

THE VOICE OF ŚĀṆKARA

Śāṅkara - bhāratī



Editor :

N. Veezhinathan

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[1]

HOMAGE TO ŚAṆKARA

॥ श्रीः ॥

कृच्छ्रेण लब्ध्वानुमतिं जनन्या
भोगेष्वसक्तः प्रथमात् तुरीयम् ।
दुःखोपशान्तिप्रदमाश्रमं यः
स्वीकर्तुमैच्छत् स नु मे गतिः स्यात् ॥

Śaṅkara was free from all selfish concerns. By prevailing upon his mother, he wished to adopt from the first stage of life itself the last one, viz., sannyāsa which would put an end to the existential predicament of the jīva (by giving rise to self-realization). May He be my refuge!

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

THE TEACHINGS OF ŚAṆKARA

N. Veezhinathan

The Advaitin holds the view that the Upaniṣads constitute the pramāṇa in respect of the Self. Kumārila and Prabhākara object to this view of the Advaitin. They argue that there is no Self over and above the jīva. The latter is known in ordinary experience as the content of the cognition “I”, and as an agent, an experient, and a knower.¹ Therefore, it does not require to be revealed at all. When its nature is set forth in the Upaniṣads, the statements are to be treated as merely re-presenting a well-known fact (*anuvāda*) and not as the pramāṇa in respect of it. For, a pramāṇa is an instrument of new knowledge.

Śaṅkara answers this objection by saying that the Upaniṣads do not convey the knowledge of the jīva which is known in ordinary experience, but rather its essential nature which is the Self. The following texts of the Upaniṣads make a clear distinction between the jīva as such and its essential nature:

1. *eko devaḥ sarvabhūteṣu gūḍhaḥ*
sarvavyāpī sarvabhūtāntarātmā
karmādhyakṣaḥ sarvabhūtādhivāsaḥ
*sāksī cetā kevalo nirguṇaśca.*²

It is the self-luminous principle, existent in every being with its true nature veiled, present everywhere at the same time, the inner Self of all, the revealing principle of the jīva and its actions, the substratum of the entire universe, the one that manifests everything, a non-agent, and free from all attributes.

2. *dvā suparṇā sayujā sākhyā*
samānam vṛkṣam pariśasvajāte
tayoḥ anyañ pippalam svādu atti
*anaśnannanyaḥ abhicākaśīti.*³

Two beings (viz. the jīva and its essential nature, the Self) coexist in the same place. (i.e. the body). Of these, the one (i.e. the jīva) experiences the fruits of its actions, while the other (i.e. the Self) without experiencing any fruit directly manifests itself as a mere onlooker (of the jīva and its functions).

3. *samam sarveṣu bhūteṣu*
tiṣṭhantam parameśvaram
vinaśyatsu avinaśyantam
*yaḥ paśyati sa paśyati.*⁴

He alone realizes the Self who discerns it as selfsame and everlasting in all the bodies which are changeful and transient.

4. *avyakṭo 'yam acintyo 'yam*
*avikāryo 'yam ucyate.*⁵

The Self is described (in a negative way) as that which does not fall within the range of perception and inference and which is free from any mutation.

On the basis of these and other similar texts, Śaṅkara describes the Self as the revealing spirit of the jīva (*sākṣī*), the inner Self of every being (*sarva-bhūta-stha*), selfsame (*sama*), only one (*eka*), and immutable and eternal (*kūta-stha-nitya*).⁶ It is the true nature of the jīva; and it is inaccessible to any pramāṇa other than the Upaniṣads.

The Self in its aspect of Īśvara is the cause of the world, and so there is a superimposed identity between the two. Accordingly, in the *mūrtāmūrta-brāhmaṇa* section of the *Bṛhadāraṇyaka Upaniṣad*, it is said that "The Self has two forms, corporeal and non-corporeal" (*dve vā va brahmaṇo rūpe, mūrtam ca amūrtameva ca*).⁷ Earth, water, and fire fall under the first category, and air and space, under the second

one. The Self is thus described as associated with the world, i.e. as cosmic. The Upaniṣad then goes on to deny of the Self these two forms by stating “Then there is the instruction, ‘Not this, not this’ ” (*atha ataḥ ādeśaḥ neti neti*).⁸ It itself explains the import of this text “Not this, not this” by saying “There is no other instruction apart from this one, viz. ‘Not this, not this’ ” (*na hi etasmāt neti anyat param asti*).⁹ The Upaniṣad thus describes the Self as free from any relation to the world.

In the section entitled *Uṣasta-brāhmaṇa* of the same Upaniṣad, we find the instruction of Yājñavalkya to Uṣasta that the Self is immediate, and is immanent in every being. It is the revealing factor of mental states, and so is beyond sense perception. And it is the essence of the jīva (*eṣa te ātmā sarvāntaraḥ*).¹⁰

Again, in the celebrated dialogue between Janaka and Yājñavalkya in the *jyotir-brāhmaṇa* section of the same Upaniṣad, we notice that Janaka raises the question as to what serves as the light for the man enabling him to function (*kim jyotireva ayam puruṣa iti*). After suggesting outer luminaries like the sun, the moon, fire, and speech, Yājñavalkya affirms that it is the Self that provides the light for the man to act

(*ātmaiva asya jyotiḥ bhavati*).¹¹ To the further question of Janaka as to what precisely is the nature of the Self, Yājñavalkya replies that it is consciousness which is immanent in the mind, identified with the intellect, and is in the midst of the sense organs (*yo 'yaṁ vijñānamayaḥ prāṇeṣu hr̥di antarjyotiḥ puruṣaḥ*).¹² Śaṅkara, commenting on this passage, states:

The Self is light as it is self-luminous; and, through this light - the self-luminous Self, the aggregate of body and organs sits, goes out, works, and returns as if it were sentient, in the same way as a jar shines when illumined by the light of the sun.¹³

We are able to discern from this that, according to the Upaniṣads, the Self is the true nature of the jīva. It is a cosmic and self-luminous, and it transcends sense perception. It cannot be said that the Self of this nature is not presented in the Upaniṣads. Nor can its existence be denied either; for, he who denies the Self, Śaṅkara says, is himself the Self (*ya eva nirākartā tasyaiva ātmatvāt*).¹⁴

It follows from the above that the contention of Kumārila and Prabhākara that there is no Self over

and above the jīva, and so the Upaniṣads are not valid in respect of it is untenable. The Upaniṣads convey, not the jīva, but its true nature, i.e. the Self which does not fall within the range of any other pramāṇa].

Kumārila further contends that the knowledge of the ritual-act and of the forbidden one derived from the texts of the ritualistic section of the Veda lead one to perform the former and attain good, and to abstain from the latter and avoid evil. This kind of practical utility we do not find in the case of the knowledge of the Self. And so the Upaniṣads are not to be regarded as its pramāṇa.

Śaṅkara rejects this contention. He says: “We confirm without any reservation that the above kind of practical utility, the knowledge of the Self does not possess”.

*yadapi akartavyapradhānam ātmajñānam
hānāya upādanāya vā na bhavati iti, tat
tathaiva iti abhyupagamyate.*¹⁶

But it is definitely useful or serviceable. Its usefulness lies in this that it removes avidyā root and branch. Consequently, the so-called jīva becomes free

from worldliness, transcends every obligation to do or not to do something, and abides in the form of the Self which is the ultimate value and which is beyond good / and evil. Śaṅkara says that the knowledge of the Self enables one to remain free from performance or non-performance of something under impulsion on moral or ethical grounds, and this adds glory to us - the knowers of the Truth.

*alankāro hyasmākaṁ, yat brahmātmāva gatau satyāṁ sarvakartāvyātahāniḥ, kṛta-kṛtyatā ca.*¹⁷

NOTES :

1. *Śaṅkara's Bhāṣya on the Brahma-sūtra* (hereafter *BSB*).
The *Brahma-sūtra* - *Śaṅkara Bhāṣya*, Chennai :
Ādi Śaṅkara Advaita research Centre, 2006.
pp. 154, 228.
2. *Śvetāśvatara - Upaniṣad*, 6.11.
3. *Ibid.*, 4.6.
4. *Bhagavad - Gītā*, 13,27.
5. *Ibid.*, 2.25.

6. *BSB*, p. 227.
7. *Bṛhadāraṇyaka – Upaniṣad.*, 2.3.1.
8. *Ibid.*
9. *Ibid.*, 2.3.6.
10. *Ibid.*, 3.4.2.
11. *Ibid.*, 4.3.7.
12. *Ibid.*
13. *Śaṅkara's bhāṣya* on the above.
14. *BSB*, p. 227.
15. *Ibid.*, p. 154.
16. *Ibid.*, p. 223.
17. *Ibid.*

BHAKTI IN ADVAITA

N. Veezhinathan

Belief in Īśvara, in the immortality of the jīva and in an afterlife, an attitude of humility or reverence towards Īśvara, rites, ceremonies and other duties prescribed in the Veda which is supplemented by the smṛtis, i.e. works on code of conduct - all these constitute the essential ingredients of Hinduism. Hinduism - the religion practised by the people of India - is known in ancient times as *Sanātana-dharma* or *Ārya-dharma*. The word *ārya*, according to the *Yoga-Vāsiṣṭha*, signifies the person who performs scripturally enjoined duties by refraining from committing interdicted actions, and conducts himself in such a way as not to possess anything more than what is needed for the bare sustenance of his life.¹ The term *dharma* signifies that which gives forth material prosperity (*preyas*) here and in a hereafter or spiritual felicity (*śreyas*). The ritualistic section of the Veda sets forth the means to acquire the former, and

the knowledge-section of it, the latter. Man, convinced of the truth that whichever is attained by activity is only transient, desires for the ultimate value or *mokṣa* which is one and eternal or enduring and final. This quest for the ultimate value by overlooking the common pleasures of the world needs a philosophy that treats of the relation among Īśvara, jīva, and the world. With in the fold of Hinduism, we have three major schools of Vedānta, viz. Advaita, Viśiṣṭādvaita and Dvaita. The course of discipline for attaining the ultimate value is laid down in all the systems of Indian philosophy. Two important constituents of this discipline which are taught in common in all the systems of philosophy - Vedic as well as non-Vedic are detachment (*vairāgya*) and self-realization (*jñāna*). To these two, the three systems of Vedānta add one more feature called *bhakti* or loving devotion to Īśvara.

One of the usual criticisms against Advaita is that its fundamental metaphysical position is hardly favourable to the pursuit of *bhakti* towards Īśvara. The formulation of the philosophy of Advaita by Śāṅkara on the basis of the theory of avidyā has paved the way for viewing knowledge (*jñāna*) as the sole means to liberation. The central philosophical position of

Advaita that revolves upon the doctrine of avidyā may be summed up as follows: the ultimate reality, i.e. Brahman is free from all attributes; it is pure consciousness, unconditioned bliss and non-dual; it is the only reality; Īśvara, jīva, and the world are only its seeming diversifications; the world is illusory; the jīva is non-different from Brahman and liberation consists in realizing here and now one's true nature as Brahman. It follows from this that *bhakti* is not necessary on the practical side of Advaita. Further, for there to be a place for *bhakti*, the critics contend, the following conditions must be fulfilled:

1. Īśvara must be held to be different from the jīva; and,
2. the world wherein *bhakti* could be pursued must be real.

The Advaitin holds that the difference between Īśvara and the jīva is illusory as both are the apparent manifestations of Brahman through avidyā, and the world is non-real. On this ground it must be held that *bhakti* is not possible in Advaita.

The criticism set forth above is the result of a misconception and *bhakti* has its legitimate place on

the practical side of Advaita. It is true that Śaṅkara holds that the sole reality is the impersonal Absolute with which the jīva is identical. It is also true that according to him personal concepts of the Absolute belong to the sphere of avidyā; they are forms under which the one appears as many to the uncultivated mind. He advocates a two level theory of reality - the absolute and the phenomenal - *pāramārthika* and *vyāvahārika*. The conception of Īśvara who is a complex of the attributeless reality, i.e. Brahman and avidyā as the material and the efficient cause of the *phenomenal* world is there in Advaita allowing room for devotion to Īśvara by the jīva, who too is viewed as a complex of Brahman and avidyā and its product, mind. The world is non-real only from the standpoint of the higher level of reality. From the ordinary, common-sense level the world is taken to be real; Īśvara is considered to be possessed of attributes such as omniscience, omnipotence, and omnipresence. And the jīva is considered to be different from Īśvara. In his commentary on the *Vedānta-sūtra*, he states:

As long as one is in the realm of avidyā, there is difference between Īśvara and the jīva. But when one realizes one's true nature as pure

consciousness, i.e. Brahman, avidyā is removed and the so-called jīva and the so-called Īśvara become free from jīvatva and Īśvaratva respectively; and what would remain then is pure consciousness.²

Elsewhere he observes:

So long as the jīva has not attained the realization of its true nature as Brahman, the entire complex of phenomenal existence is taken as true, as the phantoms of a dream are taken as true till the sleeper awakes. The ordinary course of secular and sacred activities including *bhakti* towards Īśvara could go on undisturbed until the jīva realizes its true nature to be Brahman.³

It follows from this that according to Śaṅkara the conception of Īśvara as being a ruler, omniscient and omnipotent is contingent upon avidyā. There is a striking parallel between Advaita and the thought of Bradley who holds that "since Reality is non-relational, a personal Īśvara is but an aspect and that must mean but an appearance of the Absolute."⁴ Thus Śaṅkara advocates a two-level theory of Brahman. It is free from quality, pure being, pure consciousness and pure

bliss, but it manifests itself as possessing personal characteristics. The former aspect of the Absolute is *nirguṇa*, and the latter, *sagūṇa*. According to him the Upaniṣads speak of Brahman as both *nirguṇa* and *sagūṇa*. The former can only be realized as one's true nature and the latter can only be meditated upon.⁵

Brahman associated with attributes (*sagūṇa*-Brahman) is unembodied. The Upaniṣads enjoin meditative exercises upon it and they are of the form of *ahamgraho'pāsanā*. This means that Brahman which is associated with attributes and which is unembodied must be meditated upon as identical with the contemplative's own self. This kind of meditative worship is difficult for most people. Śaṅkara says that for their sake *sagūṇa*-Brahman itself assumes illusory forms.⁶ Madhusūdana in his *Siddhāntabindu* states that the *sagūṇa*-Brahman takes on male forms such as Brahmā, Viṣṇu and Śiva, and female forms such as Sarasvatī, Lakṣmī and Pārvatī, and further incarnates itself as Rāmā, Kṛṣṇa, Matsya, Kūrma and other forms in order to bestow grace upon its worshippers.⁷

The *Rāmapūrvatāpinī-Upaniṣad* states:

In the case of Brahman which is consciousness, non-dual, partless, and unembodied, several forms are assumed for the benefit of the worshippers.⁸

In the *Bhāgavata* it is said:

Know that Lord Kṛṣṇa is the Self of all beings. Yet, in order to protect the world, He appears as if possessing a human form through māyā.⁹

Śaṅkara who maintains *nirguṇa-Brahman* to be the only reality and its knowledge as the sole means to liberation is also the author of the most moving hymns and praises on various deities such as Śiva, Viṣṇu, Gaṇeśa and others which are only the manifestations of Brahman. He is credited with having established on the basis of scriptural teachings the worship of the six embodied deities, viz., Āditya, Āmbikā, Viṣṇu, Gaṇeśa, Śiva and Subrahmaṇya. These testify to the fact that *bhakti* occupies an important place on the practical side of Advaita. While examining the Bhāgavata school in his commentary on the *Vedānta-sūtrā*, he accepts the Bhāgavata view that by devotion towards the highest reality the jīva reaches it is based

upon the *sruti* and *smṛiti* texts.¹⁰ In another place he states that the direct knowledge Brahman which leads to liberation arises through the grace of Īśvara.¹¹

Each individual worshipper can have his chosen deity (*iṣṭadevatā*) and he could worship the images of his chosen deity which are made alive with divinity by Īśvara himself. *Bhakti* or worship involving the emotional element of love is chiefly applicable here. We can have preferences but no exclusions. Śāṅkara thus advocates what may be called 'enlightened theism' at the empirical level.

Following the *Bhāgavata* text¹² Madhusūdana Sarasvatī in his *Bhaktirasāyana* states that the mental state in the form of Īśvara arising out of hearing His glories (*śravaṇa*), reciting His names (*kīrtana*), meditating His qualities and divine form (*smaraṇa*), worshipping the feet of His image (*pādasevana*), offering of flowers (*arcana*), saluting His image (*vandana*), dedicating all the activities to Him (*dāśya*), friendly attitude towards Him (*sakhya*), and offering oneself and one's dependents for His service (*ātmanivedana*) develops itself into the state of ecstatic felicity.¹³

Madhusūdana speaks of the nine factors mentioned above as *sādhana-bhakti*, and the mental state in the form of Īśvara which develops itself into ecstatic felicity as *sādhya-bhakti*. If the word *bhakti* is interpreted to signify the means through which the mind assumes the form of Īśvara, then it stands for *sādhana-bhakti*. If, on the other hand, it is taken to mean the mental state in the form of Īśvara, then it stands for *sādhya-bhakti*.¹⁴ These two kinds of *bhakti* are recognized on the basis of the following two passages of the *Bhāgavata* text:

The bodies of the devotees are horripilated by *bhakti* arising from *bhakti* in the form of reminiscing themselves and remembering others of Īśvara who removes the multitude of sins.¹⁵

By *bhakti* arising from *acts of worship* one becomes devoted to Lord Nārāyaṇa and thereby easily transcends *māyā*.¹⁶

The first text speaks of *bhakti* arising out of *bhakti*, the second one mentions that *bhakti* arises from *acts of worship*. When these two texts are studied together we arrive at the conclusion that *bhakti* arises from *bhakti* or *acts of worship*. The former one stands

for *sādhya-bhakti* or the mental state in the form of Īśvara, and the latter one for *sādhana-bhakti* or acts of worship.

Śaṅkara in his *Prabodha-Sudhākara* makes a two-fold classification of *bhakti* into *sūkṣma-bhakti* and *sthūla-bhakti*. Of these, the former one consists in performing one's allotted duties as laid down in the scripture, offering worship to the idol of Lord Kṛṣṇa, and listening to His glories. When this is pursued with earnestness, Īśvara will enter into one's mind. In other words, the mind of such a devotee will assume the form of Īśvara; and, this is *sūkṣma-bhakti*.¹⁷

We can easily identify the *sthūla-bhakti* and the *sūkṣma-bhakti* as *sādhana-bhakti* and *sādhya-bhakti* respectively.

Madhusūdana frames the definition of *bhakti* thus:

Bhakti is that state of mind which when being melted on hearing the glories of Īśvara assumes the form of Īśvara and remains uninterrupted.¹⁸

This definition is in accordance with the one set forth by Śaṅkara in his *Śivānandalaharī* which is as follows:

Just as the seeds of the *aṅkola* tree go and attach themselves to the tree, the needle sticks to the magnet, the chaste woman to her Lord, the creeper to the tree, and the river runs into the ocean, even so if the flow of the mind reaches the feet of the Lord of jīvas and remains there always, that is called devotion (*bhakti*).¹⁹

Śaṅkara regards *bhakti* as marking only a stage in attaining the ultimate value, i.e. *mokṣa* and as the proximate means to it. *Jñāna* and *jñana* alone can directly lead to *mokṣa* and that is the central significance of the Advaitic doctrine of avidyā. The intuitive knowledge of the true nature of the jīva as Brahman (*jñāna*) and the loving devotion to Īśvara (*bhakti*) differ from each other, when viewed in relation to the nature, means, fruit, and the persons competent to pursue them. *Bhakti* is the mental state in the form of Īśvara; it is determinate in character, and is based upon the liquefaction of the mind by the pursuit of acts of worship. *Jñāna*, on the other hand, is the mental state in the form of attributeless Brahman; it is indeterminate in nature, and is not preceded by the liquefied state of the mind, as in the case of *bhakti*. The pursuit of acts of worship constitutes the means

to *bhakti*, while the great- sayings of the Upaniṣads are the instrumental cause of *jñāna*. The fruit of *bhakti* is ecstatic felicity, while that of *jñāna* is the removal of *avidyā* which is the source of all evil. Any person who feels attracted by the transcendental qualities of Īśvara could pursue *bhakti*. But the person competent to pursue the means to *jñāna* must possess the "four-fold aid" viz. the knowledge of the distinction between the transient and the eternal, detachment towards objects of enjoyment either here or in a hereafter, the six treasures consisting of control of mind, control of sense-organs, renunciation in spirit, fortitude to endure opposites like heat and cold, etc., concentration of thought, and faith, and an intense longing to get freed from the trammels of transmigratory existence. Loving devotion towards Īśvara, the *Bhāgavata* states, would easily give rise to detachment from worldly concerns and through that to *jñāna*.²⁰ Amalānanda in his commentary - *Kalpataru* on the *Bhāmatī* of Vācaspatimiśra states:

Those who are not capable of intuiting the supreme, distinctionless Brahman, are favoured, out of compassion, through the exposition of Īśvara, i.e. Brahman endowed with attributes.

When their minds attain concentration by the worship of Īśvara, Brahman itself will manifest directly, free from the assumption of all adjuncts.²¹

In order to identify the role of *bhakti* on the practical side of Advaita, it is essential to consider the three stages that precede the rise of the knowledge of Brahman, the sole means to liberation. The stages are:

1. the first stage is characterized by the attainment of intense desire to get liberated. The latter is possible by the performance of one's allotted duties - obligatory as well as occasioned - by offering their fruits to Īśvara. This is known as *karma-yoga* and also referred to as *dāśya-bhakti*.
2. the second stage is marked by the pursuit of Vedāntic study (*śravaṇa*) and reflection (*manana*). These two remove the false notions that the Upaniṣads do not teach the non-dual Brahman (*pramāṇāsambhāvanā*) and that what is imparted in the Upaniṣads is not true (*prameyāsam bhāvanā*);
3. *Nididhyāsana* or continued meditation upon the truth of the Upaniṣads characterizes this stage.

It removes what is known as *viparītabhāvanā*, i.e. an unconscious reassertion of old habits of thought such as “I” and “mine”.

Madhūsudana in his commentary *Gūḍhārtha-dīpikā* on the *Bhagavad-Gītā* states that the grace of Īśvara resulting from the pursuit of loving devotion toward Him at each one of the three stages is absolutely essential for the successful accomplishment of that stage.²²

Nididhyāsana which marks the third stage requires as a condition amazing powers of concentration. It involves presistence in fixing one's attention upon the truth of the Upaniṣads, and diligence and assiduity in the performance of all that is required and it could be achieved only by controlled effort or training. Herein *bhakti* toward Īśvara is absolutely essential. The *Bhagavad-Gītā* states:

*satatam kīrtayanto mām yatantaśca dr̥dhavaratāḥ
namasyantaśca mām bhaktyā nityayuktā upāsate*²³

Madhūsudana interprets this text thus: the qualified aspirants puruse Vedāntic study (*satatam kīrtayantaḥ*) and reflection on the basis of reasoning that is not opposed to the Vedāntic teaching (*yatantaḥ*); they

possess *śama*, etc. (*dṛdhavratāḥ*); they worship Me with loving devotion (*namasyantaśca mām bhaktyā*) and then pursue *nididhyāsana*, i.e., meditation upon their true nature as Brahman (*nityayuktā upāsate*). Thus we see that *bhakti* when practised with *śravaṇa* and *manana* gives concentration of thought and renders *nididhyāsana* possible. *Bhakt* is thus necessary for one to pursue *nididhyāsana*. When the mind of the aspirant has become free from all false notions, the direct knowledge of the true nature of the *jīva* as Brahman which has already arisen from the great sayings of the Upaniṣads becomes efficacious in removing the *āvaraṇa*-phase of *avidyā*. The *vikṣepa* - phase will continue on the basis of the fructified merits and demerits which have given rise to the body by being present in which the *jīva* has attained the knowledge of its true nature. The realized *jīva* would continue to live in the body till the fructified merits and demerits are exhausted by the experience of their fruits. He is a *jīvan-mukta* whose life has two phases: *sāmadhi* or mystic trance and *vyutthāna* or reversion to empirical life. In the second phase he worships *Īśvara* owing to the latent impressions that had arisen from the worship of *Īśvara* prior to his attaining the knowledge of

Brahman. The *Bhāgavata* states:

The *jīvan-muktas* who have the plenary experience and who are free from all bonds worship *Īśvara* by being irresistibly attracted by the aesthetic excellences He possesses.²⁴

Madhūsudana points out that no fruit results from the worship of *Īśvara* on the part of the *jīvan-muktas*; worship of *Īśvara* constitutes their second nature like the qualities of compassion, etc.²⁵ It would be interesting to note that Madhūsudana Sarasvatī in his *Advaita-siddhi* concludes a section by stating that the view that Brahman is free from qualities and form is sound.²⁶ And he commences the next section by offering invocation to Lord Kṛṣṇa by describing him in the following terms:

I do not know of any other principle higher than Kṛṣṇa whose hand is adorned by a flute, whose body has the hue of clouds, who wears the yellow garment, whose lips are red like a fresh *bimba* fruit, whose face brings delight to the eyes like the full moon and whose eyes are like lotuses.²⁷

There is an apparent contradiction. Brahmānanda, his commentator resolves it by pointing out that the

preceptor, although a *jīvan-mukta*, praises Lord Kṛṣṇa owing to the influence of the latent impressions born out of the pursuit of *bhakti* towards Kṛṣṇa prior to his attaining the knowledge of Brahman.²⁸

Those who pursue *bhakti* alone reach the world of Hiranyagarbha after the fall of their body. There they attain the direct knowledge of Brahman by the grace of Īśvara and are liberated along with Hiranyagarbha at the end of the cosmic age. Lord Kṛṣṇa in the *Bhagavad-Gīta* states:

I grant the direct knowledge of Brahman to those who worship Me with loving devotion.²⁹

To sum up:

Bhakti toward Īśvara is the most potent auxiliary to the knowledge of Brahman which is the sole means to liberation. It is operative at the empirical level. The conception of Īśvara is a concession to those who are not yet fully qualified to grasp the Advaitic truth. Śaṅkara admits the need for *bhakti* at the empirical level. From the ultimate standpoint he refuses to lower his philosophical standards in order to widen his religious appeal. According to Him Self-realization is the ultimate aim of life and not God-

realization. His main thesis is the identity between Brahman, the non-dual reality and the ultimate value, i.e. *mokṣa*. If it is ignored then there will hardly be any Vedānta for Śaṅkara to propound. The ultimate value is to be attained by Self-realization which results from God-realization. Śaṅkara, therefore, is a supra-theist.

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[4]

अनुभूतिप्रकाशः

ŚVETAKETUVIDYĀPRAKĀŚA
(CHĀNDOGYOPANIṢAD)

Godabarisha Mishra

3.1. Effect is Non - Real

छान्दोग्ये श्वेतकेतुर्यामारुणेर्लब्धवानिमाम् ।
ब्रह्मविद्यां सङ्ग्रहेण वक्ष्येऽहं सुखबुद्धये १ ॥

In a concise manner I shall deal with that knowledge of Brahman which Śvetaketu acquired from the Sage Āruṇi in the *Chāndogyopaniṣad*. (1)

The *Chāndogyopaniṣad* belongs to the *Sāmaveda*. It consists of eight *adhyāyas*. The first five *adhyāyas* deal essentially with meditative exercises or *upāsanās* upon conditioned Brahman. It is only in the last three sections the nature of self is discussed. Vidyāranya, therefore deals with the import of the last three sections in this and in the succeeding two chapters.

वेदानधीत्य गर्वेण श्वेतकेतुः पराङ्मुखः ।
आसीत् प्रत्यङ्मुखीकर्तुं गुरुराहातिविस्मयम् २ ॥

After studying all the *Vedas*, Śvetaketu developed an apathy [towards Brahman-knowledge] due to vanity. In order to direct his mind inward, the preceptor explained him the teachings that are extraordinary. (2)

एकतत्त्वे श्रुते सर्वमश्रुतं च श्रुतं भवेत् ।
अमतं च मतं तद्वदविज्ञातं च बुध्यते ॥ ३ ॥

When the one reality is learnt [through the study of scriptures] everything that is not heard so far would become heard, not-examined so far would become examined, and in the same way that which is not discerned so far would become discerned. (3)

See *CU*, 6.1.3.

नगर्वेदज्ञानमात्रेण यजुर्वेदादि बुध्यते ।
तस्मादेकधिया सर्वज्ञानं स्यादित्यलौकिकम् ॥ ४ ॥

[The son asks]: by the mere knowledge of the *Rgveda*, the *Yajurveda* and the like are not known. Hence the assertion that by the knowledge of one principle there would arise the knowledge of everything else seems to be odd. (4)

See “*katham nu bhagavaḥ sa ādeśo bhavati*” *CU*, 6.1.3.

मैवं मृद्धेमलोहेषु लौकिकेष्वस्य दर्शनात् ।

मृदादिज्ञानतः सर्वं मृन्मयम् ज्ञायते स्फुटम् ॥ ५ ॥

It is not so. This [namely, the fact that the knowledge of everything ensues from one thing] is noticed in ordinary experience in the cases of a clod of clay and an ingot of gold and iron. By the knowledge of the clod of clay, etc., everything made of clay [etc.] is clearly discerned. (5)

The meaning of the passages beginning with *yathā somya* ... [CU, 6.1.4] and ending with *evam somya sa ādeśo bhavati* [CU, 6.1.6] is explained in this and the following twenty verses.

मृदो घटशरावाद्याः विकारात् तत्तदाकृतिः ।

मृद् बोधात् बुध्यते नेति यदुच्येत न बुध्यताम् ॥ ६ ॥

Pot, pitcher, etc., are the transformations of clay. If it were said that the forms of pot, etc., are not known by the knowledge of clay, then [it is said] do not believe it. (6)

आकृत्याधारभागो यो घटस्यासौ तु बुध्यते ।

आधारो मृत्तिकाधेय आकारश्चोभयं घटः ॥ ७ ॥

The substratal element of pot is known. Clay is that element. The form is the thing present in it. The blend of the two constitutes the object - pot. (7)

आधारभागमात्रेऽपि ज्ञाते ज्ञातो घटो भवेत् ।

गोपुच्छमात्रसंस्पर्शाद् गोस्पर्शव्रतपूर्तिवत् ॥ ८ ॥

If the substratal element alone is known, even then pot becomes known. It is similar to fulfilling the vow of touching a cow by merely touching the tail of a cow. (8)

आकृतेर्यद्वदज्ञाने घटज्ञानं त्वयोच्यते ।

तद्वदाधारबोधेन घटो बुद्धः कुतो न हि ॥ ९ ॥

Just as it is said by you that there would be no knowledge of pot if the form of pot is not known, in the same way, why could not the pot be known by the knowledge of its substratal element. (9)

The form that goes to make up the object - pot and the substratal principle - these two are the parts of pot. When it is said that unless one knows the specific arrangement of parts that would give an idea of pot, one would not have the knowledge of pot, what is meant is that the knowledge of pot is based upon the specific arrangement of parts. That gives us an idea of what a pot is. Just as the knowledge of the specific arrangement of parts leads to the knowledge of pot, in the same way, the knowledge of the substratal principle from which pot is evolved would lead to the knowledge of pot.

आकृत्याधारयोस्तुल्यं भागत्वं न मृदं विना ।

केवलाकृतिमात्रः सन् घटः क्वापि समीक्ष्यते ॥ १० ॥

The configuration as well as the substratal principle - these two are similar in this that the two are the constituents [of, say, pot]. Nowhere is it preceived the existence of pot possessing the mere configuration without [the element of] clay. (10)

मृद्रूपात् कारणद्रव्यात् कार्यद्रव्यं घटात्मकम् ।

अन्यत् तत्समवेतं हि मृदीति प्राह तार्किकः ॥ ११ ॥

The Naiyāyika argues: from the causal substance-clay, the effect substance-pot is different; and the latter exists through the relation of inherence in clay. (11)

स्वयुक्त्यासौ तथा ब्रूते न त्वेतल्लोकसम्मतम् ।

घटे मृदः पृथग्भूते कीदृक् तत्त्वमुदीर्यताम् ॥ १२ ॥

The Naiyāyika asserts so on the basis of his own reasoning. But this is not accepted in ordinary experience. Of what nature is pot that is different from clay? Explain this. (12)

From the expression *mṛdi ghataḥ* which involves the usage of the locative case ending in the word *mṛdi*, the Naiyāyika thinks that pot is different from clay.

वाचैवारभ्यते किंवा पृथगानीयते वद ।

वाचैवारभ्यते तत्त्वं किञ्चिन्न स्यात् खपुष्पवत् ॥ १३ ॥

Tell me, whether the pot is only verbally expressed or is it being brought from somewhere else as an independent entity. If it is only verbally expressed, then it cannot be an existent entity like a flower sprung from the sky. (13)

मृगतृष्णाम्भसि स्नातः खपुष्पकृतशेखरः ।

बन्ध्यापुत्र इति प्रोक्तो निस्तत्त्वमखिलं खलु ॥ १४ ॥

Nothing is true when it is said that the son of a barren woman has taken bath in a seeming pool of water (mirage) wearing on his head the flower sprung from the sky. (14)

पृथगानयनं कर्तुं धीमतापि न शक्यते ।

अतोऽनृतो घटो नैव सत्य इत्यभ्युपेयताम् ॥ १५ ॥

Let this be understood that even by a skilful person, it is not possible to bring the pot from somewhere else. Hence pot is non-real, it is not at all real. (15)

समवायस्त्वया प्रोक्त आरोपं ब्रूमहे वयम् ।

स्थाणावारोपितश्चोरो यथा मृदि घटस्तथा ॥ १६ ॥

It has been said by you that pot exists in clay through the relation of inherence. We say that 'pot' is superimposed on clay. Just as a thief is superimposed on a stump, in the same way pot is superimposed upon clay. (16)

आरोपात् पूर्वमूर्ध्वं च तदभावादसत्यता ।

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥ १७ ॥

Prior to the superimposition of an object and subsequent to it, the pot does not exist in clay and so it is not real. That which does not exist prior to its creation and subsequent to its negation is not real even at the time of its existence. (17)

The following inferential argument is set forth in this verse: pot is not present in clay even at the time of its perception there; it is because it does not exist prior to its knowledge and subsequent to its negation, like a thief mistaken in a stump. The second half of the verse is taken from the *Māṇḍūkyakārikā* of Gaudapāda 2.6.

कालत्रयानुगः स्थाणुः सत्यो मृच्च तथेक्ष्यताम् ।

सत्यानृते च मिथुनीकृत्य कुम्भ इतीर्यते ॥ १८ ॥

Thus the stump which is present in the three divisions of time is real. Let it be understood that clay

too is real like that. By the blending of the real with the non-real there is the verbal usage 'pot'. (18)

The form of a stump exists prior to mistaking it for a thief and subsequent to the sublation of the false notion of a thief in it. In the intervening period between the appearance and disappearance of the false notion of a thief too it exists. It is in this sense that it is said that the form of the stump is real. That is, it is more real than the form of a thief which exists only for a given period. In the same way, a lump of clay too exists prior to the coming into the existence of pot, subsequent to the negation of pot, and the period in between the appearance and disappearance of pot. Hence it is more real than the pot.

A lump of clay is real – the specific disposition of parts is non-real and the complex of the two is spoken of as pot.

शब्दप्रत्ययकार्याणि सन्ति मृद्घटयोः पृथक् ।

स्थाणौ चौरौ च दृष्टानि पृथक् तानि तथात्र च ॥ १९ ॥

In the case of lump of clay and pot, the words referring to them, their cognitions and their efficiency are different. The latter are noticed to be different in respect of a stump and a thief [falsely imagined therein]. The same is the case in respect of lump of clay and pot. (19)

In the case of a thief there is the usage of the word 'thief', there is the cognition that one is a thief, and there is the effect – fear.

See "*cora iti śabdaḥ pratyayaḥ bhayarūpam kāryam ca*" - Ā.

द्विविधव्यवहारस्य सद्भावेऽपि विवेकिनः ।

सत्यायां मृदि तात्पर्यं नानृतोऽस्ति घटादिके ॥ २० ॥

In spite of the existence of a two-fold way of regarding the pot, men of discrimination lay emphasis upon the clay which is real and not in the pot and the like which are non-real. (20)

In verse 18 it has been said that pot is only a non-real entity being a blend of clay which is real and specific configuration of pot which is non-real. Thus there is two-fold way of viewing a pot as real and non-real from the stand-point of substratal cause and from that of its specific configuration.

इक्षौ रसोऽस्त्यृजीषं च रसं गृह्णाति बुद्धिमान् ।

नर्जीषमेवं कुम्भेऽपि मृद्भागे युक्त आदरः ॥ २१ ॥

There is juice in sugarcane, there is also the waste material in it [after the extraction of juice from it]. An intelligent man takes only the juice and not the waste material. In the same way, it is but proper that there should be consideration for the element of clay alone in the pot. (21)

ये घटादिषु मृद्भागा ज्ञातव्या आदरेण ते ।

सर्वेऽपि राशिविज्ञानादेव ज्ञाता भवन्ति हि ॥ २२ ॥

With due consideration the elements of clay, etc., in pot, etc., should be known. Indeed, pot, etc., are known [in their true nature] by the knowledge of the lump form [of clay, etc.]. (22)

मृद ऐक्येऽपि सर्वत्वमाकारैस्तदुपाधिभिः ।
निरुपाधिकविज्ञानात् सर्वोपहितधीर्भवेत् ॥ २३ ॥

Although the element of clay is one only, yet, it is manifold on account of the adventitious features, namely, the several dispositions of part. By the true knowledge of one, free from any limiting adjunct, there would be its knowledge associated with the adventitious factors. (23)

The second half of the verse gives the meaning of the Upanisadic text - *yathā saumya ekena*, etc. [CU, 6 1.4].

कटकादौ सत्यभागा बुद्धा हेमधिया तथा ।
कुठारादौ सत्यभागा बुद्ध्यन्ते लोहबुद्धितः ॥ २४ ॥

In the same way, the real aspects in [golden] bangles are known by the knowledge of [the piece of] gold. And, the aspects of reality in axe, etc., are known by the knowledge of iron. (24)

This verse gives the meaning of the Upanisadic text beginning with *yathā saumya ekena lohamaninā* etc., (CU, 6.1.5) and ending with *sarvam kārśnāyasam*, etc. [CU, 6.1.6].

यद्यत् कार्यं तस्य तस्य धीः स्वोपादानबुद्धितः ।

इति व्याप्तिं विवक्षित्वा दृष्टान्ता बहवः श्रुताः ॥ २५ ॥

With an intention to set forth the invariable relation that whichever is an effect, its knowledge results from the knowledge of its material cause, a number of examples have been set forth in the *Śruti*.
(25)

सर्वं जगदुपादाने श्रुते सति भवेच्छ्रुतम् ।

मते ज्ञाते मतं ज्ञातमित्यलौकिकता कुतः ॥ २६ ॥

When the material cause of the world is learnt [through the study of scriptures], is examined [on the basis of reasoning], and is intuitively realised, everything becomes learnt, examined and realised [respectively]. Wherefore is the extra-ordinary nature in regard to this position? (26)

This verse answers the question raised in verse 4 in this chapter.

श्रवणं गुरुशास्त्राभ्यां मननं तु स्वयुक्तिभिः ।

विज्ञानं स्वानुभूत्येति श्रवणादेरसंकरः ॥ २७ ॥

Śravaṇa is enquiry into the import of Upaniṣadic texts with the help of a preceptor and the scriptures. *Manana* is arguing within one's own self on the basis

of reasoning. Direct knowledge is one's own experience. Thus the three exist in their right relations too. (27).

The instrumental suffix added to the word *śvānubhūti* conveys the sense of identity. Hence the expression "*svānubhūtyātmakam vijñānam, svānubhūtyeti abhede tṛtīyā*" - MP.

श्वेतकेतुः सर्वबोधमेकबोधेन विश्वसन् ।
प्रत्यङ्मुखो भवेत् तस्मै सर्वोपादानमीरितिम् ॥ २८ ॥

Śvetaketu became one with his mind directed toward believing that there would result the knowledge of everything by the knowledge of a single principle. To him the one material cause of everything has been explained [by his father.] (28)

3.2 Brahman - The Material Cause of the World

इदं जगन्नामरूपयुक्तमद्य सदीक्ष्यते ।
सृष्टेः पुरा सदेवासीन्नामरूपविवर्जितम् ॥ २९ ॥

This world which is pure Being is now perceived to be associated with names and forms. Prior to creation, it existed as pure Being without being differentiated into names and forms. (29)

The meaning of the Upanisadic text “*sadeva saumyedadagre,*” etc. (CU, 6.2.1) is explained in this and the following five verses.

मृद्धेमलोहवस्तूनि विकारोत्पत्तितः पुराः ।

निर्विकाराण्युपादानमात्राण्यासन् यथा तथा ॥ ३० ॥

Just as the objects - clay, gold and iron remained without any change as materiel causes prior to the origination of effects from them, in the same way, [prior to creation] the pure Being remained free from differentiations into names and forms. (30)

Prior to the origination the effects such as pot, bangles, nail, scissors remained in the form of clay, gold and iron respectively. After their creation clay, gold and iron themselves exist as differentiated into names and forms.

स्वसजातिविजात्युत्थभेदत्रयविवर्जनात् ।

एकमेवाद्वितीयं तत् सद्वस्त्वित्यवगम्यताम् ॥ ३१ ॥

Let it be discerned that Being is only without a second as it is free from the kinds of distinctions arising from itself, from objects of same kind, and object of dissimiliar kind. (31)

See *ekameva advitīyam*, CU, 6.2.1.

वृक्षस्य स्वगतो भेदः शाखाद्यवयवैस्तथा ।

वृक्षान्तरात् सजातीयो विजातीयः शिलादितः ॥ ३२

In the case of a tree, there are intrinsic differences caused by its parts such as branches and the like. In the same way, there is difference in it from another tree of same category. There is difference in it from stone, etc., of a different category. (32)

In the case of Brahman, there is no intrinsic differences. The word *eka* emphasises this. The words *eka* and *advitīyam* stress that in the pure Being, there is no difference from a like object or an unlike object. It is because Brahman is like nothing and unlike everything and so difference from neither can be predicated of in respect of it.

न सत्यवयवाः सन्ति तेनैकं स्यादखण्डकम् ।

जात्यभावात् सजातीयं विजातीयं च दुर्भणम् ॥ ३३ ॥

In the pure Being, there are no parts. Hence it is one free from any parts. Since it does not have a genus it cannot be said that there are objects having either the same genus or a different genus. (33)

In order to predicate internal differences in the case of an object, it is necessary that object must possess parts. Pure Being does not have parts. And, so it cannot have internal differences. Further, in an object [say, pot] difference from other pots is predicated of. This means that pot is different from another pot

having the same genus – potness. Pots are many and so a genus known as potness is admitted. And one pot is different from another pot, that is, it is different from an object possessing its genus. Pure Being is one, and not many. Hence it cannot have a genus. As a result, we cannot say that pure Being is different from another object having its genus. Again since pure Being does not have a genus, we cannot say that there are objects having a genus different from the one possessed by pure Being. Hence it cannot be said that pure Being is different from other object having a genus different from the one possessed by the pure Being. Thus pure Being does not admit of internal differences or difference from objects having its genus or a different genus.

एकादिभिः पदैर्भेदत्रयमत्र निवार्यते ।

सर्वभेदविहीनं यदखण्डं तत् सदीक्ष्यताम् ॥ ३४ ॥

By the three words *ekam*, etc., the three-fold difference is negated in the pure Being. Let it be understood that the partless entity free from every difference is the pure Being (34)

अस्तीति शब्दबुद्धी द्वे दृश्येते नामरूपयोः ।

तदभावात् पुरा सृष्टेः शून्यमाहुरवैदिकाः ॥ ३५ ॥

The cognition and the corresponding verbal usage in the form ‘it exists’ are noticed in the case of names and forms individually. Those who do not believe in the authority of the *Vedas* argue that since the two are

absent prior to creation there was non-being alone.
(35)

The meaning of the text *tadveka āhuḥ asadevāgra āsīt*, (CU, 6.2.1) is explained in this verse.

नामरूपात्मकं शून्यात् किलैतदुपपद्यते ।
तद्युक्तं न बन्ध्यायाः पुत्रात् पुत्रान्तरोद्भवः ॥ ३६ ॥

It is argued that the world characterized by names and forms, indeed arises from non-being and it is but proper. [This, however] is not logically sound. Never indeed is there an origination of a son from the son of a barren woman. (36)

शून्यजत्वे नाम शून्यं रूपं शून्यमितीदृशः ।
शून्यानुवेधो भासेत सद्धेधस्त्ववभामते ॥ ३७ ॥

If the world characterized by names and forms arises from non-being, then there will be the pervasion of cognition of non-being in the form “name is non-being, form is non-being.” On the other hand, there is the manifestation of the pervasion of cognition in the form the ‘name exists’. (37)

ततः सत्कारणं सत्तु सर्वसृष्ट्यर्थमैक्षत ।
बहु स्यामहमेवातः प्रजायेयेति मायया ॥ ३८ ॥

Therefore, the cause is pure Being. And, that pure Being, in order to create everything willed "I myself will become many." [For that purpose] I shall multiply [myself] through *māyā*. (38)

See "*sattveva saumya idam agra āsīt ekamevādvitīyam, tadaikṣata bahusyām prajāyeyeti*" (CU, 6.2.2).

वस्तुतो बहुभावश्चेदद्वैतं सद् विनश्यति ।

मा भूनाश इति श्रुत्या प्रकर्षेण जनिः श्रुता ॥ ३९ ॥

If there is real multiplication, then the non-dual nature of the Being will be impaired. With a view that there should not be any contradiction to the non-dual nature of being, it is instructed by the Śruti that there is origination [of the world] in the form of projection. (39)

प्रकर्षो नाम पूर्वस्मादाधिक्यमधिका तु या ।

सा माया न सती नापि शून्या स्याद् दूषितत्वतः ॥ ४० ॥

The word *prakarṣa* means only projection of an earlier thing. That which is projected is only [an effect of] *māyā*. *Māyā* is not real, nor is it an absolute nothing as both the alternatives are contradicted. (40)

The effect which is illusory by being caused by *māyā*. is also spoken of, by courtesy, as *māyā* by taking

into consideration the identity of cause and effect.

See "*tatra yaḥ nāmarūpātmakāṁśa sa māyānimittakattvāt māyā ityāha*" Ā.

Māyā and its effects are rejected in the pure Being. Since that which is sublated cannot be real, *māyā* and its effects are not real. Further, since an absolute nothing cannot be sublated and since *māyā* and its effects are sublated according to the above *śruti*, they do not fall under the category of an absolute nothing. Hence, it comes to this that they are indeterminable.

मायया बहुरूपत्वे सदद्वैतं न नश्यति ।

मायिकानां हि रूपाणां द्वितीयत्वमसंभवि ॥ ४१ ॥

By the [existence of] multifarious forms caused by *māyā* the non-dual nature of reality will not be impaired. Never indeed is it possible for the [group of] illusory objects to serve as a second entity. (41)

Brahman is non-dual in the sense that there does not exist any entity apart from it. It is argued that since the world of object exists apart from Brahman, the non-dual character of the latter is contradicted. It is answered that the non-dual character of Brahman would be contradicted provided the world of objects is real. But it is not so. It is only illusory. And the existence of an illusory world does not impair the non-dual character of Brahman.

अचिन्त्यशक्तिर्मायातो दुर्घटं घटयत्यसौ ।

उपादाननिमित्तत्वे कल्प्येते सति मायया ॥ ४२ ॥

Māyā has inscrutable powers, hence it relates to a union of incompatible things. And in Brahman, the characteristics of being a material cause and an efficient cause are fancied by *māyā*. (42)

बहु स्यामित्युपादानभावः प्रोक्तो मृदादिवत् ।
ऐक्षतेति निमित्तत्वमिति प्रोक्तं कुलालवत् ॥ ४३ ॥

By the expression 'I shall become many' the characteristic of being a material cause, as in the case of clay and the like, has been set forth. By the expression 'it willed' the characteristic of being an efficient cause as in the case of a potter has been set forth. (43)

See *tadaikṣata bahu syām prajāyeyeti*, CU, 6.2.3.

मायावृत्तिविशेषे या चिच्छायासौ सदीक्षणम् ।
ईक्षित्वा ससृजे तेजस्तादृक् संकल्पलीलया ॥ ४४ ॥

This 'will' on the part of Brahman is only its reflection in the specific modes of *avidyā*. Having [thus] willed, Brahman created the element of fire by putting its intention into effect in an effortless manner. (44)

See *cichhāyā - sadadvayapratibimbah - Ā.*

Māyā undergoes transformation on the basis of the merits and demerits of the individual souls – the merits and demerits which are ripe enough to give forth their fruit.

See “*paripakvo prāṇikarmanimittah yo māyāyāḥ pariṇāmaviśeṣah tasmin.*” Ā.

आकाशवायू प्राक्सृष्टाविति प्रोवाच तित्तिरिः ।

दिङ्मात्रमारुणिः सृष्टेर्वक्तुं तेज उदैरयत् ॥ ४५ ॥

Sage Tittiri has said that the ether and air are created first. Sage Āruṇi [the father of Śvetaketu] has said that fire is created first with a view to set forth only a part of creation. (45)

See *tasmād vā etasmāt ...* (TU, 2.1). In this text it is said that ether and air precede the creation of *tejas*.

Thus there is no contradiction between the statement of Tittiri and Āruṇi.

diṁmātram ekādeśah - Ā.

ब्रह्मोपलक्षणायैव सृष्टिः सर्वत्र कथ्यते ।

जगतः कियताप्येतच्छक्यं लक्षयितुं खलु ॥ ४६ ॥

Everywhere [in the *Upaniṣads*] creation [of the world] is set forth chiefly with a view to indicate Brahman. It is indeed possible to indicate Brahman by any constituent of the world. (46)

The contradiction in the statements of Tittiri and Āruṇi as regards the order of creation is reconciled in this verse in a manner different from the one set forth in the earlier verse. It is stated here that the very purpose of the creation-texts is chiefly to indicate the non-dual character of Brahman. It does not matter whether the elements of ether and air indicate the non-dual character of Brahman or the element of fire.

तेजसोऽचेतनत्वेऽपि तेजः कञ्चुकसंयुतम् ।

तद्ब्रह्म पूर्ववद् वीक्ष्य संकल्पात् ससृजे ह्यपः ॥ ४७ ॥

Although the fire is insentient, yet Brahman the reality associated with the veil of fire deliberated as earlier, resolved and created water. (47)

This verse explains the meaning of the sruti text “*taṭteja aikṣata*” (CU, 6.2.3). The expression *prajāyeya* conveys deliberation on the part of Brahman and the expression *saṅkalpa*, the resolve on the part of Brahman.

अपकञ्चुकं ब्रह्म पृथ्वीमन्नहेतुमकल्पयत् ।

तेजोऽबन्नेभ्य एतेभ्यो देहबीजानि जज्ञिरे ॥ ४८ ॥

Brahman, which has water as its sheath, created earth which is the cause of food. From these, namely, fire, water and earth came into existence the sources of body. (48)

जरायुजाण्डजोद्भिज्जानीति बीजत्रयं खलु ।

जीवरूपप्रवेशार्थमैक्षत ब्रह्म देवता ॥ ४९ ॥

The threefold source indeed consists of that which is born from the womb, that which is born from an egg and that which is born out of roots. (49)

This verse gives the meaning of the text *teṣām khalu eṣām bhūtānām triṇyeva bījāni bhavanti* [CU, 6.3.1]. It must be noted here that in the *śruti* it is stated that origin of birds is not egg, but bird only which is born from the egg. It is because in the absence of a bird and not that of an egg, there is the absence of the species of bird. Exactly similar consideration applies to the other two cases referred to in this verse. See *ŚB* on CU, 6.3.1.

दृष्ट्वा भूय इहोत्पन्नास्तेजोबन्नाख्यदेवताः ।
एकैकां त्रिवृतं तासु कुर्वे देहादिसृष्टये ॥ ५० ॥

When Brahman [associated with *avidyā*] deliberated further, there arose three deities, namely, fire, water and earth. He [then] made a resolve in the form “I shall make each one triplicated in order to create bodies and the like” (50)

See CU, 6.3.3

The expression “*trivṛtam kurve*” means “I shall make each one triplicated”. The theory of triplication is explained in the following verse.

तेजस्यबन्नायोरंशावल्पो प्रक्षिप्य मिश्रणात् ।
तेजस्त्रिवृत्कृतं तद्वदन्ययोरपि योज्यताम् ॥ ५१ ॥

By adding lesser parts of water and earth in [the element of fire] and by making a blend [of the three] there results the triplication of fire. Let this explanation be applied to the other two cases. (51)

According to this view a particle of gross fire is equal to half of fire content, one fourth of water and one fourth of earth. Exactly similar consideration applies to water and earth too. The *CU* mentions only three elements instead of five; and, according to Deussen it marks historically an earliest age. See Deussen, *The Philosophy of Upaniṣads*, pp. 189 ff.

तेजोऽबन्नैस्त्रिवृद्भूतैरण्डजादि वपूंष्ययम् ।

निर्माय जीवरूपेण प्राविशत् तेषु सर्वतः ॥ ५२ ॥

Having created the bodies of those that come out of egg, etc., which [in turn] arise from the triplicated elements of fire, water, and earth, Brahman [associated with the triplicated elements] got itself reflected in those bodies upto the nails. (52)

sarvataḥ - ānakhāgram, MP.

अहंकारस्तु चैतन्यसंयुक्तः प्राणधारणात् ।

जीवः स्यात् सर्वदेहेषु व्याप्नोत्यापादमस्तकम् ॥ ५३ ॥

The intellect inspired by the reflection of consciousness in it is jīva as it sustains the vital-airs. It pervades every body from head to foot. (53)

सद्वस्तुन्येवमारोप्य संसारो मायया कृतः।
अविचारकृतारोपनिवृत्त्यर्थं विचार्यताम् ॥ ५४ ॥

The world is illusorily projected by *māyā* in the pure Being by falsely identifying it with the latter. Let enquiry be pursued in order that the false identification caused by non-discrimination may be removed. (54)

MP adopts the reading *āropyaḥ* instead of *āropya* and considers that the reading *āropyaḥ* is better.

See “*atrāropyaḥ iti lyabantah pātho dṛśyate, eṣa tu duryojah yadantastu suyojah.*”

But the reading *āropya* is correct as it can be well construed. The translation is made by adopting the reading *āropya*.

3.3 Non-difference of the World from Brahman

विवृत्करणमग्न्यादौ स्पष्टं तावद् विचारिणः ।
प्रसिद्धे तैजसोऽप्यग्राववन्नांशाववस्थितौ ॥ ५५ ॥

For him who enquires [into the nature of the elements], the theory of triplication is easily understood in fire, etc. In the well-known fire too, which is light, the ingredients of water and earth are present. (55)

In this verse is commenced a discussion of the import of the passages beginning with *yathā nu khalu imāḥ tisro devatāḥ* (*CU*, 6.3.3) and ending with *yadagne rohitam rūpam* (*CU*, 6.4.1).

ज्वालायां रोहितं रूपं बहुलं तत्तु तेजसः ।

किञ्चित् शुक्लमपामेतत् किञ्चित् कृष्णं तु भूमिगम् ॥ ५६ ॥

The abundant red colour in the flame is that of [non - triplicate] fire. The trace of white colour [in flame] is that of [non-triplicated] water and the trace of black colour is that of [non-triplicated] earth. (56)

रूपत्रये भूतगते विविक्ते भौतिकोऽनलः ।

कारणव्यतिरेकेण वाचैवारम्यते वृथा ॥ ५७ ॥

When the three colours present in the elements are distinguished [by enquiry], the elemental fire is referred to by words in vain apart from its cause. (57)

Prior to the discrimination of the three colours, there was fire and as soon as the three colours are properly recognised, the notion of fire vanishes and also the word, fire.

जगतश्चाक्षुषस्येत्थं मिथ्यात्वं वक्तुमादितः ।

तेजाऽबन्नत्रयस्यात्र चाक्षुषस्योदिता जनिः ॥ ५८ ॥

Herein (*the Chāndogyopaniṣad*) the origination of the three viz., fire, water and earth which come within the range of visual perception has been set forth first with a view to state that the world which is visually perceived is illusory in this manner. (58)

This verse answers the question as to why in the *CU* reference to the creation of ether and air has been left out. The ether and air do not come within the range of visual perception.

आदित्यचन्द्रविद्युत्सु मिथ्यात्वं वह्निवन्नयेत् ।

गृहीत्वैतावता व्याप्तिं कार्यमिथ्यात्वमूह्यताम् ॥ ५९ ॥

Just as illusoriness is spoken of in respect of fire, even so, one should view illusoriness in respect of [the luminaries such as] the sun, the moon and the lightning. By this [namely, on the basis of these four illustrative examples] having ascertained the invariable relation, let one infer the illusoriness of every effect. (59)

The invariable relation is of this form: "That whichever is an effect is illusory when viewed as different from its cause".

तेजोऽबन्नाख्यकार्याणां मिथ्यात्वे स्याद् सदद्वयम् ।

कारणं सत्यमेषां तु पूर्वेषां ज्ञानिनां मतिः ॥ ६० ॥

When the effects, namely, fire, water and earth are [proved to be] non-real, then reality would be non-dual. The cause of all these is real. This is the conclusive view of the ancient seers. (60)

The import of the text *etaddha sma vai tadvidvāṁsa āhuḥ pūrve mahāśālā mahāśrotriyāḥ* (*CU*, 6.4.5) is explained in this verse.

दृश्ये बाह्ये भौतिकत्वमस्तु देहे तु नो तथा ।
इति मूढमतेर्नुत्यै देहे भौतिकतोच्यते ॥ ६१ ॥

In order to dispel the notion of the ignorant one, namely, "let the external world which is given in perception be elemental; but there is no elemental nature in the physical body", it is said (in the *Upaniṣads*) that the physical body [too] is elemental. (61)

यदन्नं पार्थिवं भुक्तं तद्धीमांसपुरीषकैः ।
सूक्ष्ममध्यस्थूलभागैर्देहेऽस्मिन् परिणम्यते ॥ ६२ ॥

Food, which belongs to earth, when eaten, gets itself transformed into this body through its subtle, middle and gross parts into the forms of mind, flesh and faeces. (62)

प्राणलोहितमूत्रांशैरपां परिणतिस्त्रिधा ।
वाङ्मज्जास्थिविभेदः स्याद् घृततैलादितेजसः ॥ ६३ ॥

The transformation of water is also three-fold: [its subtle part becomes] *prāṇa*, its middle part, blood and its gross part, urine. Ghee, oil, etc., which belong to fire, become three-fold [through the subtle, middle, and gross parts] as sense of speech, marrow, and bone. (63)

The import of the text beginning with *yathā nu khalu* (CU, 6.4.7) and ending with *yo 'niṣṭhaḥ sā vāk* (CU, 6.5.3) is set forth in this verse.

स्थूले च मध्यमे भागे कारणानुगतिः स्फुटा ।
धीप्राणवाक्षु सन्देहं दधिदृष्टान्ततोऽनुदत् ॥ ६४ ॥

The pervasion of the causal element in the [effects of] gross and the middle part is clear. The doubt that the causal element does not pervade the mind, vital-air and the sense of speech [which are the effect of the subtle parts of food, water and fire], the *Upaniṣad* dispels on the basis of the illustrative example of curd. (64)

This and the following two verses explain the meaning of the texts beginning with *dadhnaḥ saumya* and ending with *sā vāg bhavati*, CU, 6.6.4.

घृते विलीनो दध्यंशोऽनुगतो भाति न स्फुटः ।
तथापि दधिकार्यत्वं विद्यते सर्वसम्मतम् ॥ ६५ ॥

The element of curd is hidden in the ghee and it pervades it. But it is not manifested clearly. Yet there remains the state of being an effect of curd [in ghee] and it is universally accepted. (65)

तथा मनः प्राणवाचां भवत्वन्नादिकार्यता ।

अतीन्द्रियत्वात् प्रत्यक्षा कारणानुगतिर्न हि ॥ ६६ ॥

In the same way, let mind, vital-airs, and the sense of speech be the effects of food, etc. The pervasion of the causal element is not perceptible because the effects do not come within the range of sense-organs. (66)

नित्यद्रव्यं मनो नान्नकार्यमित्याह तार्किकः ।

स एषोऽङ्गारदृष्टान्तद्वारेण प्रतिबोध्यते ॥ ६७ ॥

The Nāiyayika says that mind is an eternal substance and it is not an effect of food. Such a one is being instructed through the illustrative examples of a small piece of burning charcoal. (67)

यथा खद्योतमात्रः स्यादङ्गारः काष्ठसंक्षये ।

काष्ठवृद्धौ ज्वलत्यग्निस्तथा विद्यान्मनोन्नयो : ॥ ६८ ॥

When the fuel is extinguished, the burning charcoal will be of the size of a fire-fly and when the fuel is added the fire would glow. Let this analogy be applied in the case of mind and food. (68)

त्यक्तेऽन्ने पञ्चदशसु दिनेषु क्षीयते मनः ।

तेन स्मर्तुं न शक्तोऽभूच्छ्वेतकेतुर्न किञ्चन ॥ ६९ ॥

Mind does not operate when food is given up for fifteen days. Hence, Śvetaketu was not able to remember anything. (69)

See *CU*, 6.7.1-2.

अन्नेन पुष्टे मनसि वेदान् सस्मार तत्क्षणात् ।
अन्वयव्यतिरेकाभ्यां मनोऽन्नमयमिष्यताम् ॥ ७० ॥

When the mind is nourished by [taking] food, Śvetaketu remembered the *Vedas* instantaneously. Hence, let it be accepted that mind is a product of food by this method of agreement and difference. (70)

भौतिकत्वेऽखिलस्यैवं स्थिते भूतातिरेकतः ।
तत्रास्ति तद्वद्भूतानि नैव सद्ध्यतिरेकतः ॥ ७१ ॥

Thus when everything is [noticed to be] the product of the elements, nothing [really] exists apart from the elements. In the same way, [since] the elements [originate from the pure being] they do not exist independent of the pure Being. (71)

जगतः कारणं यत् सदद्वैतं तद्विजज्ञिवान् ।
श्वेतकेतुस्तावतास्य जीवत्वं न निवर्तते ॥ ७२ ॥

Śvetaketu has understood well the pure Being which is non-dual and which is the cause of the world.

By this however, this state of being an individual soul is not removed. (72)

3.4 The Identity of Jiva and Brahman

स्वस्य ब्रह्मत्वबोधेन जीवत्वमपगच्छति ।

इत्यभिप्रेत्य तं शिष्यं पुनः प्रोत्साहयत्यसौ ॥ ७३ ॥

The state of being an individual soul will be removed only by the knowledge that the self itself is Brahman. With this in view the teacher [Uddālaka] enlivens the disciple [Śvetaketu] once again. (73)

स्वप्रावसानं जानीहि मम व्याकुर्वतो मुखात् ।

स्वस्य स्वरूपं सत्तत्त्वमिति सुप्तौ स्फुटं खलु ॥ ७४ ॥

Learn from me, as I explain, the final stage of dream [that is, deep sleep]. It is in the state of deep sleep one's true nature is indeed clear as pure Being. (74)

यदा सुषुप्तिमाप्नोति पुमानेतं तदा जनाः ।

स्वपितीत्याहुरेतस्य तात्पर्यं प्रविचिन्त्यताम् ॥ ७५ ॥

When a person attains to the state of deep sleep, then people say that he sleeps. Let the import of this statement be analysed. (75)

तिङन्तं पदमज्ञानां सुबन्तं तु विवेकिनाम् ।
स्यान्निद्राणस्य नामैतद् वस्तुतत्त्वावभासकम् ॥ ७६ ॥

For the ignorant, the word *svapiti* is the one with verbal suffix at its end. To the wise ones the word *svapiti* is the one formed with the addition of a case affix. It is the name of the person who sleeps and it conveys the sense of one's true nature. (76)

This verse explains the meaning of the word *svapiti* that occurs in the passage, *CU*, 6.8.1. The import of this verse is explained in the succeeding verses.

स्वप्नजागरयोर्जीवः सतत्त्वाद् भिन्नवद्भवेत् ।
सुषुप्तौ सम्यगेकत्वं याति सद्वस्तुना सह ॥ ७७ ॥

In the state of dream and waking, the individual soul appears to be different from the pure Being. In the state of deep sleep, the individual soul attains full identity with the pure Being. (77)

The meaning of the passage *tadā sampanno bhavati* (*CU*, 6.8.1) is set forth in this verse.

जीवत्वमात्मनः प्राणधारणान्न स्वभावतः ।
सद्रूपत्वं स्वतस्तत्तु स्फुटं स्वपिति नामतः ७८ ॥

The state of being an individual soul in the case of the pure Being is due to the fact of sustaining the

vital - airs. It is not intrinsic nature is pure Being. That indeed is clearly known by the expression *svapiti*. (78)

स्वमपीतीति नाम्नोऽस्य निरुक्तिरवगम्यताम् ।

स्वरूपं वास्तवं सुप्तौ प्राप्यमित्युदितम्भवेत् ॥ ७९ ॥

Let the etymological derivation of this word [*svapiti*] be understood as *svam apīti* [he who has gone to his own self]. By this word what is conveyed is that in the state of deep sleep what is attained is one's true nature. (79)

उपाधेर्मनसो जाग्रत् सुप्त्यवस्थे हि नात्मनः ।

इत्यभिप्रेत्य शकुनिदृष्टान्तः प्रोच्यते धियः ॥ ८० ॥

The states of waking and sleep indeed pertain to the mind which is the limiting adjunct [of the individual soul]. They are not related to the self. Having this in view, the illustrative example of a bird is set forth [in the *Upaniṣads*] to explain the nature of mind. (80)

In the previous verse, it has been said that the individual soul becomes one with the pure Being which is its essential nature. Now the question is raised as to how one and the same principle could become identical with itself. This question is answered in this verse by stating that it is only the mind which is the limiting adjunct of *jīva* that provisionally merges in *avidyā*. The individual soul then, in the absence of its limiting adjunct,

remains as pure Being. Thus it is only figuratively the individual soul is spoken of as becoming identical with the pure Being. The word waking must be taken through non-exclusive secondary signification [*ajahallakṣaṇā*] to convey both waking and dream states. It is because mind is fully active in these two states. In this and succeeding two verses the import of the text [*CU*, 6.8.2] is explained.

शकुनिः सूत्रबद्धो यः स गच्छन् विविधा दिशः ।
अलब्ध्वाधारमाकाशे बन्धनस्थानमाव्रजेत् ॥ ८१ ॥

A bird which is tied by a string moving about in various directions and finding no resting place on the sky would settle down at the place to which it is fastened. (81)

The illustrative example of a bird is explained in this verse.

सत्तत्त्वे मायया बद्धं मनो जागरणं व्रजेत् ।
अलब्ध्वा तत्र विश्रान्तिं सत्तत्त्वे लीयते पुनः ॥ ८२ ॥

[In the same way] mind which is superimposed upon the pure Being through *māyā* would experience the waking [and the dream] state. Finding no repose therein it lapses back into the pure Being. (82)

māyayā baddham - adhyastam - Ā

आत्मच्छायापि मनसा सदागच्छति गच्छति ।

गत्यागती तु संसारः स च स्वात्मनि कल्पितः ॥ ८३ ॥

The reflection of the pure Being in mind too appears and disappears [along with the appearance of mind in the states of waking and dream and the disappearance of mind in the state of deep sleep]. This appearance and disappearance of the reflection of consciousness in mind constitute the transmigratory existence. The latter, however, is fancied in the pure Being. (83)

मनोलयेऽनुपाधिः सन्नात्मा संसारवर्जितः ।

स्वेन वास्तवरूपेण सुषुप्ताववतिष्ठते ॥ ८४ ॥

When the mind lapses back [*into avidyā*] in the state of deep sleep, the pure Being free from any limiting adjunct and thereby from transmigratory process remains in its true nature. (84)

चिच्छाया च वपुः स्थूलमिन्द्रियाण्यात्मबोधने ।

द्वाराणीत्याह मन्त्रोऽयं रूपं रूपमिति स्फुटम् ॥ ८५ ॥

The hymn “in each and every limiting adjunct,” clearly states that the reflection of consciousness in the gross body and in the sense-organs – all these are the means of knowing the self. (85)

The text *rūpam rūpam pratirūpo babhūva* [BU, 2.5.19) is referred to in this verse. The meaning of this verse is explained in the first half of the following verse.

देहे देहे प्रतिच्छायारूपोऽभूत् स्वात्मबुद्धये ।
मायाभिरिन्द्रो बहुधा देहोऽभूत् स्वात्मबुद्धये ॥ ८६ ॥

In each and every limiting adjunct, namely, the mind, the pure Being attains reflection in order that there may arise the knowledge about it. The supreme Self has attained manifold bodies through the several powers of *māyā* in order that its true nature may be understood. (86)

The text - *indro māyābhih pururūpa iyate* (BU, 2.5.9) is explained in the second half of the verse. If the self is not reflected in the mind and its states, then there cannot be its manifestation at all as it is concealed by *avidyā*.

इन्द्रियाश्वास्तेन युक्तास्तच्च स्वात्माबुद्धये ।
छायामाश्रित्य तत्रात्मा बोधितः सुप्तिवर्णनात् ॥ ८७ ॥

The horses in the form of sense-organs have been yoked to the body, and the body too is the means of knowing Brahman. Among these three [namely, the reflection, gross body and the sense-organs] by depending upon the reflection, the nature of the self is instructed through the description of the deep sleep state. (87)

अशनायापिपासोक्त्या देहमाश्रित्य बोध्यते ।

असनायापिपासाख्याद्वयं खपिति नामवत् ॥ ८८ ॥

The nature of pure Being is instructed in relation to the body by referring to *aśanāyā* and *pipāsā*. The two names - *aśanāyā* and *pipāsā* are similar to the name - *svapiti*. (88)

The import of this verse is: just as the word *svapiti* (CU, 6.8.1) means the person who sleeps, so also here the word *aśanāyā* means water and the word *pipāsā*, fire. The import of the śruti beginning with *aśanāyāpipāse* (CU, 6.8.3) and ending with *sadāyatanāḥ satpratisthāḥ* (CU, 6.8.4) is set forth in this and in the subsequent 9 verses.

अशनाया जनैः प्रोक्ता क्षुधावस्तु विवेकिभिः ।

नयन्त्यशितमित्येवमप्सु निर्वचनं भवेत् ॥ ८९ ॥

By ordinary people it is only hunger that is referred to by the term *aśanāyā*. By men of discriminating intellect the word is used in the sense of water. There is the etymological derivation [made in the śruti] in the form that which carries, what is eaten. (89)

Just as a cowherd who leads the cow is known as *gonāyaḥ*, in the same way, which carries away the food, is known as *aśanāya* deleting the *visarga* from the end.

See *ŚB* on *CU*, 6.8.3.

पीता अपोऽशनं भुक्तं द्रवीकृत्य नयन्त्यतः ।
अशनायेति शब्दोक्ता विष्मांसोत्पत्तिरन्नतः ॥ ९० ॥

Water drunk liquefies the eaten food and carries it. Hence, water is referred to by the term *aśanāyā*. Faeces and flesh originate from food. (90)

विष्मांसहेतुरन्नं यदेतस्योत्पादकं जलम् ।
जलस्योत्पादकं तेजस्तस्य चोत्पादकं च सत् ॥ ९१ ॥

Water is the cause of the origination of food which is the cause of faeces and flesh. The cause of the origination of water is fire and the pure Being is the cause of the latter. (91)

अनुमायात्र कार्येण ज्ञेयं तत्कारणं परम् ।
सन्मूलकारणं ज्ञेयं स्याद् विश्वासोऽनुमानतः ॥ ९२ ॥

On the basis of the reason, namely, the state of being an effect, the supreme cause must be inferred. (92)

पुरीषाद्यन्नकार्यं स्यात् सत्येवान्नस्य सत्त्वतः ।
सत्यामेव यथा कुम्भो मृदि दृष्टो न चान्यथा ॥ ९३ ॥

Faeces, etc., are the effects of food. It is because they exist only when food exists. Pot is known only

when the clay exists. If the clay does not exist, pot also is not noticed. (93)

ब्रीह्याद्यन्नं सतीष्वेव दृष्टमप्सु न चान्यथा ।

आपश्च स्वेदरूपा स्युः सत्येवोष्णे हि तेजसि ॥ ९४ ॥

Food such as grain, etc., is found only when water exists and not otherwise. Water too remains in the form of sweat only when there exists fire, namely, heat in the body. (94)

तेजश्च भावरूपत्वात् संभवेन्न सता विना ।

सतस्तूत्पत्तिराहित्यात् नान्वेष्यं कारणान्तरम् ॥ ९५ ॥

Fire too being a positive entity would not exist without the pure Being. For the pure Being, however, no cause need be sought after in view of the fact that it is free from origination. (95)

सन्मूलाः सकला देहा इदानीं च सति स्थिताः ।

अन्ते सत्येव लीयन्ते विद्यात् सत्तत्त्वमद्वयम् ॥ ९६ ॥

All bodies have the pure Being as their source now [that is, at the time of their existence]. They exist only in the pure Being. At the time of dissolution, they lapse back into the pure Being only. [In this way], one should know the pure Being as non-dual. (96)

यथा भूतातिरेकेण भौतिकं नैव विद्यते ।

भूतानि च सतोऽन्यानि तथा नेत्युपपादितम् ॥ ९७ ॥

Just as the elementals do not exist independent of the elements, in the same way, it has been explained that the elements do not exist independent of the pure Being – the cause. (97)

अशनायामुखेनेत्थं सत्तत्त्वे धीः प्रवेशिता ।

पिपासामुखतोऽप्यस्मिन् सति धीरवतार्यते ॥ ९८ ॥

One's mind has been directed thus towards the pure Being through the description of hunger. [Now], mind is being directed towards this pure Being through the description of thirst. (98)

उदन्येति पिपासाय पर्यायस्तं विवेकिनः ।

उदकं नयतीत्येवं तेजस्येवं प्रयुञ्जते ॥ ९९ ॥

The word *udanya* is a synonym of *pipāsā*. Men of discriminating intellect, however, use the word only in the sense of fire on the basis of the etymological derivation [of the word], namely, that which carries water, (99)

See *CU*, 6.8.5.

पीतं जलं शरीरस्थं तेजसा जीर्यते ततः ।

मूत्रं रक्तं च निष्पन्नं द्रवत्वाज्जलजे उभे ॥ १०० ॥

Water drunk and present in the body is dried up by fire. From this, there arise urine and blood. Being of the nature of liquid the two have come out of water. (100)

ताभ्यामापोऽनुमीयन्ते ताभिस्तेजस्ततस्तु सत् ।

व्याप्तिं गृहीत्वा सर्वत्र योजनायोदितं पुनः १०१ ॥

Water is being inferred from urine and blood. From water, fire is inferred, and from fire, the pure Being. This is repeated with a view to emphasise that the invariable relation between an effect and a cause must be comprehended and must be applied in other cases. (101)

The other cases are referred to in the following verse.

देहे येऽवयवाः सन्ति पदार्थाः सन्ति ते बहिः ।

तेषु सर्वेषु सन्मात्ररूपत्वमवधार्यताम् ॥ १०२ ॥

The factors which constitute the parts of the body [such as fire, water, and food] exist in the external objects. Let it be discerned that they are all of the nature of the pure Being. (102)

भौतिकत्वं पुरा प्रोक्तं सद्वक्तुं देहबाह्ययोः ।

इन्द्रियद्वारतो बोद्धुं प्रोच्यते मरणक्रमः ॥ १०३ ॥

In order to instruct the nature of pure Being, it has earlier been said that the physical body and external objects are only elementals. The process of death is explained with a view to know the nature of the pure Being through the sense-organs. (103)

प्रियमाणस्य वागादि वृत्तिर्मनसि लीयते ।

मनोवृत्तेर्लयः प्राणे प्राणवृत्तेस्तु तेजासि । १०४ ॥

In the case of a dying man, the function of the organ of speech merges in mind. The function of mind lapses into vital-air and the function of vital-air into fire [in the body], (104)

See *asya somya puruṣasya prayato ... parasyām devatāyām*, CU, 6.8.6.

श्वासस्योपरतावुष्णं स्पृष्ट्वा जीवननिश्चयम् ।

कुर्वन्त्युष्णं तु तत्तेजः सद्वस्तुनि विलीयते ॥ १०५ ॥

When the vital-air ceases to function, people around the dying person ascertain that he is [still] alive on the basis of the tactual perception of heat in the body. Heat is fire and it is dissolved into the pure Being. (105)

छायादेहेन्द्रियद्वारैः पदार्थो योऽत्र बोधितः ।

स एव सर्वजगतोऽणिमा वस्त्वन्तरं न तु ॥ १०६ ॥

The entity which has been instructed here through the reflection of consciousness in mind, physical body and sense-organs is the subtle pervading the entire world. There is no entity apart from that. (106)

See *sa ya eṣa aṇimā aitadātmīyam idaṁ sarvaṁ CU, 6.8.7.*

See *tat tvamasi śvetaketo, CU, 6.8.7.*

स्थूलत्वाणुत्वरूपाभ्यां वस्त्वेकम्भासते द्विधा ।

स्थूलमिन्द्रियगम्यत्वान्नामरूपात्मकं जगत् ॥ १०७ ॥

सदद्वैतम्भवेत् सूक्ष्ममिन्द्रियाविषयत्वतः ।

एतदात्मकतैवास्य स्थूलस्येतीह युज्यते ॥ १०८ ॥

The one pure Being is manifested in a two-fold manner as gross and subtle. The world consisting of names and forms is the gross aspect as it comes within the range of sense-organs. The pure Being which is non-dual is subtle as it does not fall within the range of sense-organs. The gross form is of the nature of the pure Being which is non-dual and it is but proper. (107 - 108)

अणुत्वं वस्तुनः प्रोक्तं यत् तत्सत्यमबाधनात् ।

स्थूलत्वं मायया क्लृप्तं ज्ञानेनैतस्य बाधनात् ॥ १०९ ॥

The subtle form of the pure Being which has been set forth is real because, it is not sublated. The gross form is produced by *māyā* and it is annihilated by the knowledge of Brahman. (109)

अबाध्यो यः स एवात्मा सर्वस्य न तु कल्पितः ।

श्वेतकेतो यदद्वैतं तदसि त्वं न मानवः ॥ ११० ॥

The unsublatable element is the self of all beings. It is not fancied. It is non-dual. "Oh Śvetaketu, you are that and you are not the person in the ordinary sense of the term." (110)

See *bhūya eva mā bhagavān vijñāpayatu*, CU, 6.8.7.

चिच्छायावानहंकारोऽधीते वेदचतुष्टयम् ।

त्वं तु सक्ष्येव तस्यातः सदसि त्वं न चेतः ॥ १११ ॥

The ego-sense which is only the reflection of consciousness in intellect learns by rote the four-fold *Veda*. You are only the witness of it. On this ground, you are the pure Being. You are not different from that. (111)

भिन्नोऽभूद्बुद्धयग्रन्थिः श्वेतकेतोर्विवेकतः ।

धीदोषं संशयं मार्ष्टुं भूयो ब्रूहीत्यवोचतः ॥ ११२ ॥

On the basis of discriminating knowledge, the knot in the form of the blend of consciousness and mind has been disintegrated. He said “explain to me further in order to dispel the doubts constituting the defect of mind.” (112)

सता संपद्यते जीवः सुषुप्तावित्युदीरितम् ।

तथा चेत् सति संपन्नोऽहमित्यस्य कुतो न धीः ॥ ११३ ॥

[Śvetaketu asks:] It has been said that in the state of deep sleep, the individual soul becomes one with the pure Being. If this were so, why does there not arise the cognition for the individual soul in the form “I become one with the pure Being.” (113)

नानावृक्षरसैक्येन संपन्नो मधुनि स्थितः ।

न बुध्यते रसोऽस्येति तथा सर्वलयान्न धीः ॥ ११४ ॥

[Āruṇi replies:] Just as the juice present in the honey collected from the juices of manifold trees is not identified to be the juice of a particular tree, in the same way, since there is the [provisional] dissolution of all the factors there is no such cognition. (114)

There is no such cognition in the form 'I merge in the pure Being.'

See *CU*, 6.9. 1-2.

जीवोपाधिलयेऽप्यत्र तद्बीजस्यावशेषतः ।
तदुपाधिक एवास्मिन् देहेऽन्येधुः प्रबुध्यते ॥ ११५ ॥

Although in the state of deep sleep, the limiting adjunct of the individual soul, namely, the mind, merges [in *avidyā*], yet, since it remains in a latent form, the individual soul comes back to the waking state next day in this body by having the mind as its limiting adjunct. (115)

See *ta ita vyāghro vā ... tadā bhavanti*, *CU*, 6.9.3.

चित्तैकाग्र्याय तच्छङ्का परिहार्या तु वस्तुषु ।
पूर्वोक्तमेव तद्वोद्धुं तदेवाह पुनर्गुरुः ११६ ॥

Doubt relating to the nature of objects must indeed be removed in order that mind may be concentrated. Hence, in order to ascertain what has already been said, the preceptor again instructs about that. (116)

प्राज्ञमन्यतया तत्त्वमविश्वस्य स्वशङ्कया ।
पुनः पुनरपृच्छत् तं प्रत्याहासौ पुनः पुनः ॥ ११७ ॥

By considering himself to be wise and [thus] having uncertainty about the truth taught, the disciple again and again asked his preceptor on the basis of his doubts and the preceptor again and again replied. (117)

सुषुप्तौ बुद्ध्यभावेऽपि पुनर्जागरणेऽस्ति धीः ।

आगच्छं सत इत्येवं तदा कस्मान्न वेत्यसौ ॥ ११८ ॥

[Śvetaketu asks:] Although mind is not active in the state of deep sleep, yet, it is active in the state of waking. Why does not this individual soul realise in the waking state that he has come from the pure Being? (118)

सुप्तौ तद्रूपमज्ञात्वा सदैक्यं प्राप्तवांस्ततः ।

सतो नागमनं स्मार्थमपामस्मरणं यथा ॥ ११९ ॥

[Āruṇi replies:] The individual soul has attained oneness with the pure Being in the state of deep sleep without being conscious of the nature of the pure Being. Hence, the fact of one having come from the pure Being could not be recollected. This is similiar to non-recollection by water. (119).

See *imāḥ somya nadyaḥ ... ahamasmīti*, CU, 6.10.1.

गङ्गाजलं प्रविश्याब्धौ मेधेनाकृष्य सिच्यते ।

नाज्ञातत्वात् स्मृतिस्तत्र तद्वदत्र स्मृतिर्न हि ॥ १२० ॥

The waters of the Ganges have entered into the ocean after having been taken up by the clouds [from the sea] and then rained down. There is no recollection on the part of the waters of the Ganges in the form 'I am Gaṅgā' because it is not experienced so. In the same way, here also there is no recollection [on the part of the individual soul that it has come from the pure Being]. (120)

व्याघ्रादिः सुप्त एवात्र बुध्यते वासनावशात् ।

न नष्टा वासनेत्येवं विवक्षित्वोच्यते पुनः ॥ १२१ ॥

Tiger and other beings having gone to sleep have the cognition 'I' in their bodies owing to the latent impression [born out of the experience] 'I am a tiger'. With a desire to state that latent impression is never lost, it is stated again. (121)

जीवस्य नश्वरस्यैक्यं न नित्येन सतेति चेत् ।

जीवो न नश्यति क्वापीत्येवं वृक्षवदीक्ष्यताम् ॥ १२२ ॥

If it were said that there can be no identity of the individual soul which is perishable with the pure Being which is eternal, then it is said that nowhere does the individual soul perish. As regards this, let the analogy of a tree be noticed. (122)

शाखां वृक्षे जीवपूर्णे जीवस्त्यजति यामसौ ।

शुष्येन्नान्या तथा जीवेऽपगते म्रियते वपुः ॥ १२३ ॥

This individual soul leaves out a branch of a tree pervaded by it; then that branch withers away and not the other branches. In the same way, the body withers away when the individual soul departs. (123)

नामरूपयुतं स्थूलं तद्धीनात् सदणोः कथम् ।

उत्पन्नमिति चेत् बीजाद् वटवृक्षवदीक्ष्यताम् ॥ १२४ ॥

How could the gross world associated with names and forms originate from the pure Being which is subtle, that is, which is not gross. If it were asked so, then it is said, let this be understood on the analogy of the [great] banyan tree from [a tiny] seed. (124)

See *CU*, 6.12. 1-3.

न्यायागमाभ्यां सिद्धं च श्रद्धाहीनः पराङ्मुखः ।

न बुध्यते श्वेतकेतो श्रद्धत्स्वान्तर्मुखो भव ॥ १२५ ॥

“O! Śvetaketu, he who is devoid of faith and who is engrossed in external objects does not understand the pure being known through reasoning and scriptures. Have faith [in the teachings of the *Upaniṣads*] and direct the mind inward.” (125)

सत्सर्वत्र स्थितं कस्मात् न सर्वे विदुरीदृशम् ।
मुमुक्षुस्तु कथं वेत्तीत्यत्र दृष्टान्त उच्यते ॥ १२६ ॥

To the question as to why all beings do not know the pure Being that exists everywhere and as to how one who is desirous of release knows that, the answer is given by way of an illustrative example. (126)

लवणस्य घनं नीरे विलीनं वेत्ति न त्वचा ।
जिह्वया वेत्ति तद्वत् सदुपायेनैव बुध्यते ॥ १२७ ॥

No one knows the lump of salt dissolved in water through the sense of touch; but one knows through the sense of taste. In the same way, the pure Being is known through an appropriate means only. (127)

See *CU*, 6.13. 1-2.

सति सर्वेन्द्रियागम्ये क उपायः स उच्यते ।
उपाय उपदेशोऽत्र भवेद् गन्धारमार्गवत् ॥ १२८ ॥

What is the appropriate means in the case of the [knowledge] of the pure Being that does not fall within the sphere of any sense-organ? That means is set forth. In regard to it [namely, the knowledge of the pure Being] instruction is the means like the instruction of the path leading to the Gandhāra. (128)

गन्धाराद् यो वने नीतस्तस्करैर्बद्धनेत्रकः ।

तस्य बन्धं विमुच्यात्र कुपालुर्मार्गमादिशत् ॥ १२९ ॥

He who has been taken away from Gandhāra by thieves with his eyes covered, a compassionate person unfolded with cover and instructed him the path [leading to Gandhāra]. A compassionate person unfolding the cover of one who has been taken away from Gandhāra to forest by thieves with his eyes covered, instructed him the path leading to Gandhāra. (129)

तेनादिष्टमविस्मृत्य धीमान् गन्धारमाप्तवान् ।

अविद्ययावृतं तत्त्वं वेत्येवमुपदेशतः ॥ १३० ॥

Being an intelligent man he, by paying sufficient attention to what has been instructed reached the Gandhāra. In this manner the individual soul realises from the instruction [of the preceptor] the truth concealed by *avidyā*. (130)

See *CU*, 6.14. 1-3.

अश्लेषनाशौ विदुषः संचितागामिकर्मणोः ।

प्रारब्धे भोगसंक्षीणे मुच्यते न तु जायते ॥ १३१ ॥

In the case of one who has realised the truth, there is the destruction of the accumulated merits and demerits and there is no association with merit and demerit that may occur in future. When the fructified merits and demerits are exhausted by [their] experiencing [their fruits] he is released and he is never born [again]. [131]

कीदृशी मतिरस्येति चेद् वागादिलयाद्यथा ।

मूढस्य तद्वदेवास्य वैलक्षण्यं न किञ्चन ॥ १३२ ॥

If the question is raised as to the manner of his death it is said that it is by the dissolution of the function of speech in mind, etc. The mode of death is similiar in the case of both the ignorant and the knower of truth. There is no difference [as far as death is concerned] in the case of the knower of truth. (132)

समानायां मृतावेको मुक्तो नान्यः कुतो वद ।

सत्यानृताभिसंधत्वं वैषम्यं ज्ञानिमूढयोः ॥ १३३ ॥

Please tell me as to why one is released and other is not, when the mode of death is the same in both the cases. [It is answered] that adherence to truth and attachment to falsehood constitute the difference between the knower of the truth and the ignorant one. (133)

तस्करातस्करौ चौर्यशङ्कया तलरक्षकैः ।

गृहीतौ न कृतं चौर्यमित्याहतुरुभावपि ॥ १३४ ॥

One who is [really] a thief and another who is not, both were taken into custody by policemen under the suspicion that the two had committed the crime of stealing. Both said that they had not committed theft. (134)

गृहीतः परशुं तप्तं तौ तयोस्तकरोऽनृतम् ।

अभिसन्धाय दग्धः सन् हन्यते तलरक्षकैः ॥ १३५ ॥

The two caught hold of the heated axe. Of the two, the thief having uttered falsehood and burnt thereby, was killed by the policemen. (135)

अतस्करः सत्यसन्धो न दग्धो मुच्यते च तैः ।

अज्ञान्यनृतसन्धोऽत्र सत्यसन्धस्तु तत्त्ववित् ॥ १३६ ॥

One who was not a thief and who adhered to truth was not burnt and hence, he was released by them. In the present case, the ignorant is the one who is attached to falsehood and the knower of truth is one who adheres to truth. (136)

मर्त्योऽहमिति सन्धाय म्रियते जायते च सः ।

ब्रह्माहमिति सन्धाय मुच्यते न च जायते ॥ १३७ ॥

By having the [false] notion 'I am perishable,' the ignorant dies and is born again. By having the [correct] notion 'I am Brahman,' the knower of the truth is released and is never born again. (137)

See *CU*, 6.16. 1-3.

बुद्धिदोषं समाधातं दृष्टान्तास्तैस्तवात्र किम् ।
त्वं सदेवेत्यभिप्रेत्य नवकृत्व उपादिशत् ॥ १३८ ॥

"In order to resolve the doubts that constitute the defect in the mind, illustrative examples have been given. Of what use are they to you? You are always the pure Being." With this in view the preceptor had instructed him for over nine times. (138)

See *CU*, 6. 8-16.

भिन्नग्रन्थिः श्वेतकेतुर्मननाच्छिन्नसंशयः ।
सदद्वैतः स्वमात्मानं विशेषेणावबुद्धवान् ॥ १३९ ॥

Svetaketu, whose knot in the form of the body-mind complex has been disintegrated [by listening to the teachings of his father] and whose doubts have been resolved by reflection [upon the truth learnt] has intuitively realised his own self to be the pure Being which is non-dual. (139)

श्वेतकेतुर्ब्रह्मविद्या व्याख्याता स्फुटमेतया ।

तुष्टोऽस्माननुगृह्णातु विद्यातीर्थमहेश्वरः ॥ १४० ।

इति श्रीविद्यारण्यमुनिविरचिते अनुभूतिप्रकाशे श्वेतकेतुविद्या -
प्रकाशो नाम तृतीयोऽध्यायः ।

The text dealing with the knowledge of Brahman acquired by Śvetaketu has been clearly explained. By this explanation. May Vidyātīrtha Maheśvara, being gratified, bless us all. (140)

Here ends the Chapter III entitled “*Śvetaketuvidyā-prakāśa*” of the *Chāndogyopaniṣad* in the treatise *Anubhūti-prakāśa*, composed by the Sage Vidyāraṇya.

[5]

VIDURA NĪTI

[A Handbook of Universal Morals]

Dr. C. Murugan

King Dhṛtarāṣṭra, feeling despondent about the welfare of his offspring, was spending sleepless nights. He requested Vidura to instruct him about the means by pursuing which his sons will be safe. Vidura advised him that the only means was to transfer the rightful share of the Kingdom to the Pāṇḍavas. He further instructed him about the moral code of conduct. This forms part of the section entitled VIDURA NĪTI in the Mahabharata. It consists of more than 300 verses.

वैशम्पायन उवाच -

द्वाःस्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः ।

विदुरं द्रष्टुमिच्छामि तमिहानय मा चिरम् ॥ १ ॥

Vaiśampāyana said:

The king (*mahīpatiḥ*) Dhṛtarāṣṭra (*dhṛtarāṣṭra*) of accomplished intellect (*mahāprājña*) bade (*prāha*) the

door-keeper (*dvāḥstham*) thus: "I wish (*icchāmi*) to see (*draṣṭum*) Vidura (*viduram*). Bring (*ānaya*) him (*tam*) here (*iha*). Do not (*mā*) delay an instant (*ciram*)".

प्रहितो धृतराष्ट्रणे दूतः क्षत्तारमब्रवीत् ।

ईश्वरस्त्वां महाराजो महाप्राज्ञ दिदृक्षति ॥ २ ॥

Having (thus) been charged (*prahitaḥ*) by Dhṛtarāṣṭra (*Dhṛtarāṣṭreṇa*) the messenger (*dūtaḥ*) (i.e. the door-keeper) conveyed (*abravīt*) to Vidura (*kṣattāram*) (the orders of the king): "O ye of superior wisdom (*mahāprājña*) !" Our sovereign lord, the king (*Īśvaraḥ mahārājaḥ*) desires to see (*didṛkṣati*) you (*tvām*).

एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम् ।

अब्रवीद् धृतराष्ट्राय द्वाःस्थ मां प्रतिवेदय ॥ ३ ॥

When thus informed of the desire of the king (*evamuktaḥ tu*), Vidura (*Viduraḥ*), having reached (*prāpya*) the palace (*rājaniveśanam*) told (*abravīt*) the door-keeper "Apprise (*prativedaya*) the king, Dhṛtarāṣṭra (*Dhṛtarāṣṭrāya*) that I am here (*mām*)".

द्वाःस्थ उवाच -

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात् ।

द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधि माम् ॥ ४ ॥

The door-keeper submitted to the king :

“O the supreme ruler (*rājendra*) ! Vidura (*Viduraḥ ayam*) is here (*anuprāptaḥ*) at your behest (*tava śāsanāt*). He requests an audience with you (*te pādau draṣṭum icchati*). Instruct me (*praśādhi mām*) about what he should do (*kiṁ karotu*)”.

धृतराष्ट्र उवाच : -

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम् ।

अहं हि विदुरस्यास्य नाकल्पो जातु दर्शने ॥ ५ ॥

Dhṛtarāṣṭra said :

“Usher in my presence (*praveśaya*) Vidura (*Viduram*) who is eminently wise (*mahāprājñam*) and superbly foresighted (*dīrghadarśinam*). Not at any time (*jātu na*) have I (*aham*) been reluctant (*akalpaḥ*) to admit him (*asya vidurasya*) to my presence (*darśane*)”.

द्वाःस्थ उवाच :-

प्रविशान्तः पुरं क्षत्तर्महाराजस्य धीमतः ।

न हि ते दर्शनेऽकल्पो जातु राजाऽब्रवीद्धि माम् ॥ ६ ॥

The door-keeper said:

O Vidura (*Kṣattā*), (please) get into (*praviśa*) the private chambers (*antaḥpuraṁ*) of the king (*mahārājasya*) who has outstanding keenness of

intellect (*dhīmataḥ*). The king (*rājā*) told (*abravīt*) me (*mām*) that he has never (*jātu*) been unwilling to grant a private audience (*darśane*) to you (*te*).

Kṣattā: the son of a female attendant.

वैशम्पायन उवाच

ततः प्रविश्य विदुरो धृतराष्ट्रनिवेशनम् ।

अब्रवीत् प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम् ॥ ७ ॥

Vaiśampāyana said:

Having then (*tataḥ*) entered (*praviśya*) the private chambers of Dhṛtarāṣṭrā (*Dhṛtarāṣṭraniveśanam*), Vidura (*Viduraḥ*), with folded hands (*prāñjaliḥ*), addressed (*abravīt*) the following words (*vakyaṁ*) to the king (*mahīpatim*) who was distraught with grief (*cintayānam*).

विदुरोऽहं महाप्राज्ञ सम्प्राप्तस्तव शासनात् ।

यदि किञ्चन कर्तव्यमयमस्मि प्रशाधि माम् ॥ ८ ॥

O ye of sublime intellect (*mahāprājña*), I, Vidura, (*viduraḥ aham*) am here (*samprāptaḥ*) at your command (*tava śāsanāt*). If there is anything to be carried out (by me) (*yadi kiñcana kartavyam*), I am here (*ayam asmi*); Issue orders to me to do. (*praśādhi mām*). (I shall execute your command).

धृतराष्ट्र उवाच

संजयो विदुर प्राप्नो गर्हयित्वा च मां गतः ।

अजातशत्रोः श्वो वाक्यं सभामध्ये स वक्ष्यति ॥ ९ ॥

Dhṛtarāṣṭra said:

O Vidura! Sañjaya (*Sañjaya*) was here (*prāptaḥ*); and after reproving (*garhayitvā*) me (*mām*), he left (*gataḥ*). He will deliver (*vakṣyati*) the message of Yudhiṣṭhira (*ajātaśtroḥ vākyaṁ*) tomorrow (*śvaha*) in the assembly (*sabhāmadhye*).

तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया ।

तन्मे दहति गात्राणि तदकार्षीत् प्रजागरम् । १० ॥

The substance of the message of Yudhiṣṭhira, the hero of the Kuru race (*kuruvīrasya*) is not comprehended by me (*na vijñātaṁ māyā*). (I have an oppressive anticipatory fear that something will go wrong). This causes burning sensation (*dahatī*) over my body (*gātrāṇī*) and has made (*tadakārṣīt*) me suffer from insomnia (*prajāgarāṇ*).

जाग्रतो दह्यमानस्य श्रेयो यदनुपश्यसि ।

तद् ब्रूहि त्वं नस्तात धर्मार्थकुशलो ह्यसि ॥ ११ ॥

O Vidura! You are well-versed in the sacred texts on virtue, the spiritual value, and wealth, the secular value (*dharmārthakuśalo hyasi*). I could not have a wink of sleep (*jāgratah*); and, I get burned, i.e. emotionally hurt (*dahyamānasya*). Pray provide instruction about that which is beneficial to us.

यतः प्राप्तः संजयः पाण्डवेभ्यो

न मे यथावन्मनसः प्रशान्तिः ।

सर्वेन्द्रियाण्यप्रकृतिं गतानि

किं वक्ष्यतीत्येव मेऽद्य प्रचिन्ता ॥ १२ ॥

Ever since Sañjaya arrived here (carrying a message) from the Pāṇḍavas (*yatah prāptah sañjayah pāṇḍavebhyah*) my mind is greatly disturbed and deeply unsettled (*na me manasah yathāvat praśāntih*). All my sense - organs (*sarvendriyāni*) have lost their capacity for prompt action (*aprakṛtiṃ gatāni*). At the moment (*adya*) I am under apprehension (*pracintā*) concerning the message which Sañjaya will deliver (*kim vakṣyati*).

तन्मे ब्रूहि विदुर यथावत्

मनीषितं सर्वमजातशत्रोः ।

यथा च नस्तात हितं भवेच्च

प्रजाश्च सर्वाः सखिता भवेयुः ॥ १३ ॥

Hence, O Vidura (*vidura*) ! tell me (*tvam me bruhi*) precisely (*yathavat*) as to what you feel about the wish that Yudhistrira may have (*manīṣitam sarvaṃ ajātaśatroḥ*). His wish must be a welcome one so as to be beneficial to us (*naḥ hitam bhavet*) and propitious to the subjects (*prajāśca sarvāḥ sukhitā bhaveyuh*).

विदुर उवाच

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।

हृतस्वं कामिनं चोरमाविशन्ति प्रजागराः ॥ १४ ॥

Vidura said:-

Sleeplessness (*prajāgarāḥ*) gains control (*āviśanti*) over the following: the weak (*durbalam*) who, being subdued (*abhiyuktam*) by the strong (*balavatā*) is, therefore, left with no means of livelihood (*hinasāadhanam*); the one who has lost his wealth (*hrtasvam*); the one who has lascivious desires (*kāminam*); and the one who is a thief (*coram*).

कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप ।

कच्चिश्च परवित्तेषु गृह्यन् न परितप्यसे ॥ १५ ॥

I hope (*kaccit*), O king (*narādhipa*)! you are not assailed (*na sprstosi*) by any of these exceedingly harmful evils (*etaih mahādosaih*). And I do hope

(*kaccicca*) that you are not heaving a sigh of regret (*paritapyase*) like the one who has coveted (*grddhyan*) the wealth of others (*paravittesu*).

धृतराष्ट्र उवाच -

श्रोतुमिच्छामि ते धर्म्यं परं नैश्रेयसं वचः ।

अस्मिन् राजर्षिवंशे हि त्वमेकः प्राज्ञसम्मतः ॥ १६ ॥

Dhṛtarāṣṭra said:-

I would like to listen (*śrotumicchāmi*) to your (*te*) wise counsel (*vacah*) which would be in conformity with the moral law (*dharmyam*) and be conducive to spiritual felicity (*naiśreyasam*). In this dynasty of royal sages (*rājarsivamśe asmin*), you alone (*tvam ekaḥ*) are indeed (*hi*) highly revered by the wise (*prajñasammataḥ*).

विदुर उवाच -

राजा लक्षणसम्पन्नस्त्रैलोक्यस्याधिपो भवेत्

प्रेष्यस्ते प्रेषितश्चैव धृतराष्ट्र युधिष्ठिरः ॥ १७ ॥

विपरीततरश्च त्वं भागधेये न सम्मतः ।

अर्चिषां प्रक्षयाच्चैव ॥ १८ ॥

Vidura said: -

O Dhṛtarāṣṭra (*Dhṛtarāṣṭra*)! Yudhiṣṭhira (*Yudhiṣṭirah*) possesses the characteristic marks of a king (*rājaiakṣaṇa -sāmpannah*). He would become (*bhavet*) the ruler of the three worlds (*trailokyasya adhipah*). He, with whose welfare you must be concerned (*preṣyaḥ te*), has been forced to live in exile (*preṣitaḥ*).

You (*tvam*) are quite opposite of him (*viparītatarāśca*) (in so far as the ideal character of a king is concerned). Further (*ca eva*), in view of the loss of your eyesight (*arciṣāṁ prakṣayāt*), you are not favoured (*na saṁmataḥ*) by fortune to occupy the throne (*bhāgadheye*)

..... धर्मात्मा धर्मकोविदः ॥

आनृशंस्यादनुक्रोशाद् धर्मात् सत्यात् पराक्रमात् ।

गुरुत्वात् त्वयि सम्प्रेक्ष्य बहून् क्लेशांस्तितिक्षते ॥ १९

Yudhiṣṭhira is an embodiment of virtue (*dharmātmā*). He is proficient in the texts that deal with it (*dharmakovidah*). On account of his sublime qualities such as disinclination to seek vengeance or revenge (*ānṛśaṁsyāt*), disposition to be easily moved by the sufferings or the hardships of another

(*anukrośāt*), adherence to the moral principles, viz., the pursuit of what is right (*dharmāt*) and of truthspeaking (*satyāt*), brilliant achievements or exploits in arms (*parākramāt*), and thoughtful consideration (*samprekṣya*) for you (*tvayi*) as a revered preceptor (*gurutvat*), he bears (*titikṣate*) prolonged and intolerable humiliations (*bahun kleśān*) (meted out to him).

दुर्योधने सौबले च कर्णे दुःशासने तथा ।

एतेष्वैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥ २० ॥

Having committed (*ādhāya*) the reign over the country (*aiśvaryam*) to Duryodhana (*Duryodhane*), Śakuni (*Saubale*), Karṇa (*Karṇe*), and (*tathā*) (*Duśśāsana*), how (*katham*) can you (*tvam*) long for (*icchatī*) prosperity (*bhūtim*)?

आत्मज्ञानं समारम्भस्तितिक्षा धर्मनित्यता ।

यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ २१ ॥

He alone (*sa vai*) is called (*ucyate*) a wise man (*panditaḥ*) who possesses the moral excellence in character such as (mediate) knowledge that the Self is distinct from the body- mind complex (*ātmajñānam*), an active search for truth (*samārambhah*), fortitude or courage in enduring opposites like pain and pleasure,

etc. (*titikṣā*), constancy and attentiveness in the pursuit of duties (which are obligatory on all and which are relative to one's social class and to the particular stage one has reached in life's discipline (*dharmanityatā*), and whom these ethical excellences make him not swerve from pursuing the path to the (highest) human end, viz. liberation.

एकस्माद् वृक्षाद्यज्ञपात्राणि राजन् सुक् च दौणी पेठ्नीपीडने च
एतस्माद्राजन् ब्रुवतो भे निबोध एकस्माद्वै जायतेऽसच्च सच्च ॥२२॥

O King (*rājan*) ! From the same wood (*ekasmāt vrkṣāt*) are produced not only things such as ladle (*sruk*), oval vessel (*drauṇi*), wooden basket (*peṭhani*), which are needed to perform sacrificial rites (*yajña-pātrāṇi*) but also pestle (*pīḍane*) and the like (that are used for crushing and grinding things to powder). Gather (*nibodha*) from what I have said (*etasmāt bruvato me*), O King (*rājan*) that the good (*sat*) as well as the merely good (*asat*) come into existence (*jāyate*) from a single source (*ekasmāt*).

निषेवते प्रशस्तानि निन्दितानि न सेवते ।

अनास्तिकः श्रद्धधान एतत् पण्डितलक्षणम् ॥ २३ ॥

The traits of a wise man are: he performs (*niṣevate*) those acts that are commended (*praśastāni*) in the

scripture, and refrains (*na sevate*) from committing those that are condemned (*ninditāni*) therein; he has belief in God, in the immortality of the soul, and in the existence of the life hereafter (*anāstikaḥ*). He has faith in the teachings of his preceptors and of the scriptures (*śraddadhānaḥ*) (i.e., he feels sure that they will not fail him).

क्रोधो हर्षश्च दर्पश्च ह्रीः स्तम्भो मान्यमानिता ।

यमर्थात् नापकर्षन्ति स वै पण्डित उच्यते ॥ २४ ॥

He (*saḥ*) is verily (*vai*) called (*ucyate*) a wise man (*paṇḍita*) who is free from (the ignoble qualities such as) wrath (*krodhaḥ*), exultation (*harṣaśca*), arrogant conceit (*darpaśca*), diffidence (*hrīḥ*), stupefaction (*stambhaḥ*), and self-esteem (*mānyamānitā*), and who, on that account, is not forced to swerve (*na apakarsanti*) from the pursuit of the four-fold human value (*arthāt*).

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रिते परे ।

कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥ २५ ॥

He (*saḥ*) is verily (*vai*) called (*ucyate*) a wise man (*paṇḍitaḥ*) whose (*yasya*) plan of action (*kṛtyam*), or whose considered proposals (*mantram vā mantrite*) others do not know (*na jñānti*) (beforehand), but only after they are carried out (*kṛtamevāśya jñānti*).

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।
समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥ २६ ॥

He (*sah*) is verily (*vai*) called (*ucyate*) a wise man (*paṇḍitaḥ*) whose (*yasya*) plan of action (*kṛtyam*) is neither foiled (*vighnanti na*) by cold or heat (*śītam uṣṇam*), nor by fear or favour (*bhayam ratih*), nor by affluence or absence of it (*samṛddhiḥ asamṛddhiḥ*).

यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते ।
कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥ २७ ॥

He (*sah*) is called (*ucyate*) a wise man (*paṇḍitaḥ*) whose intellect (*prajñā*) – which is (normally) swayed by natural impulses (*samsāriṇī*) (but is controlled), – is directed towards acquiring wealth (*artha*) with a view to perform scripturally-ordained acts (*dharma*) (without any thought of selfish advantage), and who prefers absolute bliss (which is of the nature of liberation from cyclic existence) (*artham*) to common pleasures (*kāmāt*) (resulting from the contact of sense organs with pleasant objects).

Notes: See *Kaṭha Upaniṣad*, 2.1.1.

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते ।
न किञ्चिदवमन्यन्ते नराः पण्डितबुद्धयः ॥ २८ ॥

They are men (*narāḥ*) of great wisdom (*paṇḍitabuddhayaḥ*) who desire to achieve something (*cikīrṣanti*) that is within their reach (*yathāśakti*), and do act (*kurvate*) to the best of their ability (*yathāśakti*), and who do not look down (*na avamanyante*) anything (*kiñcit*) as of no value or worth.

क्षिप्रं विजानाति चिरं शृणोति विज्ञाय चार्थं भजते न कामात् ।
नासंपृष्टो व्यपयुङ्क्ते परार्थे तत् प्रज्ञानं प्रथमं पण्डितस्य ॥ २९ ॥

The distinguishing characteristics (*prathamam prajñānam*) of a wise man are: he comprehends the objects of thought perfectly well (*vijānāti*) with native quickness (*kṣipram*), carefully considers what one says to him (*ciram śṛṇoti*), seeks to attain an object not of desire for possession (*kāmāt*), but after discerning (*vijñāya*) its worth (as morally or spiritually superior), and does not get involved (*vyapayunkte*) in the affairs of another (*parārthe*) unasked (*na asaṁprṣṭah*).

नाप्राप्यमभिवाच्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्सु न च मुह्यन्ति नराः पण्डितबुद्धयः ॥ ३० ॥

They are men (*narāḥ*) of great wisdom (*paṇḍitabuddhayaḥ*) who do not long (*abhivāñchanti*) to attain something unattainable (*aprāpyam*), nor grieve

(*śocitum na icchanti*) over the loss of something (good or worth keeping) (*naṣṭam*), nor lose calmness and self-control (*na muhyanti*) in the face of adversities (*āpatsu*).

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः ।

अवन्ध्यकालः वश्यात्मा स वै पण्डित उच्यते ॥ ३१ ॥

He is indeed (*sa vai*) called (*uchyate*) a wise man who sets about doing something (*prakramate*) after ascertaining his competence to execute it (*niścitya*), who does not in the middle (*antaḥ*) stop doing (*na vasati*) the work he has undertaken (*karmanāḥ*) (out of a feeling that further efforts are useless); who always carries out actions that serve some practical purpose (*avandhyakālah*), and whose senses are under control (*vaśyatāmā*).

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते ।

हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥ ३२ ॥

Oh, the chief among the descendants of Bharata (*bharatarṣabha*) they are wise men (*paṇḍitāḥ*) who are devoted (*rajyante*) to the performance of virtuous deeds (*ārya karmani*), engaged (*kurvate*) in actions that tend to promote their well-being (*bhūtikarmāṇi*), and do not have irreverent thoughts (*nābhyasūyanti*) about sacred things (*hitam*).

न हृष्यत्यात्मसंमाने न अवमानेन तप्यते ।

गाङ्गोहद इवाक्षोभ्यः यः स पण्डित उच्यते ॥ ३३ ॥

He (*saḥ*) is called (*ucyate*) a wise man (*paṇḍitaḥ*) who (*yaḥ*) is not elated (*na hr̥syati*) when praised (*ātmasammāne*) and dispirited (*na tapyati*) when censured (*avamānena*) and who is imperturbable (*akṣobhyaḥ*) like a deep lake in the course of the river Ganges (*gāṅgohrada iva*).

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम् ।

उपायज्ञः मनुष्याणां नरः पण्डित उच्यते ॥ ३४ ॥

He (*naraḥ*) is called (*ucyate*) a wise man (*paṇḍitaḥ*) who knows the intrinsic nature (*tatvajñāḥ*) of every being (*sarvabhūtānām*)¹, who considers all the pros and cons very carefully (*yogajñāḥ*) before desiring to undertake any action (*sarvakarmaṇām*), and who knows the fourfold means of achieving one's aim [viz., peaceful negotiation (*sāma*), offering of gifts as an expression of goodwill (*dāna*), causing dissension among one's rivals (*bheda*), and open attack (*daṇḍa*)].

1. The intrinsic nature of the jīva is pure consciousness which is the real; and, everything else is non-real.

प्रवृत्तवाक्चित्रकथ ऊहवान् प्रतिभानवान् ।

आशु ग्रन्थस्य वक्ता च यस्स पण्डित उच्यते ॥ ३५ ॥

He (*saḥ*) is called (*ucyate*) a wise man (*paṇḍitaḥ*) who (*yaḥ*) is of an eloquent tongue (*pravṛttavāk*), who is a good conversationalist (*citrakathaḥ*), who is endowed with profound reasoning power (*ūhavān*), who has a very high level of intelligence (*pratibhānavān*), and who could expound the scriptural text (*granthasya- vaktā*) in an effortless manner (*āśu*).

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।

असंभिन्नार्यमर्यादः पण्डिताख्यां लभते सः ॥ ३६ ॥

He gets (*labhate*) the designation (*ākhyām*) as a wise man (*paṇḍita*) whose attention to learning about the scriptures (*śrutam*) is in harmony with his level of intelligence (*prajñānugam*); whose great power of reasoning (*prajñā*) is in accordance with the teachings of the scripture (*śrutānugā*), and who does not transgress the ethical principles formulated by the Āryas. (*asambhinnāryamaryādah*).

Notes :

The significance of the term “Ārya” is: He is an *ārya* who strictly follows the practice of the virtuous ones, and performs actions in accordance with the scriptural injunctions, whose

secular activities are controlled by moral principles and who does not commit any unrighteous act for which he may have to repent later on."

यथाचारं यथाशास्त्रं यथाचित्तं यथास्थितम् ।

व्यवहारमुपादत्ते यः स आर्य इति स्मृतः ॥

(योगवासिष्ठम्)– 6. (i) 126.55.

अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव च ।

विचरत्यसमुन्नद्धो यः स पण्डित उच्यते ॥ ३७ ॥

He (*sah*) is called (*ucyate*) a wise man (*paṇḍitaḥ*) who (*yah*) in spite of having (*āsādhya*) abundant riches (*artham mahāntam*), deep learning (*vidyām*), and also (*eva ca*) the ability to exert effort for a purpose (*aiśvaryam*) behaves (*vicarati*) in a way that shows awareness of and caring for others people's feelings (*asamunnaddhaḥ*).

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।

अर्थाश्चाकर्मणा प्रेप्सुः मुढ इत्युच्यते बुधैः ॥ ३८ ॥

He is called (*ucyate*) a feeble-minded person (*mūḍhaḥ*) who is ignorant of scriptural teachings (*aśrutaḥ ca*), but manifests a sense of superiority (*samunnaddhaḥ*), who has little resources (*daridraḥ*), but entertains fond wishes (*mahāmanāḥ*), and who

longs to acquire (*prepsuh*) a fortune (*arthān*) through unrighteous means (*akarmaṇā*).

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।

मिथ्याचरति मित्रार्थे यश्च मूढः स उच्यते ॥ ३९ ॥

He (*saḥ*) is called (*ucyate*) a dull person (*mūḍhaḥ*) who (*yaḥ*) by being indifferrent to the observance of his duties (*svārtham parityajya*) minds the affairs of another (*parārtham anutiṣṭhati*), and who is disloyal (*mithyā carati*) towards his friends (*mitrārthe*).

अकामान् कामयति यः कामयानान् परित्यजेत् ।

बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥ ४० ॥

The wise regard (*āhuḥ*) him (*taṁ*) as unenlightened (*mūḍhacetasam*) who feels strong liking (*kāmayati*) for those who are not solicitous about him (*akāmān*), who forsakes (*parityajet*) those who have affectionate interest in him (*kāmayānān*), and who bears rancorous ill-will (*dveṣṭi*) against the very strong and powerful (*balavantam*).

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।

कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥ ४१ ॥

The wise consider (*āhuh*) him as one of uncultivated mind (*mūḍhacetasaṁ*) who takes (*kurute*) a foe (*amitraṁ*) for a friend (*mitraṁ*), who harbours enmity (*dveṣti*) towards his well-wisher (*mitraṁ*), and who attempts (*arabhate*) at committing interdicted actions (*duṣṭaṁ karma*).

संसारयति कृत्यानि सर्वत्र विचिकित्सते ।

चिरं करोति क्षिप्रार्थे स मूढो भरतर्षभ ॥ ४२ ॥

O the foremost among the descendents of Bharata (*bharataṛṣabha*) race! he (*sah*) is not worldly-wise (*mūḍhaḥ*) who divulges (*saṁsārayati*) the plan of actions he proposes to undertake (*kṛtyāni*), who has a feeling of unsureness about everything (*sarvatra vicikitsate*), and who keeps putting off completing a work (*ciram karoti*) - the work which could be accomplished within a short period of time (*kṣiprārthe*).

श्राद्धं पितृभ्यो न ददाति दैवतानि च नार्चति ।

सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥ ४३ ॥

The wise call (*āhuh*) him (*taṁ*) as one of undiscerning mind (*mūḍhacetasaṁ*), who does not offer (*na dadāti*) oblations (*śrāddhaṁ*) to the manes

(*pitṛbhyah*), nor worships (*na arcati*) the guardian deities of his family (*daivatāni*), nor makes (*na labhate*) friends with conscientious and right-minded men (*suhṛnmitram*).

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।

अविश्वस्ते विश्वसिति मूढचेता नराधमः ॥ ४४ ॥

He is unintelligent (*mūḍhacetā*) and is the worst among men (*narādhamaḥ*) who goes into a place (*praviśati*) uninvited (*anāhūtaḥ*), and talks too much (*bahu bhāṣate*) unasked (*apṛṣṭaḥ*), and reposes confidence (*viśvasiti*) in one who should not be relied upon (*aviśvaste*).

परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।

यश्च कुद्ध्यत्यनीशानः स च मूढतमो नरः ॥ ४५ ॥

That man too (*sa ca naraḥ*) is the worst of the unintelligent (*mūḍhatamaḥ*) who, being himself (*svayaṁ*) blameworthy (*doṣeṇa vartamānaḥ*), finds fault with others (*param kṣipati*) (who are in no way to blame), and who (*yaḥ*) vents his anger (*kruddhyati*) on one over whom he is not the master (*anīśānaḥ*).

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितः ।

अलभ्यमिच्छन्नैष्कर्म्यान्मूढबुद्धिरिहोच्यते ॥ ४६ ॥

In this world (*iha*) he is said to be (*ucyate*) a person of undiscerning mind (*mūḍhabuddhiḥ*) who, does not possess moral excellence in character and is devoid of material possessions (*dharmārtha-parivarjitah*) and who, without assessing (*ajñāya*) his own strength (*ātmanah balaṃ*), and without putting forth any effort whatsoever (*naiṣkarmyāt*) longs for something (*icchan*), which is difficult to attain (*alabhyam*).

अशिष्यं शास्ति यो राजन् यश्च शिष्यं न शास्ति च ।
कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥ ४७ ॥

O king! Intelligent men identify (*āhuḥ*) him as ignorant (*mūḍhacetasaṃ*) who inflicts punishment (*śāsti*) upon the guiltless (*aśisyam*), but lets the guilty (*śisyam*) off (*na śāsti*), and who attends upon (*bhajate*) a miser at heart (*kadaryam*).

एकस्सम्पन्नमश्नाति वस्ते वासश्च शोभनम् ।
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥ ४८ ॥

Who (*kaḥ*) could be more inhuman (*nṛśaṃsatarah*) than (*tataḥ*) the one who takes (*aśnāti*) a sumptuous feast (*sampannam*) and wears (*vaste*), gorgeous clothes (*śobhanam vāsaśca*) all alone (*ekaḥ*) without sharing

them (*asamvibhajya*) with his dependents (*bhrtyebhyaḥ*).

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।

भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥ ४९ ॥

One (*ekah*) commits (*kurute*) heinous deeds (*pāpāni*), but it is the common people (*mahājanaḥ*), that experience (*bhukṅkte*) the results thereof (*phalam*). The defect (*doṣaḥ*) of committing such deeds would pertain to the agent (*kartā lipyate*), and not to those who experience their fruits (*bhoktāraḥ vipramucyante*).

एकं हन्यान्न वा हन्यादिषुमुक्तो धनुष्मता ।

बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद्राष्ट्रं सराजकम् ॥ ५० ॥

An arrow (*iṣuḥ*) discharged (*vimuktaḥ*) by a bowman (*dhanuṣmatā*) may or may not destroy the life (*hanyāt vā na hanyāt*) of another (*ekam*). But, the intelligence (*buddhi*) of the one who is skilled in the management of state affairs (*buddhimatā*) when directed (*utsṛtā*) (with a maleficent intention) could bring down (*hanyāt*) a kingdom along with the king (*rāṣṭram sarājakam*).

(To be continued)

[6]

THE VEDĀNTACŪĪMANI - TEXT

with Translation

M. Partiban

State of Jīvanmukti:

(159)

அறிவுடையோர்க் ககமான்மா வெடுவருசம் பந்த
மகறலினாற் பிறருடல்போற் றன்றுடலந் தனிலு
மறுதிதரு மபிமான மின்மையே யாகி
யுண்ணுமனு பவ்வொப்பால் வருபிரா ரத்த
வறுநுகர்வுண் பாஞ்சமுத்திப் பாலாதி போல
மந்தானு சத்தான மாதலிற்றே காதி
செறியபிமா னங்கழன்றுங் கடமுதுதித்துஞ் சுழலுஞ்
திகிரிபோல் வாதனையா லுறல்சீவன் முத்தி

In the case of the enlightened as well as the ignorant the relation to the gross and the subtle body is common. Yet, in the case of the enlightened, there is the removal of the concealing phase of nescience which is responsible for the false identification of mind to the Self. He, therefore, does not have the notion of Self in the body, (in which he happens to be present till his fructified merits and demerits are exhausted),

like the ignorant one who does not have the notion of Self in another body. The experience of the objects of the world appears to be the same in the case of the enlightened and the ignorant. The enlightened, however, discerns the experience of objects that are presented by the fructified merits and demerits to be illusory.¹

In the case of one who is in the state of deep sleep and of children, there is no notion of Self in their bodies as could be deduced from the absence of the functioning of senses towards their respective objects. In the same way, in the case of the enlightened one too, there is the absence of the notion of Self in his body. But he continues to exist in the body on the basis of the fructified merits and demerits. This is similar to the continued circling of the wheel of a potter for sometime even after the origination of pot. The continued existence in one's body by the knower of the truth is known as the state *Jīvanmukti*.

NOTES :

1. The enlightened is merely th witness of the objects presented to him by the fructified merits and demerits. The ignorant, on the other hand, takes the objects to be real, as well as the cognition that arises from the contact of sense - organs with the objects.

(160)

பரமமா ஞானந்தோன் றுதலுமே கதிர்முன்
 பாயிருள்போ லஞ்ஞானத் துடன்தன்கா ரியமாம்
 பரமுதலா யினவனைத்து மகன்றிடுத றானே
 புகலரிய விதேககை வல்லியமென் றிசைப்ப
 ருரமுறுமிங் கிதுவாகச் சீவன்முத்தி யுளதென்
 றுரைப்பதெவ்வா றெனிற்கயிற்றி னரவமயக் கொழிந்தும்
 வருமதன்கா ரியமாகும் பயகம்ப னாதி
 மருவுதல்போன் ஞானத்தா லஞ்ஞானங் கெடினும்.

(161)

அதனதுகா ரியமாகு முடம்பாதி நிற்கு
 மதனாலும் பிரமஞா னந்தோன்றும் பொழுதே
 சிதைதருமஞ் ஞானமுட னுடம்பொழியு மாயிற்
 றிகழ்பிரம வித்தியா சம்பிரதா யுத்தின்
 கதியொழிவு மதனாலும் பரமசிவனாற் பிரமன்
 கமலனா லுயர்பிரசா பதியவனான் மனுவற்
 புதமனுவான் மனிதருணர்ந் தனரெனவே முறைமை
 புகல்சுருதி விரோதமா மதனானு மன்றே

It is objected; wise men state that the surpassing state of *videhamukti* consists in the destruction of *avidyā* along with its effects, namely, the subtle and the gross body by the exalted knowledge of Brahman, like the destruction of darkness at the time of the rise of the sun. When the state of *videhamukti* is thus affirmed, how does the assertion that there is the state of *jīvanmukti* in between the rise of the knowledge of Brahman and the attainment of *videhamukti* hold good?

It is answered : Just as fear and the shaking of the body which are the results of the erroneous cognition of a serpent continue to exist for some time even after the removal of the erroneous cognition of the serpent upon a rope, in the same way, even after the removal of *avidyā* by the knowledge of Brahman the effects of *avidyā* such as the gross body and the like would continue to exist (till the fructified merits and demerits that have given rise to the present body are exhausted).

If by the exalted knowledge of Brahman there takes place the removal of *avidyā* which is an evil along with its effects, namely, the subtle and the gross body, then the tradition of imparting the knowledge of

Brahman will be cut off.¹ Further, there would arise contradiction with the teaching of the *Chāndogya* text that the knowledge of Brahman has been imparted by God to Kaśyapa, by Kaśyapa to Manu and by Manu to human beings.²

NOTES:

1. It is the prerogative of a *jīvanmukta* to impart the knowledge of Brahman to the fit aspirants.

Vide : *upadekṣyanti to jñānam jñāninaḥ tattvadarśinaḥ*
Bh.G. 4.34.

2. *tadetat brahmā prajāpataye uvāca, prajāpatiḥ*
manave, manuḥ prajābhyaḥ, Chānd. Up., 8.15.1.

(162)

செஞ்ஞானிக் குறித்தாக நற்சீவன் முத்தி
 சித்தித்தற் குற்றபிரா ரத்தவா தனையோ
 டஞ்ஞான விலேசசற் பாலவுடன் பாட்டா
 லாகநிலை யஞ்சீடர்க் குபதேசா திகமு
 மெஞ்ஞான்றுங் கிடைத்திடுமா லிச்சீவன் முத்தற்
 கிரிதருசஞ் சிதமங்கி புகமுளிபுற் போல
 மெய்ஞ்ஞானத் தாற்பிரா ரத்தநுகர்த் தொழியு
 மேல்வினைகூ டாதனதி காரியா தலினால்

In the case of a guileless knower of truth, in order that there may be the state of *jīvanmukti*, the

presence of the fructified merits and demerits, the latent impressions born out of them, and the revealing phase of *avidyā* are admitted. Hence, the association with the psycho-physical organism and the function of imparting the knowledge of Brahman to the disciples at all times would hold good in the case of a *jīvanmukta*.

Further in his case, the accumulated merits and demerits will be destroyed like a straw by fire². Fructified merits and demerits will be exhausted by experiencing their fruits. Future merits and demerits will not cling as any act that may be performed by the *jīvanmukta* will be performed so without any sense of agency (in the form 'I am the doer').

NOTES:

1. Fructified merits and demerits constitute a portion of the accumulated merits and demerits which have started yielding forth their fruits in the form of the present body, by remaining in which the soul has attained the knowledge of Brahman.

Vide : *Chānd.Up.* 5.24.3.

(163)

பெற்றவுயர் ஞானத்தா லொழிந்தவினை தானே
 பிராரத்த போகத்தை யளிக்குமெனி லதுமே
 லுற்றவுட லுற்பத்தி தனையுமியற் றுறுமென்
 றுரைப்பில்வறு விதைநுகர்ச்சிக் கன்றியே முளைக்கு
 மற்றதுதான் காரணமன் றதுபோல ஞான
 மடிகரும நுகர்ச்சியினா னேயொழி வதாகி
 யற்றமுறு பிறவிமேல் விளைத்திடுதற் கேது
 வாகாதென் றியம்பிடுவ ரறிவறிதக் கவரே

It may be asked; the fructified merits and demerits constitute a portion of the accumulated merits and demerits which are, however, destroyed by the knowledge of Brahman which the soul has attained. If the fructified merits and demerits could give rise to the experience of their fruits, then they could very well give rise to future births in the form of association with physical body, etc.

It is answered : just as a fried seed is fit for consumption only, but not for producing a sprout, in the same way, the fructified merits and demerits are fit to give rise to the experience of objects and not to future births. So it has been said by those who are fit to receive the knowledge of Brahman.

(164)

அறைந்தநுகர் வினையதுதா னுலோகயாத் திரைக
 ளதிகரியா துறுநரர்க்கே யோருடம்பு தன்னிற்
 செறிந்துநுகர் வாமவற்றி னதிகிருத ராகிச்
 சிறந்தமா புருடர்க்குத் தசசங்கை யுடம்பி
 னுறைந்தலது தீர்ந்திடா தெனினுமறைப் பின்றி
 யுறுதலா லொருவனுக்கிங் கிளைமைமுதற் பேதம்
 பிறந்திடினு மவனுக்கோ ருடம்பேயாய் நின்ற
 பெற்றிபோ லாகுமென வுணர்ந்திடுக தெரிந்தே.

The fructified merits and demerits will be exhausted by experiencing their fruits in a single body in the case of those who are not to accomplish the task of maintaining the due order of the world. But in the case of the great ones such as Manu, Vyāsa and others who are to perform the function of maintaining the due order of the world, the fructified merits and demerits will be exhausted in ten births.¹

It may be asked as to how could there be the illusory presentation of the objects on the basis of the fructified merits and demerits in the case of the knower of the truth when the latter is free from the concealment of his true nature. It is answered thus: in the case of a person there is the notion of identity in his body although the latter undergoes various changes in

childhood, youth etc., In the same way, although there is the cognition of one's true nature in the case of the knower of the truth, there could be the presentation of variegated objects.²

NOTES:

1. See *BS*, 3.3.32.

2. The point to be noted here is that since the knower of the truth has discerned the falsity of the objects of the world he would, unlike the ignorant, perceive them to be illusory.

(165)

விடயங்க ளனைத்தினுக்கும் பொய்ம்மைசா திக்கு
 மெய்ஞ்ஞானந் தனக்குமவைக் குண்மைசா திக்கு
 முடலினுகர் வினைக்குமொன்றற் கொன்றுவிரோ தமதா
 யுண்மையினான் ஞானிக்கு நுகர்வெங்ங னென்னிற்
 கெடுகனவு முதலவற்றுண் மைதுனா திகளாங்
 கேடினுகர் வாதல்போற் பிராரத்த போக
 விடயங்க ஞுண்மையா மலதாகா வென்னும்
 விதியின்மை யானுகர்வு முணர்வுர ணாவால்

The direct knowledge of Brahman establishes the falsity of every object. The experience of the fruits of fructified merits and demerits through body, however, proves the reality of the world.¹ When such

is the case how could a *jīvanmukta* who has the knowledge of Brahman (and who has discerned the non-reality of every object) experience the fruits of merits and demerits?

It is answered: there is no fixed rule that the experience of the fruits of fructified merits and demerits would be incompatible unless they are real. It is because dream-state is not real. Yet, during that state there is the experience of one's relation to a damsel who too is not real. Thus there is no contradiction between possession of knowledge and the experience of the fructified merits and demerits.²

NOTES:

1. The point that is of relevance here is that according to the *pūrvapakṣin* a factor in order that it may be experienced must be real.

2. It follows that non-real objects also can be experienced. And that experience too is not real. In the same way, the experience of the fruits of fructified merits and demerits by the knower of the truth is non-real. Here experience is not a mental state; on the other hand, it is only the witness-cognition. That is, the realized soul is merely a witness of the objects presented by the fructified merits and demerits.

(166)

வந்தமய லொழிந்தளவே யிப்பியிடை வெள்ளி
 மாய்தல்போ லறிவினா லஞ்ஞானங் கெடலு
 மிந்தவுல கதுதோற்ற மேயிலா மையினா
 லெங்ஙனமாம் வினைப்போக நுகர்ச்சியெனி லிப்பி
 தந்தவிர சித நிருபா திகப்பிராந்தி யாகுந்
 தன்மையினா லுணர்ந்தளவில் வெள்ளியுரு வொழியும்
 பந்தமுறு மிதுசோபா திகமாகு மதனாற்
 பகர்ந்ததுபோ லன்றாமற் றெங்ஙனெனி லுரைப்போம்

Just as there is the instantaneous sublation of silver when the erroneous cognition of silver is removed by the right cognition of shell, in the same way, when there is the removal of *māyā* by the knowledge of Brahman, the world (which is the effect of *māyā*) too will cease to exist. When such is the case how could the knower of the truth experience the fruits of merits and demerits.¹

It is answered: the rise of erroneous cognition of silver² upon the shell is not based upon any limiting adjunct. Hence the form of silver will be removed when the true nature of shell is known. The rise of the erroneous cognition of the world that constitutes bondage is due to the limiting adjunct (in the form of the merits and demerits of the souls). On this ground,

the erroneous cognition of the world differs from the erroneous cognition of silver cited above. If it is asked as to what exactly is the nature of the erroneous cognition of the world in the case of a *jīvanśmukta*, we shall explain in the following verse.

NOTES:

1. At the dawn of the knowledge of Brahman there will be the removal of *māyā*, and its effect, namely, the world beginning with the mind, sense-organs, etc. In the absence of the instruments of cognition how could one experience the fruits of the fructified merits and demerits. This is the point of objection.

2. The erroneous cognition of shell - silver is due to the functioning of the derivative of primal nescience only which is present in the consciousness conditioned by the shell. No limiting adjunct is noticed in this case. Hence it is *nirupādikabhrama*. The erroneous cognition of the world, however, is not merely due to *māyā* that is present in the pure consciousness, but due to the merits and demerits of the individual souls too. Hence it is *sopādhikabhrama*. The content of the latter will continue to appear even after the rise of the knowledge of the substratum, namely, the pure

consciousness. But one who has attained the latter would have discerned the non - reality of the content. See the following verse.

(167)

தடத்தினுயர் கரையினமர் வேன்றடத்துப் புனலிற்
 நானதோ முகமாக விருப்பதுபொய் யென்றே
 படைத்ததெளி வுளமொடிருப் பினுமதோ முகமாம்
 படிவந்தோன் றுதல்போல மூலவகங் கார
 மடுத்துவரு சீவபா வாதிகமே மித்தை
 யறிதுரியன் நானெனவே யுணரினுஞ்சீ வாதி
 தொடுத்தவுல குறுதலினாற் சீவன்முத்தன் றனக்குத்
 துய்க்கும்வினைப் போகவிவ காரமுடன் பாடம்.

One who is sitting on the lofty banks of a tank perceives one's form in water in an inverted position. One knows fully well that it is illusory. Yet there is the appearance of one's form in the above manner. In the same way, the released soul knows fully well that he is merely the witness of the state of being a soul which is the result of the relation to the mind, and which is, therefore, illusory. Yet, since there is the appearance of the state of being a *jīva* in relation to the world of objects, it should be accepted that in the case of a *jīvanmukta* there is the continuance of the fructified merits and demerits.¹

NOTES:

There will be the appearance of one's form in water as long as water remains. In the same way, there will be the *appearance* of the state of *jīva* and the world as long as the fructified merits and demerits continue to operate.

(168)

சீவன்முத்தர்க் குரியனவா மைத்திரியே கருணை
 திகழ்முதிதை யுபேட்சையெனுஞ் சற்குணங்க ளவற்றுண்
 மேவுறுசற் புருடரொடு நட்புமைத் திரியா
 மெலிதருதுக் கிகளிடத்தி னிரக்கமே கருணை
 யோவறுநற் புண்ணியர் பால் விருப்பமே முதிதை
 யுவப்புவெறுப் பிரண்டுமிலா துலகிலவ மியற்றும்
 பாலிகளை விடுதலே யுபேட்சையென வறிக
 பயனைந்து சீவன்முத்தர்க் குளவவையீண் டுரைப்போம்

Know that the following excellences constitute the second nature of a *jīvanmukta*: 1. *maitrī*; 2. *karuṇā*; 3. *muditā*; and 4. *upekṣā*. Of these four, *maitrī* is friendliness towards the virtuous ones. *Karuṇā* is compassion towards the miserable ones who are spiritually decrepit. *Muditā* consists in joy towards those who diligently perform meritorious deeds. *Upekṣā* is indifference towards the sinful one without any like or dislike.

Further there are five fruits that are experienced by a *jīvanmukta* and we shall set forth these in the following verse.

Fruits of the Attainment of *jīvanmukti* :

(169)

ஞானரக்கை தவஞ்சகல சம்வாத முடனே
 நவிறுக்க வெடுக்கமொடு சுகாவிர்ப்பா வத்தா
 னானற்றுண் ம்ருவும்வா சனையழிவு மனத்தி
 னடங்கங்க ளாற்புத்தி நிருமலமா யிருத்தல்
 ஞானரக்கை மனம்பொறிகட் கொருமையே தவமா
 ஞானியென வுலகமெலாம் வழிபடல்சம் வாத
 மானமனக் கிலேசமற லேதுக்க வெடுக்க
 மவற்றினாற் பந்தமறல் சுகாவிர்ப்பா வந்தான்.

Five are fruits of the attainment of the state of *jīvanmukti*. And, they are: i) maintenance of the direct knowledge of Brahman;¹ ii) performance of penance consisting in having the mind and sense-organs concentrated upon the true nature of one's soul². iii. harmony; iv) freedom from misery; and, v) experience of the supreme bliss.

Of these the first one, namely, the maintenance of the direct knowledge of Brahman lies in having the knowledge unassociated with doubt or contrary notion on account of the obliteration of the latent impressions

and also because of the mind not undergoing any modification in the form of external objects. Penance consists in mind and sense -organs being concentrated upon one's true nature of the soul. Harmony consists in being accepted by all as the knower of the truth and adored by everyone. Freedom from misery consists in the removal of afflictions.³ Manifestation of bliss consists in freedom from all bondage.

NOTES :

1. On reversion to empirical life from the state of mystic trance, the *jīvanmukta* could impart the knowledge of Brahman to the fit aspirants.

2. *Vide : manasaśca indriyāṇām ca aikāgryam paramam tapaḥ*, cited in *JMV*, p. 132.

3. The five afflictions are, *avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa*. *YS*. II 3.

Of these, *avidyā* consists in viewing what is impermanent to be permanent, impure to be pure, painful to be bliss, and the not-self to be the self.

ibid., II. 5.

Asmitā is the identity *as it were* between the pure consciousness and the objects of enjoyment.

ibid., II.6.

Rāga or attachment is the mental state that arises subsequent to the experience of happiness.

ibid., II.7.

Dveṣa or rage is the mental state which arises subsequent to the experience of misery.

ibid., II.8.

Abhiniveśa or excessive clinging for life consists in anxiety due to the fear of death present in every living being whether learned or ignorant.

ibid., II.9.

Characteristic Marks of A *Jīvanmukta* :

(170)

குறிகளோர் பத்துளவா ஞானமயற் கவைதாங்
 குரோதமின்மை வயராக மைம்பொறிக ளடக்க
 லறமுதவு சமைதமையே சனப்பிரியத் துவமே
 யலோபமொடு கொடையபய நிருமதமென் றறிக
 நெறிமருவு சீடரொடு பத்தருதா சீனர்
 நிலையில்பா விகளென்று நால்வகையோ ரிடத்து
 முறையினனுக் கிரகம்வந் துறுமருள்கொள் சீவன்
 முத்தனா லென்பரவை முறையினெடுத் துரைப்போம்.

There are ten characteristic marks of a *jīvanmukta*; and, they are : i) absence of anger; ii) absolute detachment; iii) control of the five senses of

knowledge; iv) control of mind; v) control of senses of action; vi) friendliness towards all; vii) absence of greed; viii) offering to others everything apart from what is needed for the bare sustenance of his life; ix) granting fearlessness to those who resort to him; and, x) absence of conceit.

Wise men state that the grace of a *jīvanmukta* will be extended to his disciples who are fit aspirants, ignorant, indifferent and sinners. The form of grace that is being extended to these four, we shall explain in due order.

The Purpose of Jīvanmukti :

(171)

தெரிவரிய சீவன்முத்தன் றனைநம்பு மதனாற்
 சீடர்க்கு முத்தியுமன் பொடுவழிபா டதனைப்
 புரியுமுயர் பத்தர்க்கு நல்வினையு மவன்றன்
 புனிதமுறு சரிதமது கண்டவுதா சீனர்க்
 குரியபுன் னியலயமு மவன்றன்வடி வினைக்கண்
 னுறுதன்முத லானவற்றாற் பாவிகட்குப் பாவ
 விரிவுமுறு மென்பரகர்த் தாதருக்கா தியினா
 லெங்ஙனெனின் முத்தனாற் பிரமோப தேசம்

The disciple who has faith in the greatness of a *jīvanmukta* will attain liberation.¹ The devotees who worship him with love will earn merit² To those who

have indifference arising from selfishness which prevents them from being solicitous toward the *jīvanmukta*, there will be loss of merit. The sinners who happen to see the form of *jīvanmukta* will be relieved of their sins.

If it is asked as to how a *jīvanmukta* who is free from the sense of agency could impart the knowledge of Brahman on the basis of the Upaniṣad-s and reasoning, we shall answer thus:

NOTES :

1. The disciple who has the four-fold aid and who resorts to a *jīvanmukta* will attain the knowledge of Brahman through the instruction of such a benignant spirit.

2. The devotee who provides accommodation and the like for a *jīvanmukta* and thus worships him with love will earn merit. see *Muṇḍ.Up.* 3.1.10.

3. Vide:

*yasya anubhavaparyantā tattve buddhiḥ pravartate
tadḍrṣṭigocarāḥ sarve mucyante sarva pātakaiḥ*

Sūtasamhitā, 2.20.44.

(172)

மறைப்பகலு மொருபிரம சொருபமா தலினான்
 மகிழ்ச்சிவெறுப் பிலாலீசற் கணுக்கிரகஞ் செயவு
 மொறுப்புறவும் வரும்வினையி னோராலத் தொழில்க
 ஞறுதல்போற் சாதகர்தம் பக்குவபே தத்தாற்
 சிறப்புறுநல் லுபதேசா திகண்ணானிக் கெய்துஞ்
 செப்பியலிவ் விலக்கணமொ டிராதுபல முறையாற்
 றுறப்பிலருட் சீவன்முத்த ரிருப்பதென்கொ லென்னிற்
 றுணிவுதோன் றுறமுதுநூற் றொகுத்தபரி சுரைப்பாம்.

Just as in the case of God who is free from the concealment of His true nature and who is in the form of pure consciousness, who is free from desire and hatred, there are the functions of bestowing grace and inflicting punishment upon the souls on the basis of their merits and demerits, in the same way, the *jīvanmukta* will have the disposition to impart the knowledge of Brahman which is supreme to the aspirants by taking into consideration their matured state of desirable qualities for receiving such an instruction.

If it is asked as to how some realized souls who are compassionate remain free from this characteristic of imparting the knowledge of Brahman, we shall explain their conduct as could be gleaned from the vedāntic texts for your clear understanding.

(173)

வந்தணையும் பிராரத்த வாசனைதீ விரமே
 மத்தியமந் தஞ்சுத்த மெனவொருநாள் காகும்
 பந்தமறு ஞானியா யினும்போகத் தழுந்திப்
 பசுப்போலத் தன்மகிழ்ச்சி மாத்திரையா யிருத்தன்
 முந்துரைசெய் தீவிரம்போ கச்சிறப்புற் புறிடினு
 மொழியான்ம தற்பரனாய் விநோதமே புரிந்து
 மைந்தரென விருத்தன்மத் தியம்போக மனைத்து
 மாற்றிமிது னம்போலா நந்தமுறன் மந்தம்.

(174)

உலகவழக் ககன்றுநிரு பாதிகான் மாவி
 லுற்றதற் பரனாகிப் பரமுத்த னெனவே
 யிலகுசுகத் துடனிருத்தல் சுத்தவா சனையா
 மென்பரிநநால் வகையாகுஞ் கருமவா சனையாற்
 றலைமைகொண்முத் தார்களவேறு வேறாய வொழுக்கஞ்
 சாரினுஞ்செந் நெறிகோண னெறிபெறுமா நதிக
 ளலைகடலிற் புகுதல்போல் முடிவினின்மெய்ப் பரமா
 யமர்தருநன் முத்திசுக மொருபரிசென் றறியே.

The latent impressions of the fructified merits and demerits which would prompt one toward activity, are four as intense, moderate, mild and pure.

Of these, the latent impressions that are intense make the knower of the truth, who although is free from bondage, experience the objects of the world as

they are presented to him by the fructified deeds. In this respect he is similar to an animal which is free from any aspiration whatsoever. The latent impressions that are moderate present the objects of the world in an ever-growing measure and the *jīvanmukta* revelling in his own self would appear to take lively pleasure in them like a child. The latent impressions that are mild will enable the *jīvanmukta* to avoid all objects of the world and to revel in his own self which is bliss as in an amorous activity.

Wise men state that the latent impressions that are pure will make one transcend all empirical activities and revel in one's own true nature by being rooted in it as in the case of a *videhamukta*.

On the basis of this four-fold latent impression, the great *jīvanmukta*, although conducting oneself in a manifold manner yet, in the end (that is, when there is the falling off of the psycho-physical organism) remains as Brahman which is the reality and which is uniform by nature. This is analogous to the great rivers which take different courses straight or devious and yet, merge in and become one with the ocean.

NOTES :

- i) *sukhaduhkhapradārabdhakarmavegaḥ caturvidhaḥ
tīvro madhyo mandasuptau ceti tasya vidhāḥ matāḥ.*
- ii) *tīvravege sa paśvāditulyo nātmānam ikṣate
ātmani prītirastīti bhavedātmaratistathā.*
- iii) *madhyavege tu bhogānām prādhānyam sa yadā kadā
kṛtvāvakāśamātmānam vadan krīḍati bālavat.*
- iv) *mandavege tiraskṛtya bhogān prāyeṇa cintayan
dhiyā ātmānam dvandvasukhaṁ prāpnoti
mithunam yathā.*
- v) *suptavege atinirvighnaḥ nirvikalpasamādhībhāk
ātmānandāvaśeṣaḥ san āste muktavadavayaḥ.*

Anubhūtiprakāśa, 4-74-78.

It must be noted that the latent impressions of the fructified deeds when they are intense, moderate and mild will make the *jīvanmukta* come back to empirical life from the state of *samādhi*. On reversion to empirical life, the *jīvanmukta* would appear to experience the results of the latent impressions of the fructified deeds; but he would never lose sight of his identity with his true nature. He will merely be a witness of what is being presented to him by the latent impressions of the fructified deeds. If the latter are

pure, then the *jīvanmukta* will never come back to empirical life and will be rooted in *samādhi*.

Three kinds of Fructified Deeds :

(175)

இச்சையுட னனிச்சைபிற ரிச்சையெனு மிவற்றா
 வியம்பலுறு பிராரத்த மூன்றுவகைப் படுமா
 லச்சுரர்க ளானும்பிலக் குதற்குரிய வாகு
 மபத்தியஞ்செய் திடறனக்கே கேடெனலிங் கறிந்து
 வைச்சுமது புரிவித்த லிச்சைசெய்யே னெனினு
 மன்னவர்தம் மாணைபோற் செய்வித்த லனிச்சை
 யிச்சையனிச் சைகளின்றி யிருந்துமய லோரா
 லின்பதுன்ப நுகர்வித்தல் பிறரிச்சை வினையாம்

(176)

இப்பரிசு மூவகையாம் பிராரத்த விளைவா
 லெண்ணில்பல வொழுக்கமாஞ் சீவன்முத்தர்க் கிந்த
 மெய்ப்பொருளை வசிட்டனா ரதன்றுருவா சன்சீர்
 வியாதனொடு சுகன்வாம தேவனருட் சனக
 னொப்பரிய பாதனெழிற் கௌதமனே முதலா
 யுளர்வருத்த னாபேத முணர்த்தலுறு மிங்ஙன்
 றுப்புதவு பிராரத்தங் கொளினஞ்சா னிக்குஞ்
 சுத்தனுக்கும் வேறுபா டெங்ஙனெனின் மொழிவாம்

Fructified merits and demerits which cannot be overcome even by divine beings are three-fold :

- 1) *icchāprārabdha*, 2) *anicchāprārabdha*; and, 3) *parecchāprārabdha*.

Of these, *icchāprārabdha*, is that which gives rise to desire and thereby prompts one towards some activity; and it is noticed in the case of that which makes one violate the dietary prescription although one knows that to do so is harmful to one's health. *Anicchāprārabdha* is that which prompts one towards some activity although one does not have any desire to act. It is noticed in the case of that which makes one forcibly act as if by the command of a king. *Parecchāprārabdha* is that which prompts one towards some activity when one does not have neither the desire to act nor the absence of desire to function in any manner. It is noticed in the case of that by which one is made to experience happiness or misery as dictated by the desire of other persons.

Since the fructified merits and demerits thus function in a three-fold manner, the conduct of *jīvanmuktas*-too becomes varied.¹ The difference in the conduct of *Vasiṣṭha*, *Nārada*, *Durvāsa*, the renowned *Vyāsa*, *Śuka*, *Vāmadeva*, the compassionate *Janaka*, the incomparable *Jaḍabharatha*, the graceful *Gautama* and others is indicative of this fact.

It may be asked: If the *jīvanmukta* too is influenced by the fructified merits and demerits that give rise to the experience of the objects of the world, then what precisely is the difference between the ignorant and the enlightened one. We shall answer this question thus:

NOTES:

1. This means that the latent impressions which are outlined to be four in verse 173 will vary according to each of the three kinds of the fructified deeds mentioned now. And based upon these, the conduct of Vaiṣṭha and others must be understood. It must be noted that the sages mentioned here were having eternal awareness of their true nature which is uniform.

Difference between the Ignorant and the Enlightened:

(177)

மண்ணுலகில் விராத்திரியர் சுரோத்தியர் தமக்கு
 மறையொழிதன் மொழிதலா லன்றியுணன் முதலா
 யெண்ணவருஞ் செயலால்வே நிலாமையது போல
 விதயபந்த முறலொழித லாலன்றிப் போக

முண்ணுநிலை ய்தனாலஞ் ஞானமுடை யோர்க்கு
 முனர்வுமய மாய்நின்ற சீவன்முத்தர் தமக்கு
 நண்ணிவரு வேறுபா டிலையெனவே நவில்வர்
 ஞானநூல் பலவுணர்ந்த நல்லுணர்வி னவரே.

The manifold activities such as eating, sleeping and the like are common to both an orthodox person and a heterodox one; and, the difference between the two lies in this that the former recites the *veda*, while the latter does not. Those who have understood the true import of the Upaniṣad-s and other vedāntic texts and who have realized the self, that is, bliss and consciousness state that the difference between the ignorant and the enlightened lies in this that in the case of the former the ego-sense is present, while in the case of the latter it is not. And the characteristic of being an experient of the objects of the world is common to both.¹

NOTES:

1. In the case of the realized soul the notions of 'I' and 'mine' are lost. The objects which are presented to him by his fructified deeds are related to his sense-organs. And the *jīvanmukta* would remain as a witness to such a relation.

Pursuit of the Soul to Become Free from Soul-hood:

(178)

தத்துவஞா னத்தினாற் பிரமமடைந் திடுமேற்
 றறுகண்வரிப் புலிகண்டோன் போற்சீவத் துவமே
 யத்தலையே யழிந்திடுமா தலினாலச் சீவ
 னழிவுதனக் குடன்படுமோ வெனிற்கடவுட் டன்மைக்
 குய்த்தவா தரவினாற் கங்கைமுத லவற்று
 ளொழிப்பதனுக் கிசைவர்நரத்து முவமதுபோ லென்றும்
 பொய்த்தலிலாத் துரியவடி வாம்பிரமத் துவத்திற்
 பொருந்தத்தன் கேட்டினுக்கிங் குடன்படுஞ்சீ வன்றான்.

Just as one who comes face to face with a tiger that has malignity in looks and has stripes, flees away from the scene, in the same way, the state or being a soul ceases to exist, the moment the soul realizes its true nature, Brahman.

The question is asked whether the soul would involve itself for loss of personal existence, it is answered thus: men with a desire to attain the state of a divine being would wish to get themselves rid of their human form by taking bath in the Ganges and other sacred rivers. In the same way, the soul in order to be in its true nature of Brahman that transcends the phases of *viśva*, *taijasa* and *prājña* and which is the reality would subject itself to the destruction of the state of being a soul which is fancied by *avidyā*.

Possession of Supra-normal Powers By a Jivanmukta:

(179)

வரதரா யணன்முதலோர் போற்சாப முடனே
 மற்றருள்செய் வலியுடையோன் றத்துவஞா னத்தோ
 னேதிலா னலனெனினவ் வலிதவத்தின் பலமா
 மிலங்குதத் துவஞான பலமன்றா மாயின்
 மாதவமே ஞானத்திற் கேதுவெனுஞ் சுருதி
 வழக்கினாற் றவமிலர்க்குத் தத்துவஞா னந்தா
 னேதெனிலாஞ் சாபாதிக் குச்சகா மியமே
 யேதுநிட்கா மியதவஞா னத்தினுக்கென் றறியே

It might be said: the realized soul is one, who like Bādarāyaṇa and others, is capable of hurling a curse initially and conferring blessings subsequently; and, one who is devoid of either of the two powers is not a realized soul.

The above contention is wrong. The power to hurl a curse and the power to confer a blessing are the results of performance of *karma* and they are not the results of the renowned knowledge of Brahman.

[It comes to this: it is said that the result of the performance of *karma* is the acquisition of the two - fold power of hurling a curse and conferring a blessing. This means acquisition of the knowledge of

Brahman is not the result of *karma*. But on the basis of the Upaniṣadic texts it is ascertained that performance of *karma* is the means to the knowledge of Brahman. How could there arise the knowledge or Brahman without the performance of *Karma*?]

It is answered that the power to hurl a curse and to confer a blessing are the results of the performance of optional deeds, while knowledge of Brahman is the result of the performance of deeds without any attachment toward their fruit.

(180)

வேதவியா சாதிகட்கு ஞானம்வலி யிரண்டு
 மேஷமே யெனிலவர்கட் கிருதவமு முளவா
 மாதலினா லவ்விரண்டு மாகுமொரோர் தவமே
 யாயினொவ்வொன் றேயடையு மதனான்மா றின்றா
 மேதையாஞ் சாபாதி வலியிலர்க ளாகி
 விதியிறத் துவஞானி களைக்கிரியா நிட்ட
 ரோதுவார் நித்தையென் னவர்மக்கு விடயத்
 துழ்பவரா னிந்தையா தலிற்குறைவின் றாமல்.

If it is asked as to how in the case of Veda - Vyāsa and other sages, the state of *jīvanmukti* and supra-normal powers are predominantly present, then it is answered that they had performed the two types of *karma*-s one leading to the acquisition of supra-

normal powers and another, attainment of the knowledge of Brahman. If they had performed only one type of *karma* with a view to attain either of the two, then the result also would be either the acquisition of the super-normal powers or the attainment of the knowledge of Brahman. Thus there is no contradiction (in Veda Vyāsa and others possessing the knowledge of Brahman or the supra-normal powers).

Those who are given to the performance of *karma* and are attached to the world may censure a *jīvanmukta* of great renown (who is always rooted in his true nature, and) who does not exhibit the power of hurling a curse or conferring a blessing. But the *jīvanmukta* is not at all affected by such a censure.

(181)

உலகிறந்த சீவன்முத்த னுகர்வினைவா சனையா
 லுண்பொருள்கள் பலகவர்ந்து மௌனமே புற்றும்
 பலதிறங்கண் மொழிந்துமுப தேசநெறி புரிந்தும்
 பரிதவித்து மகிழ்ந்துமிக வேடங்கள் புனைந்துங்
 கலைதுறந்து முடையுடுத்துங் கல்விபல பயின்றுங்
 கல்லாது மாதர்முயக் கிடையுற்று மிவ்வா
 றலகிறந்த நடையுறிலு மருள்விளையாட் டென்றே
 யவன்றனைநம் புகவைய மொருசிறிது முறாமல்.

The *jīvanmukta* is beyond the realm of worldly activities. But on account of the fructified merits and demerits he may experience the manifold objects of the world, observe silence, or give instruction on the Vedāntic texts. He may counsel the truth of wisdom, appear to be in a state of distress or elation. He may exhibit himself in many forms. He may remain without wearing any garment, or he may attire himself. He may study the texts or remain without doing so. He may be in the company of females.¹ Although he conducts himself in one or the many of the manifold ways set forth above, it should be construed as only an expression of his sportful activity characterized by lack of seriousness or earnestness. Without entertaining any doubt as to his greatness, believe him to be of the nature of pure consciousness.

NOTES:

1. The *jīvanmukta* cannot indulge in any evil act, as evil acts depend upon evil tendencies which have long been overcome by him. It is impossible that such a person should act in any but the right way. But it is just to glorify the state of *jīvanmukti* it is said that even if a *jīvanmukta* acts in an ignoble manner he will not be affected in any way because of the greatness of the knowledge of Brahman he possesses.

Videhamukti And The Stages That Precede It:

(182)

என்றுமெவ் விடத்தினுமோ ருடம்புமுறா தொன்றா
 யிருந்தசச்சி தாநந்த சிவசொரூப மாத
 னன்றிதரு விதேககை வல்லியமென் றிசைப்பர்
 நவின்றவிதை யெய்துமா றெவ்வாறிங் கென்னிற்
 பொன்றலினித் தியகருமா னுட்டான மதனாற்
 புண்ணியமப் புண்ணியத்தாற் பாவவொழி வதனாற்
 குன்றலறு சித்தசுத்தி யதனாற்பொய்க் குடும்பக்
 குற்றநெகிழ் வதனான்மெய்த் துறவுதுற வதனால்.

(183)

முத்திவிருப் பதனானே புறக்கரும வொடுக்க
 மொழிந்ததனால் யோகநிலை முயற்சியது தன்னாற்
 பொய்த்தலறு துரியவிழை வத்துரிய விழைவாய்
 புகலருமா வாக்கியவா ராய்ச்சியத னானே
 யத்துவித ஞானமத னாலவிச்சை நாச
 மதனாற்பொய்த் துவிதமயக் கழிதலத னானே
 மெத்துசுக துக்கநினை வழிவதனால் விருப்பு
 வெறுப்பறுத லதனாலொன் விதிவிலக்கோய் வதனால்.

(184)

வினையிரண்டு மகறலத னாற்றேக பாவ
 விச்சிந்தி யதனாலே பாசமெலா மொழிதல்
 பினையறைந்த வதனானே பராபரமாய் முடிவாய்ப்
 பெயர்சாதி குறிபெறா தொன்றாகி வாக்கு
 மனமிறந்து நித்தியா நந்தமய மாசி

மறுவிலா விதேககை வல்லியம்வந் தெய்து
 யெனவறிந்து துணிந்திடுக சுருதிக்குரு பரணா
 லின்பவீ டடையுநெறி விரும்புறுமுத் தமரே

Wise men declare that *videhamukti* consists in the manifestation of Brahman which is existence, consciousness and bliss, which is of uniform nature, which is not attached to any body at any point of time or place and which is supreme felicity.

If it is asked as to that constitutes the means of the attainment of *videhamukti*, it is stated (thus): in the first place one must perform obligatory duties without fail and without any attachment toward their fruits. This would give rise to merit which would destroy demerit (that stands in the way of pursuing the path to *videhamukti*). There would then arise what is known as the cleansing of heart. And by that there would result the discernment of defect in family including wife and children. This would lead to the adoption of asceticism which, in turn, would give rise to an intense desire for liberation. The latter would lead to the abandonment of any external activity. Thereby one will be activated to pursue vedāntic study, reflection and meditation; and, in this process one acquires an intense desire to realize one's self.

This will enable one to enquire into the import of the Upaniṣadic texts which enquiry would give rise to the direct knowledge of non-duality. The latter destroys *avidyā* which, in turn, leads to the removal of the erroneous cognition of duality. Absence of erroneous cognition of duality results in the removal of any resolve to attain happiness or to remove misery. And the absence of such a resolve would remove passion and hatred, which in turn, results in the non-application of injunctions and prohibitions signified by the injunctive and prohibitory texts. In the case of one who is free from injunctions and prohibitions in this manner, there would be the removal of merits and demerits. Such a removal would result in the removal of the notion of Self in one's body. There would then be the removal of all bonds in the form of 'I' and 'mine' and, by that there would result the attainment of *videhamukti* which is blemishless, which is of the nature of eternal bliss, which transcends speech and mind, which is uniform, which is free from name, class of life and material shape, which is Supreme Being and is transcendental.

Knowing thus the means to *videhamukti* through the teachings of the *Upaniṣad-s* and of the preceptor, let the wise ones resolve to pursue them.

The Greatness of the Present Work:

(185)

வேதமுத லாகியநூ லனைத்தினுஞ்சொற் பொருளை
 விளங்கியிடக் கரதலா மலகமெனக் காட்டிப்
 போதமய மாகியபே ராநந்தத் தழுத்தும்
 பொருவிகந்த விந்நூலை முத்திபெறற் குரிய
 சாதனநான் சினையுமடைந் தெவரானு மென்றுந்
 தடுப்பரிய பிறவிநோய் தணிப்பதனுக் கென்னி
 யாதரவி னருட்குரவன் மனைத்தேடி யுருகு
 மன்புடையார் தமைக்காணி னளித்திடுக வுவந்தே

May this text which is incomparable, which presents the import of the Upaniṣad-s and other Vedāntic texts in a clear manner like a fruit of a *myrobalan* placed on the palm of one's hand and which enables the fit aspirant to revel in absolute bliss which is pure consciousness - be taught with great delight to those who possess the four - fold aid that is the pre-requisite for the attainment of liberation, who are kind toward every being, and who, with a view to transcend the affliction of transmigratory existence that is difficult to overcome, resort to a compassionate preceptor and submit themselves with earnestness and with a devout feeling.

NOTES:

This text is chiefly designed for the purpose of instructing devout aspirants who, possessing the four-fold aid, intensely seek for liberation.

Abbreviations

<i>Bh.G.</i>	–	<i>Bhagavad – gītā</i>
<i>BS.</i>	–	<i>Brahma – sūtra</i>
<i>Chānd. Up.</i>	–	<i>Chāndogya – Upaniṣad</i>
<i>JMV.</i>	–	<i>Jīvanmukti – viveka</i> (The Adyar Library and Research centre, 1978)
<i>Muṇḍ. Up.</i>	–	<i>Muṇḍaka – Upaniṣad</i>
<i>YS</i>	–	<i>Yoga – sūtra</i>

[7]

THE PHILOSOPHY OF ADVAITA

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

LIBERATION AND ITS MEANS

C.L. Ramakrishnan

Śrī Śaṅkara in his commentary on the Brahma-
sūtra -

*athāto brahmajijñāsa*¹

enumerates four qualifications for an aspirant to embark
upon the study of Vedānta; and, they are:

- 1) *nityānitya-vastu-viveka*;
- 2) *ihāmutrārthabhoga virāga*;
- 3) *śamādisādhanaśampat*; and,
- 4) *mumukṣutva*.

We have explained these four earlier. The point
that is of relevance here is that the third factor in this
list, namely *śamādisādhanaśampat* includes *uparati*
which, according to Śrī Śaṅkara, means renunciation

of all activities or *sannyāsa*. From this it follows that asceticism is a necessary qualification for an aspirant to pursue Vedāntic study. It gives rise to an invisible merit without which the knowledge of Brahman could not arise.

It comes to this that asceticism or *sannyāsa* is an essential qualification as it has been included in the four-fold aid referred to above for the study of Vedānta.

The view that asceticism is an essential qualification for the study of Vedānta is confirmed in the *Brahma-sūtra* -

*sahakāryantaravidhiḥ pakṣeṇa tritīyam
tadvato vidhyādivat.* ²

In order to understand the import of this aphorism, it is necessary to refer to one text of the *Bṛhadāraṇyaka Upaniṣad* which is as follows:

*tasmāt brāhmaṇaḥ pāṇḍityam nirvidya bālyena
tiṣṭhāset, bālyam ca pāṇḍityam ca nirvidya atha
muniḥ amaunaṁ ca manunaṁ ca nirvidya atha
brāhmaṇaḥ.* ³

This text means: Therefore a person of spiritual birth having pursued Vedāntic study and reflection should pursue meditation, and having pursued the three, he would become a realized soul.

The aphorism referred to above discusses the import of the above text and states that the latter enjoins meditation also as a means to the knowledge of Brahman in the case of one who is an ascetic having a meditate knowledge of Brahman. Śrī Śaṅkara states that the expression *tadvataḥ* in the aphorism must be taken to mean an ascetic who has the mediae knowledge of Brahman.

From the above it follows *sannyāsa* is the proximate means to the knowledge of Brahman. The aphorism -

*śamadamādyupetaḥ syāt, tathāpi tu tadvidheḥ
tadaṅgatayā teṣāṃ avaśyānuṣṭheyatvāt* ⁴

states that *śama*, *dama* and other ethical excellences are necessarily to be observed as they are enjoined as the means to the knowledge of Brahman. The Kāṇva recension of the *Bṛhadāraṇyaka Upaniṣad*-

*tasmāt evaṁvit śānto dāntaḥ uparataḥ titikṣuḥ
samāhito bhūtvā ātmanyeva ātmānam paśyati* ⁵

states that since the knowledge of Brahman is of great value one knowing it to be so should attain it through *śama* and other factors. The *Mādhyandina* recension of the above text reads *śraddhāvitto bhūtvā* in the place of *samāhito bhūtvā* and *paśyet* in the place of *paśyati*. Taking these two texts together we arrive at six factors, namely *śama*, *dama*, *uparati*, *titikṣā*, *samādhāna*, and *śraddhā*.

The matter that is of importance here is that all these factors which contain *sannyāsa* too are stated to be the means to the knowledge of Brahman. They are, therefore, the proximate means to the latter.

Earlier we referred to the *Bṛhadāraṇyaka* text—
tasmāt brāhmaṇaḥ pāṇḍityam nirvidya bālyena
tiṣṭhāset bālyam ca pāṇḍityam ca nirvidya atha
muniḥ maunam ca amaunam ca nirvidya atha
*brāhmaṇaḥ*⁶

according to which an ascetic who has the mediate knowledge of Brahman must pursue the Vedāntic study (*śravaṇa*), reflection (*manana*) and meditation (*nididhyāsana*). These three constitute the other group of proximate means to the knowledge of Brahman.

These are set forth in another text of the *Bṛhadāraṇyaka* -

*ātmā vā are draṣṭavyaḥ śrotavyaḥ mantavyaḥ
nididhyāsitavyaḥ.*⁷

Our author states that the *Taittirīya* text -

*yato vā imāni bhūtāni jāyante, yena jatāni
jīvanti yatprayantya bhisamviśanti tadvijijñā -
sasva tadbrahmeti*⁸.

enjoins one to realize his true nature to be Brahman from which all these beings come into existence, from which they derive their existence and manifestation and into which they lapse back at the time of dissolution. Such a realization is possible through the pursuit of *śravaṇa*, etc.,

The text - *tasmāt brāhmaṇaḥ pāṇḍityam nirvidya, etc.*⁹ cited above is interpreted by our author thus: the word *nirvidya* means 'having accomplished'. The word *bālyā* signifies cleansing of heart which is essential to carry out reflection. In this text reflection or *manana* is intended to be enjoined in between Vedāntic study (*śravaṇa*) and meditation (*nididhyāsana*). For pursuing reflection what is required is the cleansing

of heart. Without that it is impossible for one whose mind is afflicted by passion and hatred to arrest the sense-organs which normally function toward external objects, and to pursue reflection. Hence the whole text means that by pursuing *śravaṇa*, *manana* and *nididhyāsana* there arises the knowledge of Brahman; and, the one who has attained the latter is the true significance of the term Brāhmin.¹⁰

Our author in this connection cites a passage from a *smṛti* text which is as follows:

*śrotavyaḥ śrutivākyebhyaḥ mantavyaśca
upapattibhiḥ
matvā ca satatam dhyeyaḥ ete darśanahetavaḥ.*¹¹

Śravaṇa, *manana* and *nididhyāsana* are the means to the knowledge of Brahman. The latter must be known as the import of the *Upaniṣadic* texts by detailed inquiry into the latter; *manana* is constant reflection with the aid of reasoning subserving the teachings of the *Upaniṣad*-s upon Brahman known through study. Meditation is conscious mental effort in resting one's mind dissociated from thoughts of other objects upon Brahman.¹²

Śravaṇa removes the false notion that the *Upaniṣad-s* do not teach the non-dual reality, And this false notion is known as *pramāṇāsambhāvanā*. *Manana* removes the false notion that what has been conveyed by the *Upaniṣad-s* is opposed to perceptual evidence and to the view-points of other schools of thought, This false notion is *prameyāsambhāvanā*, *Nididhyāsanā* removes the false notion of 'I' and 'mine'.¹³

The question that arises at this stage is as to whether *śravaṇa*, *manana* and *nididhyāsanā* are to be pursued only once or repeatedly. In his commentary on the aphorism -

āvṛttiḥ asakṛdupadeśāt

Śrī Śaṅkara states :

darśanaparyavasānāni hi śravaṇādīni

āvartyamānāni drṣṭārthāni bhavanti

yathā avaghātādīni taṇḍulaniṣpatti-paryavasānāni,

*tadvat.*¹⁴

This text means: the Vedic text - *vrīhīnavahanti* which means 'one pounds the paddy-grains' prescribes pounding as the means to the removal of husk. Here the act of pounding although mentioned

only once, is to be repeated till the visible result, namely, the removal of husk ensues. In the same way *Śravaṇa* etc., although mentioned only once are to be repeated till the visible result, namely, the removal of all false notions that linger in the mind of the aspirant are removed thus enabling the rise of the direct knowledge of Brahman.

Śrī Śaṅkara states:

*asakṛdupadeśāt āvṛtteḥ sūcakaḥ.*¹⁵

The mention of *Śravaṇa* etc. only once in the Upaniṣadic text¹⁶ implies repetition of *Śravaṇa*, etc.

Our author cites the passage from the *Vaiyāśakīya-nyāyamālā* in this connection.¹⁷

It may be added here that the view that *Śravaṇa*, etc., are of the forms of mental states is advocated by Prakāśātman in his *Vivaraṇa*.¹⁸ Vācasaptimiśra, however, holds that they are forms of mediate knowledge.¹⁹

Prakāśātman in his *Vivaraṇa* maintains the view that *Śravaṇa* is the principal factor and *manana* and *niddidhyāsanā* are subservient to it.²⁰ Vācasaptimiśra, on the other hand, considers that *niddidhyāsanā* is

the principal factor, while *śravaṇa* and *manana* are subservient to it.²¹ Our author adopts the *Vivaraṇa* view and he cites as authority the following passage from the *Purāṇa* which is as follows:

*utpattau antaraṅgam hi jñānasya śravaṇam budhāḥ.*²²

This text means that wise men consider that *śravaṇa* is the principal proximate means in respect of the rise of the knowledge of Brahman.

In order that the implications of the above views may be arrived at, it is essential to discuss the instrumental cause of the knowledge of Brahman.

The followers of the *Bhāmati* school hold the view that mind is the instrumental cause of the knowledge of Brahman. According to them the innate nature of a sentence is to give rise to mediate knowledge only. An aspirant by a careful inquiry into the import of the Upaniṣadic text attains the mediate knowledge of Brahman and it is this mediate knowledge that is known as *śravaṇa*. Then the aspirant by arguing within oneself on the basis of reasoning that is in conformity with the Upaniṣadic teachings attains the intellectual conviction that the teachings of the *Upaniṣad-s* in regard to the nature of Brahman is not

stultified by perception and other proofs. This intellectual conviction is known as *manana* and it too is mediate. After attaining this stage, the aspirant pursues meditation (*nididhyāsana*) which when carried out with earnestness would give rise to the direct knowledge of Brahman. Thus according to the school of *Bhāmatī* it is meditation which is the function of mind that gives rise to the direct knowledge of Brahman. And so mind is the instrumental cause of the direct knowledge of Brahman and *nididhyāsana* is the predominant factor among the three, namely, *śravaṇa*, *manana* and *nididhyāsana* ²³

The above view, the *Bhāmatī* school maintains, is based on the authority of the Upaniṣadic text-

manasaiva anudraṣṭavyam ²⁴

which states that Brahman should be realized through mind alone.

It might be asked that the text -

*yanmanasā na manute ena āhuḥ mano matam
tadeva brahma tvam viddhi nedam yadidam
upāsate* ²⁵

which states that Brahman is that by which the mind is manifest and is that which is not manifested by the mind denies instrumentality in the case of the mind in respect of the knowledge of Brahman.

The followers of the *Bhāmatī* school argue that this text denies instrumentality in the case of the immature mind in respect of the direct knowledge of Brahman. And the text -

manasaiva anudraṣṭavyam

affirms the instrumentality of the mature mind in respect of the knowledge of Brahman - the mind which is free from all demerits by the performance of *karma* without any desire for the fruit and from all false notions.²⁶

Prakāśātman, however, holds the view that the major-texts of the *Upaniṣad-s* such as *tat tvam asi* and the like constitute the instrumental cause of the direct knowledge of Brahman. The rise of the direct knowledge of an object, according to Vācaspatimiśra, depends upon the sense-organs. Prakāśātman argues that it depends upon the object concerned and not on the sense-organs. If an object is immediate, Prakāśātman says, its knowledge also is immediate

irrespective of the proof that gives rise to knowledge of that object. This may be explained as follows: according to Advaita, every object is superimposed upon the consciousness conditioned by it, and it derives its existence and manifestation from the latter. The consciousness conditioned by the object, although self-luminous, is not efficacious in manifesting the object, because it is concealed by *tūlājñāna* or the derivative of the *mūlājñāna* or primal nescience that conceals the true nature of pure consciousness. The consciousness conditioned by the object is known as *viṣaya-caitanya*. And the consciousness conditioned by or reflected in the mind is known as *pramāṭr-caitanya* or the soul. When the sense-organ (say) sense of sight, for example, comes into contact with the object- pot (say) in front, mind too comes out of the sense of sight, reaches the place of the pot and undergoes modification in the form of the pot. This modification is known as *vṛtti*. And the consciousness reflected in it is known as the knowledge of pot (*pramāṇa-caitanya*).

Now, when the sense of sight comes into contact with the pot, the mind too is present in the place of the pot along with its modification, namely *vṛtti*. Thus

the three limiting conditions of the consciousness are present in one and the same place and so the consciousness conditioned by the three is one and the same. The consciousness conditioned by the *vṛtti*, as we have said, is the knowledge of pot. It removes *tūlājñāna* that veils the consciousness conditioned by the pot – the consciousness that is to provide existence and manifestation to the pot. When the *tūlājñāna* is removed by the *vṛtti* the consciousness conditioned by the pot is in direct contact with the pot and such a consciousness is known as *phala*. And it manifests the object – pot. Further, since the mind which is one of the limiting conditions of consciousness is located in the place of the pot which is the other limiting condition of the consciousness, the consciousness conditioned by the mind as well as the object becomes one and the same. In other words, the consciousness conditioned by the object which is free from the veil of *tūlājñāna* has become one with the consciousness conditioned by the mind, that is, the *pramāṭṛ-caitanya* or the soul. The result of this position is that the object now derives its existence and manifestation from the *pramāṭṛ-caitanya*. That is, it does not have any independent existence apart from the *pramāṭṛ-*

caitanya. And the criterion for the perceptuality or immediacy of an object lies in the object having no independent existence and manifestation apart from the *pramāṭṛ-caitanya*. The pot in the present case is so and therefore it is immediate. We have said that the knowledge of pot is only the modification of the mind or *vṛtti* in the form of pot wherein the consciousness- element is reflected or whereby it is conditioned. It is *pramā* or valid knowledge. And it becomes perceptual when it becomes identical with the consciousness conditioned by the object. In the present case, since the mental state or *vṛtti* which is one of the limiting conditions of the consciousness and the object - another limiting condition of the consciousness remain in one and the same place, the consciousness conditioned by the two remains one and the same. And the consciousness conditioned by the mental state or *vṛtti* which is known as the knowledge of pot is perceptual or immediate.

To sum up: an object - pot, for example, is immediate if it does not have any independent existence and manifestation apart from the consciousness conditioned by the mind or the *pramāṭṛ-caitanya*. And the knowledge of pot which is only the

consciousness conditioned by the modification or *vṛtti* in the form of the pot is perceptual when it is identical with the consciousness conditioned by the pot.

The above position would become much clearer when we contrast it with the inferential cognition of fire in the mountain. In this case, the sense of sight is in contact with the mountain only. The mind reaches the mountain through the sense of sight, undergoes modification in the form of the mountain, removes the *tūlājñāna* veiling the consciousness conditioned by the mountain and brings about the manifestation of the identity of the consciousness conditioned by the mind and of the consciousness conditioned by the mountain. The mountain now derives its existence and manifestation from the consciousness conditioned by the mind, that is, the *pramāṭṛ-caitanya* and so it is perceptual or immediate. And the mental state in the form of the mountain which is inspired by the reflection of consciousness in it, which is known as the knowledge of the mountain is perceptual as it has become one with the consciousness conditioned by the mountain. In so far as the fire-element in the mountain is concerned, the sense of sight has not come into contact with it and so mind has not reached the

place of the fire and has not undergone modification or *vṛtti* in the form of the fire there. The consciousness conditioned by the mind has not become one with the consciousness conditioned by the fire. The fire therefore, is not immediate.

The *vṛtti* or the modification in the form of the fire takes place within the body by the proof-inference of the form 'The mountain has smoke which is invariably concomitant with fire'. As such the consciousness conditioned by the *vṛtti* which is known as the knowledge of fire has not become one with the consciousness conditioned by the fire. Hence the knowledge of fire is only mediate or non-perceptual.

It must be noted here that knowledge of fire in the present case is mediate and it removes the false notion that the fire does not exist. Since it is not perceptual it is not efficacious enough to remove the false notion that the fire is not manifest.

When viewed in the above light, Prakāśātman argues that since the true nature of the soul, that is, Brahman is the most immediate, the *vṛtti* or the mental state in the form of Brahman which arises from the major-texts of the *Upaniṣad-s* and which is inspired

by the reflection of the pure consciousness in it cannot but be identical with Brahman and so it is immediate.²⁷

Our author who adopts the above view explains it on the basis of the illustrative example of the statement 'You are the tenth man'. Ten travellers cross a stream and on reaching the other shore the head of the party checks up one by one the individuals of the group in order to ascertain their total number and thereby to make certain that all the ten have reached safely. In the process of counting, the head of the party leaves out himself and feels uneasy that there are only nine people and the tenth man is lost. And when instructed by a passer-by that he is the tenth man, the head of the party realizes his being the tenth man and becomes free from the false notion about the loss of the tenth man. Here the realization is direct knowledge, as the false notion which is removed by it is perceptual in nature. And a perceptual false notion cannot be removed by anything excepting by the direct or perceptual knowledge. The point that is of relevance here is that the statement - 'You are the tenth man' has given rise to the immediate knowledge. From this it follows that the perceptual or the direct knowledge of Brahman could arise from the *Upaniṣad-s*

themselves.²⁸ This knowledge removes the *mūlājñāna* that conceals the true nature of Brahman. When the *mūlājñāna* is removed, Brahman which is self-luminous by nature is manifested in its pristine nature. Unlike the pot tc., which requires the contact with the *phala*, that is, the consciousness reflected in the mental states in the form of pot, etc., which for the time being becomes one with the ground-spirit of the pot, etc., for its manifestation, Brahman does not require the contact with the consciousness reflected in the mental state of its form. For, neither the mental state nor the consciousness reflected in it is required to reveal the ever-luminous consciousness. On account of this peculiarity, the mind may be said to be useful as well as useless in revealing Brahman. It is required for the removal of *mūlājñāna* and in this sense it is said in the Upaniṣadic text –

*manasaiva anudraṣṭavyam*²⁹

which speaks of mind as the cause of realizing Brahman. It is not required for manifesting Brahman and it is in this sense, the Upaniṣadic text–

*yanmanasā na manute*³⁰

states that Brahman cannot be known through mind.

Vidyāraṇya in his *Pañcadaśī* states-

*phalavyāpyatvamevāśya śāstrakṛtbhīrnivāritam*³¹

which means that the exponents of the *śāstra* deny only its being affected by the *phala*. He proceeds to point out:

*buddhitatsthacidābhāsau dvāvapi vyāpnuto ghaṭam
tatrājñānam dhiyā naśyed abhāsenā ghaṭaḥ sphured
brahmaṇyajñānāśāya vṛttivyāptirapekṣitā
svayam sphuraṇarūpatvānnābhāsa upayujyate.*³²

Very freely translated these verses come to this: the mental state as well as the reflection of consciousness in it, both comprehend the pot. Of them, the mental state inspired by the reflection of consciousness in it dispels the *tūlājñāna*, and the pot is revealed by the consciousness -element in the mental state.

In the case of Brahman, the mental state inspired by the reflection of consciousness in it is required in order to remove *mūlājñāna*. But the reflection of the consciousness-element therein serves no purpose, as Brahman, being self-luminous, manifests itself when the *mūlājñāna* is removed.

The above account found in the *Pañcadaśī* has been summarized by our author in the present text - the *Vedārtha-prakāśa*.³³

The view that the *Upaniṣad-s* constitute the instrumental cause of the direct knowledge of Brahman is based on the authority of the Upaniṣadic texts-

1) *taṁ tu aupaniṣadam puruṣam prcchāmi*³⁴

which means 'I ask about that *puruṣa* which could be known only through the *Upaniṣad-s* ; and,

2) *taddhāsyā-vijajñau*³⁵

which means 'He has realized Brahman following the instruction of the preceptor.'

The followers of the *Bhāmati* school might say that the *Upaniṣadic* texts-

1) *Yadvācā anabhyuditam yena vāgabhyudyate
tadeva brahma tvam viddhi nedam yadidam*

*upāsate;*³⁶

and

2) *yato vāco nivartante aprāpya manasā saha*³⁷

deny the instrumentality of the words too in respect of the direct knowledge of Brahman.

The followers of the school of Prakāśātman would argue that the above texts deny the instrumentality of the *Upaniṣad-s* in respect of the direct knowledge of Brahman through primary signification and not through secondary signification too. If it were held that the above Upaniṣadic texts deny instrumentality of the *Upaniṣad-s* through secondary signification too, then the followers of the *Bhāmatī* school cannot maintain that the mind is the instrumental cause of the knowledge of Brahman. It is because in order that the mind may serve as the instrumental cause of the knowledge of Brahman, what is essential is *nididhyāsana*. The latter may be pursued only when there is the mediate knowledge of Brahman which could arise only through the Upaniṣadic texts through secondary signification. Hence even the *Bhāmatī* school has to admit that the Upaniṣadic texts-

*yadvācā anabhyuthitam;*³⁸ and,

*yato vāco nivartante*³⁹

do not deny the instrumentality of the *Upaniṣad-s* in respect of Brahman.

To sum up this part of the discussion:

1) *sannyāsa*, *śama*, *dama*, etc., and *śravaṇa*, *manana*, and *nididhyāsana* constitute the proximate means to the direct knowledge of Brahman.

2) according to the *Bhāmatī* tradition, it is the mind that is the instrumental cause of the knowledge of Brahman, while according to the tradition of *Prakāśātman*, the major-texts of the *Upaniṣad-s* constitute the instrumental cause of the knowledge of Brahman.

It might be said that in ordinary experience it is noticed that even the one who has studied *Upaniṣad-s* experiences pleasure and pain and this is against the view set forth above that the direct knowledge of Brahman which is opposed to *avidyā* arises from the *Upaniṣad-s* themselves.

Śrī Śaṅkara in his commentary on the *Brahma-sūtra* raises this question and answers it by saying -

*na avagatabrahmātmabhāvasya yatahāpūrvam
saṁsāritvam, yasya tu yatahāpūrvam saṁsāritvam
na asau adhigatabrahmātmabhāvaḥ*

This text means: he who experiences phenomenal existence as before, has not realized his true nature to be Brahman; on the other hand, the

one who has realized one's true nature to be Bahman will not experience phenomenal existence as before.⁴⁰

It must be noted in this connection that the major-texts of the *Upaniṣad-s* when their import is inquired into, that is when *śravaṇa* is pursued do give rise to the immediate knowledge of Brahman. The latter, however, is not efficacious in dispelling *avidyā* as the mind of the aspirant is still associated with the impediments known as *prameyāsambhāvanā* and *viparītabhāvanā*. When these are removed by the pursuit of *manana* and *nididhyāsana* respectively, the direct knowledge of Brahman already arisen from the *Upaniṣad-s* becomes freed from these impediments and removes *avidyā*. Our author cites the passage from Śrī Śaṅkara's text referred to above⁴¹ in this connection.

That the direct knowledge of Brahman requires for its rise the performance of *karma* as an offering to God, the cultivation of qualities such as *śama* and the like and also *śravaṇa*, *manana* and *nididhyāsana* has been set forth by the Upaniṣadic texts which we have already referred to. That it does not depend upon any other factor for removing *avidyā* has been stated by the texts -

- i) *tarati śokam ātmavit* ;⁴²
- ii) *sa ya ha vai tat paramam brahma veda,
brahmaiva bhavati*;⁴³ and,
- iii) *brahma vidāpnoti param.*⁴⁴

Śrī Bādarāyaṇa in his aphorism -

*puruṣārtho 'taḥ śabdāditi bādarāyaṇaḥ*⁴⁵

and Śrī Śaṅkara in his commentary thereon affirm on the basis of the texts cited above that knowledge without the requirement of any other factor is the means of the supreme human end by removing *avidyā*.⁴⁶

Our author herein proves that the direct knowledge of Brahman does not require any other factor to remove *avidyā* on the basis of an inferential argument which is as follows:

'The knowledge of Brahman is not dependent upon any other factor to remove what is to be removed by it;

it is because it is a manifesting factor like a lamp and the knowledge of pot.⁴⁷

Our author concludes by stating that the knowledge of Brahman which has arisen does not depend upon ritual actions in order to give forth its fruit, namely, the removal of *avidyā*.⁴⁸

The direct knowledge of Brahman annihilates all the merits and demerits of the soul accumulated in its innumerable previous births and also in this life prior to the rise of the knowledge of Brahman. This is stated in the following Upaniṣadic texts:

1) just as the upper part of a reed thrown into the fire is completely burnt, so also all his sins are burnt away.⁴⁹ and,

2) he transcends both merit and demerit.⁵⁰ In the same way, the direct knowledge of Brahman prevents further accumulation of any merit or demerit. It is because in order that there may ensue merit or demerit by the performance of good deeds or by committing interdicted actions what is required is the false identification of the mind with the pure consciousness. In other words, performance of *karma* is based upon the soul which is an illusory blend of pure consciousness and the mind. And *karma* when performed by the soul with the sense of agency of the form 'I am an agent' then its result would pertain to the soul. When by the knowledge of Brahman the false relation between the pure consciousness and mind is cut off, then the *karma* even when it is performed will be performed without the sense of agency of the form

‘I am the agent of action’. Hence the results of actions will not pertain to the knower of Brahman.⁵¹

Our author in this connection cites three passages from the *Bhagavad-gītā* which are as follows:

*adhiṣṭhānam tathā kartā karaṇam ca prthagvidham
vividhā ca prthakceṣṭā daivam caivātra pañcamam
śarīravaṇmanobhiryatkarma prārabhate narah
nyāyām vā viparītam vā pañcaite tasya hetavaḥ
tatraivam sati kartāramātmānam kevalam tu yaḥ
paśyatyakṛtabuddhitvānna sa paśyati durmatih*⁵²

Here the word - *adhiṣṭhāna* stands for the physical body; the term - *kartā*, for the subtle body; the term *karaṇa*, for the sense -organs which are the constituents of the subtle body; the expression - *vividhā ceṣṭā*, for the functions of seeing, hearing, etc., which are the effects of the vital airs; and, the term - *daivam* for the presiding deities of the sense -organs. All these five factors constitute the cause of the meritorious and sinful deeds and not the pure consciousness. When such is the case, the soul whose true nature is pure consciousness has lost sight of the identity with it and falsely takes it to be an agent.

The text of the *Bhagavad-gītā* -

*yasya na haṁ kṛto bhāvaḥ buddhiryasya na
 lipyate
 hatvāpi sa imān lokān na hanti na
 nibaddhyate*⁵³

states that in the case of the knower of the truth his soul is realized to be of the nature of Brahman free from the characteristic of being an agent. Even if he destroys the entire world he will not be tainted by the result that ensues from such an act, because he would carry out activity by being free from the sense of agency.

The following text from the *Upadeśa-sāhasrī* of Śrī Śaṅkara is cited by our author in support of the view that the knower of Brahman may perform *karma* but it will be free from the notions of 'I' and 'mine':

*ahamiti ātmadīḥ yā ca mameti ātmīyadhīrapi
 arthaśūnye yadā yasya sa ātmajño bhavettadā*⁵⁴

This text means:

'One becomes the knower of the truth when one's cognition of the form 'I' toward the body and the cognition of the form 'mine' toward the one who is related to the body are discerned to be devoid of any substance whatsoever'.

From the above it follows that any activity that the knower of the truth may perform will have no impact upon him. It is with this in view the *Upaniṣadic* text-

‘As water does not stick to a lotus leaf, even so sin does not cling to one who has realized the Self’⁵⁵ states that no fruit will cling to the knower of the truth. The above passages form the subject-matter of discussion in the *Brahma-sūtra*-

‘*tadadhigame uttarapūrvāghyoh aśleṣavināśau*
tadvyapadeśāt’⁵⁶

The author of the *Brahma-sūtra* makes a clear distinction between two kinds of past merits and demerits, namely *sañcita* and *prārabdhā*. The accumulated merits and demerits which have not started yielding forth their fruits are termed *sañcita*. That portion of *sañcita* which has fructified and has produced the body by being present in which the soul has attained the knowledge of Brahman is known as *prārabdhā*. The latter could be exhausted only by experiencing its fruits. This view that the fruits of the fructified merits and demerits continue to exist even after the rise of the knowledge of Brahman must be admitted one the basis of the *Upaniṣadic* text -

He who has attained the knowledge of Brahman has to wait to be Brahman till the final fall of his body, and after the fall of the body, he would remain as Brahman.⁵⁷

The import of this text is discussed in the aphorism -

*amārabdhakārye eva tu pūrve tadavadheḥ*⁵⁸

‘He who is free from the accumulated merits and demerits that have not fructified and who is living only his fructified merits and demerits is known as a *jīvanmukta*. Our author states that the Upaniṣadic text ‘He who has a teacher directly experiences Brahman’⁵⁹ is clear in stating that a preceptor is necessary in order to preserve and propagate the Advaita tradition for the benefit of posterity. The truth of Vedānta cannot be imparted by one who has not realized the truth; or, by one who has realized the truth but is disembodied. It follows from this that he alone who has realized the truth and embodied at the same time could impart the knowledge of Brahman to the bound souls. Our author states that in order that the Advaita tradition may not be cut off, we require a benignant spirit, that is, the realized soul. And the state of being

such a realized soul is possible only when he is embodied. And embodiment is possible only when the fructified merits and demerits are operative in the case of such a soul. Hence we must admit that the knowledge of Brahman removes the accumulated merits and demerits and not the fructified ones as the latter have started yielding forth their fruit in the form of the present body.⁶⁰

The direct knowledge of Brahman effective in dispelling *avidyā* arises in this life itself provided there is no obstruction to its rise by a variety of fructified deeds. If there is any such obstruction, knowledge does arise to one in the next life. In his commentary on the *Brahma-sūtra* -⁶¹

aihikamapi aprastutapratibandhe taddarśanāt

Śrī Śaṅkara states:

*aihikam āmuṣmīkam vā vidyājanma
pratibandhakā kṣayāpekṣayā.*⁶²

This text means: 'the rise of the direct knowledge of Brahman may arise in this life or in the next life depending upon the absence or presence of the obstruction by a variety of fructified deeds'.

The texts of the *Aitareya-Upaniṣad*-

*garbha eva etat śayāno vāmadevaḥ evam uvāca
aham manurabhavam aham sūryaśca.*⁶³

states that Vāmadeva having attained the knowledge of Brahman when he was in the womb of his mother expressed his experience of all-pervasiveness. This shows that Vāmadeva could not attain the knowledge of Brahman in his previous life owing to some impediments; and, he attained it when the impediments were removed when he was to take a new birth.⁶⁴ Our author cites the relevant passage from the *Vaiyāsakīyanyāyamālā* in support of this view.⁶⁵

Our author further makes a pointed reference to the text of the *Muṇḍaka-Upaniṣad*.⁶⁶

*etad yo veda nihitam guhāyām so 'vidyāgranthim
vikiratiha saumya*

which means that he who realizes his true nature immanent in his heart has the *avidyā-granthi* disintegrated. This our author explains thus: the moon whose brightness has been concealed by the planet Rāhu appears dim and by manifesting the latter, appears as if it has become one with it. Similarly, the pure consciousness which is unconditioned bliss and

whose unconditioned aspect is concealed by *avidyā* manifests the latter and appears as if it has become one with it. This blend is known as *avidyā-granthi*. The knowledge of Brahman removes *avidyā* as a result of which the pure consciousness free from *avidyā* is manifested in its true nature. The removal of *avidyā* and the manifestation of the true nature of Brahman are simultaneous.

When it is said that *avidyā* is removed what is meant is that the concealing-phase of *avidya* is removed. The revealing-phase of it continues to exist by giving rise to the manifestation of the world although illusorily till the fructified merits and demerits are exhausted.

When the *avidyā-granthi* is disintegrated, there takes place the removal of what is known as *hrdaya-granthi* and other factors. The text of the *Muṇḍaka-Upaniṣad*-

bhidyate hrdayagranthiḥ cchidyante

sarvasaṁśayāḥ

kṣīyante ca asya karmāṇi tasmin drṣṭe parāvare ⁶⁷

states that when Brahman compared to which even God is ontologically lower in status is realized there

takes place the disintegration of the *hrdaya-granthi* (preceded by the removal of *avidyā granthi*), and the removal of all doubts and all accumulated merits and demerits. The term *hrdaya-granthi* means the blend of pure consciousness associated with *avidyā* and mind. The knowledge of Brahman removes the concealing-phase of *avidyā* and this results in identifying the true nature of one's Self as distinct from the mind. Never will the one who has realized one's true nature to be Brahman have the sense of agency of the form 'I am an agent'. And all doubts relating to one's true nature are removed thereby as the concealing-phase of *avidyā* is removed and there is the manifestation of one's true nature as unconditioned Bliss. Following this there is the removal of all merits and demerits accumulated in the innumerable previous births and also in this life prior to the rise of the direct knowledge of Brahman.

It is with the above in view the *Taittirīya* text -

*etam ha vāva na tapati, kim aham sādhu na
akaravam, kim aham pāpam akaravamiti*⁶⁸

states that the knower of the truth is not troubled by the feelings of the forms 'why have I not performed

sacrifices, etc., that are the means to heaven, etc.’ and ‘why have I committed interdicted actions that are the means to unwelcom results’. It is because all the accumulated merits and demerits have been removed by the direct knowledge of Brahman.⁶⁹

Our author further states that the knower of the truth then becomes free from the experience of joy and grief. The text of the *Kaṭha-Upaniṣad*-

adhyātmayogādhiḡamena devam matvā dhiro
*harṣaśokau jahāti.*⁷⁰

states that realizing (*matvā*) the self- luminous consciousness through concentration of mind (*adhyātmayogena*), the knower of the truth does not experience joy or grief.⁷¹ Further the text of the *Muṇḍaka-Upaniṣad* -

paryāptakāmasya kṛtātmanastu ihaiva sarve
*pravilīyanti kāmāḥ*⁷²

states that he who revels in his own Self which is of the nature of absolute bliss does not perceive anything apart from it and as such there is nothing that he could desire for. In the absence of any object that could be desired, in the case of knower of the truth every from

of desire has been removed. It comes to this that the knower of the truth is free from any desire whatsoever.

Another text of the same *Upaniṣad*-

*ātmakrīḍaḥ ātmaratiḥ kriyāvān eṣa brahmaavidāṁ
variṣṭhaḥ*⁷³

states that the knower of the truth revels in his true nature, that is, the pure consciousness. And excepting revelling in his true nature, he does not have any other activity.

Being rooted in Brahman, the knower of the truth has the satisfaction of having performed what all one should perform. This is as it should be; for, the performance of good *karma* has for its ultimate aim, through the cleansing of heart, the rise of the knowledge of Brahman which he has attained. Hence he does have the satisfaction of having performed what all one should perform. The *Bhagavad-gītā* text -

*yastu ātmaratireva syāt ātmatṛptaśca mānavaḥ
ātmanyeva ca santuṣṭaḥ tasya kāryam na vidyate*⁷⁴

confirms the above view.

In the case of the knower of the truth there is

always the manifestation of bliss. The *Taittirīya* text—

*raso vai saḥ rasam hi evāyaṁ labdhvā ānandī
bhavati* ⁷⁵

states that the knower of the truth having realized the true nature of his Self which is bliss derives joy that arises out of his experience of bliss.

It may be added here that earlier we said that the knower of the truth leaves out joy and grief.⁷⁶ And, 'Joy' that is referred to there is the one that is derived from the experience of external objects; and it is this the knower of the truth never experiences. But he experiences joy which is derived from the knowledge of Brahman which he has attained.⁷⁷

The life of the knower of the truth has two stages: *samādhi* or trance and *vyutthāna* or reversion to empirical life. In the state of *samādhi* he experiences the bliss which is his true nature. On reversion to empirical life owing to his fructified merits and demerits, he gives expression to his experience of bliss.

The *jīvanmukta* enjoys spiritual insight and he comprehends the majesty of the transcendental bliss which is beyond the range of the perceptive or ratiocinative powers. Being detached from material

concerns, and given to ecstatic contemplation and spiritual rapture in the state of trance, the *jīvanmukta* on reversion to empirical life (*vyutthāna*) gives expression to his serene experience. The *Taittirīya-Upaniṣad* in the following texts sets forth in glowing terms the mystical outpourings of such a realized soul.

The text -

*hā vu hā vu, aham annam aham annam aham annam
aham annādaḥ aham annādaḥ aham annādaḥ, etc.*⁷⁸

states that the *jīvanmukta* expresses wonder by uttering the interjectional sound *hā-vu* three times on noticing that he who was earlier conditioned by the psycho-physical organism now remains as the all - pervasive Brahman through the knowledge of Brahman, that is, his true nature - the knowledge that has resulted from the grace of his preceptor and the scripture. He feels oneness with the food plants such as wheat, barley and the like, with the sentient beings that eat food, with kings who place soliders in order for battle or with the poets who compose the *kāvya-s*, and with Hiraṇyagarbha - the first born being. He futher feels that he is prior to all Gods, is the centre of immortality; is Brahman which is to be known through

instruction only and is the food that is to be offered. He has further the feeling of oneness with God who destroys the one who eats food without sharing it with others and who destroys the world at the time of dissolution. And he concludes by saying that just as the sun is luminous without depending upon any other light, in the same way, he is consciousness manifesting everything without depending upon sense of sight or other instruments of cognition.

The above experience of oneness with all beings must be understood in the sense that the *jīvanmukta* has realized his true nature to be their substratal principle. The names and forms that are attached to the beings are false, while the substratal principle is Brahman which is realized as his true nature by the *jīvanmukta*.

It must be noted that the experience of oneness is the result of the realization of one's true nature as Brahman through inquiry into the nature of the five sheaths - the sheaths of food, of vital air, mind, intellect and bliss. The *Upaniṣad* reconfirms this by stating -

ya evaṁ veda ⁷⁹

which means that the experience of oneness with all the beings could be had only by the one who has attained the realization of one's true nature as Brahman and not by any one else.⁸⁰

Śri Śaṅkara states that the knowledge of Brahman is the *Upaniṣad*. And he who attains the knowledge by having control of mind, control of external senses, renunciation in spirit, fortitude and concentration of thought, would experience oneness with all beings like the Sage Bhṛgu.⁸¹

It comes to this that the *jīvanmukta* who has become one with Brahman – the substratal principle of all beings perceives the latter to be present in him and as the manifestation of his true nature.

When the fructified deeds are exhausted by the experience of their fruits, the body of the knower of the truth falls off and he remains as Brahman. This is *videha-mukti*.

To sum up :

1) the direct knowledge of Brahman is the means to liberation through the removal of *avidyā*;

2) *karma* performed without any attachment toward its fruits cleanses one's heart and gives rise to the four-fold aid; it is the remote means to the knowledge of Brahman;

3) *sannyāsa*, *śama*, *dama*, etc., and also *śravaṇa*, *manana* and *nididhyāsana* constitute the proximate means to the knowledge of Brahman;

4) the major-texts of the *Upaniṣad-s* constitute the instrumental cause of the knowledge of Brahman;

5) the knower of the truth continues to exist in the body till his fructified merits and demerits are exhausted; and,

6) then he is dissociated from the psycho-physical organism and remains as Brahman.

CONCLUSION

With lucidity, depth and precision that characterise his other works, Śāyana in his commentary on the *Taittirīyāranyaka* (7-9 *prapāṭhaka-s*) which has been taken up for study presents the Philosophy of Advaita in all its details. Full attention has been given to the theme of the soul in its relation to Brahman and to the world. The concept of *māyā* which is pivotal to

the Philosophy of Advaita and the concept of liberation or human freedom are treated with thoroughness and clarity. He has made full use of the *Brahma-sūtras* and Śaṅkara's commentary and the *Vaiyāsakīya-nyāya-mālā* thereon. This work is an abiding monument to the literature on Advaita in Sanskrit Language.

NOTES

1. *Brahma - Sūtra* (hereafter *BS*), 1.1.1.
2. *ibid.*, 3,4,7.
3. *Brhadāranyaka Upaniṣad* (here after *Brh.Up.*), 3.5.1.
4. *BS*, 3.4.27.
5. *Brh.Up.*, 4.4.23.
6. *ibid.*, 3.5.1.
7. *ibid.*, 2,4,5.
8. *Taittirīya Upaniṣad* (here after *TU*), 3.1.1.
9. *Brh.Up.*, 3,5,1.
10. *Vedārtha - prakāśa* (hereafter *VP*), *Bhāṣya* on the *Taittirīya - Āranyaka* from 7-9 *Prapāṭhakas* by Sāyaṇa. (Poona; Ānandāśrama Sanskrit series), pp.667-8.
11. *ibid.*, p.667.
12. *ibid.*,

13. *ibid.*,
14. Śaṅkara's *bhāṣya* (hereafter *SB*) on *BS*, 4.1.1.
15. *ibid.*,
16. *Brh.Up.*, 4.5.6.
17. *VP*, p. 669.
18. *Vivaraṇa* (hereafter *V*), Commentary on the *Pañcapādikā* of Padmapāda by Prakāśātman. Madras Government Oriented Series, Vol. CLV., Madras, 1958, p. 773.
19. *Bhāmatī*, Commentary on *Śrī Śaṅkara's bhāṣya* on the *Brahma-Sūtra*. Published along with *Kalpataru*, and *Parimala*. Bombay; Nirnaya Sagar Press, p 898.
20. *V.*, p.33.
21. *Bhāmatī*, p. 411.
22. *VP*, p. 667.
23. *Bhāmatī*, p. 57.
24. *Brh.Up.*, 4.4.19.
25. *Kena-Upaniṣad*, 1.6
26. *Siddhānta-leśa-saṅgraha*, Secunderabad :Śrīmad Appayya Dikṣitendra Granthāvalī Prakāśana Samiti, p. 340.
27. *V*, p. 408.
28. *VP*, p. 667.
29. *Brh.Up.*, 4.4.19.
30. *Kena-Upaniṣad*, 1.6

31. *Pañcadaśī* (hereafter *PD*), Delhi : Chowkhāmaba Sanskrit Pratishthan, 1994) 7.90
32. *Ibid.*, 7.91-92.
33. *VP.*, pp. 544 - 46.
34. *Brh.Up.* 3.9.26
35. *Chāndogya-Upaniṣad* (hereafter *Chānd.up.*), 6.7.6.
36. *Kena-Upaniṣad*, 1.4
37. *TU*, 2.9.
38. See Note No. 36.
39. *TU*, 2.9.
40. *ŚB* on *BS.*, 1.1.4
41. *VP*, p. 460, 667.
42. *Chānd.Up.*, 7.1.3
43. *Muṇḍ.Up.*, 3.2.9.
44. *TU*, 2.1.1.
45. *BS*, 3.4.1.
46. *ŚB* on *BS.*, 3.4.1.
47. *VP*, p. 538.
48. *ibid.*
49. *Chānd.Up.*, 4.24.3
50. *Brh.*, 4.4.22
51. *VP*, p. 461.

52. *Bhagvad-Gītā*, 18, 14-16.
53. *Ibid.*, 18.17.
54. *Upadeśasāhasrī*, 14.29. See *VP.*, p.461
55. *Chānd.Up.*, 4.14.3
56. *BS*, 4.1.13
57. *Chānd.Up.*, 6.14.2
58. *BS*, 4.1.15. See *VP*, p. 657
59. *Chānd.Up.*, 4.12.2
60. *VP.*, p. 657.
61. *BS*, 3.4.52.
62. *ŚB* on *BS.*, 3.4.52.
63. *Aitareya-Upaniṣad*, 4.5. See *VP*, p.549.
64. *VP.*, p. 548.
65. *ibid.*
66. *Mund.Up.*, 2.1.10.
67. *ibid.*, 2.2.8.
68. *JV*, 2.9.1.
69. *VP.*, p. 665.
70. *Katha-Upaniṣad*, 2.12.
71. *VP.*, p. 463.
72. *Mund.Up.*, 3.2.2.
73. *ibid.*, 3.1.4.

74. *Bhagvad-Gītā*, 3.17.

75. *TU*, 2.7.1.

76. *VP.*, p. 463.

77. *ibid.*, p. 466

78. *JU*, 10-5,6.

79. *ibid.*, 10.6

80. *VP*, p.687

81. *ŚB* on *TU.*, 3.10.

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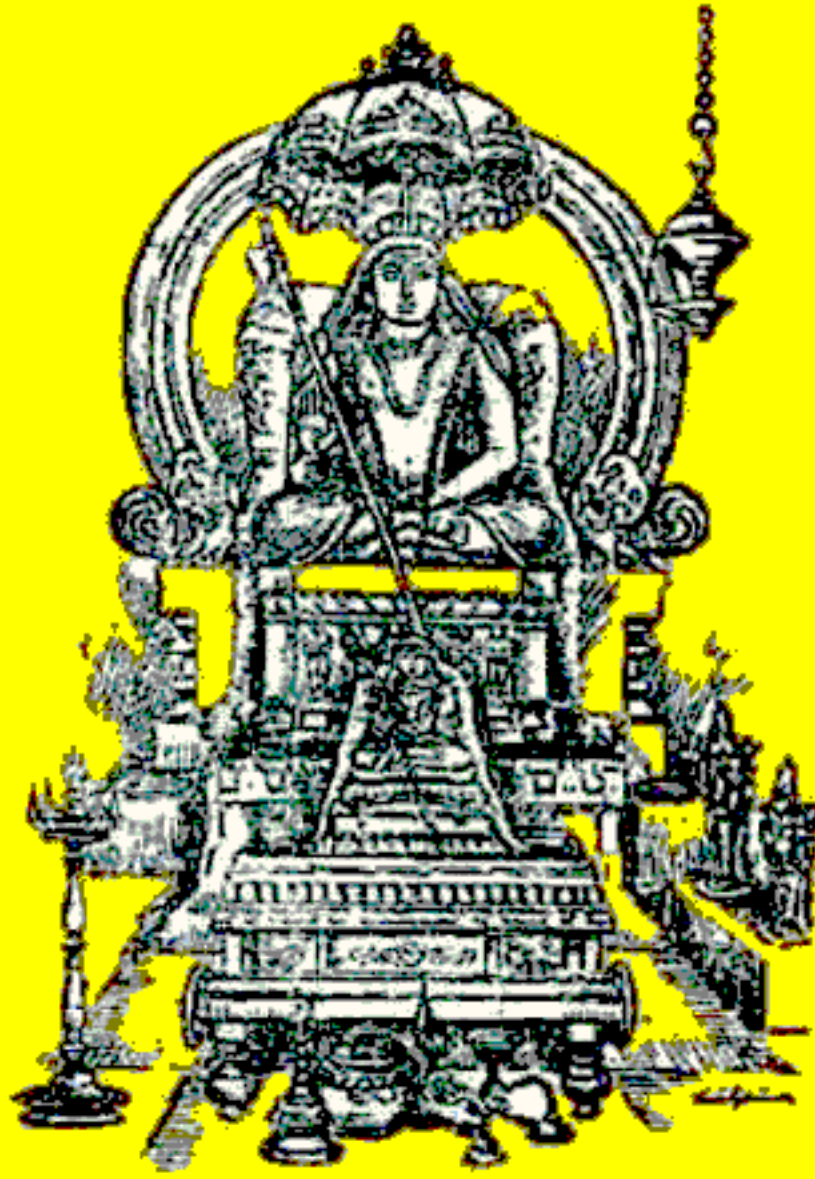
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संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा -
 खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।
 अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय -
 न्त्येषा शाङ्करभारती विजयते निर्वाणसन्दायिनी ॥

*saṁsārādhvani tāpabhānukiraṇaprodhbhūtadāhavyathā
 khinnānām jalakāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām
 atyāsannasudhāmbhuddhim sukhakaram brahmādvayam darśaya-
 ntyeṣā śāṅkara-bhāratī vijayate nīrvāṇa-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.