [which is the cause of the world] is termed *kāraṇānanda*; and there is the essential nature of bliss [of one's own self]. Thus bliss is five-fold. (79)

पक्षिणोऽवयवाः पञ्च मूर्धाद्यास्तेषु कल्पिताः ।
आनन्दमयकोशोऽयमुपास्यः पूर्वकोशवत् ॥ ८० ॥

The five limbs of a bird like head, etc., are imagined in those factors. This sheath of bliss must be meditated as the self like the earlier sheaths. (80)

Priya is viewed as the head; *moda* and *pramoda* as the two wings, *kāraṇānanda* as the trunk, and one's essential nature as the supporting tail.

The import of the texts beginning with *tasya priyameva śiraḥ* and ending with *brahma pucchaṁ pratiṣṭhā* (TU, 2.5.1) is discussed in the verse.

अन्नप्राणमनोविज्ञानानन्दैर्जनिता इमे ।
कोशास्तेषु क्रमेण स्युरुत्तरोत्तरमन्तराः ॥ ८१ ॥

These sheaths spring from food, breath, mind, intellect and *avidyā* respectively. Among these, each succeeding one is more proximate to the inward self than the preceding one. (81)

विज्ञानकोशन्यायेन फलमुन्नीयतामिह ।
तदुपास्तिफलं चार्थात् तत्त्वबोधफलं भवेत् ॥ ८२ ॥

Here [in regard to the meditation upon the sheath of bliss] let a fruit be assumed on the line of [the meditation upon] the sheath of intellect. The fruit

of meditation upon the sheath of bliss in effect would be the knowledge of reality. (82)

आनन्दं ब्रह्म विज्ञाय त्यजेदामरणं न चेत् ।
शरीरे पाप्मनो हित्वा सर्वान् कामानवाप्नुयात् ॥ ८३॥

Having realized Brahman which is bliss and having not given up the realization till the fall of the body one would attain all desires by being freed from all sins in the body. (83)

आनन्दमयकोशोऽस्मिन् पञ्चमावयवः श्रुतः ।
ब्रह्मशब्देन तद् ब्रह्म स्वात्मानन्द इतीक्ष्यताम् ॥ ८४॥

In this sheath of bliss the fifth limb is referred to in the *Upaniṣad* by the term Brahman. Let it be understood that Brahman is the bliss of one's self. (84)

brahma pucchaṁ pratiṣṭhā, TU, 2.6.1.

उपासनाच्चित्तशुद्धौ ब्रह्मतत्त्वमवेक्षते ।
गुहाहितब्रह्मबोधात् सर्वकामाप्तिरीरिता ॥ ८५॥

One realises the true nature of Brahman when one's mind is cleansed by meditation. It is said in the *Upaniṣad* (*TU, 2.1*) that there is the attainment of all desire by the realization of Brahman immanent in the intellect. (85)

गुहाहितं ब्रह्म यत् तत् सत्यं ज्ञानमिति श्रुतम् ।
तस्य ज्ञानस्य दृश्यास्ते कोशाः सर्वं जगत् तथा ॥ ८६॥

That Brahman which is immanent in the intellect is referred to in the *Upaniṣad* as reality and consciousness. These sheaths and in the same way the entire world are the objects of this consciousness.

(86)

satyaṁ jñānam anantaṁ brahma, TU, 2.1

जगत् कोशाश्च दृश्यत्वात् सन्ति ब्रह्म न दृश्यते ।
अतो नास्तीत्याह मूढस्तत्सत्तां वक्ति बुद्धिमान् ॥ ८७॥

The ignorant one says: the world and the sheaths exist since they are perceived. Brahman is not perceived and hence it does not exist. A man of discrimination affirms the existence of Brahman. (87)

ब्रह्म नास्तीति चेद् वेद स्वयमेव भवेदसन् ।
कोशात्मता दूषिता चेत् नान्य आत्मास्ति तन्मते ॥ ८८॥

He who believes that Brahman does not exist, would himself become ignoble. If it were said that the sheaths which are viewed as self are rejected [by him and hence he believes in the existence of the self in the form of sheaths], then it is not so; for, according to

his view there would be no self [as the sheaths are also rejected as not constituting the self. (88)]

See asanneva sa bhavati, asad brahmeti veda cet,

TU, 2.6.1.

आनन्दमयकोशेऽपि प्रियाद्याः नश्वरास्त्रयः ।

अज्ञानं च ज्ञाननाशयं न ब्रह्माङ्गीकरोत्यसौ ॥ ८९ ॥

In the sheath of bliss too there are three factors such as *priya* and the like which are non-eternal. Nescience too is subject to annihilation by the knowledge of Brahman. [Thus] he does not accept the existence of Brahman. (89)

अस्ति ब्रह्मेति चेद् वेद स्वयमेवात्र सन् भवेत् ।

अदृश्यस्यापि सत्ता स्यात् स्वप्रकाशत्वसम्भवात् ॥ ९० ॥

He who knows that Brahman exists, himself becomes noble here. That too which does not come within the range of knowledge has existence by being self-luminous. (90)

See asti brahmeti cedveda, santamenam tato viduriti,

TU, 2.6.1

गौणात्मा पुत्रभार्यादिर्मिथ्यात्मान्नमयादिकः ।

ब्रह्मानन्दो मुख्य आत्मा क्रमेणैते विवेचिताः ॥ ९१ ॥

Son, wife and the like constitute the secondary self. The food-sheath, etc., are the apparent self. Brahman-bliss is the primary self. These are set forth in this order. (91)

उत्तरात्मविवेकेऽस्य पूर्वात्मा देहतां व्रजेत् ।
तेनोत्तरेण पूर्वस्य पूर्णत्वाद् देहिदेहता ॥ ९२ ॥

When there is an inquiry into the nature of the succeeding sheath which is viewed as the self, the earlier sheath [which was viewed as the self] turns out to be the body. Thus since the preceding one is pervaded by the subsequent one, there results the relation of body and the one possessed of body [between the two.] (92)

The passage *tasyaiṣa eva śārīra ātmā* (TU, 2.3.1, 2.4.1, 2.5.1) occurring in regular order in the description of each and every sheath is explained in this verse.

सत्येवं निखिलं पूर्वं शरीरं ह्यन्तिमात्मनः ।
ब्रह्मानन्दस्तु शारीरः पूर्वस्यात्मेति निर्णयः ॥ ९३ ॥

This being so, every preceding sheath constitutes the body of the self that occurs at the end of the series of sheaths. The Brahman-bliss is immanent in all the previous sheaths and the conclusive view is that it is the self of all the preceding sheaths. (93)

Each one of the sheaths of food, vital-air, mind, intellect and bliss constitutes the body of the Brahman-bliss which is termed "*puccha*" in the *Upaniṣad* [TU, 2.5.1].

श्रवणं मननं चोभे तत्त्वज्ञानस्य साधने ।

उक्तनिर्णयपर्यन्तं विज्ञानं श्रवणाद् भवेत् ॥ ९४ ॥

The two factors, namely Vedāntic study and reflection are the means to the knowledge of reality. From Vedāntic study there would arise the valid knowledge leading to the above conclusion. (94)

The conclusion arrived at is that *puccha-brahman*, that is the Brahman-bliss is the self and not the sheath of bliss.

अथ स्वबुद्धिदोषेण यतः सन्देहसम्भवः ।

अतोऽसौ मननं कुर्यात् सन्देहाः स्युस्त्रयोऽस्य हि ॥ ९५ ॥

Since there is the possibility of [the rise of] doubt owing to defects in the mind [of the aspirant] the aspirant should pursue reflection [in order to dispel the doubt]. In the case of the aspirant there would arise a three-fold doubt. (95)

Reflection is only arguing within oneself on the basis of reasoning that the truth, namely the *puccha-brahman*, is the self which is not contradicted by any other means.

ब्रह्मास्ति नो वेत्येकः स्यादज्ञानी मुच्यते न वा ।
तत्त्वविन्मुच्यते नो वेत्यपरौ संशयावुभौ ॥ ९६ ॥

The first doubt is whether Brahman exists or not; and the remaining two doubts are whether the ignorant person is liberated or not and whether the knower of Brahman gets liberated or not. (96)

यदस्ति नामरूपाभ्यां व्याप्तं तद् वियदादिकम् ।
ब्रह्मनिर्नामरूपत्वान्नास्तीत्याह विमूढधीः ॥ ९७ ॥

Whichever is existent like space, etc., is pervaded by name and form. The ignorant one thinks that Brahman is not existent as it is devoid of name and form. (97)

विवेकी ब्रह्मणः सत्तां सृष्टिकामादिहेतुभिः ।
साधयन् बहुधा मूढं बोधयेन्मोहनुत्तये ॥ ९८ ॥

The man of discrimination, establishing the existence of Brahman on the grounds of [possession of] desire to create, etc., would instruct the ignorant in a manifold way to remove [his] ignorance. (98)

See "so'kāmayata bahu syām prajāyeyeti" TU, 2.6.2

अकामयत सृष्ट्यादौ परमात्मा स्वमायया ।
बहु स्यामहमेवातः प्रजायेयेति कामना ॥ ९९ ॥

The Supreme self, through its nescience desired at the beginning of creation 'I myself shall become many'. For that there arose the desire 'I shall manifest the names and forms [that are in a latent form].' (99)

स्वस्यैव बहुधा चोक्तेरुपादानं मृदादिवत् ।
तथा कामयितृत्वेन निमित्तत्वं कुलालवत् ॥ १०० ॥

Since it has been said that it itself would become many, it is the material cause like clay, etc. [in regard to pot, etc.]. In the same way it is the efficient cause too [like a potter] as it desires [to become many]. (100)

निर्धर्मकेऽप्यात्मतत्त्वे निमित्तत्वं स्वमायया ।
उपादानत्वसहितं माया दुर्घटकारिणी ॥ १०१ ॥

In Brahman which although is attributeless, the characteristic of being an efficient cause associated with that of being a material cause is attributed by its *māyā*. *Māyā* is that which brings together the incompatibles. (101)

असम्भाव्यं न मायायामुपालम्भं न सार्हति ।
ततो वेदो यथा ब्रूते सृष्टिरेषा तथेष्यताम् ॥ १०२ ॥

Māyā does not bear censure [as to how it could bring about the characteristics of being the material and the efficient cause in Brahman] as there is nothing

impossible as far as it is concerned. Hence let the creation of the world be accepted in the form in which *śruti* describes it. (102)

सृज्यमालोचयन् सर्वमसृजत् परमेश्वरः ।
सृष्ट्वाथ जीवरूपेण प्रविवेश वपुष्ययम् ॥ १०३ ॥

Having reflected upon everything that it to be created, the supreme Self created every being. Having thus created, it entered into these bodies in the form of individual self. (103)

The supreme self created all objects and got itself reflected in them. This is referred in the *Upaniṣad* and in this verse as entering into the bodies. The reflected image is known as *jīva* or the individual soul.

See “*praveśaḥ - jīvarūpeṇa pratiphalanam*” *SS* on *ŚŚ*, I. 260. This verse deals with the import of the text “*sa tapo' tapyata.... tadevānuprāviśat*” *TU*, 2.6.1.

यो विज्ञानमयस्तस्मिन् चैतन्यं प्रतिबिम्बितम् ।
तच्च धारयति प्राणान् जीवाख्यां लभते ततः ॥ १०४ ॥

The consciousness is reflected in the sheath of intellect. That [reflected consciousness] sustains the vital-airs. Hence it is termed *jīva* or the individual self. (104)

The supreme self is reflected in the psycho-physical organism. It is in the intellect that reflected image is manifested. Hence the specific mention of the intellect here.

भोक्ता भूत्वेश्वरस्तद्वद् भोग्यरूपोऽपि सोऽभवत् ।

भोग्यं च बहुधा सच्च त्यच्चेत्यादि विभेदतः ॥ १०५ ॥

That Lord [that is, Brahman associated with *avidyā*] has assumed the form of the group of objects of enjoyment after having attained to the status of an experient [that is, the individual soul]. The group of objects of enjoyment is manifold in view of disparate entities which are corporeal and incorporeal, etc.

(105)

Earth, water and fire are corporeal substances while air and space are incorporeal.

See “*prthivyādibhūtatrayaṃ mūrtam, avaśiṣṭam bhūtadvayaṃ amūrtamiti vibhāgaḥ,*” VM, p. 178

सत्प्रत्यक्षं परोक्षं त्यत् तदभावावुभौ तथा ।

वक्तुं शक्यमशक्यं चेत्यादि द्वन्द्वेऽस्ति भोग्यता ॥ १०६ ॥

The objects of perception are said to be *sat* and imperceptible objects are known as *tyat*. The non-existence of both these things are in the aforesaid manner. The objects describable and indescribable can

be taken in the above sense too and thus the objects of enjoyment remains in this two-fold nature (form). (106)

कामित्वमालोचकत्वं स्रष्टृत्वं च प्रवेष्टृता ।
भोग्यकारश्च पञ्चैते ब्रह्मसद्भावहेतवः ॥ १०७ ॥

The characteristics of desiring, contemplating, creating, entering and of being the object of enjoyment - all these five are proofs for the existence of Brahman.

(107)

सद्रूपः परमात्मा स्यात् कामित्वात् स्वर्गकामिवत् ।
आलोचनान्मन्त्रिवत् सन् स्रष्टृत्वाच्च कुलालवत् ॥ १०७ ॥

The Supreme Lord is existent because it has desire (to create the world) like one desirous of heaven; it is existent because it contemplates (the process of creation) like a minister and because it creates (the world) like a potter (the pot). (108)

प्रवेष्टृत्वात् सर्पवत् सन् भोग्यत्वाच्चौदनादिवत् ।
नानुमानैरेव किन्तु विद्वत्प्रत्यक्षतोऽपि सन् ॥ १०९ ॥

It is existent because it enters into the bodies like the serpent (the ant-hill) and because it has become an object of enjoyment like food, etc. Its existence is not only proved on the basis of the above inferential

arguments but also on the basis of the experience of the knowers of Brahman. (109)

यत् सत्यं ब्रह्म पूर्वोक्तं तदेव जगदात्मना ।
भाति भ्रान्त्या ततः सर्वं ब्रह्मेत्याचक्षते बुधाः ॥ ११० ॥

That Brahman itself which has been mentioned earlier as real falsely appears in the form of the world. Hence wise men declare that everything is Brahman.

(110)

The world is an appearance of Brahman. It has no independent existence and manifestation apart from Brahman. In other words, it derives its existence and manifestation from Brahman. In this sense everything is said to be Brahman itself.

सर्पधारादिका भ्रान्त्या कल्पितास्तत्त्वदर्शनि ।
रज्जुरेव यथा तद्वद् ब्रह्मैव सकलं जगत् ॥ १११ ॥

Serpent, streak of water and the like are falsely imagined [in a rope]. Just as they turn out to be rope only when the true nature [of the rope] is cognized, in the same way the entire world is Brahman in the end. (111)

नामरूपयुतत्वेन जगत् सद् ब्रह्म नेति यत् ।
पूर्वपक्षिमतं तन्न ब्रह्मसत्त्वं तदीक्ष्यताम् ॥ ११२ ॥

The contention of the *pūrvapakṣin*, that the world is real as it is associated with names and forms and that Brahman is not real as it is devoid of names and form is not sound. Let it be noticed that reality in respect of the world is derived from Brahman. [its substratum]. (112)

रज्जुदैर्घ्यं यथा सर्पधारादिष्वनुगच्छति ।

ब्रह्मसत्त्वं तथा व्योमवाय्वादिष्वनुगच्छति ॥ ११३ ॥

Just as the length of the rope pervades the snake, the streak of water, etc. [that are superimposed upon the rope], in the same way the reality [constituting the essential nature] of Brahman pervades space, air etc. [that are superimposed upon Brahman]. (113)

असदेवेदमग्रेऽभून्नामरूपात्मकं जगत् ।

पश्चात्तु ब्रह्मणा सृष्टं सदभूद् ब्रह्मसत्त्वतः ॥ ११४ ॥

Prior to the creation, the world consisting of names and forms remained in an unmanifest form. Later, however, when manifested by Brahman it has become existent by the existence [that is the essential nature] of Brahman. (114)

The import of the *śruti* text “*asadvā idam agra āsīt*” (TU, 2.7.1) is explained in this verse.

तद् ब्रह्मात्मानमेवेमं सच्चिदानन्दलक्षणम् ।
अकार्षीज्जगदाकारं स्वयमेव स्वमायया ॥ ११५ ॥

That Brahman which is of the nature of reality, consciousness and bliss, made itself appear in the form of the world through *māyā* present in it. (115)

The import of the text *tadātmānam svayam akuruta* (TU, 2.7.1) is explained in this verse.

अस्ति भाति प्रियञ्चेति प्रतिवस्त्ववभासते ।
त एते सच्चिदानन्दा ब्रह्मणा भान्ति वस्तुषु ॥ ११६ ॥

In each and every object the factors of existence, manifestation and bliss are noticed. All these namely, the existence, manifestation and bliss constituting the nature of Brahman appear in the objects (as the latter are superimposed upon Brahman). (116)

नामरूपे घटादीनां प्रागभावयुते ततः ।
अभावत्वं च भावत्वं पर्यायेणोक्ष्यते तयोः ॥ ११७ ॥

Name and form in pot, etc., are associated with their antecedent negations. Hence their existence and non-existence are noticed succeeding each other in turn. (117)

आगमापायिधर्मौ यौ न तयोर्धर्मिरूपता ।
शयनोत्थानयोर्नास्ति देहवस्तुस्वरूपता ॥ ११८ ॥

The two characteristics (of manifestation and non-manifestation) which appear and disappear are not the inherent nature of an entity (which the two characterize). The characteristics of lying down and getting up are not innate to the entity, namely, the body. (118)

The point of importance here is that manifestation and non-manifestation do not constitute the essential nature of name and form.

सत्त्वासत्त्वे अन्यदीये भासेते नामरूपयोः ।

मायारूपमसत्त्वं स्यात् सत्ताया ब्रह्मरूपता ॥ ११९ ॥

Manifestation and non-manifestation pertain to some other factors; and they are manifested in name and form. Non-manifestation is of the nature of *māyā* and manifestation, that of Brahman.

जाड्यदुःखे मायिके स्तो भानानन्दौ परात्मगौ ।

लौकिकाः सच्चिदानन्दाः ब्रह्मगाश्चेदसत् कथम् ॥ १२० ॥

Insentience and misery belong to *māyā* and manifestation and bliss pertain to the supreme Self. Existence, consciousness and bliss noticed in worldly objects are related to Brahman. [Now an objection is raised]: if this were so, how could the objects of the world be non-real? (120)

भवेत्तु ब्रह्मसत्तास्मिन्नानन्दोऽस्ति कथं शृणु ।
आनन्दोऽत्राभ्युपेतव्यो रसवान् मधुरादिवत् ॥ १२१ ॥

Let there be the [manifestation of] reality of Brahman in the objects of the world. But how could there be bliss in Brahman? Listen! Bliss should be admitted to be Brahman as it is the source of happiness like sweetness, etc. (121)

The objection is that since there is no bliss in Brahman there cannot be the manifestation of that bliss in the objects of the world. It is answered that happiness derived from objects is only Brahman-bliss manifested in the mental state arising from the contact of sense-organs with their respective objects. Source of happiness like sweetness, etc., is referred to by the word *rasa*. And since Brahman-bliss is the source of happiness in everybeing, it is also referred to by courtesy, by the world *rasa*.

मूढस्य मधुरादिः स्याद् रसो ब्रह्म विवेकिनः ।
मधुरादिभुगानन्दी ब्रह्मविच्च तथा सुखी ॥ १२२ ॥

For the ignorant one sweetness, etc., would be the source of happiness. [But] for men of discrimination Brahman is the source of happiness. He who tastes sweetness, etc., is happy and in the same way he who realizes Brahman is happy. (122)

Those who have realized Brahman are free from desire and from any activity of the sense-organs in the form of the

contact of the latter with their respective objects. Yet they are happy, And Brahman is decided to be the source of their happiness. It comes to this: since happiness is noticed even in the absence of any external objects in the case of the knowers of truth, it must be admitted that even in the case of contact of sense-organs with the objects, the latter only manifest the bliss that is Brahman through mental modes and do not bring into existence bliss anew. Thus Brahman-bliss is known to be the cause of happiness to every being.

ब्रह्मानन्दो न चेदत्र देहं को नाम चेष्टयेत् ।

प्राणाक्षाणां चेष्टकत्वं न तत्र कारणत्वतः ॥ १२३ ॥

If Brahman-bliss were not there, who indeed would activate the body? The vital-air and the sense-organs do not activate the body as they are [only] instruments. (123)

This verse explains the meaning of the *Śruti* texts “*ko hyevānyāt kaḥ prānyāt....*” *TU*, 2.7.1

न केवलं चेष्टकत्वं विषयानन्दहेतुता ।

अप्यल्पविषयान् लब्ध्वा स्वानन्दे मज्जति क्षणम् ॥ १२४ ॥

It not only activates [the physical body]; it is the cause of happiness derived from object too. Attaining even insignificant objects, one gets immersed into one's bliss [at least] for a moment. (124)

The point here is that the happiness derived from external objects is only the manifestation of Brahman-bliss. This verse explains the meaning of the Śruti text - *eṣa hyeva ānandayati*, TU, 2.7.1.

2.10. Liberation

विषयानन्दपर्यन्तैः कामसृष्ट्यादिहेतुभिः ।

ब्रह्मसत्त्वे स्थिते मुक्तिश्चिन्त्यते विद्वदज्ञयोः ॥ १२५ ॥

When the existence of Brahman is proved on the basis of reasonings [found in the *Upaniṣad*] beginning with the desire [of Brahman to create] and the creation [of the world by Brahman] and ending with the nature of bliss derived from objects, the question of liberation in the case of an ignorant and the knower of the truth is taken up for examination.

(125)

The question relating to the existence of Brahman has been examined in verss 98-124 which discuss the meaning of the Śruti texts beginning with “*so’kāmayata*” in the sixth Anuvāka and ending with “*eṣa hyeva ānandayāti*” which occurs in the seventh Anuvāka. The other two questions whether the ignorant is liberated or not and whether the knower of truth is liberated or not are taken up now for examination. See the corresponding Śruti texts beginning with “*yadā hyeva iṣa etasmin.....*” TU, 2.7.1.

विद्वान् ब्रह्मेति मुक्तश्चेत् मुच्येताज्ञोऽप्यभिज्ञवत् ।
ब्रह्मरूपोऽपि बद्धश्चेदज्ञोऽभिज्ञोऽपि बध्यते ॥ १२६ ॥

If the enlightened one is [said to be] liberated on the ground that he is [of the nature of] Brahman, then the ignorant one too [being of the nature of Brahman] would be liberated like the enlightened one. If the ignorant one, in spite of one's being of the nature of Brahman is bound, then the enlightened one also will be bound [although he is of the nature of Brahman]. (126)

मैवं ब्रह्मात्मैक्यबोध एवैको मोक्षकारणम् ।
ऐक्यदर्शी मुच्यतेऽतो भेददर्शी न मुच्यते ॥ १२७ ॥

It is not so; the [direct] realization of the identity of the inner-self with the supreme Self is the sole cause of liberation. He who realizes the identity [between the inner-self and the supreme Self] is released; and so he who cognizes the difference between the two is not liberated. (127)

ऊर्ध्वाकारे समेऽप्यस्मिंश्चोरदर्शी बिभेति हि ।
स्थाणुदर्शी निर्भयोऽतस्तत्त्वबोध प्रयोजकः ॥ १२८ ॥

In the object [say, the pole] in front, the tall form is common [to it as well as to a man]; he who mistakes it for a thief is indeed afraid of it. And, he

who perceives it as a pole is free from any fear. Hence correct knowledge is the cause of fearlessness. (128)

See *bhīṣāsmāt vātaḥ pavate, TU, 2.8.1*

ज्ञातोऽपि कर्मकाण्डार्थे वेदान्तार्थमजानतः ।

जन्मादिभीर्भवत्येव वाय्वादीनां यथा तथा ॥ १२९ ॥

Just as there is fear on the part of wind-God and others [from Brahman], in the same way, to one who does not realize the import of the *Upaniṣads*, fear in the form of birth, etc., definitely arises although to such a one the import of the ritualistic section of the *Veda* is known. (129)

वायुः सूर्यो बहिरिन्द्रो मृत्युश्चातीतजन्मनि ।

धर्मज्ञा अप्यतत्त्वज्ञा इदानीं बिभ्यतीश्वरात् ॥ १३० ॥

The Gods such as wind, sun, fire, Indra and the Lord of death have not realized [Brahman] the Truth although in their earlier births they had known [the true nature of] *dharma* [which is the import of the ritualistic section of the *Veda*]. Hence [even] now [that is, when they are fulfilling their function as Gods] they are afraid of the supreme Self. (130)

The point is that Gods like wind and others has performed meritorious deeds in their previous births and have

come to occupy the present position in their next births. They have not realized the true nature of Brahman and hence they cognize only duality. And it is because of this they are afraid of Brahman.

ज्ञानी कामानेति सर्वान् रसौ वै स इति श्रुतम् ।
ब्रह्मानन्दं स्फुटीकर्तुं मीमांसानन्दगोच्यते ॥ १३१ ॥

It is said in the *Upaniṣads* that the knower of truth experiences all desires and Brahman is the source of all happiness. In order to explain the nature of Brahman-bliss, the reverential enquiry relating to bliss is set forth. (131)

See *so' śnute sarvān kāmān saha, TU, 2.1*
raso vai saḥ, TU, 2.7.2.

संपूर्णो मानुषानन्दः सार्वभौमे गुणैर्युते ।
हिरण्यगर्भे सम्पूर्णो देवानन्दोऽवधी हि तौ ॥ १३२ ॥

The terrestrial happiness is complete in a monarch full of regal glory. The celestial happiness finds its fullness in Hiraṇyagarbha. These two are the limits of happiness. (132)

मध्यस्थे पूर्वपुण्यानामुत्कर्षाद् वर्धते सुखम् ।
सर्वेषां यत् सखं तत्तु निष्कामे ज्ञानिनीष्यते ॥ १३३ ॥

In those (human beings, demi-Gods and the like) who remain between the two (monarch and Hiranyagarbha) there is an increase in happiness [in them] owing to the excellence of merits accumulated in their previous lives. The sum-total of happiness of all is admitted to be present in the knower of truth who is free from any desire. (133)

सर्वकामाप्तिरेषाथ रसाख्यानन्द उच्यते ।
अध्यात्ममधिभूतं चाधिदैवं चैक एव सः ॥ १३४ ॥

This is the attainment of the sum-total of happiness. Then the bliss otherwise termed 'essence' is set forth. This bliss is uniform in human beings, in beings other than them, and in gods like sun etc., (134)

सर्वे स्वस्वपदे तृप्ताः कामयन्ते न तत्पदम् ।
ज्ञानी तु दोषदृष्ट्यात्र निष्कामस्तैः समस्ततः ॥ १३५ ॥

Everyone is pleased with one's own position and does not desire to attain the same. The knower of the truth too is free from any desire towards every position by discerning its defects. Hence he is similar to others in this respect]. (135)

He who is under the realm of ignorance is pleased with his position and does not have any desire to attain the same

position as he has already attained that. The knower of the truth too does not desire for that position attained by him as he has once for all realized its falsity. In this respect the two are similar to each other.

But he who is under the realm of ignorance, although does not desire to attain the position which he already occupies, yet would aspire to attain a higher position. The knower of the truth, on the other hand, does not aim at that also; for he has realized its falsity. Herein lies the difference between the two.

बुभुत्सौ षुरुषेऽन्येषु मनुष्येषु च योऽस्ति यः ।
आदित्ये चान्यदेवेषु स आनन्दो न भिद्यते ॥ १३६ ॥

The bliss which exist in the person who seeks after truth and also in other people does not differ from the bliss that exists in the sun and in other divine beings. (136)

This and the following four verses explain the meaning of the *śruti* texts beginning with '*sa yaścāyam puruṣe*' [TU, 2.8] and ending with '*na bibhethi kutaścāna.*' [TU, 2.9]

परप्रेमास्पदत्वस्त्य लक्षणस्यैकरूपतः ।
लक्ष्यानन्दो न भिन्नः स्यादखण्डैकरसो ह्यतः ॥ १३७ ॥

The bliss which is defined is not different as the definition, namely its having the characteristic of being the object of supreme love is uniform. Since it is uniform, it is the unconditioned essence. (137)

The bliss that exists in every being has been stated to be identical in the previous verse. In the present verse, the reason on the basis of which it has been said so is explained. Bliss is the object of supreme love. This means that it is desired for its own sake and not for the sake of something else. Hence it cannot be different. That is, it is one unconditioned essence.

एवं विद्वान् स्वपुत्रादेः कोशषट्कात् प्रकल्पितात् ।
व्युत्थायाखण्डैकरसे स्वानन्दे प्रतितिष्ठति ॥ १३८ ॥

Thus the knower of the truth extricating himself from six sheaths, namely one's son, etc., which are fancied gets himself rooted in one's bliss which is one unconditioned essence. (138)

See "putrādirūpaḥ ekaḥ ānandamayādayaḥ pañca iti ṣaṭkośāḥ" Ā.

सार्वभौमादिकानन्दाः पूर्वैभ्यः शतसंख्यया ।
परेऽधिकास्ते तु लेशा ब्रह्मानन्दस्य बिन्दुवत् ॥ १३९ ॥

The forms of happiness experienced by a monarch and others increase hundred-fold in the case of each succeeding one from the previous one. And they are only the particles of Brahman-bliss. (139)

See TU, 2.8.1

तस्मादियत्ता नैवास्य वक्तुं ध्यातुं च शक्यते । ।
न बिभेत्येव तं विद्वान् जन्महेतोः कुतश्चन ॥ १४० ॥

Therefore, it is possible either to state or to conceive of any limitation in respect of his. He who realises that Bliss [which is Brahman] does not fear from the causes leading to the birth [and death]. (140)

The import of the text *yato vāco nivartante* (TU, 2.9) is set forth in this verse.

पुण्यं नाकरवं कस्मात् पापं तु कृतवान् कुतः ।
इति चिन्ता तपत्यज्ञं ज्ञानिनं न तपत्यसौ ॥ १४१ ॥

The anguish of fear in the form ‘Why have I not done meritorious deeds?’ and ‘Why have I committed interdictory actions?’ trouble [only] the ignorant and not the knower of the truth. (141)

The meaning of the *śruti* texts beginning with “*etam ha vāva na tapati*” and ending with “*kimaham pāpam akaravam iti*” (TU, 2.9) is explained in this verse. The ignorant has a painful sting of conscience of the sins he committed and for the meritorious activities he had not performed. The knower of the truth having realised the falsity of everything is not at all tormented by anxiety.

तापकत्वं तयोर्विद्वानुपेक्ष्यानुष्ठितं तयोः ।
आत्मानं प्रीणयन् बोधात् सुदृढीकुरुते धियम् ॥ १४२ ॥

The knower of the truth, realizing the tormenting nature [of the sins committed and the meritorious

deeds not performed] indifferent to the meritorious and sinful deeds performed, and gratifying his mind with the knowledge of Brahman makes the latter deep-rooted. (142)

देहेन्द्रियकृते पुण्यपापे चात्मतया सदा ।

पश्यन् सर्वात्मता स्वस्य गायन् साम्नावतिष्ठते ॥ १४३ ॥

Always perceiving the merits and sins performed [and committed respectively] by the body and the sense-organs to be of the nature of self and proclaiming his state of being the self of everything in view of his having become Brahman, the knower of the truth remains. (a *jīvanmukta*). (143)

The word *sāma* in the *Upaniṣad* (TU, 3.10) and in its verse means Brahman which is uniformly present in every being as its underlying reality. He who has realized his identity with the latter perceives his identity with every being.

अहमन्नं तथान्नादः श्लोककृच्चेतरोऽप्यहम् ।

इति सर्वात्मतां गायन् जीवन्मुक्त इतीर्यते ॥ १४४ ॥

“I am the group of the objects of enjoyment and also the experient; I am the one who has brought in the relation between the two.” Thus giving expression to the experience of his being the self of all, he is

termed a *jīvanmukta*, one who is released while embodied. (144)

See “*annam - bhogyajātam; annādaḥ - bhoktā*” VM, p. 263.

See also “*ślokaḥ - annānādayoḥ saṅghātasya kartā*” ŚB on

TU, 3.10

जीवन्मुक्त्यवसानाया विद्याया मुख्यसाधनम् ।

विचारो ब्रह्माणस्तेन भृगुर्ब्रह्मावबुद्धवान् ॥ १४५ ॥

Of the knowledge of Brahman which culminates in the state of *jīvanmukti*, the principal means is the enquiry into [the nature of] Brahman. It is by the latter Bṛgu realised [his identity with] Brahman. (145)

The author commences here the explanation of the content of *Bṛguvallī*.

सत्यं तपो दमः शान्तिर्दानं धर्मः प्रजाग्नयः ।

अग्निहोत्रं यागयोगौ न्यासश्चैतैः बुभुत्सताम् ॥ १४६ ॥

Let Brahman be realised through these, namely truth speaking, observance of penance, control of external senses, freedom from anger, etc., offering of gifts, construction of well, tank, etc., bringing into existence off-springs, consecration of fires, performance of Agnihotra and of sacrifices, meditative worship upon conditioned Brahman and asceticism.

(146)

For *kṛcchra-cāndrāyaṇa* and other forms of penances, see *Manusmṛti*, 5.21; 11.106 ff.; and also *Śabdakalpadruma*, Vol. II. p. 442.

न्यासोऽधिकं तपो न्यासी युञ्जीतात्मानमोमिति ।
योगिनः तस्य देहांशाः यागाङ्गैरखिलैः समाः ॥ १४७ ॥

Asceticism is the best form of penance and an ascetic should meditate upon a syllable 'Om' as Brahman. He is the *yogin* and the limbs of his body are similar to every part of sacrifice. (147)

अहोरात्रादिकालास्तु समा दर्शादियागकैः ।
जीवनं सत्रतुल्यं स्यान्मुच्यते योगिसेवकः ॥ १४८ ॥

The time factors like day and night are similar to the groups of sacrifices like the sacrificial rites performed on the day of new moon, etc. The very factor of his living is similar to a *soma* sacrifice lasting for a year. He who applies himself to the service of such a *yogin* will be liberated. (148)

स चोत्तरायणे प्रेत आदित्यं प्राप्य मुच्यते ।
अयने दक्षिणे प्रेतश्चन्द्रं प्राप्य न मुच्यते ॥ १४९ ॥

The *yogin*, whose body falls off during the six months when the sun moves northward, reaches [the world of Hiraṇyagarbha through] the sun and attains

liberation [along with Hiraṇyagarbha at the end of the cosmic age]. When he leaves out the body during the six months when the sun moves southward, he reaches the world of the moon and comes back to the earth. (149)

This is known as *kramamukti*. See *Vedāntaparibhāṣā*, p. 129; also see *BG.*, 8.23-25.

तैत्तिरीयकविद्यायाः प्रकाशेनोपसेविनः ।

बुभुत्सूननुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १५० ॥

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे तैत्तिरीयकविद्याप्रकाशो नाम
द्वितीयोऽध्यायः ।

Let Vidyātīrtha Maheśvara bless those who desire to attain the knowledge of Brahman and who (for that purpose) pursue the study of this text which elucidates the teachings of the *Taittirīyopaniṣad*. (150)

Here ends Chapter II entitled 'An Elucidation of the *Taittirīyopaniṣad*' in the treatise the, *Anubhūtiprakāśa* composed by the Sage Vidyāraṇya.

[4]

THE PHILOSOPHY OF ADVAITA

[Based upon the study of Śāyana - bhāṣya on the
Taittirīya - Āraṇyaka - Prapāṭhakas, 7-9]

LIBERATION AND ITS MEANS

C.L. Ramakrishnan

The *Taittirīya* Text- *Brahmavid āpnoti param*¹ states that he who has realized Brahman attains the supreme human end, namely, liberation. Brahman is all-pervasive and is the Self of all beings. As such Brahman cannot be attained. For, attainment is possible in the case of something that is limited by an entity which too is limited. Brahman which is all-pervasive and is the Self of all beings cannot be an object of attainment, as in the case of an entity which is limited and is the not-self (*anātmā*). Hence it may be argued that attainment of Brahman which constitutes liberation is not possible.

The above contention is not sound. It is because in the case of Brahman which is ever-attained, attainment and non-attainment respectively depend upon its realization and non-realization. The soul who realizes Brahman is really of the nature of Brahman. But falsely identifying itself with mind which is the predominant factor in the psycho-physical organism, the so-called soul has lost sight of its identity with its essential nature and, therefore, undergoes transmigration.

Thus Brahman which is the essential nature of the soul is unattained *as it were*, owing to *avidyā* and its product - mind. And when it attains the knowledge of its essential nature from the instruction of the Upaniṣadic texts such as *tat tvam asi* and the like, *avidyā* is removed and consequently the relation of the mind to the soul too is removed. And the soul ceases to be a soul as it would remain then as Brahman which is liberation. From this it follows that liberation which is identical with Brahman, the true nature of the soul is ever-existent and is eternal. Yet in order that there may be the manifestation of the true nature of the soul as Brahman, what is necessary is the removal of *avidyā*. And the latter could be effected by the knowledge of

Brahman. This is as it should be; for *avidyā* could be removed only by knowledge and in order that it may be removed by knowledge what is essential is that both must refer to one and the same content. *Avidyā* has for its content, Brahman and so it will be removed by the knowledge that has for its content, Brahman. And the knowledge of Brahman is the mental state which arises from the texts such as *tat tvam asi* and the like and which is inspired by the reflection of Brahman in it. Since the removal of *avidyā* is effected by the knowledge of Brahman, liberation too which is identical with Brahman is spoken of, by courtesy, as being attained. And attainment is only figurative.²

Śrī Śaṅkara in his commentary on the *Brahma-sūtra* states:

As long as the soul is associated with the adjunct-mind, so long only is the soul, a soul. In reality, however, there is nothing like the state of soul (*jīvatva*) apart from what is fancied to be such by reason of this adjunct.³

He proceeds to point out:

This relation of Brahman with mind has but *avidyā* as its source, and this *avidyā* cannot be

removed by anything apart from the knowledge of Brahman. Hence the relation with such a limiting adjunct as the mind does not cease so long as the soul is not realized as Brahman.⁴

To sum this part of the discussion:

Avidyā is the source of all evil and its removal would necessarily bring about the removal of the relation of mind and its qualities like finitude, agency, etc. The soul then ceases to be the soul, as it would manifest as Brahman in its true nature of absolute bliss and consciousness. And this is liberation. In other words, liberation being identical with Brahman is ever-attained; yet, through a mistaken notion of its not being attained one longs for it and attains it *as it were* unattained through the removal of *avidyā* by the direct experience of Brahman.

From the above it emerges that by the word *āpnoti* in the text-

brahmavid āpnoti param

what is conveyed is the removal of the limiting adjuncts - *avidyā* and the psycho-physical organism that are responsible for the appearance of the state of being a soul in the case of Brahman. This has been ascertained

in the *adhikaraṇa* entitled *Pratiṣedhā-dhikaraṇa*⁵ in the second section of the Fourth Chapter of the *Brahma-sūtra*. This *adhikaraṇa* treats of the Upaniṣadic texts that deal with the knower of Brahman when this body falls off. The *Kāṇva* recension of the *Bṛhadāraṇyaka* text -

*na tasya prāṇāḥ utkrāmanti.*⁶

states that the vital airs of the knower of Brahman do not depart when the body of the latter falls off. The *prima facie* view is that this text states that the vital airs do not depart from the soul of the knower of Brahman. It does not mean that it does not depart from the body; for, in that case there will not be the falling off of the body. This is clear from the *Mādhyandina* recension of the Upaniṣad which states-

*na tasmāt prāṇāḥ utkrāmanti.*⁷

This means that from him the vital airs do not depart. Therefore the soul of the knower of Brahman passes out of the body with the vital airs. The view set forth so far is the import of the aphorism -

*pratiṣedhāt iti cet, na, śārīrāt.*⁸

The aphorism -

*spaṣṭo hi ekeṣām.*⁹

refutes the contention set forth in the foregoing paragraph by connecting the denial of the departure of the vital airs to the body and not to the soul. This aphorism discusses the import of the text-

*yatrāyam puruṣaḥ mriyate udasmāt prāṇāḥ
utkrāmanti āho neti, neti ho vāca yājñavalkyaḥ
atraiva samavanīyante.*¹⁰

This text means: 'The Sage Ārtabhāga asked Yājñavalkya as to whether the vital airs go out from the knower of Brahman when the body of the latter falls off or not. Yājñavalkya replied in the negative and said that they merge in him only.' We have therefore to take even the reading in the Mādhyandina recension 'from him' (*tasmāt*) as referring to the body.

It has been said that if the vital airs do not depart from the body then there will not be the falling off of the body. It is not so. The vital airs do not remain in the body; on the other hand, they get merged in the body itself. Further, if the vital airs did depart with the soul from the body of the knower of Brahman,

then the soul would experience a fresh birth and consequently there would be no possibility of liberation. It comes to this that the vital airs do not depart from the body in the case of the knower of Brahman, but get removed here itself.

Moreover, the text-

*tam utkrāmantam prāṇāḥ anūtkrāmati prāṇamanūtkrāmantam sarve prāṇāḥ anūtkrāmanti.*¹¹

states that when the soul departs from the body, the vital airs follow; when the vital airs follow, all the organs follow. And the text -

*iti nu kāmamayamānaḥ*¹²

states that this pertains to the man who desires, that is, he who is under the realm of *avidyā*.

The text -

*atha akāmamayamānaḥ.... na tasya prāṇāḥ utkrāmanti, brahmaiva san brahmāpyeti*¹³

states that the man who does not desire, that is, he who has realized his true nature as Brahman, never transmigrates. In his case the vital airs do not depart. Being of the nature of Brahman, he remains one with Brahman.

Śrī Śāṅkara states that the Upaniṣad first states transmigration in the form of going out of the body along with vital airs in the case of the one who desires. And by referring to the knower of Brahman too who is free from all desires, if it states transmigration then it would be highly incongruous.¹⁴ Hence departure of the vital airs from the body of the knower of Brahman is negated in the Upaniṣads. Our author cites the relevant verses from the *Vaiyāsakīya-nyāyamālā* to substantiate the above.¹⁵

In the subsequent *adhikaraṇa* entitled *Parasamīpatyadhikaraṇa*,¹⁶ it is said that the vital airs and the sense-organs lapse back into Brahman in the case of the knower of Brahman, while they remain in their subtle forms in the case of the ignorant.¹⁷ The text of the *Muṇḍaka Upaniṣad*. -

*yathā nadyaḥ syandamānāḥ samudre
astam gacchanti nāmarūpe vihāya
tathā vidvān nāmarūpādvimuktaḥ
parāt param puruṣam upaiti divyam.*¹⁸

states that just as the rivers which flow into the ocean, leave out their names and forms and become one with the ocean, in the same way the knower of Brahman leaves out his name and form and becomes one with

Brahman. This text affirms that by the knowledge of Brahman there results the removal of the factors such as the vital airs and the like that illusorily project the state of being a soul (*jīvatva*).

It might be said that the text -

*gatāḥ kalāḥ pañcadaśa pratiṣṭāḥ.*¹⁹

states that the vital airs, mind, etc, denoted by the word *kalā* are resolved into earth, etc. It is not stated herein that they lapse back into the knower of Brahman. Thus there seems to be contradiction between the two texts.

Our author states that this text refers to the cognition of the ignorant one who thinks that when a knower of Brahman leaves his mortal coils they are resolved into earth, etc., in the same way as a pot that is destroyed. Hence there is no contradiction between the two texts.²⁰

It comes to this that in the case of the knower of Brahman all his limiting adjuncts are removed by the knowledge of Bahman. Our author cites the relevant verse from the *Vaiyāsakīyanyāyamālā* to substantiate the above view.²¹

It would be clear from the foregoing discussion that liberation consists in the soul realizing its true nature as Brahman thereby becoming freed from the psycho-physical organism illusorily projected by *avidyā*. The concept of liberation thus has a vital bearing upon the removal of the psycho-physical organism which would ensue as a matter of course by the removal of *avidyā*. And *avidyā* could be removed only by the direct knowledge of Brahman.

Liberation which is identical with Brahman - the essential nature of the soul cannot be achieved by *karma*. It is because the fruits of karma may be classified into four divisions as origination, attainment, modification and ceremonial purification. If liberation identical with Brahman were admitted to be the result of *karma*, then it must be admitted to be either originated or attained or modified or ceremonially purified. Śrī Śaṅkara points out that none of these would be applicable in the case of liberation which is identical with Brahman. His arguments may be summed up as follows:

Liberation cannot be regarded either as originated or modified. It is because if it is held to be so then it would have to be viewed as non-eternal. In

ordinary experince sour milk and the like which are modifications and pot and the like which are effects are noticed to be non-eternal. Liberation cannot be regarded as something to be attained. It is because it is identical with Brahman which is all-pervasive and which is the Self of every being. As such being the essential nature of the soul and being all-pervasive it is ever attained. Futher liberation cannot be regarded as ceremonially purified. It is because ceremonial purification involves addition of certain excellences and removal of certain blemishes. Liberation is identical with Brahman which is eternally free from any blemish and which is absolute perfection. It comes to this that *karma* cannot be viewed as the direct means of liberation. ²²

Our author examines the views of the schools which do not consider knowledge as the sole means of liberation. The Purvamīmāṃsā school to begin with asserts that it is only *karma* that is the sole means to liberation. According to this school, bondage in the case of the soul consists in its association with the body - mind complex and liberation is its dissociation from it. Since dissociation from body-mind complex alone is to be achieved in order to attain liberation, this

school is of the view that *karma* itself is efficacious enough to bring about the desired result. It is thus: merit and demerit constitute the cause of embodiment. Of these two, merit arises by performance of meritorious deeds, while the latter by committing interdicted actions and by non-performance of obligatory and occasioned rites. If these two are avoided, then there will be no fresh birth. In order to avoid these two, one must refrain from performing optional rites and committing interdicted actions. And to avoid the sin of omission that would occur by the non-performance of the obligatory and the occasioned rites one must perform these two. The present body caused by all the merits and demerits accumulated in the previous births will be exhausted by experiencing their results in the present life itself. Thus when the present body falls off there is no fresh merit or demerit to give forth a fresh birth; and, the soul by being dissociated from the body-mind complex would remain in its pure nature which is liberation. The Pūrvamīmāṃsā school, therefore, contends that since liberation could be attained through *karma* in the manner mentioned above there is no need to maintain knowledge of Brahman as the means to liberation. This

account of the *Pūrvamīmāṃsā* position is set forth in the *Vārttikasāra* which our author refers to.²³

The above view is rejected by the Advaitin and the grounds for rejection are set forth in the *Vārttikasāra* itself which our author records. And the grounds are:

i) the present body is caused not by all the merits and demerits that are accumulated in the previous births, but only by certain merits and demerits. It is because it is not reasonable to hold that merits and demerits which would bring forth different fruits such as birth in heaven, or in hell or as a human being give forth only one birth. It must therefore be admitted that it is only a portion of the accumulated merits and demerits that gives forth the present body. The remaining accumulated merits and demerits would give forth fresh births in future;

ii) the accumulated merits and demerits could not be annihilated by the performance of obligatory and occasioned deeds because such a performance may annihilate only the accumulated demerits and not the accumulated merits. Even the accumulated demerits cannot be removed by the performance of the obligatory and occasioned deeds as there are certain

demerits which could be removed only by experiencing their fruits in several births and not in a single birth;

iii) Āpastamba has stated that from the performance of obligatory and occasioned deeds merit would ensure as a matter of course, just as cool shade and fragrance result as a matter of course from a mango tree which has been nurtured for the purpose of fruits and one cannot avoid accumulating merits and demerits unconsciously in the present birth.

On these grounds it should be concluded that by *karma* it is not possible to achieve the dissociation of the soul from the body-mind complex which, according to the *Pūrvamīmāṃsā* school constitutes liberation.²⁴

There are some preceptors who advocate the view that the combination of *karma* and *jñāna* leads to liberation. This combination, our author states admits of three interpretations which are as follows:

- i) *jñāna* is primary and *karma* is its auxiliary;
 - ii) *karma* is primary and *jñāna* is its auxiliary,
- and,

iii) both *jñāna* and *karma* are primary.²⁵

These three views are proved to be unsound and we shall set forth the arguments against these three views. Combination of two factors is possible on three grounds: i) they must co-exist at the same place and at the same time; ii) they must not be mutually-exclusive; and, iii) they must bear forth a single fruit. These three criteria are not possible in the case of *jñāna* and *karma*. It is because both are opposed to each other like a lion and a ram and so they cannot co-exist in a particular place. Further *karma* is distantly conducive to the rise of the knowledge of Brahman and so both cannot co-exist at a given point of time. Both are opposed to each other when viewed in relation to their cause, nature and effect. The cause of *karma* is false identification of Brahman with *avidyā* and mind, but the cause of knowledge is the proof, namely, the scriptures. *Karma* is not a revealing factor, while knowledge reveals the true nature of its object. The effect of *karma* is future birth, while the removal of birth is the effect of knowledge. On these grounds the combination of *karma* and *jñāna* itself is impossible. The result of this argument is that liberation cannot result from such a combination.²⁶

There were certain preceptors who settled the relation between the ritualistic section of the *Veda* that teaches *karma* and the knowledge-section of the *Veda* that imparts the knowledge of Brahman on the basis of the maxim known as *sopānapaṅktinyāyā*. This may be explained as follows: Just as a series of fixed steps lead from one floor of the building to another, in the same way, the series of *karma* prescribed in the ritualistic section of the *Veda* when performed in due order would enable one to acquire fitness to receive the knowledge of Brahman.

The above contention, our author states, is wrong. It is because the injunctive texts in the ritualistic section of the *Veda* give rise to the knowledge that sacrifices like *ḥyotiṣṭoma* are the means to the desired ends such as the heaven and the like. They do not check desire; on the other hand they accelerate it. And absence of desire which is the pre-requisite for the study of Vedānta cannot be achieved by the performance of *karma* with a view to attain the desired ends. Further it is not possible to perform all the *karma*-s in due order in a single life. Hence this way of relating the ritualistic section of the *Veda* with the knowledge-section is not a sound one. ²⁷

An influential school of Vedāntins held the view known as *kāmapradhvamsa-vāda* to settle the relation between the ritualistic section of the *Veda* and its knowledge-section. According to this view, *karma* as taught in the ritualistic section of the *veda* is intended in reality to annihilate desire (*kāmapradhvamsa*) through its continued satisfaction by experiencing the fruits - a result which is a necessary pre-condition of a successful pursuit of the knowledge of Brahman.²⁸

Our author rejects the above view by stating that the continued satisfaction of desire would increase desire markedly in degree and in measure instead of annihilating it. Never indeed does desire cease to exist through the enjoyment of its object. On the other hand, it will get intensified, like the fire by the offering of the sacrificial substance. The only way to annihilate desire is the discernment of defects in the objects of desire. For this the continued satisfaction of desire prescribed by this present school is not the correct way.²⁹

Yet another view that is concerned with correlating the ritualistic and the knowledge-section of the *Veda* is known as *prapañca-pravilaya-vāda*. This view aims at harmonising the two sections of the *Veda*

by pointing out that the two serve but one purpose. It is thus: each one of the injunctions relating to the obligatory, the optional and the prohibited deeds contains a double mandate - one to keep oneself engaged in some act by checking one's natural impulses; the other, to dispel the false notion that the physical body is the real Self. The texts that contain these injunctions imply that the soul is distinct from the physical body as it will be no longer associated with that body when it comes to experience the results of these deeds in a hereafter. Thus these injunctions take the person addressed nearer the truth about the soul. While thus clarifying the nature of the soul, these texts enable one to get rid of attachment to things which come under the category of the not-self (*anātmā*) and which serve as an impediment to the acquisition of the knowledge of the true nature of the soul as taught in the knowledge -section of the *Veda*. It follows that according to this view the ritualistic-section of the *Veda* is subsidiary to the knowledge-section.

The above view is recorded in the *Vārttikasāra* and is cited by our author.³⁰

The contention of these who advocate the *prapañca-pravilaya-vāda* is not sound. It is because

the texts that enjoin the performance of sacrifices, etc., or prohibit one from committing interdicted actions have no other fruit except the one referred to in them. They are either the attainment of heaven and the like or the avoidance of unwelcome results. And the removal of the false notion in regard to the nature of the soul is not the fruit of the texts.

It may be said that the removal of the false notion regarding the nature of the soul is the import of the texts of the ritualistic section of the *Veda*. This too cannot be. It is because the import of these texts is either the performance of prescribed deeds or to keep oneself away from committing interdicted actions. Without performing the prescribed deeds one cannot attain heaven and the like; and without keeping oneself away from committing interdicted actions, one cannot avoid the unwelcome results.

It may be said that although the above may be the expressed sense of the texts of the ritualistic section of the *Veda*, yet its intended sense is the removal of the false notion regarding the nature of the soul.

This view also is not correct because we have texts like -

asthūlam anaṇu ahrasvam adīrgham, etc.,³¹

which directly convey the true nature of the soul as neither gross, nor minute, neither short nor long etc.,

Further the knowledge of the true nature of the soul can never be attained simply by conveying that it is different from the physical body. In the state of deep sleep one does not have the distinct cognition of the physical body; yet one does not attain the knowledge of the true nature of the soul.

On these grounds we have to maintain that the co-relation between the ritualistic and the knowledge-section of the *Veda* cannot be settled on the basis of *prapañca-pravilaya-vāda*.³²

To sum up: neither *karma* nor the combination of *karma* and *jñāna* could be the direct means of liberation. The relation between *karma* and *jñāna* cannot be maintained by adopting either the *sopāna-paṅkti-nyāya*, or *kāma-pradhvaṁsa-vāda* or *prapañca-pravilaya-vāda*.

Our author explains the position of the Advaitin in regard to the relation between *karma* and *jñāna* which are respectively the imports of the ritualistic and the knowledge-section of the *Veda* thus: there is

a causal relation between the ritualistic section of the *Veda* and the knowledge-section. Knowledge is the factor that is to be achieved (*sādhyā*) and *karma-s* prescribed in the ritualistic section constitute the cause by giving rise to either ceremonial purification (*saṁskāra*) or to the desire to attain the knowledge of Brahman (*vividiṣā*). Of these, the first view is known as *saṁskāra-pakṣa* and the second one as *vividiṣā-pakṣa*.

The *saṁskāra-pakṣa* is based upon the *Gautama-dharma-sūtra* -

*yasya ete catvāriṁśat saṁskārāḥ
saḥ brahmaṇaḥ sāyujyam sālokatām yāti.*³³

The significance of this text is explained by our author thus: the injunctive texts of the *Veda* enjoin obligatory rites. They imply that the non-performance of the latter would involve the sin of the omission which will lead to unwelcome results. The aspirant, therefore, performs the rites by being prompted by the injunctive texts and out of fear of incurring the sin of omission by their non-performance. *Karma* performed with this attitude would purify the mind of the aspirant thereby making it fit for receiving the

knowledge of Brahman. If opportunity is afforded to him to pursue vedāntic study, reflection and meditation, then he would attain the knowledge of Brahman. Otherwise he would reach the meritorious worlds. It must be noted here that according to this view even the rise of the desire to have the knowledge of Brahman itself is uncertain and so the rise of the knowledge of Brahman too is not possible unless one makes serious effort to attain it. But what is certain is that the mind of the aspirant becomes free from demerits and becomes fit enough to receive the knowledge of Brahman. This view is recorded in the *Vārtikasāra* and our author refers to it.³⁴

The second one, namely the *vividiṣā-pakṣa* is based on the Upaniṣadic text -

*tametam vedānuvacanena brāhmaṇāḥ vividiṣanti
yajñena dānena tapasā anāśakena.*³⁵

This text states men of spiritual birth seek to realize Brahman (*tam*) which is the true nature of the soul (*etam*) by the study of one's own recension of the *Veda*, by the performance of sacrifices and the offering of gifts and by the penance in the form of fasting.

Here the expressions 'study of one's own recension of the *Veda*' and 'the performances of

sacrifices and offering of gifts' respectively stand for the duties relating to the stages of the celibate and of the house-holder. The expression 'penance in the form of fasting' refers to the stage of the hermit. This text prescribes the relation between the duties relating to one's stage of life and desire to have the knowledge of Brahman.

It is well-known that in the ritualistic section of the *Veda*, *karma-s* relating to different stages of life are prescribed with reference to the attainment of different fruits such as heaven and the like. But when it is said in the knowledge-section of the *Veda* that those very *karma-s* would give forth the result in the form of the desire to have the knowledge of Brahman, it must be understood that those *karma-s* performed without any desire for their fruits and as an offering to God lead to the desire to have the knowledge of Brahman. The *Bhagavad-Gītā* text -

*yajñārthāt karmṇo' nyatra loko' yam karmabandhanaḥ
tadartham karma kaunteya muktasaṅgaḥ samācara.*³⁶

specifically states that the nature of *karma* is to bind the soul by giving rise to merit (*punya*) excepting when it is performed as an offering to God.

Yet another text of the *Bhagavad-Gītā* -
yat karoṣi yadaśnāsi yajjuhoṣi dadāsi yat
*yat tapasyasi kaunteya tat kuruṣva madarpaṇam.*³⁷

directs one to perform *karma* as an offering to God.

It follows that one's *karma* when they are performed without any desire for their fruits as an offering to God would give rise to the desire to have the knowledge of Brahman. Śrī Śaṅkara in his commentary on the *Brahma-sūtra* states:

*vividiṣāsamyoḡāttu bāhyatarāṇi yajñādini.*³⁸

This text means: since in the Upaniṣadic text performance of *karma* relating to one's stage of life is related to the desire to have the knowledge of Brahman, it must be concluded that it is only distantly conducive to the rise of the knowledge of Brahman. It must be added here that the performance of one's *karma* without any desire for its fruits and as an offering to God is known as *karma-yoga*.

The process through which an intense desire to have the knowledge of Brahman arises may be explained as follows:

1) the merit that arises from the performance of *karma* without any desire for its fruit and as an offering to God cleanses one's heart by removing the impediments that stand in the way of acquisition of the knowledge of Brahman;

2) there arises then the intellectual conviction that Brahman alone is real and everything apart from it is non-real (*nityānitya-vastu-viveka*);

3) this leads to absolute detachment toward enjoyment of objects here and hereafter (*ihāmutrārthabhogavirāga*);

4) this, in turn, gives rise to what is known as *śamādi-sādhana-sampat* consisting of ethical excellences, namely *śama*, *dama*, *uparati*, *titikṣā*, *samādhāna* and *śraddhā*.

Or these, *śama* is control of mind, and *dama* is control of external senses. *Uparati* according to Śrī Śaṅkara, stands for *sannyāsa* or asceticism.³⁹ According to Vācaspati miśra it represents renunciation in spirit.⁴⁰ *Samādhāna* is power of concentration and *śraddhā* is faith in the teachings of the *Upaniṣad-s*; and,

5) these qualities when pursued give rise to an intense desire for attaining release from the trammels

of transmigratory existence and this is known as *mumukṣutva*.⁴¹ The aspirant knows from a study of the *Upaniṣad-s* that the means to release is the direct knowledge of Brahman. His intense desire for release thus leads to the intense desire for its means, namely the direct knowledge of Brahman, that is, *vividiṣā*. Thus performance of *karma* without any desire for its fruit and as an offering to God gives rise to what is known as *vividiṣā* or an intense desire to have the knowledge of Brahman by cleansing one's heart.⁴²

An objection suggests itself at this stage in regard to the conclusion that the performance of one's *karma* without any desire for its fruit has for its result the desire to have the knowledge of Brahman (*vividiṣā*); and it is: there arises the desire to attain liberation spontaneously as it is known that is the ultimate value. Then it is known that the knowledge of Brahman is its means, and so there would arise a desire to have the knowledge of Brahman. And this is *vividiṣā*. As this exists even prior to the performance of one's *karma*, there is no need to perform one's *karma* in order to achieve *vividiṣā*. It comes to this that one need not perform one's *karma* with a view to attain *vividiṣā*

The above objection is answered in the *Vārtikasāra*⁴³ - the answer which our author records, by making a distinction between *icchā* and *ruci*. The former carries no implication of a determination or an effort to attain a thing, while the latter implies well-directed effort to attain the same. This distinction between the two is explained by making a reference to one who has a desire for milk, but because of bile does not have the dominant desire which prompts one to drink the milk. But when the bile is removed, one is prompted toward drinking the milk. In the same way, one has a desire for the knowledge of Brahman as one knows from the *Upaniṣad-s* that it is the means to liberation. But one, because of numerous demerits present in one's mind, does not have the dominant desire that leads to well-directed effort to attain the knowledge of Brahman. And it is the latter that is achieved by the performance of one's *karma*. That is, when one's *karma* is performed without any desire for the fruit, it removes the numerous demerits present in the mind of the aspirant, generates the dominant desire that prompts one to pursue vedāntic study, reflection and meditation to achieve the knowledge of Brahman. It is this dominant desire (*ruci*) to have the knowledge of Brahman that is

known as *vividiṣā*; and performance of one's *karma* is related to it. ⁴⁴

Performance of one's *karma* has for its immediate result the cleansing of the heart or the purification of the mind which ultimately leads to the rise of the desire to have the knowledge of Brahman. While explaining the process through which the desire to have the knowledge of Brahman arises we referred to the group of ethical excellences such as *śama*, *dama* and the like which include *uparati*. And *uparati* stands for *sannyāsa* or abandonment of *karma* relating to one's stage of life. This means that the performance of *karma* is given up at a particular stage prior to the rise of the knowledge of Brahman and as such *karma*-s constitute the remote means to the knowledge of Brahman. And, the possession of ethical excellences including *sannyāsa* and *vedāntic* study (*śravaṇa*), reflection (*manana*) and meditation (*nididhyāsana*) constitute the proximate means to the knowledge of Brahman.

The *Chāndogya* text-

*trayo dharmaskandhāḥ, yajñāḥ adhyayanam dānam
prathamāḥ, tapa eva dvitīyāḥ, brahmacaryācārya
kulavāsī tritīyāḥ.... sarva ete puṇyalokā
bhavanti, brahmasamsthō' mṛtatvam eti.* ⁴⁵

refers to the stage of an ascetic. The term-*dharmaskandhāḥ* means the stages of one's life; and they are three (*trayah*). The first one is the stage of a householder by remaining in which one performs sacrifices, continues the study of the *Veda* and offers gifts. The second one relates to the stage of a hermit where disciplinary austerities such as fasting and the like are pursued. The third one relates to a celibate who lives in the house of the preceptor and learns the *Veda*. And those who perform duties relating to their respective stages of life would attain the propitious worlds. And one who pursues meditation upon Brahman attains immortality; and this stage of life is asceticism or *sannyāsa*.

It might be said that the above text may be taken to convey the sense that he who pursues meditation upon Brahman by remaining in any one of the three stages of life would attain immortality. The result of this contention is that the ascetic stage of life need not be admitted.

Our author rejects the above contention by stating that meditation upon Brahman means centering one's mind upon Brahman to the exclusion of any other thought. And this is not possible

in the case of one who assiduously performs *karma*. Hence meditation upon Brahman is possible in the case of one who has given up the performance of *karma*, that is, the one who has taken up asceticism.⁴⁶

(To be Continued)

NOTES

1. *Taittirīya Upaniṣad* (hereafter TU), 2.1.1.

2. Śāṅkara's *bhāṣya* (hereafter ŚB) on TU, 2.1.1.

see also *Vedārthaprakāśa* (hereafter VP) *Bhāṣya* on the *Taittirīya Āraṇyaka* from 7 - 9 *Prapāṭhakas* by Sāyaṇa. Poona: Ānandāśrama Sanskrit series, p.547.

3. ŚB on *Brahma-sūtra* (hereafter BS) 2.3.30.

4. Ibid.

5. BS, 4.2.6.

6. *Bṛhadāraṇyaka Upaniṣad* (hereafter Bṛh.up), 4.4.6.

7. Ibid.

8. BS, 4.2.13.

9. Ibid.

10. Bṛh. Up. 3.2.11.

11. Ibid., 4.4.2.

12. Ibid., 4.4.6.

13. Ibid.

14. ŚB on BS, 4.2.13.

15. *Vaiyāsakīya-nyāya-mālā* (hereafter VNM). Printed along with *Śaṅkara-bhāṣya*, *Ratna-prabhā*, *Bhāmati*, and *Nyāyanirṇaya*. Ed. by J.L. Shastri Motilal Banarsidass, 1996, p.863.

See V.P, p.550.

16. BS, 4.2.7.

17. Ibid., 4.2.15.

18. *Muṇḍaka Upaniṣad* (hereafter MU), 3.2.8.

19. Ibid., 3.2.7.

20. VP., p.551.

21. Ibid., p. 550.

See also VNM, p. 865.

22. ŚB on BS, 1.1.4.

23. VP, p. 469.

24. Ibid., pp. 469 - 70.

25. Ibid.

26. Ibid, p. 58.

See also *Vārtika-sāra* (hereafter VS).p.58

27. VP, pp. 470-71; VS, pp.62-63.

28. See *Indian Antiquary*, 1924 (pp. 82-83).

see also Sureśvara's *Sambandha-Vārtika*,
(Madras University Philosophical series, University
of Madras), pp. 343 - 56.

29. VP, p. 472; VS pp. 57-8.

30. VP, pp. 472-3; VS, p.59.

Vide also : Hiriyanā, M., *Prapañcapravilaya-vāda*
-“A Doctrine of Pre -Śāṅkara Vedānta”, *Journal of*
Oriental Research, Madras, April, 1927.

31. Brh. up., 3.8.7.

32. VS, PP. 60 - 61.

33. *Gautama-Dharma-Sūtra*, 1.8.25.

34. VP, p. 468.

35. Brh. up., 4.4.22.

36. *Bhagavad-gītā*, 3.9.

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37. Ibid., 9.27.
 38. ŚB on BS, 3.4.27.
 39. ŚB on Bṛh. up. 4.4.22.
 40. *Bhāmatī* on ŚB on BS, 1.1.1.
 41. ŚB on BS, 1.1.1.
 42. VP, p. 468; VS, p. 59.
 43. VS, p. 55; VP, p. 469.
 44. VP, p. 468.
 45. *Chāndogya Upaniṣad*, 2,23.1.
 46. VP, p. 674.

IN ADORATION OF OUR JAGADGURU

by

HIS HIGHNESS DR. RĀMAVARMĀ PARĪKṢIT,
THE MAHĀRĀJA OF THE FORMER PRINCELY
STATE OF COCHIN

॥ श्रीः ॥

तं वन्दे यतितिलकं
 सन्ततशिवचिन्तनोत्सुकस्वान्तम् ।
 यत्पदपद्मनमस्या
 निखिलाघक्षालिनी गङ्गा ॥

I offer my reverential salutations to our Preceptor - the peerless Sage of our Age - who, obviously a guest in his frail body, was experiencing all throughout his life in the imperial Throne of his heart, the Transcendental Majesty of the unconditioned bliss, The Self - Pure and Simple.

The very prostration at His Adorable Feet, would, like the perennial stream of the pellucid waters of the Holy Ganges, ever purify us.

(Translated by N. Veezhinathan)

[5]

THE VEDĀNTACŪLĀMAṆI - TEXT

with Translation

M. Partiban

The Logical Significance of the text Tat tvam asi:

(123)

தற்பதவாச் சியார்த்தமா மெலாமறிதன் முதலாஞ்
சட்குணங்கொள் பரோட்சனாஞ் சிவன்றனையே யுணர்த்து
முற்பகருந் தொம்பதமுக கியமாஞ்சிற் றுணர்வு
முதலாய வீனகுண விசிட்டவப ரோட்ச
கற்பிதசீ வனையுணர்த்து மிம்முரண்கொள் பொருட்கே
கத்துவங்க டாமையினவ் விருபொருளு மடையும்
பற்பலனாம் பரோட்சமுட னபரோட்ச மாகும்
பகைத்ததரு மத்திறங்க ளனைத்தினையும் விட்டே.

(124)

இகலிலா வறிவுமாத் திரமாகி நின்ற
விலக்கியமாம் பிரமகூ டத்தவுயிர் கொள்ளிற்
புகரிலா வதுவிதுவே யிதுவதுவே யென்னப்
பொருந்துதா தான்மியம்வந் துறுமெனவே யறிக
புகரிலா வசிபதமில் விலக்கியார்த் தத்திற்
பரோட்சவப ரோட்சங்கண் மாயாகற் பிதமென்

றுகவிலா துணர்த்தியுறு பலமாமிம் முறையா
 லொன்றாகு மறிவேயுண் டெனல்வாக்கி யார்த்தம்.

The primary meaning of the term *tat* is God who is associated with six divine qualities such as omniscience and the like and who is mediate. The primary meaning of the term *tvam* is the soul - the reflected image of the *kūṭastha* in mind - which is associated with finite knowledge and imperfect qualities and which is immediate. Since identity of the two is impossible in view of the conflicting features present in them, the words *tat* and *tvam* respectively give up the contradictory features such as mediacy, immediacy, etc., present in their senses, and signify Brahman and *kūṭastha* - the consciousness - element that involves no contradiction. Know that the logical significance of the text *tat tvam asi* is the non-difference of the *kūṭastha* from Brahman - the blemishless one and that of Brahman from the *kūṭastha*. The word *asi* substantiates the position that in the secondary sense, namely, the partless ultimate, the characteristic features of mediacy and immediacy are only falsely attributed. In this way we arrive at the logical significance of the text *tat tvam asi* to be the self-luminous consciousness which is one.

(125)

தூயதத்தொ மசிமகா வாக்கியத்தி னாலே
 தூரியபரற் குளதேகத் துவமென்னை கடாதி
 யாயவுபா திகளகற்றி விசும்பொன்றே யெனவு
 மகற்றிமணி தத்தன்மை யிராமனைநீ தானே
 மாயவன்கா னெனவுங் கன் னனைவேடு கழித்து
 மகன்குந்திக் கெனவுமொரு தசமனையாய் துயரம்
 போயகல வொழித்துநீ யேதசம னெனவும்
 புகலுதல்போற் சுபாவசித்த மாகுவதே யன்றி.

If it is asked as to how are we to understand that there is identity between *kūṭastha* and Brahman known through the great -saying of the *Upaniṣad* - *tat tvam asi* which is free from any defect, it is answered thus: just as in the case of ether, the truth of its being one is made known by removing the adjuncts, namely, pot, water present in the ether conditioned by the pot and the watery parts of the clouds,¹ and just as in the case of Śrī Rāma the truth of His being identical with Viṣṇu is revealed through the removal of the false notion of His being an ordinary mortal,² just as in the case of Karna the truth of his being the son of Kunti is revealed through the removal of the false notion of his being a hunter,³ and just as in the case of the tenth man the fact of his being the tenth man is disclosed

resulting in his becoming free from grief,⁴ in the same way, the *Upaniṣad* points out the *kūṭastha* to be Brahman by removing the limiting adjuncts of *māyā*, the subtle and the gross body.

NOTES:

1. See Verse 33 of the present text.
2. i) See *Śrīmad Rāmāyaṇa, Yuddhakāṇḍa*, 127 - 13ff.
ii) *SŚ*, 2-182.
3. Karṇa, born to the Sun-God and Kunti, was brought up by a charioteer. He was ignorant of his true status as the son of Kunti. Nowhere has it been stated that Karṇa was brought up by a hunter. Appayya Dīkṣita in his *SLS* makes a reference to a King's son who regains his memory when the condition of his being a hunter ceases by the instruction of a trust worthy person. *SLS*, p.104.
4. See Verses 114 and 115 of the present text.

(126)

ஒருமலர்க்குத் துறக்கமெனல் போன்முத்தி விருப்ப
முத வருத்த வாதமெழிற் பதுமையைத்தே வெனல்போ
லிருமைதரு முபாசனா பரமனிதன் றன்னை
யிந்திரனென் பதுபோலத் துதிபரமா ளினையே
யருமரசென் பதுபோல வுபசாரி கந்தா

னக்கினிமா ணவகனெனும் வாக்கியமே போல
 வுரிமைதரு சகுணசா திரிசமிது கோவி
 னுடம்பென்கை போற்சாதி வியத்தியா மன்றே.

Unlike the commendatory text 'By offering a flower to a deity one would attain heaven' which gives rise to the desire to offer flowers to a deity, the text *tat tvam asi* is not a commendatory one. That is, it does not give rise to the desire for liberation. Unlike a text that prescribes meditation upon a beautiful idol as particular God-head, the text *tat tvam asi* does not enjoin meditation upon soul as Brahman. Unlike the statement that praises a person as Indra, the text *tat tvam asi* is not intended to praise the soul as Brahman. Unlike the statement that refers to the servant of a king as the king himself in a figurative way, the text *tat tvam asi* does not refer to the soul as Brahman in a figurative manner. Unlike the text that refers to a disciple as fire on the basis of the qualities of effulgence, etc., which belong to the fire and which are present in the disciple too, the text *tat tvam asi* does not refer to the soul as Brahman on the basis of common qualities that are present in both.¹ Unlike the statement that speaks of the limbs of a cow as cow,² the text *tat tvam asi* does not refer to the soul as Brahman.³

NOTES:

1. It is because neither the soul nor Brahman does possess any quality.
2. The expressions *jāti* and *vyakti* in the text respectively signify the whole and part.
3. It is because neither the soul nor Brahman is endowed with parts.

(127)

கடத்தொடுமட் கநநியமென் வாக்கியமே போலக்
 காரியகா ரண நீலோற் பலுமெனும்வாக் கியம்போல்
 விடுப்பில்குண குணிதயிற்பாற் கபேதமெனல் போல
 விகாரமே வாரிகணங் கட்கேக மெனல்போ
 லடுத வஞ்சாஞ் சிகம்விம்பப் பதிவிம்பங் களிணுக்
 கயிக்கமெனல் போல்விம்பப் பதிவிம்ப வாத
 மெடுத்துணரி லெனவிங்ங் னபேதபர மாக
 விசைப்பனவெ லாஞ்சுருதி விரோதமென லறியே.

The expression 'Pot is clay' speaks of the identity between pot and clay, and this identity is based upon the cause-effect relation between the two. The expression 'Blue Lotus' refers to the identity between the quality-blue colour and the one that possesses the quality of blue colour (lotus) and this identity is based upon the relation of quality and the one that possesses it. The expression 'curd is milk' signifies the identity

between the two and this identity is based upon the transformation of the milk into curd. The expression 'The group of waves is water' conveys the identity between the group of waves and water, and this identity is based upon the relation of parts to the whole. The statement 'The reflected image is the original' stands for the identity between the original and the reflected image and this identity is based upon the relation of the state of being an original and that of the reflected image that exists between the two.

These cases, when analyzed, no doubt speak of identity; but the identity that is conveyed between the *kūṭastha* and Brahman by the *śruti* text is different from it.¹

NOTES:

1. The five cases referred to in the text convey the sense of identity based upon the cause-effect relation, the relation of quality to the one that possesses it, the principle of transformation, the relation of parts to the whole and the relation of the state of being an original to that of a reflected image. The identity between the *kūṭastha* and Brahman is strictly non-difference of the one from of other. And this identity

is not based upon any of the five factors referred to above as Brahman - the *kūṭastha*, being pure consciousness, is supra-relational.

Practical Efficiency of the False Entity:

(128)

அவ்வகிலங் கட்கெல்லாம் பொய்ம்மையே புகலு
 மரியதாம் வேதாந்த பக்கமதி லினைய
 வெவ்வமறு சுருதிவிசா ரத்தினா லுண்மை
 யெனுமுத்தி கடுமென லெவ்வாறிங் கென்னி
 லவ்வியமென் சொப்பனமா தணைவினான் மெய்ம்மை
 யாயவீ ரியவொழிவுங் கற்பிதமாம் வடிவிற
 செவ்வியவொன் கடவுள்வழி பாட்டினா லிட்டஞ்
 சேர்தலும்போ லூலுணர்வான் முத்தியுஞ்சித் திக்கும்.

It may be asked as to how, according to Vedānta which affirms that everything that comes under the category of *dr̥śya* is false, there could be the attainment of liberation which is real through enquiry into the Vedāntic texts - the enquiry that is said to lead to the removal of misery. It is answered thus: just as, in dream, by the association with a damsel who has no objective reality, there is the loss of male energy which is more real, and just as by investing an image with divinity and worshipping it as God there is the real attainment of desired ends, in the same way, from the

knowledge that arises from the *śruti* texts which are not real, there could result liberation (which, by being identical with Brahman, is absolutely real).

Śravaṇa, Manana and Nididhyāsana:

(129)

அருமையெனு முத்திவிலக் காகமூன் றுளவா
 மஞ்ஞான மையம்விப ரீதமென வவற்றுட்
 பிரமமல னானென்கை யஞ்ஞான நானப்
 பிரமமோ வலனோவென் றிடலையஞ் சுருதி
 வருமினிய யுத்திகளா னான்பரமா யினுமுன்
 வளர்சீவ பாவமுண்டென் குதல்விபரீ தந்தான்
 றருமுறையி லஞ்ஞானா திகட்குமுர ணாகுஞ்
 சவணமொடு மனநிதித் தியாசனங்க ளன்றே.

There are three factors, namely, ignorance, doubt and contrary cognition. Of these, ignorance consists in being unaware of one's identity with one's true nature (which is *kūṭastha* that is identical with Brahman) which results in the usage 'I am not Brahman. Doubt is the state of mind governed by the feeling that one is not sure whether one is Brahman or not. Despite the conviction that one is Brahman - the conviction arrived at by the study of the *Upaniṣads* and by reflection upon the truth of the *Upaniṣad-s* on the basis of reasoning that are in conformity with the

Upaniṣadic teaching, the reassertion of old habits of thought such as 'I' and 'Mine' is contrary cognition.

These three are removed by *śravaṇa*, *manana* and *nididhyāsana*.

(130)

சூதகாதி களிநிடைச் சுருதிவிசா ரத்தாற்
 றுணிவுதோன் றுதலெனவே சிவமொடுயி ரயிக்க
 மோதுமா ரணமொழியின் றாற்பரியங் கேட்கை
 யுயர்சவணங் கேட்டபொரு ளுத்தியிற்சிந் தித்த
 நீதின்மா மனமவற் றாற்றுணிந்த பொருளிற்
 சித்தமசை வறவிருத்த னிதித்தியா சனந்தான்
 மேதையா கியசவண ஞானத்தா லான்மா
 மெய்ம்மையா முக்கியத்தாற் சவணம்ங்கி யெனலாம்.

Śravaṇa is earnest enquiry (aided by the six-fold characteristic mark) under the guidance of a preceptor into the import of the *Upaniṣad-s* namely, the identity of the ground of the soul with that of God. It is similar to a careful study of the texts that deal with ceremonial impurities with a view to ascertain the precise nature of a particular pollution. *Manana*, the noteworthy one, is constant reflection with the aid of reasoning upon the import of the *Upaniṣad-s* known through *śravaṇa*. *Nididhyāsana* is centering the mind upon the truth learnt from the *Upaniṣad-s* and

confirmed by reasoning. The unconditioned Brahman (identical with the *kūṭastha*) known through enquiry into Vedāntic texts is the Real. Hence *śravaṇa* which leads to the ascertainment of Brahman may be viewed as the predominant one when compared with *manana* and *nididhyāsana*.

(131)

ஏனையவோ ரிரண்டுமதன் றுணையெனலா லங்க
 மெனலாகு மஃதெவ்வா றெனிற்பொருள்க டிகழ்த்து
 மானதோர் சுடரசைவிற் கருமவலி யின்றா
 மாதலினால் வளிதடுக்குந் திரையெனலா மனை
 மேனியிர்வான் றிரிதூண்டி யொளிர்வித்தல் போலும்
 விளம்புநிதித் தியாசனமென் றறிந்திடுக தெரிந்து
 மோனையா மெனவுரைத்த சவணத்திற் குள்ள
 முரையிலறு வகையிலிங்க தாத்பரிய முரைப்பாம்.

Know that the remaining two noteworthy factors, namely *manana* and *nididhyāsana*¹ aid one to get rid of the false notions and, therefore, they are subordinate to *śravaṇa*. If it is asked as to how it is so, it is answered thus: a lamp which is intended to remove things in dark is not efficacious to do so when its flame flutters. And to check this fluttering movement, a curtain is put. *Manana* serves the role of a curtain. And in order that the flame will shine forth with scintillating lustre,

wick is to be stirred up. *Nididhyāsana* helps the knowledge shine forth without being affected by the thought of other objects.

NOTES:

1. The *Bṛhadāraṇyaka* text - *ātmā vā are draṣṭavyaḥ* etc., prescribes *śravaṇa*, *manana* and *nididhyāsana* as the proximate means to the knowledge of Brahman. See *Bṛh. Up.* 2.4.5.

The Auxiliaries of Śravaṇa:

(132)

அவைகளுபக் கிரமமுப சங்கார முடனே
 யப்பியாசம் பின்பபூர்வ தைபலமோ டுற்ற
 நவிலருத்த வாதமுப பத்தியென லாகு
 நற்சிருட்டி முன்சகமெய்ப் பரமாயிற் றென்றுஞ்
 சிவமதற்குச் சுவகதா திகளிளையென் றகண்டஞ்
 செப்புவதே யுபக்கிரமஞ் சகஞ்சிவத்தின் மாய்த்துப்
 பவமகலத் தூரியற்குப் பிரமமுட னயிக்கம்
 பகர்ந்தத்து விதங்கூற லுபசங்கா ரந்தான்

(133)

கூறுமிவை யிரண்டுமோ ரிலிங்மென வறிக
 கூடத்த னேபிரம மெனமறித்து மறித்துந்
 தேறவுரைத் திடலப்பி யாசமாந் தூரியன்
 றிகழ்பிரமா ணாதீத னென்கையபூர் வதையாம்

பாறிலுயி ரொன்றறித லெலாமறித லென்கை
 பயில்பிரத்திய கான்மவுரு வாம்பிரமந் தனக்கு
 மாறரிய வைந்தொழிற்கத் திருத்துவஞ்செப் புறுதல்
 வயங்கருத்த வாதமென மதித்திடுக தெரிந்தே.

The six indications are: *upakrama* and *upasamhāra*, *abhyāsa*, *apūrvatā*, *phalam*, *arthavāda* and *upapatti*. By *upakrama* is meant the mention in the beginning (of the sixth chapter of the *Chānd-Up.*) that prior to creation, the world remained in the form of Brahman; and the latter is free from difference from objects of different kind; and it is also free from internal differences and hence absolute.¹ *Upasamhāra* is the mention in the end of the section, of the absolute nature of Brahman by stating that it is identical with the true nature of the soul, and the world has no independent existence apart from Brahman.²

Know that *upakrama* and *upasamhāra* mentioned above constitute one unit. *Abhyāsa* is the statement often times in the course of that section of the identity of the true nature of the soul, namely, the *kūṭastha* with Brahman. *Apūrvatā* means the unknowability of Brahman taught in the section through other well - known *pramāṇa*-s such as perception, etc.,⁴ *Phalam* means the fruit that would ensue from the knowledge

of the subject that is taught in the section. It is stated therein that by the knowledge of Brahman that is taught, everything else would become known.⁵ *Arthavāda* is the commendation of the subject - matter taught. In the same section there is the extolling of Brahman as the cause of the world having five-fold function.⁶

NOTES:

Vide:

1. *sadeva saumya idamagra āsīt ekamevādvitīyam,*
Chand.Up., 6-2-1.

See also Note on verse 25 of the present text.

2. *aitadātmyam idam sarvam tatsatyam sa ātmā*
tattvamasi śvetaketo
Ibid., 6-8-7

3. *ibid., 6-8-7; 6-9-4; 6-10-3; 6-11-3; 6-12-3;*
6-13-6; 6-14-3; 6-15-3; 6-16-3;

4. *ācāryavān puruṣo veda, ibid., 6-14-2*

This text shows that it is only through the instruction of the preceptor that one could attain the knowledge of Brahman and not through any other *pramāṇa*.

5. *Uta tamādeśamaprākṣyaḥ yenāśrutam śrutam bhavati amatam matam, ibid., 6-1-3.*

It must be noted here that according to the *Vedāntasāra* this is referred to as *arthavāda*. And *phalam* is referred to as the attainment of Brahman as mentioned in the text, 'For him there is delay only so long as he is not freed from the body and then he becomes one with Brahman.' *ibid., 6-14-2.*

See VS, p.12.

6. Vide : *sanmūlāḥ saumya imāḥ sarvāḥ prajāḥ sadāyatanāḥ satpratiṣṭhāḥ, Chānd. Up., 6-8-4.*

This text speaks of Brahman as the source of the origination, sustentation and destruction of the world. The other function, namely, concealment of the true nature of jīva (*tirodhāna*) is mentioned in the text.

imāḥ sarvāḥ prajāḥ sati sampadya na viduḥ sati sampatsyāmaha iti, ibid., 6-9-1

The fifth function of bestowing grace lies in this that Brahman in the form of preceptor imparts the knowledge of Brahman to the disciple. See verse 50 of the present text. See also the *Chāndogya* text -

ācāryavān puruṣo veda, ibid., 6-14-2

It must be noted here that according to the *Vedāntasāra*, the *Chāndogya* text '*uta tamādeśam aprākṣyaḥ yena aśrutam śrutam bhavati amatam matam*' (6-1-3) serves the role of *arthavāda*. Our author, however, holds that this text serves the role of *phala*.

The Auxiliaries of Manana:

(134)

கடத்தினுக்கு மண்ணினையு நூற்குலண்டு தனையுங்
 காரணமென் பதுபோலப் பிரமமே முன்னம்
 படைத்தசகத் காரணமென் கின்றதுப பத்தி
 பகருத்தி தருக்கமனு மானமிவை மூன்று
 மடுத்துவரு மனைசக காரிகளா மவற்று
 ளாருயிர்க ளனேகம்வியா பகமெனவே கூறுந்
 தடுப்பரிய சாங்கியமே முதலாய மதத்துட்
 சாற்றுமுயி ரெலாமுடம்பு தொறும்புணர்ச்சி யுறலால்.

(135)

இந்தவுடம் பிவற்கேயாம் போகசா தனமற்
 றேனோர்க்கண் றெனிற்போகத் திதிபுகலொ ணாதாம்
 வந்தவுடம் பெத்திறத்து மிவன் வினையால் வரலான்
 மற்றிவற்கே யெனின்வினையு மெவர்க்குமிலை யோதான்
 முந்தையுடம் பபிமானத் தாற்சொய்வினை யிவற்கே
 முற்றுமெனி னவ்வபிமா னமுமுந்தை யுடல்சே

ர்ந்தவுயி ரனைத்திற்கு மிலையோதா னிவ்வா
றனவத்தை நீக்கலரி தநேகவுயி ரெனலால்.

(136)

செப்பரிய வேகான்ம பக்கத்திற் போகத்
திதியிலையென் றநோகான்ம பக்கமது கொளினு
டிப்பரிசு மிகுபோகத் திதிகூடா தாயிற்
றிச்சங்கை யிருமதத்து மொக்குமே யென்னிற்
பற்பலவி லேகான்ம பக்கமதில் விம்பப்
பதிவிம்ப நியாயத்தாற் கரணவசை வாதி
மெய்ப்பரிய பலதிறத்தா லெண்ணிறந்த போக
விளைவுகூ டுதலெளிதென் குதலுத்தி யாமால்.

*Upapatti*¹ or reasoning is the statement to prove that Brahman is the cause of the world on the analogy of clay and a silkworm that serve as the cause of pot and silk threads respectively. *Yukti*, *tarka* and *anumāna* – these three are subservient to *manana* that follows *śravaṇa*.

Of these three, *yukti* may be illustrated as follows: The Sāṅkhya system holds the view that the souls are many and each soul is all-pervasive. According to this view, each soul will be related to all bodies without exception.

(135)

And in that case, the assertion that a particular body is the abode of the experience of happiness and misery of a particular soul and not of others will not hold good. If it is said that a particular body is the result of the past merits and demerits of the particular soul and so the former is the abode of the experience of happiness and misery born out of its own deeds and not of other souls it is said that this view also is wrong. It is because merits and demerits are the results of prescribed and interdicted actions of a soul. And the deeds could be performed by a soul only by being present in a body. Since the soul is all-pervasive, it is present in all the bodies without exception and so there is the necessity of the experience of happiness and misery belonging to all the bodies and not to a particular body. It may be said that the deeds are performed by a soul by remaining in a body in which it has the sense of identity, then it is argued that a soul, being all -pervasive, must have the sense of identity in all the bodies.² Thus the view that the souls are many and each soul is all-pervasive cannot avoid

the fallacy of *infinite regress*.

(136)

Even according to the view that the soul³ is one only the defect that it will experience the happiness and misery pertaining to all the bodies cannot be avoided in view of the fact of its being all - pervasive. And (as has been shown above) in the view that the souls⁴ are many the experience of happiness and misery by a soul in a particular body cannot be fixed. Thus the doubt arises that both the views on the nature of the soul are riddled with inconsistency.

This doubt is removed thus :

according to the view that the soul (that is, the pure consciousness) is one only, it is admitted that it gets reflected in several minds. The reflected images are viewed as souls. Each soul experiences under the influence of its revealing medium, namely the mind the characteristics of the latter which are not real and which are variegated.⁵ Thus the experience of happiness and misery of a particular soul in a particular body can easily be explained by applying the maxim of the relation of the original to the reflected image. And this is reasoning or *yukti*.⁶

NOTES :

1. i) *yathā saumya ekena mṛtṭpiṇḍena sarvām mṛṇmayam vijñātam syāt vācārambhaṇam vikāro nāmadheyam mṛttiketyeva satyam, Chānd. Up., 6-1-4.*

This text means that all transformations are verbal and therefore, are only names; the cause alone is real.

ii) *yathā ūrṇanābhiḥ sṛjate gṛhṇate ca
yathā pṛthivyāmoṣadhayaḥ sambhavanti
yathā sataḥ puruṣāt keśalomāni
tathākṣarāt sambhavatīha viśvam.*

Muṇḍ Up. 1-7.

According to this text Brahman alone is the cause of the world.

2. The result of this argument is that each soul will be the agent of actions relating to all bodies and an experience of the results of actions pertaining to all bodies.

3. The word 'soul' here stands for the pure consciousness which is one only according to Advaita.

4. Here the word 'soul' stands for the one accepted by the Sāṅkhya school.

5. The soul influenced by the mind performs activities and experiences the results of activities, namely, happiness or misery as the case may be. The latter are the characteristics of mind. The soul being the reflected image of pure consciousness in mind, by falsely identifying itself with the mind experiences happiness and misery which are the characteristics of the mind with which it is associated.

6. *Yukti* here is justification to oneself of some belief. It is personal in reference explaining as to why a particular view must be held.

(137)

தருக்கவனு மானவிலக் கணங்கடா மிசிரா
 சாரியர்கண் முதலானோர் கண்டனா திகளில்
 விரித்தமைத லாலிதுதான் சுவானுபவ நூலாய்
 விளங்குதலா லீண்டுரைப்பிற் பெருகுமெனுங் கருத்தா
 லுரைக்கிலமந் திரயோகம் பரிசயோ கம்பின்
 னுயர்பாவ யோகமுட னபாவயோ கந்தான்
 றெரித்தமகா யோகமெனு மிவைகளோ ரைந்துந்
 திகழ்கின்ற நிதித்தியா சனவடிவ மாமால்.

The definition of *tarka* and *anumāna* have been elaborately set forth by Śrī Harṣa and others in their

works *Khaṇḍana khaṇḍa-khādyā* and the like. Since the present text is chiefly designed to provide the experience of one's true nature, any discussion on the nature of *tarka*¹ and *anumāna*² will be a deviation from the main subject of the text. And hence it is not attempted.

Nididhyāsana - the noteworthy one comprises within itself - *mantrayoga*, *sparsāyoga*, *bhāvayoga*, and *mahāyoga*.

NOTES:

1. This is indirect argument consisting in hypothetical admission of an invariably concomitant fact which leads to the admission of the pervasive concomitant; as, 'If there were no fire there would be, no smoke.' This helps the rise of inferential cognition by removing the doubt that the ground of inference is not invariably related to the thing that is sought to be established.
2. *Anumāna* is the cognition that the ground of inference is invariably related to the thing that is sought to be established and it is present in the subject of inference.
3. Śrī Harṣa in his *Khaṇḍana-khaṇḍa-khādyā* gives the definition of *tarka* and *anumāna*. Since his text is a

critique of the Nyāya- Vaiśeṣika categories, he critically examines these categories and finally rejects them.

Auxiliaries of Nididhyāsana:

(138)

ஓங்காரா திகளணுசந் தானத்தாற் பரத்தி
 னுள்ளமடங் குதலேமந் திரயோக மதனோ
 டங்காகு மனம்பவனம் மொன்றாய்மூ லத்தி
 னிருஞ்சுழினை வழிசென்று சென்னிநடு விருந்த
 தேங்கான்ம வொளியின்மனோ லயமாதல் பரிசஞ்
 சிரந்துறக்கஞ் செவிதிசைய னிருசுடர்கள் விழிதீப்
 பாங்காய் முகமுந்தி விசும்புநிலம் பதமாம்
 பரமனுரு வாயவிராட் புருடவடி வெனிணும்

(139)

அன்றியள வறுபெருந்தோட் படைபணியோ டுற்ற
 வண்ணல்வடி வெனிணுநினைந் தவயவங்க டம்மி
 லொன்றொன்றாய் விடுத்துநின்ற வவயவிமாத் திரமா
 யுண்மையாம் பிரமத்தின் மனமடங்கல் பாவஞ்
 சென்றன்வுங் கரணமுறா வொருபிரமந் தன்னிற்
 சிந்தையடங் குதலபா வம்படைப்பி லொழிவிற்
 றன்றெரித றெரியாமை யிடத்தினோர் பரிசாய்த்
 தன்வடிவாம் பிரமத்தின் மனமிறன்மா யோகம்.

Mantrayoga signifies the lapsing of mind in Brahman owing to the uninterrupted meditation upon the sacred text 'Om'. The mind along with the vital

air proceeds from the navel region through the artery known as *suṣumnā* and reaches the aperture in the crown of the head wherein the self-luminous consciousness is manifest. The centering of mind in the latter is known as *sparsā-yoga*. *Bhāva-yoga* consists in first centering the mind upon the cosmic form of God consisting of the heaven as the head; the quarters, the ears, the sun and the moon, the eyes; fire, the handsome face; the space, the navel and the earth, the feet; Or, upon the form of personal God having mighty arms, appropriate weapons and fitting ornaments and then upon the substratal principle by leaving out the extraneous features one by one. *Abhāvayoga* consists in centering the mind upon the incomparable Brahman as transcending all the means of knowledge that function towards their respective objects. *Mahāyoga* signifies the dissolution of mind in Brahman which is one's essential nature and which is constant at the time of the creation of the world, dissolution of the world and also at the time of having cognition or non-cognition of an object.¹

NOTES:

1. All these five factors serve as auxiliaries to *nididhyāsana* which leads to *savikalpaka - samādhi*

and *nirvikalpaka-samādhi*. Of these, the first one signifies the resting on the secondless Brahman of the mind which has assumed its form but without losing sight of the distinction between the knower and the known. The second one signifies the resting on the secondless Brahman of the mind which has assumed that form transcending the distinction of knower, known, etc. The five factors are said to be the auxiliaries to the *nididhyāsana* in the sense that the process of meditation in those cases involve some relation while *nididhyāsana* refers to the supra-relational Brahman alone.

Impediments to the Attainment of The Direct Knowledge of Brahman:

(140)

பகர்ந்தவுயி ருண்மைவிலக் காகவரும் பூதப்
 பதிபந்தம் வர்த்தனமா னப்பதிபந் தம்பி
 னிகழ்ந்தவா காமியப் பதிபந்த முத்தி
 நேயமொடு துறந்துகுரு பரனையறிந் தடைந்து
 மகிழ்ந்துசவ னாதிகமுற் றிடினுமுன் னுகர்ந்த
 வனிதாதி விடயசுக வாதனையாற் றினமும்
 புகுந்துமன நிலைக்கலக்கி யுயிருண்மை யுறாமற்
 போக்கியிட றனைப்பூதப் பதிபந்த மென்பர்.

There are three impediments to the attainment of the direct knowledge of Brahman. And they are the past one, the present one and the future one.

In the case of one, who has intense desire for release, who has renounced all actions and has resorted to a preceptor knowing well that the latter is capable of protecting him, and who pursues earnestly the means of *śravaṇa*, *manana* and *nididhyāsana* could not attain the direct knowledge of Brahman as one's mind will be swayed away by the latent impressions that have arisen from the past experience of one's relation to one's wife and other objects. Wise men affirm that the group of these latent impressions constitute the past impediments.

(141)

மடிவிடயா சத்தியபி மானமொடு குதர்க்க
 மறுகிடுஞ்சிற் றினஞ்சேர்தல் சபலத்து வாதி
 யடைதலின்மெய் தெரிந்துமுயி ருண்மையுறா தழித்த
 லதுவாகும் வர்த்தமா னப்பதிபந் தங்காண்
 விடலரிய சநநமின்னுஞ் சிலவடைந்தா லன்றி
 விடாதுபிர மாதியுல கிச்சையெனுந் தோட
 மொடுமருவி மறைப்பொருளை யுணர்ந்திடினு மான்ம
 வுண்மையுறா தழித்தலா காமியப்பதி பந்தம்.

Although one is intellectually convinced of the Advaitic truth as the final teaching of the Upaniṣad-s, yet one will not attain the direct experience of Brahman, as the rise of the latter will be prevented by one's spirit-lessness, desire for the objects of the world, disputation on the basis of vicious logic, association with the ignorant ones which leads to the state of disquietude and lack of steadiness in devotion to study, etc., The group of these factors constitutes the present impediments. The mental resolve that in order that the transmigratory process may cease there must be the obliteration of desire for enjoyment of objects in the world of Hiraṇyagarbha, etc., and such an obliteration is possible only after several births constitutes the future impediment. It would prevent the rise of the direct knowledge of Brahman, although one knows the import of the *Upaniṣad-s*.

Factors That Remove The Three Impediments:

(142)

பந்தமவை மூன்றினையுங் கடந்திடுவாய் பயில்வ
 பகர்ஞான வயிராக முபரதியா மவற்றின்
 வந்தனுக்கு மிலக்கணங்கா ரணமொடுதான் சொரூப
 மருவுகா ரியமெனவே தனித்தனிஞா னக்கு

முந்துசவ ணாதிகமே காரணமான் மாவு
 மூலவகங் காரமும்வே நாக்குதலே சொரூப
 நந்துமகங் காரகத மயற்குத்தான் கரியாய்
 நணுகுதலே காரியமென் றறைகுவர்மூ தறிஞர்.

Wise men declare that knowledge, detachment and renunciation in spirit - these three factors are to be maintained in order that the three-fold impediment may be removed. An accurate description of these may be given in relation to their nature, cause and effect. *Śravaṇa*, etc., constitute the cause of knowledge. The nature of the latter is the discernment of the distinction between the *kūṭastha* and mind. The effect consists in remaining as the witness of the soul who is related to mind that is subject to destruction.

(143)

வேண்டுவயி ராக்கியத்திற் குற்ற வனிதாதி
 விடயத்தி னிலையாமை முதலாய குற்றங்
 காண்டலது காரணமெத் திறந்தானு மதனைக்
 கழன்றிடுதல் சொரூபம்பின் புறாமைகா ரியமா
 மாண்டவுப ரதிக்கியமா திகளேகா ரணஞ்சூழ்
 மனமொடுங்கல் சொரூபமாம் புறக்கருமந் தன்னின்
 மீண்டுபுகு மயலறுதல் காரியமென் றிசைப்பர்
 விளம்பலுறு ஞானாதி கட்கவதி மொழிவாம்.

The cause of *Vairāgya* that is desired by the wise ones is the discernment of defects such as non-eternity, etc., in the objects of the world, namely, wife and others. The nature of *Vairāgya* consists in the elimination of the experience of the objects of the world in all possible ways. The effect of *Vairāgya* is non-involvement with the objects of the world further. The cause of renunciation in spirit which is a great virtue is the pursuit of *yama*, etc.,¹ Its nature consists in the subjugation of mind which stands for desire and doubt. The effect is the removal of delusion under the influence of which mind proceeds towards external activities.

NOTES:

1. *Yama* (restraint), *niyama* (observance), *āsana* (posture), *prāṇāyāma* (regulation of breath), *pratyāhāra* (withdrawal of senses from their respective objects), *dhāraṇa* (fixing the mind on Brahman), *dhyāna* (the process, now and again interrupted, of fixing the mental state on the secondless reality) and *samādhi* (trance). See, *Yogasūtra*, 2-29.

(144)

தக்கதே கான்மபா வம்போலப் பிரமந்
 தானென்னுந் திண்மைஞா னத்தினுக்கா மவதி
 மிக்கபிர மாதிபதந் துரும்பெனவே நினைத்தல்
 விளம்புவயி ராக்கியத்திற் கவதிசுமுத் தியன்போற்
 றொக்ககரு மங்களனைத் தினையுநினை யாமை
 தோன்றுமுப ரதிக்கவதி யாகுமிவை மூன்றும்
 புக்கொருவ னடைந்திடுமே லிதுமுன்னம் விடாது
 புரிந்தமா தவத்தின்வலி யென்றறிக தெரிந்தே.

The culmination of knowledge is the firm conviction that one is Brahman itself. It is similar to the conviction which is firm in the case of the ignorant that the body constitutes the self. The highest point to which the pursuit of detachment could ascend is the evaluation of the attainment of the world of Hiraṇyagarbha and the like as worthless like a straw. To remain, as in the state of deep sleep, totally unaware of any karma or ritual-act is the objective that is attained by renunciation in spirit. If an aspirant possesses these three factors - know that such an attainment is the outcome of the performance of his allotted duties in an uninterrupted manner in his previous births.

(145)

குறையகலும் வயிராக முபரதியா மிரண்டுங்
 கூடிஞா னங்கூடா தாயின் முத்தி யரிதா
 முறுமினிய மிசையுலக பதங்கிடைக்கு ஞான
 மொன்றுமடைந் தவையிரண்டு மிலையேனு நிற்க
 முறியுமர நெடும்பணையோன் விழநினைவின் நேனு
 முறியவிழல் போலவே தேகாந்த மதனிற்
 பெறுவவனுபர் முத்தியினை யுடற்கமைந்த வினையாற்
 பிறந்திடுத்துக் காணுபவ முளதாத நிண்ணம்.

In the case of one who has not attained knowledge, there is no possibility of the attainment of release although one may have ethical excellences, namely, detachment and renunciation from all actions. Such a one will attain the world of Hiranyagarbha - the world which is eminent and pleasing.

If one has attained the knowledge of Brahman but does not have detachment and renunciation, then such a one will attain liberation when the psycho-physical organism falls off. In this respect he is similar to the one who is on the top of the tall branch of a tree that is about to fall and who, although does not desire to fall, yet would fall down when the tree falls. In the case of such a one, the experience of misery or happiness born out of the fructified deeds is certain.¹

NOTES:

1. This means that such a one will be merely a witness of the happiness or misery.

Knowledge of Brahman - Its Means and Fruit:

(146)

சாற்றரிய சுவேச்சைவிசா ரணைதனுமா னசிசத்
 வாபத்தி யசம்சத்தி பதார்த்தாபா வனையே
 மேற்றரிய காமியெனு மிவற்றினைமூ தறிஞர்
 விளங்குசத்த ஞானபூ மிகளென்ப வற்றுட்
 போற்றிடுநான் மூடனா யிருந்தகா ரணமென்
 சுருதிசுரு வாலறிவ லெனநினைதல் சுவேச்சை
 மாற்றரிய சுருதிசுரு வாற்சிறிது தோன்றும்
 வைராகத் துறதல்சதா சாரவிசா ரணையே.

(147)

மருவலுறு சுவேச்சைவிசா ரணைவலியால் விடய
 வலியறுத றான்றனுமா னசியவற்றின் பயில்வால்
 விரவுநன வாயவுல கிணக்கனவென் றெண்ணி
 மெய்த்தவான் மாவுண்மை கருதல்சத்வா பத்தி
 பரவலுறு முலகுதோன் றாதுசமுத தியன்போற்
 பகரறிவு மாத்திரையாய் நின்றலசம் சத்தி
 யொருவிவா சனையனைத்து மிகுதுயிலோன் போல
 வுயிராநந் தத்தொடுங்கல் பதார்த்தாபா வனையாம்.

(148)

உண்டிலையென் னாம்லகங் கிருதிநிரங் கிருதி
 யுறாமலறி வருவாய வத்துவித பதத்துட்
 கண்டதொரு வறுங்குடம்போ லுட்புறஞ்சூ னியமாங்
 கதிதூரிய காமியா முபரதியை யடைந்து
 கொண்டிலக லுறுதிரிசி யாணுவே தம்பின்
 கூறலுறு சத்தானு வேதநிரு விகற்ப
 மெண்டருசட் சமாதிசளாம் புறமொ டகமென்னு
 மிருபேத மடைந்தவற்றை முறையினிவண் மொழிவாம்.

The great ones affirm that *śubhecchā*, *vicāraṇā*, *tanumānasā*, *sattvāpatti*, *asamsakti*, *padārthābhāvanā* and *turiyagāmī* as the seven remarkable stages that mark the means of knowledge, its rise and its effects.

Of these, *śubhecchā* is the noble desire which arises out of deep sense of detachment and which is of the form 'why am I ignorant of my true nature?' Let me identify the cause and remove it by the study of the *Upaniṣad-s* and the instruction of the preceptor.¹

Vicāraṇā consists in the inquiry into the nature of Brahman through the study of the *Upaniṣad-s*, association with the enlightened ones and in the conscious effort to maintain the sense of detachment.²

Tanumānasā is the stage wherein there is the perceptible loss of attachment to the objects of the world on the strength of the effort to maintain *śubhecchā* and *Vicāraṇā*³ which are adaptable to this end in view.

On the strength of the pursuit of these three, one is led to the stage *sattvāpatti* which consists in having the mental state in the form of Brahman by perceiving the world of the waking state with its variegated objects as a mere dream.⁴

Asaṁsakti which is the fifth stage consists in maintaining the mental state of Brahman (for a longer period of time). In this stage the expansive world of duality will not be manifest as in deep sleep.⁵

Padārthābhāvanā (which is the sixth stage) consists in being rooted in Brahman. Herein one is free from all latent impressions and remains as if in a state of intense deep sleep.⁶

The *turiya* state consists in being rooted in the non-dual reality which is of the form of pure consciousness. It is characterized by the non-manifestation of any causal factor or an effect. It is free from any interior or exterior element. It is similar to an empty jar located in the expansive ether.

Depending upon renunciation in spirit, there would arise three kinds of trance, namely, (i) that which is related to external objects; (ii) that which relates to the significance of words; and, (iii) that which is indeterminate in nature. Each one becomes twofold by being related to internal and external factors. These six forms of trance - fit to be considered - may be described respectively as follows:

NOTES:

1. *sthitaḥ kim mūḍha evāsmi prekṣe'ham sāstrasajjanaiḥ
vairāgyapūrvam iccheti śubhecchetyucyate budhaiḥ*
(LYV.p.269).

2. *sāstrasajjana-samparkaḥ vairāgyābhyāsapūrvakam
sadācārapravṛttiryā procyate sā vicāraṇā. ibid.*

3. *vicāraṇāśubhecchābhyām indriyārtheṣvaraktatā
yatra sā tanutābhāvāt procyate tanumānasā. ibid.*

At this stage the mind is attenuated.

4. *bhūmikātritayābhyāsāt cittārthaviratervaśāt
sattvātmanisthitih śuddhe sattvāpattirudāhṛtā. ibid.*

5. *daśācatuṣṭayābhyāsāt asamargaphalāya ca
rūdhasattvacamatkāṛā proktā asaṁsaktināmikā.*

ibid., p.271.

6. *bhūmikāpañcakābhyāsāt svātmārāmatayā dṛḍham
ābhyantarāṇam bāhyānam padārthānām abhāvanāt.
paraprayuktena cīram prayatnenāvabodhanam
padārthabhāvanī nāma ṣaṣṭhīsañjāyate gatiḥ*

ibid., pp.271 - 72.

7. *bhūmiṣatkacirābhyāsāt bhedasyānupalambhataḥ
yatsvabhāvaikaṇiṣṭhatvam sā jñeyā turyagā gatiḥ*

ibid., p.272.

ii) *antaḥ śūnyaḥ bahiḥśūnyaḥ śūnyakumbha*

ivāmbhare, ibid. p.826.

See *JMV*, pp. 345 - 347.

Of the above seven stages, the first one is characterized by the attainment of the intense desire to get liberated. The latter is possible by performance of deeds relating to one's stage and class of life as an offering to God. The second stage is marked by the observance of *śravaṇa* and *manana* and the third one by the observance of *nididhyāsana*. These three stages constitute the means of the knowledge of Brahman. The fourth stage is marked by the rise of the direct knowledge of Brahman. One who has attained this stage is known as *brahmavit*. In the fifth stage, the one who has attained the knowledge of Brahman would

come back to empirical life from the state of trance of his own accord, and in the sixth stage, by being prompted by others. In the seventh stage, he is irrevocably fixed in Brahman and will never come back to empirical life. The one in these three stages is known as *brahmaavidvara*, *brahmaavidvariṅyān* and *brahmaavidvariṣṭha*.

Forms of Nididhyāṣana:

(149)

கடாதிவிட யத்தினிலொன் றனைக்குறித்து நாம
 கற்பனையோ டுருவமெனு மாயையதன் றிறத்தைத்
 தடாதுவிடுத் தத்திபா திப்பிரிய மென்னுஞ்
 சச்சிதா நந்தமாம் பிரமத்தின் றிறத்தை
 விடாதனுசந் தானஞ்செய் திடுதலே புறத்து
 மெய்த்திரிசி யானுவே தப்பெயர்கொள் கின்ற
 கெடாததொரு சவ்விகற்ப சமாதியென லாகுங்
 கிளந்தபுறச் சத்தானு வேதமது கிளப்பின்.

(150)

சச்சிதா நந்தவுரு வாகுவதே பிரமந்
 தானெனவே தியானித்த லதுவாகு மென்க
 விச்சமா திகள்பயின்ற வலியினாற் றோன்று
 மிரும்பிரமா நந்தநிலை தனின்மனஞ்சென் றொடுங்கி
 நிச்சலமா யலையில் கடல் போலிருத்தல் புறத்து
 நிருவிகற்ப சமாதியா மனோகதகா மாதிக்

கச்சமறு கரிதானென் றெண்ணுதலுட் டிரிசி
யானுவே தப்பெயர்கொள் சவ்விகற்ப சமாதி

(151)

சங்கமறு சச்சிதா நந்தவொளி யுருவந்
தானெனச்சிந் தித்திடலுட் சத்தானு வேதம்
பொங்குறுதன் னனுபூதி ரசந்தோன்று மதனாற்
புகன்றதிரி சியஞ்சத்த மெனுமிரண்டு மகன்றே
யிங்கசைவி நீபமெனப் பந்தமற விருத்த
விலங்குமக நிருவிகற்ப சமாதியிவ்வா றானுந்
தங்கலுற வெழுமுமியோ கிக்குமன மெங்குச்
சரிக்குமாண் டான்டெலாஞ் சமாதியென லாமே

The continual resting of the mind in the Existence- Consciousness - Bliss aspect of Brahman in the external objects such as pot and the like by negating their names and forms which are the projections of *māyā* is one form of the determinate *samādhi* which is incomparable and blemishless. Since this form of meditation relates to Brahman as the substratal principle of the objects of the world it is called *bāhya-dṛśyānuviddha*.¹

The form of determinate *samādhi* relating to the external world may be explained as follows: It is meditation of the form that Brahman is that which is

the significance of the words, existence, consciousness and bliss.²

On the strength of the constant pursuit of these two kinds of *samādhi-s*, mind gets itself dissolved in the Brahman-bliss the renowned one. It then remains motionless like the ocean that is free from the waves. This kind of *samādhi* is an indeterminate one upon Brahman that serves as the ground of the external objects.

The meditation of the form 'I am the indubitable witness of the states of the mind such as desire etc., is the determinate one called *āntara-dṛśyānuviddha*.³

The form of determinate *samādhi* relating to the internal world is of the form 'I am the supra-relational *kūṭastha* which is existence, consciousness and bliss'⁴

The internal indeterminate cognition consists in the manifestation of the essential nature of the soul as consciousness and bliss like a steady flame by being freed from any relation to any internal object or word. Wherever the mind of the yogin who has acquired mastery over these kinds of *samādhi-s*, is placed, then it may be said that it is centered therein without being overwhelmed by any other thought.⁵

NOTES:

1. *hṛdīva bāhyadeśepi yasmin kasmimśca vastuni
samādhirādyah sanmātrānnāmarūpapṛthakkṛtiḥ*
DDV, 27.
2. *akhaṇḍaikarasam vastu saccidānandalakṣaṇam
ityavicchinnacinteyam samādhirmadhyamo bhavet.*
ibid., 28.
3. *kamādyāścittagā dṛśyāstatsākṣitvena cetanam
dhyāyet dṛśyānuviddho' yam samādhi savikalpakaḥ*
ibid., 24.
4. *asaṅgaḥ saccidānandaḥ svaprabho dvaitavarjitaḥ
asmītiśabdaviddho' yam samādhiḥ savikalpakaḥ*
ibid., 25.
5. *svānubhūtirasāveśād dṛśyaśabdānupekṣituḥ
nirvikalpaḥ samādhiḥ syānnivāsthitadīpavat*
ibid., 26.

Specific Fruits of the Knowledge of Brahman:

(152)

தக்கமா ஞானபல நான்குதுக்கா பாவஞ்
சருவகா மாப்தியொடு கிருதகிருத் தியமே
தொக்கபிராப் திப்பிராப் பியங்களெனு மவற்றுட்
சொல்லியதுக் காபாவ மிகபரத்தா லிரண்டாம்

பொய்க்குமோர் தூலவுடம் பெழிலொழிதீ நாற்றம்
 புகுபிணிகண் முதலனவுங் காரியதே கத்து
 மிக்ககா மாதியுங்கா ரணத்தினிலவ் வாதி
 வியாதிகட்கு வித்தாம்வா சனையுமிகத் திடும்பை.

The fruits of the supreme knowledge of Brahman are: (i) absence of misery; (ii) fulfilment of all desires; (iii) the attainment of the feeling 'I have done all that has to be done; and, (iv) the attainment of the feeling "I have attained all that should be attained."¹

Of these, misery (whose absence is said to ensue from the knowledge of Brahman) is twofold as relating to this world, and to the other world

The misery that relates to this world pertains to the gross body, the subtle body and the causal body. Misery relating to the gross body which is illusory consists in distasteful appearance, repulsive odour, and diseases. The one that pertains to the subtle body consists in desire, aversion, etc., and the one that relates to the causal body consists in the latent impressions that serve as the source for these physical and mental afflictions.²

NOTES:

1. Vide:

*duḥkhābhāvaśca kāmāvāptiḥ kṛtakṛtyo'hamityasau
prāptaprāpyo'hamityevam cāturvidhyamudāhṛtam.*
(PD. 14-3).

2. *vyādhayo dhātuvaiṣame sthūladehe sthitā jvarāḥ
kāmakrodhādayaḥ sūkṣme dvayorbījam tu kāraṇe*
ibid., 9.

(153)

மித்தையெனு மாயாகா ரியவுடம்பா திகளின்
வேறாய தூரியஞா னத்தின்மே லாக
வைத்தவொரு போகபோத் திருக்களிலா மையினான்
வரஞானிக் கவ்விடும்பை மூன்றுமிலா திருத்தல்
பொய்த்தளிக லோகதுக்கா பாவமென லாகும்
புண்ணியம்வந் தென்றுபோம் பாவமென நின்ற
சித்தமுறு சிந்தனையே பரலோக துக்கந்
தெரியினெனப் புகன்றிடுவர் திருக்கறுநல் லறிஞர்

The true nature of one's soul which is pure consciousness is different from *māyā* and its effects - the gross and the subtle body which are illusory. On the rise of the direct knowledge of Brahman there will not be the experience of objects, nor will there be the sense of being an experient on the part of the renowned knower of the truth. Hence in the case of the latter

there will be no relation to the above mentioned three kinds of misery relating to this world - the misery that is non - real.

The anxiety as to whether there will be association with the results of merits and dissociation from the results of sin constitutes what is known as misery relating to the next world. So affirm the wise ones who are of pure character.¹

NOTES :

Vide : *pun̄yapāpadvaye cintā duḥkham āmuṣmikam bhavet*, PD. XIV - 12.

(154)

ஞானநிலை யடைதலுந்தா மரையிலை னீபோன்
 ஞானியிரு வினையுமுறா மையினாலிந் தனத்திற்
 றீநணுகு மனவில்விற கிலாததுபோற் கருமச்
 செயலிலவ னாமவளி லஃதிரா மையினான்
 மானழலுண் வனத்திலுறா ததுபோல ஞான
 மயனைவினை யாவுமுறா மையினாலச் சிந்தை
 தானவனி லெழாதிருத்த றனையுரைப்பர் மேலார்
 தக்கபர லோகத்துக்கா பாவமென வன்றே.

Just as water does not cling to a lotus - leaf in the same way, future merits and demerits will not bind the one who has attained the knowledge of the true nature of one's soul.¹

Just as a faggot consumed by fire is reduced to the state of fire, in the same way, the past merits and demerits of the knower of the truth burnt by the knowledge of one's true nature are reduced to the form of the latter.² Thus the knower of the truth is free from any relation to merits and demerits - past and future.

Just as a deer will remain far removed from the forest that is being consumed by the forest-fire, in the same way, the results of merits and demerits will remain far removed from the knower of the truth.³ Hence, in the case of the latter, there is the absence of the rise of anxiety referred to earlier. It is this absence of the rise of such an anxiety, the wise ones declare to be the absence of misery relating to the next world.

NOTES :

1. The knower of the truth will be free from the sense of agency and as such the activities he may perform after the rise of the knowldge will not bind him.

Vide : 1. *Chānd.up.*, 4-14-3.

See also *PD*, 14-13.

2. *Chānd.Up*, 5-24-3.

PD, 14-14.

3. It is because in the case of the knower of the truth, past merits and demerits are burnt and future merits and demerits do not cling.

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எல்லாவாழ் வினையுமுறுஞ் சார்வபௌ மாதி
 யிரணியகர்ப் பாந்தமாய் மேன்மேல்வேண் டுற்ற
 நல்லாநந் தங்களெலாம் பற்றிலா வறிஞ
 னணுகுதலான் ஞானங்கொண் டறிசிவத்தின் கூறாய்த்
 தொல்லாநந் தங்களெலா நிற்கையினா லவற்குத்
 தவமிலகண் டாநந்த சித்திதோன் றுதலே
 பொல்லாத வினைப்பகையைக் கடந்தபெருந் தவர்கள்
 புகன்றிடுவர் சர்வகா மாப்தியென வன்றே.

Beginning with a Sovereign who possesses all riches and ending with Hiranyagarbha, the happiness experienced by each succeeding one is (stated to be) hundred times higher than the one experienced by the preceding one.¹ Since all forms of happiness referred to now are only the reflections of pure consciousness which is unconditioned bliss, the one who has realized the latter and one who is free from any attachment is said to be experiencing all forms of bliss. It is the realization of the unconditioned bliss which involves within itself all forms of bliss that is said by those who had transcended the results of their

past merits and demerits as the state of having achieved all that should be attained.

NOTES :

1. Starting from the human happiness, the *Taittirīya* text 2.2-5. proceeds in an ascending order and speaks of the happiness of the human fairies, of the divine fairies, of the manes, of the Gods in heaven, of the karmadeva-s, of Indra, of Br̥haspati, of the Virāj and of Hiraṇyagarbha. The happiness experienced by sovereign is taken as one unit of highest human happiness.

(156)

தத்துவஞா னத்திற்கு முன்னமீங் கடையத்
 தக்கவிட்டம் பெறவநிட்ட வெழிவிற்கு வேண்டி
 வைத்தவுழ வாதிகளுந் துறக்கமுதல் பெறற்கு
 மகமுதலா யினவுமுத்தி சாதனமா ஞான
 சித்தியுற மிகுசவணா திகமுமறி ஞர்க்குச்
 செய்வனவாந் தத்துவஞா னத்தின்பின் குடும்ப
 புத்தியொடு பலபோகத் திச்சையிலா மையினாற்
 புகன்றவுழ வாதிதொழி லிபாவுமிலை யாமால்

(157)

வந்துசிறு சாளரத்திற் றோற்றுபர மாணு
 வான்கதிரின் மிகுமொளியிற் றோற்றிடா வாபோ
 னந்தலுறு சிற்றறிஞன் விடயமாங் கரும
 ஞானியிடை தோன்றாமை யாலியற்றத் தக்க
 முந்துமக முதலனவிங் கிலைபிரமா நந்த
 முதலுண்மை யெய்தலாற் சவணாதி யெல்லாஞ்
 சிந்தையுற வியற்றுமள வாகுமதா லிதுவே
 செப்பியவக் கிருதகிருத் தியத்துவமென் றறியே

Prior to attaining the knowledge of one's true nature, one, in order to attain one's desired ends and avoid unwelcome results, must carry on farming and other activities. In order to attain celestial position, one has to perform sacrifices (meditations), etc. And, with a view to attain the knowledge of one's true nature which is the means to liberation, one who has discerned the distinction between the self and the not-self must pursue vedāntic study (reflection and meditation) which are its proximate means. But, after the rise of the knowledge of Brahman one will not have any desire towards objects of enjoyment either here or in a hereafter; and, so there is the absence of any activity in the form of farming, performance of ritual-acts, and also the pursuit of vedāntic study, etc.¹

The groups of atoms are seen to be floating in a sun-beam that proceeds from the sky and penetrate through the window. These groups of atoms are not seen to be floating in the radiant sun light.² In the same way, in the case of the ignorant to whom the world appears to be real, the duties which one should perform to acquire worldly and celestial advantages are applicable. In the case of the enlightened to whom the world does not appear to be real,³ the duties such as performance of sacrifice, etc., are not applicable.

Further the knower of the truth experiences the basic truth, namely, the bliss that is, Brahman. Hence concentered pursuit of vedāntic study, etc., which are applicable to one who aspires to attain the state of bliss are not applicable in the case of the enlightened one. Know this to be an aspect of the bliss of knowledge consisting in the feeling 'I have done all that is to be done'.⁴

NOTES:

1. See

*aihikāmuṣmikavrātasiddhyai mukteśca siddhaye
bhaukṛtyam purāsyābhūt tatsarvamadhunākṛtam.*

PD, 7.253; 14.40.

2. According to the Nyāya system, the smallest mode that is seen to be floating in a sun-beam is a discrete whole made up of parts. The parts are atoms. Two atoms join together and give rise to a dyad. Three dyads join together giving rise to a triad. It is the triad that is the smallest visible substance that is seen to be floating in the sun-beam. See Primer of Indian Logic. (The Kuppuswami Sastri Research Institute, Chennai 1961) Part 3, pp.56-61.

3. In the case of the knower of the truth the concealing phase of *avidyā* is removed and so he perceives the world presented by the revealing phase of *avidyā* as merely an appearance and, therefore, false.

4. With the rise of the knowledge of Brahman, duties, which one should perform to acquire worldly and celestial advantages and also the pursuit of vedāntic study, etc., with a view to attain the knowledge of Brahman are as good as having been already done. Nothing further remains to be done.

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முற்றலுறு விசிட்டபுண் ணியபரிபா கந்தான்
முத்திவிருப் பரியகுரு வழிபாடு பெருநூல்
வெற்றிதரு சவணாதி யறிவறியா மைகளின்
விவேகமிகு மஞ்ஞான வழிவொடுதன் னுண்மை
பெற்றசமு சாரதுக்க நிவிர்த்திநிசா நந்தப்
பேறெய்த லேபிராப் திப்பிராப் பியமாம்
பற்றுமுயர் முத்திவகை யிரண்டாகு மவைதாம்
பகர்சீவன் முத்தியொடு விதேககை வல்யம்

The feeling of having attained all that should be attained consists of the following factors:

- (i) attainment of the matured state of merit which is remarkable (and which results from the performance of one's allotted duties as an offering to God);
- (ii) intense desire for release that results from it;
- (iii) taking refuge under a preceptor;
- (iv) pursuit of study of the renowned Upaniṣadic texts, reflection of their teachings and meditation upon the truth which enables one to overcome the influence of those which are different from the self;
- (v) attainment of the power to distinguish the not-self from the self;

(vi) attainment of the knowledge of Brahman from which ensues the removal of *avidyā* and of the misery born out of the transmigratory process and the attainment of one's bliss.¹

This renowned state of liberation is two-fold as: *jīvanmukti* and *videhamukti*. The latter are acclaimed in the *śruti* texts.

NOTES:

1. Bliss constitutes one's true nature and so it cannot be attained. One under the influence of *avidyā* has the false notion of having not attained the bliss. It is only the removal of this false notion that is the significance of the term "attainment."

(To be continued)

Abbreviations

- Bh.g - Bhagavad - Gītā
- Brh.up - Brhadāranyaka Upaniṣad
- BS - Brahma-sūtra
- Chānd. Up - Chandogya Upaniṣad
- DDV - Dṛg-dṛśya-viveka (Chowkhamba Sanskrit series, 1901)
- JMV - Jīvanmukti-viveka (The Adyar Library and Research Centre, 1978)
- LYV - Laghu-yoga-vāsiṣṭha (Nirnaya Sagar Press, Bombay, 1937)
- Mund. Up - Muṇḍaka Upaniṣad
- PD - Pañcadaśī (Sri Ramakrishna Mutt, Madras)
- SŚ - Saṁkṣepaśārīraka (Madras University Philosophical Series, No. 18 University of Madras, 1985)
- VS - Vedāntasāra (Poona Oriental Book Agency, 1929)

[6]

THE WISDOM OF UNITY

MANIṢĀ-PAÑCAKAM

T.M.P. Mahadevan

PROLOGUE

There is a legend connected with the composition of the quintad of verses '*Maniṣā-pañcakam*' by Śrī Śaṅkarācārya. One day, in Vārāṇasī, the Ācārya was walking towards the sacred river Gaṅgā, accompanied by his disciples. At a distance he espied an untouchable coming towards him, followed by four ferocious dogs. Addressing the untouchable, the Ācārya said, 'Go away; go away!' The untouchable asked in reply, 'What should go away; and from what?' Is it the physical body that should get away; or is it the self? If it be the body, all bodies are made of the same stuff, and why should one body get away from another? If it be the self, how can it get away, and from what, since it is non-dual?

अन्नमयादन्नमयमथवा चैतन्यमेव चैतन्यात् ।
यतिवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ गच्छेति ॥

*annamayād-annamayam athavā
caitanyam eva caitanyāt,
yativara dūrīkartum vāñchasi
kiṃ brūhi gaccha gaccheti.*

“Is it one body made of food from another body made of food, or is it consciousness from consciousness - which, O the best among ascetics, you wish should get away, by saying ‘Go away; go away’? Do tell me!”

Neither from the standpoint of matter, nor from that of spirit, is there difference. All matter is one; spirit is one. Differences arise, and seem to be relevant only when the two are superimposed, each on the other, or when the characteristics of each are mistaken for those of the other. Wisdom lies in discriminating between them, and in realizing that what appears to be matter is not real, and that spirit alone is real.

The untouchable goes on to explain the transcendent unity of the Self despite the apparent differences:

प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ
 विप्रोऽयं श्वपचोऽयमित्यपि महान्कोऽयं विभेदभ्रमः ।
 किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चाण्डालवीथीपयः-
 पूरे वाऽन्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ॥

*pratyag-vastuni nistaranga-sahajānandāva-
 bodhāmbudhau
 vipro'yam śvapaco'yam itya pi mahān
 ko'yam vibheda-bhramah
 kim gaṅgāmbuni biribite'mbaramaṇau,
 cāṇḍālavīthīpayah- -
 pūre vā'ntaram asti kāñcanaghaṭī -
 mṛtkumbhayor-vāmbare*

“In the inner reality which is the ocean of natural bliss and knowledge, free of waves, what great delusion of difference is this - as ‘this one is a *brāhmaṇa*’ and ‘that one is an eater of dog’s flesh’! Is there difference in the sun which is reflected in the waters of the Gaṅgā and in the pools in streets where the untouchables live, or in ether that is present in a gold vessel and in a mud pot?”

The Self is of the nature of existence-consciousness-bliss. It is unchanging and unvarying - an ocean that is undisturbed and undisturbable. It is totally

devoid of non-existence, inertness, and misery. It is not non-being, not non-self-luminous, not disvalue. Hence, the definition of its essential nature is stated in the formula, existence (*sat*) - consciousness (*cit*) - bliss (*ānanda*). Existence, consciousness, and bliss are not to be regarded as characteristics of the Self, each distinct from the other two. The Self or Brahman is not characterised by existence, etc. The Self is existence-consciousness-bliss; existence *is* consciousness; consciousness *is* bliss. There is not even the least trace of difference in and for the Self. The Self has nothing similar to it nor anything dissimilar; and it is not a whole of parts. It is homogeneous, the same all over, and always. Even these expressions, it should be remembered, are made possible only after superimposing spatio-temporal limitations on the Self. But, the implication of such descriptions is to convey the truth that the Self is non-dual, that it has no limits or limitations. This is what the figure of the waveless ocean indicates. The Self is like an ocean without shore, and without the slightest agitation. How could any distinction pertain to it - distinctions such as the one between the high-born and the lowly of birth? There is no possibility of even the minutest difference

in Brahman which is, everywhere, of one impartite essence (*ataḥ sarvatra akhaṇḍaikarase brahmaṇi na manāgapi bheda'vakāśaḥ. Tātparyadipīkā*). The differences appear only on account of adjuncts such as the body, etc. These differences, however, do not affect the Self.

Two illustrations are given to explain this truth - one from the point of view of the reflection-theory (*pratibimba-vāda*), and the other from that of the limitation-theory (*avaccheda-vāda*). The same sun gets reflected in the pure waters of the Gaṅgā and in the impure water-pools in localities where the untouchables live. The difference in the media of reflection does not make for any difference in the sun that is reflected. It is not a different sun in each case: it is the same sun. Similarly the Self that is reflected in the different internal organs - in Brāhmaṇas and Caṇḍālas - remains the same without any change whatsoever. There is nothing like the Brāhmaṇa-self as distinct from the Caṇḍāla-self.

There is no valid reason for rejecting the reflection analogy as being defective. The argument that since the Self is formless it cannot be reflected is pointless, because the essential point in the analogy is

that the differences in the adjuncts do not import any difference into the prototype; and this point is adequately explained in terms of the analogy. Surely, those who employ this analogy do not wish to maintain that there is a physical reflection, or that the internal organ is a gross physical medium of reflection like a sheet of water or a piece of mirror. The expression 'reflection' in regard to the Self is used in the figurative sense; the consciousness which is associated with the internal organ is not the original consciousness which is the Self; it is 'reflected' consciousness - *cidābhāsa*. The differences among mental consciousnesses are to be attributed to minds, and not to the Self which is pure consciousness. The analogy of reflection, thus, is not unsound. No analogy is on all-fours. If the compared and compared-with were identical, there would be no comparison.

The ether-analogy is suggested from the standpoint of the limitation-theory (*avaccheda-vāda*). Ether (*ākāśa*) is the nearest physical analogy to the Self. Phenomenally speaking, ether is all-pervasive and super-sensible. Hence, an Upanisadic passage declares: "The Self is all-pervasive and eternal, like ether" (*ākāśavat sarvagataś-ca nityaḥ*). Ether cannot be really

divided or delimited. Yet, superimposing the characteristics of apparently limiting adjuncts we speak of 'pot-ether', etc. When the pot is moved, for instance, ether is not moved, Differences there are between, say, a vessel made of gold and a pot made of clay. But in ether there is absolutely no difference. The ether present in the gold vessel is not superior to the ether present in the clay-pot. In fact, it is the same ether. Similarly, the Self is the same inspite of the different body-mind complexes. The bodies of Caṇḍālas, Brāhmaṇas, cows, etc., may be different. But, the Self which pervades them all is non-different. Like ether, it pervades all, is devoid of all relation, and is of one consistent homogeneous nature.

A wrong analogy may be cited in order to press the view that the Self becomes different in the different bodies, that it is really affected by the distinctions of inferiority-superiority, etc., on account of association with inferior bodies, superior bodies, etc. Does not milk, however pure it may be, become impure when kept in a leather-container? The reply is that the analogy is wholly inapt. Milk is of the same grade of reality as the leather-container, viz., empirical, and gets into actual relation with it. Not so is the Self. The

Caᅇᅇāla-body is not of the same grade of reality as the Self. The association of the illusory body with the supremely real (*pāramārthika*) Self will not produce in the latter the defects of the former. If a learned Brāhmaᅇa, for instance, has a dream in which he appears as a Caᅇᅇāla, it would be wrong to say that he really becomes an untouchable. Moreover, the Self is not, like milk, a limited whole; it cannot become the content of a container; it cannot take on, in reality, the attributes of the not-self. The essential nature of a thing can never change. The Self is unchanging, immutable. Therefore, why this distinction between a brāhmaᅇa and a caᅇᅇāla for one who ought to see the same Self in all?

Śāᅇkara listened to the words of wisdom that fell from the lips of the untouchable, and at once knew that it was Lord Śiva Himself that had come in the guise of the Caᅇᅇāla. In truth, it was a piece of mono-acting - a case of the same Reality playing the double role of the teacher and the taught. Here, we have a dramatic illustration of what Śāᅇkara says in the *Dakᅇiᅇamūrti-stotra*: "It is the identical Reality that appears in such different forms as 'disciple' and 'preceptor', 'son' and 'father', etc. The untouchable

and the Bhagavatpāda were both of them manifestations of the supreme Śiva. The present drama was enacted so that Bhagavatpāda Śaṅkara could pour out of his heart the quintessence of the wisdom of unity in a quintad of scintillating verses, the *Maniṣā-pañcakam*.

THE TEXT

Verse One

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
 या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
 सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे
 च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥

jāgrat-svapna-susuptiṣu sphuṭatarā

yā saṁvid-ujjṛmbhate

yā brahmādi-pipīlikānta-tanuṣu

protā jagat-sākṣiṇī,

saivāham na ca dṛśyavastv-iti

dṛḍhaprajñāpi yasyāsti cet

cāṇḍālo 'stu sa tu dvijo 'stu

gurur-ity-eṣā manīṣā mama.

“That consciousness which shines clearly in the states of waking, dream, and deep sleep, that witness of the world which interpenetrates all beings from

Brahmā down to an ant - that, verily, I am, and not the seen object” - he to whom there is such firm knowledge is the preceptor, be he a Caṇḍāla or Brāhmaṇa. This is my conclusive view.

The truth proclaimed by Śaṅkara in the *Manīsā-pañcakam* is that from the standpoint of the supreme Reality - if standpoint it may be called - there are no differences. He who has realized this plenary truth is the real preceptor (*guru*): what the empirical status of such a one is, is of no moment at all - he may be a Caṇḍāla, he may be a Brāhmaṇa, or he may be any other: that makes no difference whatsoever to his non-dual experience, or to his title to true preceptorship.

When Śiva in the guise of an untouchable asked Śaṅkara, “What should go away; and from what?”, the standpoint adopted was that of the supreme truth (*pāramārthika*). As soon as Śaṅkara recognized this, he knew that the untouchable was, verily, the Lord of the universe, Śiva, who had come to reveal the plenary experience of non-duality - that He was the teacher of the saving knowledge, the absolute Self, the lord of all. And immediately, he made a spirited affirmation of his faith in non-duality and gave an indication of

his own Self-experience in the five verses constituting the *Maniṣā-pañcakam*

The first four verses, according to Bālagopālendramuni, author of the *Madhumañjarī*, are based on the four major texts (*mahāvākyas*), respectively: "Consciousness is Brahman" (*prajñanam brahma*), of the *Ṛg-Veda*, 'I am Brahman' (*aham brahmāsmi*), of the *Yajur-veda*, 'That thou art' (*tat tvam asi*), of the *Sāma-veda*, and 'This self is Brahman' (*ayam ātmā brahma*), of the *Atharva-veda*. The fifth verse, sings the praise of the status of freedom and bliss that results from the realization of the truth of the major texts - the status that is eternal, and not something that is newly acquired.

Now, the first verse:-

There are three states of experience: waking, dream, and deep sleep. In waking one experiences the external world of objects through instruments of cognition such as the sense-organs, and gains enjoyments which are gross in character. In dream, there is not the external world, nor do the sense-organs, etc. function; yet one experiences a world of images fashioned by the mind out of past impressions,

and derives enjoyments that are of a subtle nature. In deep sleep, there is neither the external world of things nor the internal world of images; yet, it is not a state of absence of experience. For, on waking up again, one recalls that one slept happily, and that one did not know anything. While the latter aspect of the recall testifies to the presence of ignorance, the former bears testimony to the non-cessation of consciousness. An analysis of the three states of experience reveals the truth that while the objects, modes of experience, etc., vary and are inconstant, the basic consciousness which is the Self, does not vary and is non-inconstant. The Self is self-luminous, and ever-shining. It is homogeneous, non-complex, the same all over. It is *prajñāna*, pure awareness, that neither rises nor sets.

The Prābhākara Mīmāṃsaka contends that the self is not self-luminous. According to him, the self is not consciousness, and while consciousness (*saṃvit*) is self-luminous, the self is not. It is consciousness that illumines the self as the locus and the object as the content. In a cognitive situation such as "I know the pot", consciousness or cognition which is self-luminous manifests the self or "I" as the locus and the pot as the object. Consciousness, in the Prabhākara

system, is an attribute of the self; and since substance and attribute are different, the self is not consciousness. It is consciousness that is self-revelatory, and not the Self. Moreover, consciousness is not the only attribute of the Self; there are other attributes such as desire, aversion, volition, etc. These attributes appear in the self when there is conjunction of it with the mind, and as regulated by *karma*. In the state of deep sleep where there is no such conjunction, the Self remains absolutely attributeless; it is not characterised by even consciousness then. Thus, the Prabhākara view is that when there is cognition, the cognition reveals itself and also the self as the locus and the object as the content. Without a cognition to reveal it, the Self is not revealed anywhere.

The Prābhākara distinction between the Self and consciousness is not acceptable to Advaita Vedānta. The fundamental error in this view is that it reduces the Self to the ego-principle and converts consciousness into an attribute. The Prābhākara believes that the Self is made manifest by consciousness as its locus, even as the object is manifested as content. Now, we ask: Is the manifesting consciousness (*saṁvit*) inert or is it intelligent? If it is

inert, then it would be on a par with the Self and the object; and there would result universal blindness, with nothing to illumine or to be illumined. If consciousness is intelligent, even then, how could the Self and the object be rendered intelligent by it? Surely, just because the son is a learned person, it does not follow that the father too should be a learned person. If it be said that consciousness becomes manifest along with the manifestation of the self and the object, then we ask: are the two manifestations different from consciousness, or are they non-different? If the manifestation of consciousness is different from consciousness, then it would mean that consciousness is different from manifestation, that it is unmanifest, that in other words, it is inert. If this be the case, there would be nothing to distinguish consciousness from the object. It cannot also be that the manifestation of the Self and the object is different from consciousness; for, if the manifestation of object is different from consciousness, then it cannot be that consciousness manifests the object; and a relation being required to relate the manifestation to consciousness, there would be infinite regress. Let us turn to the other alternative, that the manifestations of consciousness, on the one hand, and of the Self and the object, on the

other, are non-different from consciousness. If a manifestation other than consciousness is not admitted, then it would mean that consciousness, the object and the Self are always together. But, the togetherness always of consciousness and the object is not possible; for, when consciousness has for its sphere a past or a future object, there is no togetherness. Some one may say at this point that of manifestation, the objects are the forms. But this is absurd. Objects and manifestation or luminosity are not the same. The objects are experienced as being long, short, big, small, etc.; not so is luminosity. The objects, in fact, are indeterminable; and they ought not to be confused with luminosity or manifestation which is determinate. In fact, it is this luminosity that is the Self, the immutable self-luminous consciousness. Consciousness is not an attribute of the Self; it is the Self. While the states of experience change and vary, consciousness remains without change and variation.

Terms such as 'consciousness' (*saṁvit*), 'knowledge' (*bodhaḥ*), 'witness' (*sākṣī*), 'the immutable' (*kūṭastha*), 'self' (*ātmā*), etc., which are familiar to those who are learned in the scriptures, are not so to the others. How could those others

understand the truth?, it may be asked. The reply is that acquaintance with terminology is not necessary. There are equivalents to the terms in question in the popular languages used by the common people; with those equivalents they must be acquainted. Even otherwise, they know that 'awareness' is the condition of the possibility of all experience. All of them do have the experience "I know". They may not be able to formulate a proof, etc. Yet, they "know", they have "experience". Bālagopālendramuni explains this by an illustration. It is only those who are versed in the Purāṇas, etc., that know that the Moon is the 'heart' or 'eye' of God. This the common folk may not know. But these latter, however, know that the moon is a luminary with cool rays, round in shape, etc. Similarly, the people at large do know that consciousness is what makes experience possible. Thus, it is clear that even those who are devoid of discriminative wisdom are aware of the self as consciousness. Hence, the Ācārya says that consciousness "shines clearly" (*sphuṭatarā vijjṛmbhate*) in the three states of experience.

Having explained what 'consciousness' (*prajñānam*) is, the verse proceeds to indicate what Brahman is. Brahman is the substrate of all beings from

the Creator Brahmā down to ants and blades of grass. It is the self of all, the basic reality. It is the cosmic witness (*jagat-sākṣī*), the revealer of the entire universe. While it reveals everything, nothing is required to reveal it, for, it is self-luminous. The universe has no light of its own, being inert; and so, it cannot shine by itself. It cannot be said that even in the absence of a witness the inert universe may be known by the non-inert self which is the substrate of knowledge; for, we ask, how is this known, that the universe is inert and – the self is non-inert? It must be admitted that it is as evidenced by knowledge or manifestation that the distinction is made between the object which is inert and the subject which is non-inert; it is that knowledge which, we say, is the witness-self.

The Bhāṭṭa-Mīmāṃsaka regards knowledge or manifestation as an act and a result. It is called an act because it is the fruit of an act of transformation, and act and fruit are identical. Manifestation, thus, is what is generated by an act of cognition in respect of its object. This is the Bhāṭṭa view which will not bear scrutiny. If manifestation, which is of the nature of the knownness of the object, is what is generated, it would be inert, even as the pot generated by clay is, on the

rule that whatever is produced is inert. Manifestation, then, being indistinguishable from the object insofar as it too is inert, cannot manifest itself. Moreover, in regard to the statement of the Bhāṭṭa that cognition is the generator of manifestation,' this must be made clear. Does cognition get transformed into manifestation, or does it merely occasion manifestation as a new product? Not the first, because cognition or knowledge is not subject to change, and transformation is possible of only what is subject to change, like milk which gets transformed into curd; of the unchanging knowledge, transformation is not possible; if knowledge were to change, then it would become an object, like milk; and if it becomes an object, it would cease to be knowledge. Nor is the second alternative, that knowledge occasions manifestation as a new product, intelligible; for, knowledge is not a substance; only what is a substance may produce another substance, e.g., the threads may give rise to cloth; and so, knowledge which is a non-substance cannot produce manifestation. Moreover, the theory of new production (*ārambha-vāda*) holds that the non-existent effect is produced, that there is production *de novo*. But, it makes no sense to say that of the non-existent manifestation, knowledge is the producer. Were

knowledge to produce the non-existent manifestation, it may as well produce a barren-woman's son! Other than these two theories the theory of transformation and the theory of new production no explanation has been-attempted for causation. And so, we say, manifestation is not generated by knowledge. Nor is knowledge what is generated. What was stated above with reference to manifestation is true of knowledge also. If knowledge is what is generated, then it would be inert. The objector may, here, ask: Do we not observe that cognition of colour, etc., arises as a result of the contact of the sense-organs of sight, etc., with the coloured object, etc.? The reply is, that the appearance of the rise of knowledge is an illusion. What is generated, really, is the mental mode which has taken on the form of the object. The generatedness of the mental mode is wrongly transferred to the knowledge or consciousness (the self) which is conditioned by the mental mode, even as the red colour of the hibiscus flower is erroneously attributed to the crystal which is proximate to the flower. Thus, knowledge, appears to be generated, but illusorily. In all cases of knowledge, such as pot-cognition, cloth-cognition, etc., it is so. What is generated is only the

particular mode of the mind, and not knowledge. Therefore, knowledge which is not what is generated is real; and manifestation or luminosity which is non-different from it is real. The argument may be put in the form of a syllogism: What is in dispute is real, since while being existent it is non-generated, like the self. It cannot be said that this syllogism may be used to establish the reality of prior non-existence (*prāgabhāva*); for, prior non-existence does not satisfy the condition of being existent. Thus, our conclusion is that 'knowledge', 'manifestation', 'witness', 'self, etc., are but different expressions for the same reality.

Now, it has been shown that one and the same consciousness runs through the three states of experience, and that one and the same Brahman which is the substrate of all beings is the witness of the universe. These are not two - consciousness *and* Brahman; the truth is that consciousness *is* Brahman. How could the two be one, it may be asked, the subjective consciousness and the objective ground? Brahman is the cause of the origination, sustentation, and destruction of the world; the self is consciousness that resides in the individual. Can these two be the same? The answer is given in the same scriptures that

define Brahman and Ātman. The Reality as conditioned by an individual psycho-physical organism is called jīva; the same Reality as the ground of the universe is referred to as Īśvara (God). When the limiting conditions are removed, it will be realized that Reality is non-dual. This is the meaning of the major texts. These texts should be interpreted in the same manner as the identity statement 'This is that Devadatta' is understood. 'This-ness' and 'that-ness' are adventitious; Devadatta is the same. Similarly, the Self which is pure being, consciousness, and bliss is the same; the distinction of microcosm and macrocosm does not apply to it.

Some thinkers believe that jīva-hood of the Self is real and natural, and not illusory in which case Brahman would be different from the self. But, they are wrong in so believing. If the jīva-hood of the self be real and natural, then, even in the state of release the self would not be free from jīva-hood; for, one's nature can never be removed. If that be the case, pleasure, pain, etc., would continue to fall to the lot of those who have gained release. And, what release is this, that cannot guarantee freedom from pleasure, pain, etc.?

The thinkers in question may say: Just as by association with tamarind the verdigris is removed from copper, through worship, etc., of God, jīva-hood may be removed from the self; consequently, the self may gain release which consists of union (*sāyujya*) with God; and it will then be rid of *saṁsāra* with its associate pleasures and pains. The view that the above statement expresses is unintelligible. Just as burning and luminosity which constitute the nature of fire will at no time leave it, even so if jīva-hood is natural to the self, it will never leave. It is true that sometimes, when obstructed by spells, charms, etc., the burning and luminous nature of fire may not be evident; but even then, that nature is present in fire; were fire to lose its nature, it would cease to be fire. Similarly, if pleasure, pain, etc. which, in fact, constitute jīva-hood were natural to the self, they may remain obstructed for some time through special disciplines, etc., but they will never get destroyed. Therefore, it should be admitted that, if the jīva be really and absolutely different from Brahman, it could never gain the status of Brahman (*brahma-bhāva*) even through hundreds of disciplines.

Some other Vedāntins say: “We do not believe in a release which consists in gaining identity with Brahman (*brahmatādātmya*); our conception of release is that it is a state in which the *jīva* realizes its similarity (*sāmya*) to Brahman.” Now, we should like to know what “similarity to Brahman” means. Does release consist in gaining partial similarity to Brahman or total similarity? If it be said that the similarity to Brahman is in part, then, since the souls in transmigration are similar in part to Brahman in so far as they are conscious beings, they should be regarded as released souls. If the similarity is held to be total, then that is impossible. As between exactly identical things there is no similarity. There could be similarity only between things that are at least in some respects different. If the *jīva* and Brahman are equal or identical in all respects, then there would be nothing to distinguish the one from the other. And, what would result is our view, viz. that the *jīva* is-non-different from Brahman, and not the view that the *jīva* is similar to Brahman.

The one who has realized the truth that the so-called individual soul is non-different from Brahman is a *jīvan-mukta* (liberated while yet living). His knowledge is of the form “I am the Self, Brahman, and

not the body, etc., which are perceived objects". His knowledge is firm, unshakable. Just as in the case of ordinary people, desires, etc., arise automatically, even without instruction, because of impressions gathered in previous lives, so in the case of the wise one, Self-knowledge arises without any present effort, on account of previous disciplines. To the wise one the Self is as immediate and direct as - nay, more than - the pot that is given in sense-perception.

The wise one to whom there is firm Self-knowledge is the true preceptor (*guru*) be he a Brāhmaṇa or a Caṇḍāla. He is, verily, Brahman; and so the distinctions caused by birth do not apply to him. If it be asked how a Caṇḍāla could become a preceptor, our reply is: if he has realized the Self, it means that he is free from all conceits conditioned by caste, etc., and so he is perfectly pure in fact, he is the ever-pure, eternal, non-dual Brahman. The distinctions of caste, etc., do not belong to Brahman; they are illusorily caused by *karma* which itself is occasioned by nescience. The *Viṣṇu-purāṇa* declares, "The Self is neither a God, nor an animal, nor a human being, nor a tree".

*pumān na devo na paśur-na
naro na ca pādapaḥ*

“Just as the one sky appears differently coloured as white, blue, etc., so the one Self appears as different on account of deluded perceptions.”

*sita-nīlādi-bhedena yathaikam
drśyate nabhaḥ
bhrānti-dr̥ṣṭibhir-ātmā'pi
tathaikaḥ prthak-prthak*

VERSE TWO

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥

*brahmaivāham idam jagac-ca sakalam
cinmātra-vistāritam
sarvām caitad-avidyayā triguṇayā
śeṣam mayā kalpitam,
ittham yasya dṛḍhā matis-sukhatare
nitye pare nirmale
cāṇḍālo' stu sa tu dvijo' stu
gurur-ity-eṣā manīsā mama.*

I am Brahman alone. And, this entire world has been spread out by pure consciousness. All this, without residue, has been superimposed by me through nescience which consists of the three *guṇas* (*sattva, rajas, and tamas*)” – thus, he to whom there is firm knowledge in respect of the eternal, blemishless supreme (Brahman) which is unexcellible bliss, is the preceptor, be he a Caṇḍāla or a Brāhmaṇa. This is my conclusive view.

The basic text for this verse is “I am Brahman” (*aham brahmāsmi*).

The wise one’s experience is further defined here. For the one who has realized the non-dual Self, the world of duality is not real for him, there is not the subject object distinction. He knows that the world is an illusory appearance put up by nescience. Since nescience has ceased for him, he is not affected by *samsāra*.

The Self that is indicated by the concept “I” is Brahman; it is the plenary Reality which is eternal and distinctionless; it is pure consciousness which is the substrate of the world-appearance. The world is a superimposition on Brahman, even as the pseudo-

silver is on nacre. Apart from the nacre, the silver has no reality. Similarly, apart from Brahman, the world is not real. As has already been shown, the "I" and Brahman are the same; and so, it is on the "I" that the world is super-imposed.

The world, it may be said, is not illusory like nacre-silver. Nacre-silver is a content of erroneous perception. Not so is the world which gives room for non-erroneous empirical usage. And so, the world must be regarded as being absolutely real (*pāramārthika*). To this contention, we reply: The world is a superimposition on the non-dual Brahman which is of the nature of seer (*ḍrg-rūpa*), even as nacre-silver is a superimposition. Therefore, it is that we consider the world to be non-real. Even though the world accommodates relatively non-erroneous empirical usage, it is what is superimposed because it is of the nature of what is seen (*ḍṛśyatvāt*), like nacre-silver. The world, in its entirety, is of the nature of what is seen, because it is inert, and is made manifest by the self-luminous seer, Brahman, which is pure consciousness. Therefore, the superimposed world of plurality is, indeed, non-real.

Now, may not non-duality too be non-real?, it may be asked. Our reply is that non-duality cannot be non-real. The non-dual Self is the seer; it is not of the nature of a seen object; and so, it cannot be what is superimposed. If non-duality, too, like duality, be what is superimposed, then, what is the substrate on which it is superimposed?

A substrate there should be, for, substrateless delusion is impossible. For non-duality which is said to be the superimposed, is the substrate non-duality itself, or is it duality? Since there is no non-duality other than the alleged superimposed non-duality, the first alternative is not possible. Nor is the second alternative intelligible, for non-duality cannot be superimposed on duality which is a mere illusion. Our experience in the world is that silver, etc., which are the contents of illusion are superimposed on nacre, etc., which are relatively real. And so, if non-duality is the superimposed, there should be a substrate which is supremely real, and not what is illusory. Nor may it be said that, while in the world what is real may be the substrate, in the case of non-duality that is not possible because there is nothing else besides it and so, what is illusorily imagined may be the substrate for

non-duality; for, duality has no substance whatsoever, since it is a mere superimposed appearance; it, in fact, has no reality other than that of Brahman which is its substrate; and if duality which is the superimposed be regarded as the substrate, there would be the defect of self-contradiction. One and the same thing cannot be both the superimposed and the substrate. And, if both duality and non-duality be what are superimposed, then, since there is no third category at all, there would be no substrate, and the contingency of substrateless delusion would result.

It may be suggested: Let nullity (*śūnya*) be the substrate of both duality and non-duality. But, this suggestion, when analysed, would be found to be untenable. Nullity is the merest void; it can in no way be defined. It cannot be even designated as "it". How can it serve as substrate? How can it be the limit of sublation? The nacre, in the illustration, is the substrate because when the silver delusion is sublated in the form "This is not silver" the nacre-nature of what is in front is affirmed in the form "This is nacre". But, nullity, even because it is nullity, cannot serve as the limit of sublation. The negation of the superimposed must lead to the affirmation of the substrate. No

affirmation is possible of nullity. Were it to be affirmed, it will cease to be nullity.

Thus, it is clear, non-duality cannot be the superimposed. It is duality that is superimposed on non-duality which is Brahman, the homogenous pure consciousness. The world of duality has no reality of its own. What is real in it is Brahman-existence, consciousness, bliss. It is, therefore, stated in the present verse that the entire world has been spread out by pure consciousness, that it is a superimposition on pure consciousness which is the Self, and that the cause of superimposition is nescience, whose three constituents *sattva*, *rajas*, and *tamas* are responsible for the variety of phenomena that compose the world.

He who has realized the non-dual Brahman,, which is the substrate of the world-appearance, is a *jīvanmukta*. No matter in what condition his body was born, and where, he is a true preceptor. The distinctions of caste, etc., do not belong to him, even as they do not belong to Brahman; for, verily, he is Brahman, the eternally pure-Self.

VERSE THREE

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो -
 नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।
 भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
 प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥

*śaśvan-naśvaram eva viśvam akhilaṁ
 niścitya vācā guroḥ
 nityam brahma nirantaram vimṛṣatā
 nirvyāja-śāntātmanā,
 bhūtaṁ bhāvi ca duṣkṛtaṁ pradahatā
 saṁvinmaye pāvake
 prārabdhāya samarpitaṁ svavapur-
 ity-eṣā manīṣā mama.*

“The entire universe constantly perishes” -
 determining thus through the teaching of the
 preceptor, he who contemplates ceaselessly the eternal
 Brahman, has his mind rendered guileless and
 quiescent, gets the evil results of his past and future
 deeds burnt up in the fire of knowledge, and offers
 up his -body to *prārabdha* (i.e. *karma* that is responsible
 for present embodiment). This is my conclusive view.

In this verse, the meaning of the major text,
 “That thou art” (*tat tvam asi*) is indicated.

When the competent teacher imparts the following instruction to the pupil who has the necessary qualification: "The basic Reality is Brahman; that thou art", the latter realizes the truth of non-duality. He knows at once that the world is an illusory appearance, that Brahman is the sole reality, and that he - the so-called individual - is non-different from Brahman. In other words, he realizes that the phenomena constituting the world are inconstant and perishing and that Brahman is the plenary reality, the true eternal Self. In order to achieve this realization, he has his mind rendered guileless and quiescent; he becomes free from passions, and gains stillness of mind. The residual mental impressions of the past are destroyed (*vāsanā-kṣaya*), and the mind itself ceases (*mano-nāśa*). Contemplation of the Self gains in depth and firmness. When the wisdom of the truth (*tattva-jñāna*) has become firmly established, one-gains release even while tenanting a body; he becomes a *jīvan-mukta*.

It will be clear that, since what makes for bondage is ignorance or nescience, what effects release is knowledge or wisdom. *Karma* or action cannot serve as the direct means to release, because it is itself a product of ignorance. As against this Advaita view,

some thinkers urge that a combination of knowledge and action (*jñāna-karma-samuccaya*) is the means. Scripture ordained duties and good works should never be renounced; they should be combined with the quest for Self-knowledge in order to gain release. This view is not sound; for a combination of knowledge and action is not possible whether they be regarded as equals or as principal and subsidiary. Action demands, that the individual concerned should consider himself to be an agent; and agency is possible only by identifying the self with the body-mind complex which is not-self. This wrong identification is due to ignorance. So, it is evident that ignorance is the root-condition of the possibility of action. Therefore, it does not stand to reason to hold that action is the means to release. Knowledge, in the present context, means knowledge of the non-dual Self which is not an agent or enjoyer. It arises as destroying ignorance, the cause of evil, consisting in veiling the true nature of the Self as Brahman, and projecting the illusory world. Since action and knowledge are, thus, opposed to each other absolutely and completely, they cannot be combined. Moreover, they lead to contrary results - action reinforces

bondage, knowledge effects release. Action is possible only where bondage is preserved; and through action *saṃsāra* is sustained. The knowledge of the Self, on the contrary, dispels the darkness of ignorance, and destroys the conceit of agency, etc., which constitute bondage. As action and knowledge cannot co-exist, they cannot be combined. When it is evident that knowledge and action cannot be treated as equals, or knowledge as the principal and action as the subsidiary, it does not require much effort to show that action cannot be the principal with knowledge as its subsidiary. The fruit of action is very small indeed - it is perishable fruit such as cattle, progeny, and heaven. Knowledge yields the highest fruit - the plenary bliss. Therefore, it is utterly improper to say that knowledge whose fruit is great is subsidiary to action whose fruit is small. The fore-sacrifices, *prayājas*, etc., may well be subsidiary to the *āgneya* sacrifice, etc., because the former have no separate fruit - and they occur in the context of *āgneya* for which fruit is mentioned. The rule that would apply here is that in the proximity of that which has fruit, that which has no fruit is the subsidiary thereof. Knowledge is not related to action (i.e. ritual), as the fore-sacrifices are to *āgneya*;

because Scripture mentions fruit for knowledge and that, the highest fruit. It cannot be said that the mention of fruit in the case of knowledge is an eulogy; for knowledge is not taught as minor topic in the context of the ritual sections of the Veda. Knowledge constitutes the theme of the *jñānakāṇḍa*, viz, the Upaniṣads. It cannot, therefore, be made a subsidiary of ritual. Thus, since the contexts are different, knowledge cannot be regarded as subordinate to ritual. Furthermore, he who is eligible to perform ritual is the one who is endowed with desire for fruits such as heaven, progeny, etc., whereas he who is eligible for knowledge is the one who has renounced attachment. As the eligibility for knowledge is different from the eligibility for action, knowledge cannot be a subsidiary of action. We have already shown how opposed the two are to each other. The nature of one is what the nature of the other is not. Action is non-luminous, because it is a product of ignorance; knowledge is luminous, because it is of the nature of the self-luminous Brahman. Just like darkness and light, the two cannot be together. And so, how is it possible to combine them as principal and subsidiary?

It is not that action has no use whatsoever. Scripture-ordained duties, good works, serve to purify the mind. It is the purified mind that can pursue the path of knowledge. In this manner, we should understand the respective positions of *karma* and *jñāna* in the scheme of spiritual disciplines. *Karma* is the remote auxiliary (*ārād-upakāra*), and not the direct means to release. It is perfectly intelligible, therefore, that one should renounce all attachments before one could long for knowledge, or gain knowledge itself. Such a one has a mind which has been rendered guileless and quiescent.

Guilelessness and quiescence of the mind are the means that facilitate contemplation of Brahman which is unexcellible bliss. The guiles of the mind in the form of residual impressions (*vāsanā*), get activated as occasions arise. The *vāsanās* are the afflictions of the mind resulting from past repeated experiences. Their long-standing nature lends them strength and obduracy. They constitute what may be called the demoniacal heritage (*āsuri-sampat*) of the afflicted mind. How are these *vāsanās* to be removed? It is by cultivating the contrary tendencies. The tendencies that are opposed to the demoniacal heritage constitute

what is known as the divine heritage or the heritage of the Gods (*daivīsampat*). Non-violence, freedom from pride, non-conceit, etc., are the virtues that go to form the divine heritage. These virtues should be cultivated and strengthened, so that the demoniacal tendencies could be overpowered and obliterated. The removal of the *vāsanās* (*vāsanā-kṣaya*) should, thus, be accomplished. The mind, then becomes guileless (*nirvyāja*). But, this is not enough. The mind itself should be destroyed (*manonāśa*); it should become quiescent (*śānta*).

The stuff of the internal organ as it gets transformed into successive modes going out to sense-objects is called 'mind' (*manas*). When the outgoing tendency is arrested through conscious control, and when the mental-stuff gets transformed into the mode of control, we have destruction of the mind. As long as the mind is not controlled or destroyed, the *vāsanās* will not get removed completely, and as long as there is some residue of the *vāsanās* still left, the mind will not be destroyed. The two disciplines, thus, are mutually helpful to each other. And, they together constitute the means to knowledge.

It has now been shown that *vāsanā-kṣaya* and *manonāśa* lead one to knowledge, and that knowledge is the direct means to release. The present verse further proceeds to point out the nature of the state that is called *jīvan-mukti*. When one gains release through knowledge, one's body need not fall. In fact, the continuance of the body is in no way incompatible with the status of release. What happens when release is gained is a change in perspective. Before release, one took the world of which the body is a part to be real; after gaining Self-knowledge, one realizes that the world is an illusory appearance. If the body were real, then release could come only after the destruction of the body. But, since the body is not real, its continued appearance or disappearance is of no consequence.

Karma which is responsible for the repeated embodiment of the soul is three-fold: *sañcita*, the fund of accumulated deeds of the past which will bring about future births; *āgāmī*, the deeds that one does in the present life and will do in future lives - these will be added on to *sañcita*; and *prārabdha*, that portion of the past deeds which has given rise to the present birth, i.e. the *karma* that has begun to fructify in the

form of the present embodiment. Of these three varieties of *karma*, *sañcita* and *agamī* do not belong to the man of realization because they get burnt up in the fire of knowledge; and they do not any longer affect him by producing merit (*punya*) and demerit (*pāpa*), both of which are evil in so far as they perpetuate transmigration. If it be asked how could the man of realization be absolved from the evil results of *sañcita* and *āgāmī*, we reply: even because he does no longer identify himself with the illusory projections of nescience, beginning with egoity (*ahaṅkāra*) and ending with the physical body. His realization is of the form of the truth: "I did nothing in the past; I do nothing in the present; I shall do nothing in the future. In all the three times I am free from the sense of being an agent of actions. I am Brahman." What others may continue to observe as his actions are not his actions; they do not attach themselves to him even as water does not stick to the lotus-leaf. Thus, for the man of Self-knowledge, there are no deeds, whether good or bad, nor the consequences thereof. As we have already shown, even meritorious deeds are of the nature of evil, since they too cause embodiment.

There now remains the question about *prārabdha-karma*: why should this too be not destroyed for the man of Self knowledge? The one who asks this question is the one who bears a body and is yet unreleased; such a one sees the *jīvan-mukta* also to continue living in a body. The answer has to be framed in the language that he can understand: the continuance of the *jīvan-mukta's* body for a while longer has to be accounted for. The present body is the result of *prārabdha*; it is only when the fruit of *prārabdha* has been exhausted that the body will fall. But the continuance of the body does not in any way affect the *mukta's* state of wisdom; for he knows that the body is not real, that it is but an illusory appearance. But, then the continuance of the effect after the cause has ceased to be may be objected to: When nescience, the cause of bondage and embodiment, has been destroyed, how could the body stay on? In answering this objection, several illustrations are given. The potter may remove the rod from the wheel on which he shapes the pot; but the wheel continues to rotate till the momentum is spent. Similarly, even though the cause of embodiment, nescience has been destroyed through knowledge, its effect viz., the body, may persist till the *prārabdha*

gets exhausted through enjoyment. In a dream a person sees a ferocious tiger; he is seized with fright and wakes up. Now, the cause of fear has been removed; yet, the person's body continues to tremble for a time. This is another example. Let us imagine an archer practising archery: he has a number of arrows in his quiver; one of the arrows he has taken out of the quiver and shot it from his bow at the target; another he has taken in hand and placed it on the-bow-string, ready to be shot. Now, let us suppose that at this stage the archer resolves not to continue the practising of archery; he may, then, throw-away the quiver full of arrows; he may also cast away the arrow that he has in hand; but he cannot recall the arrow he has already released from his bow; that must do its work, and only then it will stop. This illustration may help us in understanding why, while *sañcita* and *āgāmī* are not there for the *jīvan-mukta*, *prārabdha* must work itself out and is therefore inescapable. To the question: how to destroy *prārabdha*?, the answer is: by enjoying the merit and demerit occasioned by it. This is what is meant when it is stated in the present verse that the *jīvanmukta* offers up his body to *prārabdha*. But all this explanation, it should be remembered, is from the

standpoint of the unreleased. For the *jīvanmukta*, there is no body at all; and so there is no need either for explaining the continuance of the body.

The Bhagavatpāda expresses the Self-experience of the *jīvan-mukta* thus elsewhere:

*dr̥ṣi-svarūpaṃ gaganopamaṃ param
sakṛd-vibhātaṃ tvajam-ekam akṣaram,
alepakaṃ sarvagataṃ yad-advayaṃ
tadeva cāhaṃ satataṃ vimukta om-iti.*

“The non-dual Reality is of the nature of the seer, comparable to ether; it is supreme, all-effulgent, unborn, one, immutable, stainless, and all-pervading: that (Reality), verily, I am ever free, ‘Om’.”

VERSE FOUR

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः ।
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय -
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥

*yā tiryāṅ-nara-devatābhir-aham-ity-
antaḥ sphuṭā gṛhyate
yad-bhāsā hṛdayākṣadeha-viṣayā
bhānti svato'cetanāḥ,*

*tām bhāsyaiḥ pihitārka-maṇḍala-nibhām
 sphūrtim sadā bhāvayan
 yogī nirvr̥ta-mānaso hi gurur-ity -
 eṣā manīsā mama.*

That (Pure Consciousness) which is realized within clearly as "I" by animals, men and gods; that by whose light the mind, the sense-organs, the body, and the objects, which are by themselves non-intelligent, shine; that which is (hidden) like the solar orb that is covered by what are illumined by it (viz. the clouds) contemplating that Effulgence always, the yogi becomes filled with the supreme happiness in his mind. That one is the preceptor. This is my conclusive view.

The major text whose meaning the present verse explains is: 'This self is Brahman' (*ayam atmā brahma*). The self is that which illumines the mind, the sense-organs, etc.; Brahman is the basic reality which shines as 'I' 'I' in all grades of beings - animals, men, gods. The identity or non-difference of the self and Brahman is not realized because of the veil cast by nescience (*avidyā*), which itself has no *locus standi* as apart from Brahman. Nescience which is itself illumined by-Brahman hides it, even as the cloud which is itself

made known by the sun's light covers the sun. The one for whom nescience has been destroyed through knowledge is the *mukta*, the true *yogī*. His is the bliss of Brahman; his mind gets filled with unexcellible happiness. Or rather, he is the one who has realized his non-difference from Brahman that is the plenary bliss.

That which shines as "I" "I" in all beings (*jīvas*) is the supreme Self, Brahman. The following objection may be raised to this statement: In experiences such as "I am a man", the concept "I" is seen in apposition with the body, etc., as associated with the attribute of humanness, etc. And so, the content of the concept "I" is the body, etc., and not the self. Our reply to this objection is: It is the self that is properly the content of the concept "I" (*aham-pratyaya*). The body, etc., which constitute the not-self, are the content of the concept "this" (*idam-pratyaya*). But because of delusion caused by superimposition, the attributes of the not-self appear as belonging to the self, even as "redness" seems to belong to the crystal in the proximity of the hibiscus flower. This is certainly an error, being the cognition of 'that' in what is not-that (*atasmin tad-buddhiḥ viparyayah*). The gross body which is a modification

of food cannot truly be the sphere of the concept "I". In the case of inert things such as pot, etc., it is clear that they cannot be the contents of the concept "I". The same is true of the body; hence, the body is not the self. The sense-organs too are not the self for the same reason, viz., that they are non-intelligent.

A doubt may arise in regard to the status of the intellect (*buddhi*). Is not the intellect at least, which is intelligent, fit to be the sphere of the concept "I"? Our answer is: no. The intellect is subject to origination and destruction, like pot, etc., and is not of the nature of intelligence. Therefore, it cannot be the content of the concept "I". What is true of the intellect is true of the egoity (*ahamkāra*) also. The egoity is a mode of the sattva-constituent of the internal organ; and so, it is what is illumined by the self which is consciousness. It is inert like any other object, and cannot serve as the sphere of the concept "I". Moreover, the egoity is subject to mutations, as is evidenced by the experience of all people in the form: 'I am happy; I am miserable', etc. What is subject to mutation or transformation is not the self, e.g., the body. It is well-known that what is subject to transformation is non-eternal. The egoity which takes on several modes, in the manner we have

just indicated, cannot be the intelligence-self; that it is inert by nature must be admitted. Thus all things ranging from the physical body upto the egoity are of the same class as pots, etc.; they are objects, and are not the self. It is the witness-self which is of the nature of pure consciousness that alone is the content of the concept "I".

If the self which is pure consciousness be the content of the concept "I", how could it be self-luminous?, it may be asked. How the self becomes the content of the concept "I", although self-luminous, it is not difficult to understand. It is as self-luminous that the self becomes the content of the concept "I". The concept "I" is a mode of the mind, it is true. A cognitive mode reveals its object by (a) destroying ignorance regarding it, and (b) by illumining it. It is in this manner, for instance, that a pot is made known by the cognition relating to it. Cognition which is a mode of the mind pervades the pot (*vṛtti-vyāpti*); and as a consequence, the reflection of consciousness which is the self pervades the pot and illumines it (*phala-vyāpti*). The pot which is a dense object, thus, requires a double pervasion-pervasion by the mental mode and pervasion by the reflection of consciousness before it

becomes known. In the case of the self, however, what is necessary is only the mental mode in order to destroy the ignorance regarding it. When ignorance is destroyed, it shines of its own accord, being self-luminous. There is no need, here, of a reflection of consciousness. Thus it is that the self becomes the content of the mental mode, the concept "I". There is no incompatibility whatsoever with the self being self-luminous. In fact, it is the self as the witness that manifests even the concept "I"; and manifesting the concept, it manifests itself. The self-luminous, immutable, and eternal self is, thus, the content of the concept "I"; and that is Brahman.

Nothing other than the self is self-luminous. The mind, the sense organs, the body, and the objects have no light of their own. They are non-intelligent; it is by the light of the Self that they are manifested.

"If the Self is clearly manifest as "I" "I" to all living beings, then, all would get released without the least effort; there would be no need for any discipline." To this objection we reply: Although everyone knows the self as the content of the concept "I", all do not know that the self is of the nature of the unattached consciousness-bliss. Because of the obstruction caused

by nescience, which itself is made manifest by the self, they do not have discriminative knowledge. The present verse illustrates this by giving the analogy of the clouds hiding the sun. Children, looking up at the cloud-cast sky imagine that the sun is without light. Similarly, the ignorant people look upon the self as what is limited and non-luminous. Hence the need for contemplation and discrimination. The self should be realized in its true nature as what is distinct from the body, the sense organs, the mind, etc., as that which is clearly manifest as "I", as the witness-consciousness that is unrelated to, and unaffected by, anything, as the non-dual reality that is the self-luminous, homogeneous, intelligence. One should realize one's non-difference from the non-dual Reality through cease-less contemplation. In the terminology of Patañjali's Yoga, this is called *samprajñāta-samādhi*.

In order to get this state of steadfast awareness, one has to practise yoga: one has to become a yogi. The cultivation of the virtues such as calmness, restraint, etc., the disciplining of the body, sense-organs, etc., the regulation of the breathing process all these are helpful to gaining mind-control, It is the controlled and concentrated mind that is capable of

perceiving the truth. The mind should finally be rendered free of modifications; and then the supreme Self becomes manifest. When the Sun of wisdom rises, the darkness of ignorance flees. This is liberation, *mokṣa*. It is of the nature of infinite, eternal bliss. The one who has this plenary-experience is the true preceptor.

VERSE FIVE

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता
 यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
 यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्
 यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥

yat-saukhyāmbudhi-leśa-leśata ime

śakrādayo nirvṛtāḥ

yac-citte nitarāṃ praśāntakalane

labdhvā munir-nirvṛtaḥ,

yasmin-nitya-sukhāmbudhau galita-

dhīr'brahmaiva na brahma-vit

yaḥ kaścit sa surendra-vandita-pado

nūnaṃ manīṣā mama.

That ocean of bliss, by taking a very small drop of which Indra and other gods become happy; that by gaining which in the mind that has become perfectly

quiescent without modification, the ascetic experiences happiness; that ocean of eternal bliss, by dissolving the mind into which, one remains even as Brahman, and not merely as a knower of Brahman he (who knows this), whoever he may be, is the one whose feet are adored by (even) the king of the gods. Surely, this is my conclusive view.

In this, the last verse, the fruit of knowledge - the supreme goal is praised. The nature of the goal, which is release, is indicated by saying that it is unexcellable bliss, one vast ocean of happiness. The bliss that is release, which is but another -expression for Brahman-Ātman, is compared to the ocean in order to give an idea of its limitlessness. It is bliss that does not bear even a trace of misery, and does not admit of anything exceeding it. Empirical happiness may be measured: but the transcendent bliss is immeasurable. The higher one mounts in the orders of living beings, the happiness increases. The bliss that the knower of Brahman enjoys knows no bounds. Empirical happiness is as nothing before it. The highest conceivable happiness which we associate with the status of the gods such as Indra is but a minute particle of Brahman-bliss. After gaining Brahman-bliss, there

is nothing else to be gained. The one who realizes Brahman is, in fact, not a knower of Brahman, but is Brahman itself. This is the ultimate and most adorable status, *parama-puruṣārtha*, the supreme human goal.

He who has dissolved his mind in the ocean of the plenary bliss is, verily, that ocean itself. This final experience is what is referred to in yoga as *asamprajñātasamādhi*. There is not the distinction, here, of subject and object, experiencer and the experienced. "He who has transcended the distinction of seeing and not-seeing, and remains in the pure status, is Brahman, and not merely a knower of Brahman." This is the status which is adored by the gods and the humans. He who has gained this status is the true preceptor.

In the state of release, there is total absence-of misery (*duḥkhābhāva*), there is the experience-of bliss (*sarvakāmāpti*), there is nothing further to be done (*kṛtakṛtyatva*) or gained (*prāpta-prāpyatva*). Misery is caused by nescience. In release there is no misery, because nescience has been destroyed. In release there is supreme bliss, because the non-dual Self which is of the nature of eternal release is *parama-ānanda*. All desires are for attaining ends. Release is

the final end; after attaining it, there could be no desire left. All our doings are for accomplishing some results which we long for; the greatest fruit is release; after realising it, there is nothing more to be done. The ultimate gain is release; after gaining it, nothing remains to be gained.

The one who has realised the final goal which is release is the true preceptor.

EPILOGUE

The divine untouchable listened to the verses of the *Maniṣāpañcakam* replete with the highest wisdom. In fact, it was to occasion the composition of this quintad of verses that this drama was enacted. It was now time that the disguise was discarded. In the place of the untouchable there now stood Śiva, the lord of the universe (Viśvanātha); and the dogs had assumed their original form, viz. that of the four Vedas. The Ācarya offered -obeisance to the Lord, and gave expression to the -great truth that while at the lower levels of experience there are differences between God and the soul such as the one between master and servant, or the one between whole and part, from the standpoint of the supreme reality there is no difference whatsoever:

दासस्तेस्हं देहदृष्ट्याऽस्मि शंभो
जातस्तेंशो जीवदृष्ट्या त्रिदृष्टे ।
सर्वस्याऽऽत्मन्नात्मदृष्ट्या त्वमेवे -
त्येवं मे धीर्निश्चिता सर्वशास्त्रैः ॥

*dāsaste 'ham deha-drṣṭyā 'smi śambho
jātaste 'mśo jīva-drṣṭyā tridrṣṭe,
sarvasyātman-ātma-drṣṭyā tvamevety
evam me dhīr-niścītā sarva-śāstraiḥ.*

“From the standpoint of the body, O Śiva, I am Thy servant; from the standpoint of the soul, O Thou with three eyes, I become a part of Thine; and O the Self of all, from the standpoint of the Self, I am verily Thou: this is my settled conclusion reached with the help of all *Śāstras*.”

The Lord Śiva was profoundly pleased: He showered His blessings on Śaṅkara, His own *Avātara*, for the successful fulfilment of the great mission of re-establishing spiritual unity, and then disappeared into the Formless whence He had taken shape.

No 'High' and 'Low' for the Wise

The *dharma*s (virtuous actions) pertaining; to caste, stage in life, etc., that are performed by those

who are without attachment, are the cause for attaining the status of gods, etc., and are high and pure. The *dharmas* that are mixed with a *dharma* (unrighteousness) lead to the attainment, of the status of humans, and are middling. The types of activities that are *adharma* bring about the status of animals, etc., and are low. When one realizes the self that is one, non-dual, and free from all illusory assumptions, one does not attain the different kinds of status, high, middling, and low. This is just like the intelligent one not seeing the defilement in the sky that is seen by children. Then (*i.e.*, when the self is realized), the mind does not arise in the forms of gods, etc., that are the results of activities, high, middling, and low. Indeed, in the absence of the cause the effect does not-arise, even as crops do not appear in the absence of seeds.

*from Śaṅkara's Commentary
on the Māṇḍūkya-kārika,*

ABOUT THE PUBLISHERS

The Ādi Śāṅkara Advaita Research Centre was established in 1975 under the guidance and with the blessings of His Holiness Jagadguru Śrī Śāṅkarācārya Kāñcī Kāmakoṭī Pīṭha. The main objectives of the Centre, among other things, are:

- (1) to undertake research for the extension of knowledge in the fields of Natural and Applied Sciences generally, and in particular in the fields of Physics and Metaphysics;
- (2) to undertake and carry on scientific study and analysis of the Advaita system of thought as expounded by Ādi Śāṅkara and to conduct research as regards the relevance of his teaching in solving present day ills of mankind;
- (3) to undertake, promote, and encourage the study of ancient philosophical systems of India; and
- (4) to undertake research for the purpose of establishing norms necessary for realizing the divinity in man through moral, spiritual and cultural infrastructure.

THE VOICE OF ŚĀṅKARA (ŚĀṅKARA BHĀRATĪ) is the half-yearly journal published by the Centre in pursuance of its main objectives.

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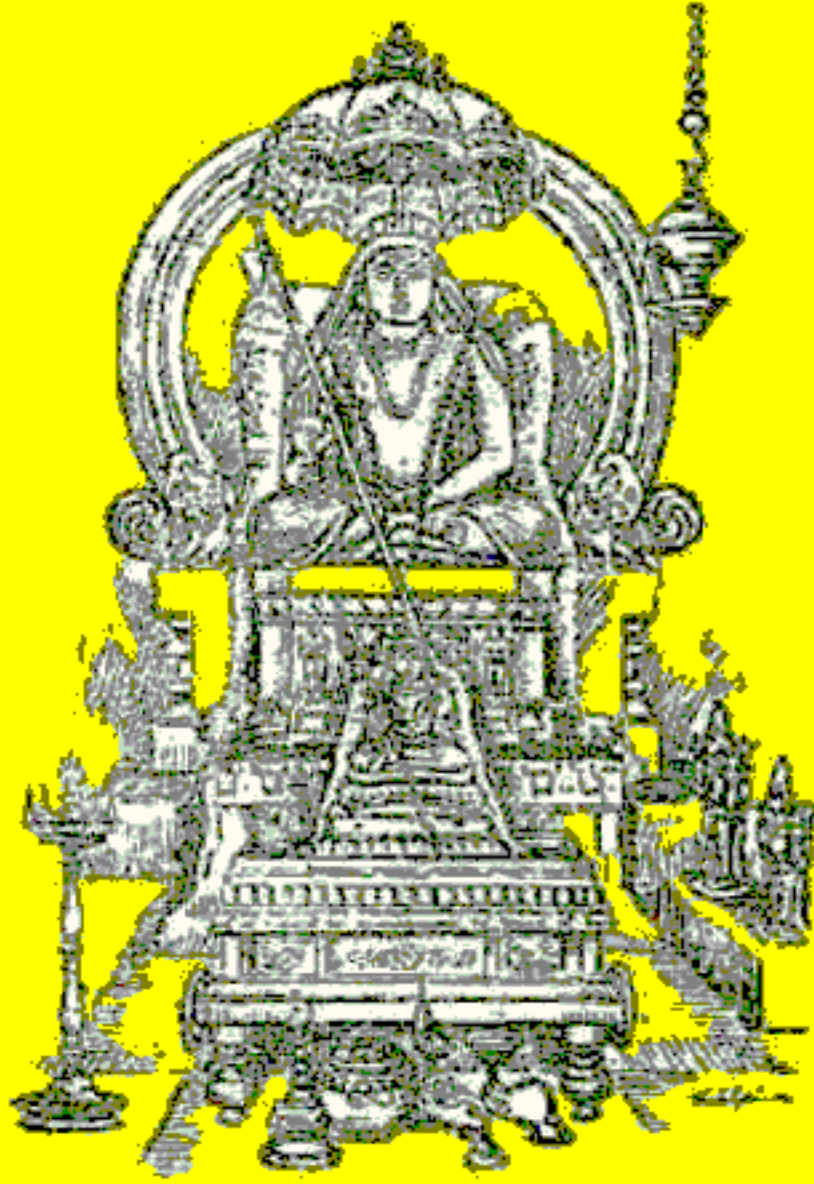
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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा -
 खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
 अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय -
 न्त्येषा शाङ्करभारती विजयते निर्वाणसन्दायिनी ॥

samsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā
khinnānām jalakāṅkṣayā marubhuvī bhrāntyā paribhrāmyatām
atyāsannasudhāmbhūdhim sukhākaram brahmādvayam darsaya-
ntyēṣā śāṅkara-bhārātī vijayate nirvāṇa-sandāynī

To Those who are afflicted, in the way of the world, by the burning pain given rise to by the scorching sub-shafts of misery, and who through delusion wander about in the desert (of worldliness) seeking water - which is very near, the non - dual Brahman, this - The Voice of Śāṅkara is victorious, leading as it does, to liberation.