

Discourses on
P A Ñ C A D A Ś Ī
VOL. IV

by
Swami Anubhavananda

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पञ्चदशी

Central Chinmaya Mission Trust
Bombay-400 072.

Discourses on

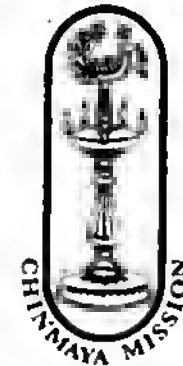
PAÑCADAŚĪ

Vol: IV

(Chapter 8 to 10)

by

Swami Anubhavananda



Central Chinmaya Mission Trust
Bombay 400 072.

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104, Siddheshwar - 'A', Khol Gully, Shivaji Park,
Mahim, Mumbai-400016, India. ☎ + 91-22-445-9924
Email: anubhavananda@yahoo.com

For more details:
Pramodinee Madkaiker ☎ + 91-22-445-7025
Email: pramodinee@india.com

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Publisher's Note

There was a constant demand for publication, from our side, of *Pañcadaśī* on the lines of Chinmaya tradition. This need was long felt. Br.Sudhanshu Chaitanya, now Swami Anubhavananda delivered lectures on *Pañcadaśī* during his stay at Chinmaya Mission, Delhi, which is the base of the present publication.

In this book, diacritical marks are used for transliteration of *sanskṛta* words in the verses and commentary. Non-English words have been italicised. This will help readers to identify and pronounce the words correctly.

This English plural sign's has been added to untranslated *sanskṛta* words after a hyphen (-) to show that it is not elemental to the words e.g. *Mantra-s*, *Veda-s*, *Ṛṣi-s* etc.

A key to the transliteration and pronunciation has been added in the beginning of the book.

Param Pūjanīya Gurudev Swami Chinmayananda has blessed this book to be used by all the sincere seekers of *Vedānta* in our Mission and elsewhere. We expect that this commentary will fulfil the long felt need of a publication in our list of earlier published works on *Vedānta*. The present volume contains the **eighth, ninth and tenth** chapters.

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TRANSLITERATION GUIDE FOR SANSKRITA WORDS

a as <i>a</i> in son	अ*	r as <i>r</i> in Kṛṣṇa	ऋ
ā as <i>a</i> in master	आ (१)*	ś as <i>sh</i> in shut	श
b as <i>b</i> in book	ब	ṣ as <i>sh</i> in show	ष
c as <i>ch</i> in check	च	s as <i>s</i> in sit	स
d as <i>d</i> in father, then	द	t as <i>t</i> in french sound	त
ḍ as <i>d</i> in do	ड	ṭ as <i>t</i> in touch	ट
e as <i>a</i> in evade	ए (२)*	u as <i>u</i> in full	उ (३)*
g as <i>g</i> in good	ग	ū as <i>oo</i> in boot	ऊ (४)*
h as <i>h</i> in hard	ह	v as <i>w</i> in want, avert	व
ḥ as <i>h</i> in oh!	:	y as <i>y</i> in yak	य
i as <i>i</i> in if	इ (५)*	ai as <i>y</i> in my	ऐ (६)*
ī as <i>ee</i> in feel	ई (७)*	au as <i>ow</i> in now	औ (८)*
j as <i>j</i> in jar	ज	bh as <i>bh</i> in abhor	भ
k as <i>k</i> in kite	क	ch as <i>chh</i> in catch him	छ
l as <i>l</i> in Lord	ल	dh as <i>theh</i> in breathe	ध
m as <i>m</i> in man	म	ḍh as <i>dh</i> in godhood	ढ
m̐ as <i>m</i> in simple, hum	(९)	gh as <i>gh</i> in ghost	घ
n as <i>n</i> in nose	न	jh as <i>dgeh</i> in hedgehog	झ
ṇ as <i>n</i> in monkey	ण	kh as <i>kh</i> in khāki	ख
ṅ as <i>n</i> in lunch	ञ	ph as <i>ph</i> in photo	फ
ṇ as <i>n</i> in under (hard)	ण	th as <i>th</i> in thumb	थ
o as <i>o</i> in over	ओ (१०)*	ṭh as <i>th</i> in ant-hill	ठ
p as <i>p</i> in put	प	' as unwritten 'a' sound	ऽ
r as <i>r</i> in run	र	" as - do - 'aa' sound	ऽऽ

Also letters ḷ and ṛ represent ल* and ऋ* respectively and F, Q, W, X and Z are not called to use.

In *sanskṛta*, consonants represented with a stroke below e.g. as in क cannot be pronounced except in conjunction with a vowel marked * e.g. क (k) + अ (a) = क (ka).

For easy pronunciation while reading or reciting, in some publications, the break-up of the transliteration is based on the phonetic sounds and not on the basis of *sanskṛta* grammar rules or words.

No day passes
without your reading
5 pages.

11.9.83
Upanayanam.

With his blessings we continue.



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San Jose
Sept. 29, 1993



Ashirvachan

"Panchadashi" of Swami Vidyananda Muni is one of the most profound works on Advaita-Vedanta. It is indeed a treat to study and teach this text. The author, in his inimitable style expounds all aspects of Vedanta in a manner that leaves nothing to be desired. All possible questions and doubts get clarified while studying this book. It is a must for all serious students of Vedanta.

I am pleased to see the work of Brahmachari Sudhanshu Chaitanya. He has written a short commentary on this voluminous book in English, giving word for word meaning of each verse. This will certainly help seekers of knowledge. Brahmaleen Puja Gurudev had seen his work and blessed it. I wish him every success in his life.

With Love

Tejomayananda

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INTRODUCTION

Pañcadaśī is a book of categories dealing with the different aspects of *Vedāntik* philosophy. The major emphasis of this book is to help the sincere seekers in getting the perfect vision of the Truth without any doubt whatsoever, in the philosophical aspects of the Truth. The author indicates very distinctly in the beginning of his composition, that this text is composed for the sincere seekers of Truth, who have pure minds with single-pointed devotion for knowing the Truth. Any student of *Vedāntik* philosophy is incomplete in his studies without a thorough study of *Pañcadaśī*.

There are many commentaries in different languages on this text. However, the commentary of *Śrī Rāmakrishna* is considered to be most authentic and to the point. *Śrī Rāmakrishna* was a direct disciple of the two authors of *Pañcadaśī*, namely *Śrī Vidyāranya Svāmī* and his *guru Śrī Bhārati Tīrtha*.

The scheme of the thought presentation is divided under three types namely:

1. Chapters dealing with discrimination.
2. Chapters dealing with illumination.
3. Chapters dealing with bliss.

The first five chapters mainly deal with the discrimination predominantly on 'Sat' aspect of the Truth. The second five chapters deal with the 'Cit' aspects of the Truth while the remaining five chapters deal with the 'Ānanda' aspects of the Truth.

In the above classification, there is no exclusion of the other two aspects of the Truth, while dealing with predominantly a particular aspect of the Truth.

It is believed by the different commentators that the first six chapters were written by *Śrī Vidyāranya Svāmī* and were presented to his *guru*, *Śrī Bhārati Tīrtha* and the latter added the remaining nine chapters to make it into a volume of 15 chapters. Hence the name *Pañcadaśī*.

The present publication on *Pañcadaśī* is brought out in the Chinmaya style of commentaries wherein the original *śloka* or verse is followed by transliteration, word-to-word meaning, running translation of the *saṁskṛta śloka* and a short commentary on different words and thoughts. We have used the international transliteration symbols for writing the *saṁskṛta* words in Roman script. However, the splitting of the transliteration is strictly on the basis of the phonetic sounds rather than the breaking of *saṁskṛta* words as per the grammar rules. This was done to facilitate students, who are not able to read *devanāgarī* script is able to join the chorus chanting along with other students who are chanting the original text in a *Vedāntik* class-room. This has been the tradition of imparting knowledge in our Chinmaya style wherein every verse is chanted by the teacher first, followed by the students chanting of the same verse in chorus.

The present book is an outcome of the grace of *Param Pūjya Gurudev (Swami Chinmayananda)* who encouraged me in many ways and also blessed the commentary that was shown to him during Dehra Dun *Yajña* in October 1992.

This book is the result of sincere efforts put forth by the students at Delhi Chinmaya Mission who were very regular in attending the classes in spite of many difficulties. The lectures were recorded, transcribed, edited and finally given the shape of a book. Those who were involved in the preparation of the manuscript need special thanks, without whose untiring efforts this book would never have come out. To name them, I remember the following with special reverence Mrs. Sarasvatī Doraisvāmī and Mrs. Gāyatrī Bālasubramaniam and Ms. Sarita Ohri affectionately called 'Dolly'. The students who were instrumental in encouraging

me to take up this text need and deserve my foremost appreciation.

The computer composition of the entire text was done by Mrs. Uma Kumar (Delhi), Śrī Gopalkrishnan (Bombay) and staff of CCMT. The proof-reading was rendered by Śrī Vishwamitra Puri with meticulous care. I record my appreciation for his valuable suggestions for simplification of expressions to enable even a casual reader to understand the *vedāntik* concepts. To speed up the publication of this volume, he ably assisted Śrī Anil Chaudhary of CCMT in carrying out corrections as well as page forming on computer. The beautiful get up of this volume is the result of their, full dedication and devotion.

Param Pūjya Swāmī Tejomayānanda was kind enough to go through the manuscript and suggested some changes which has given the book a better look. His blessing is a continuation of *Param Pūjya Gurudev's 'saṁkalpa'* for the completion of this book. I have no words to express my gratitude for His encouraging suggestions and guidance.

This commentary was designed to be brought out in three volumes. The first volume includes the first five chapters of *Pañcadaśī*. To avoid bulkiness of each volume, chapters VI and VII have formed separate volumes II and III respectively, volume IV will comprise of chapters VIII to X, while the last chapters from XI to XV will form volume V. Thus the total commentary of the text will, now, run into five volumes.

Kārtika Paurṇimā
Bombay,
November 18th 1994.

Swami Anubhavananda
(formerly Br Sudhanshu Chaitanya)
Sāṁdīpany Sāḍhanālaya
Bombay 400 072.

Abbreviation used in this volume

A.U.	Aitārya Upaniṣad
Ait.Ā	Aitareya Āraṇyaka
Anu.G.	Anu Gītā
Apb.	Aparokṣānubhūti
B.G.	Bhagavad Gītā
B.G.B.	Śaṅkara's Bhagavad Gītā Bhāṣya
Bj.G.	Bhaja Govindam
B.S.	Brahma Sūtra
B.U.	Bṛhadāraṇyaka Upaniṣad
C.U.	Chāndogya Upaniṣad
G.D.S.	Gautama Dharma Sūtra
I.U.B.	Śaṅkarācārya's Īśāvāsya Upaniṣad Bhāṣya
Jal.U.	Jābāla Upaniṣad
K.U.	Kaṭha Upaniṣad
Kai. U.	Kaivalya Upaniṣad
Ke.U.	Keṇa Upaniṣad
M.B.	Mahābhārata
M.L.	Mānasollāsa
M.U.	Muṇḍaka Upaniṣad
Manu.	Maṇu Smṛti
Mk.U.	Muktikopaniṣad
N.S.	Naiṣkarmya Siddhi
Nar.Pari.U.	Nārada Parivrajaka Upaniṣad
Nrpt.U.	Narsimha-purvatāpani Upaniṣad
Nru.U.	Narsimhā uttara - tapaniya Upaniṣad
P.U.	Praśna Upaniṣad
R.V.	Rg Veda
S.U.	Śvetāśvatara Upaniṣad
Śānti	Śāntiparva
Sk.	Skandha
T.A.	Taittirīya Āraṇyaka
T.B.	Taittirīya Upaniṣad Bhāṣya of Śaṅkara
T.S.	Taittirīya Saṁhitā
T.U.	Taittirīya Upaniṣad
U.S.	Upadeśa Sāhasrī
V.C.	Vivek-cūdāmaṇi
V.P.	Viṣṇu Purāṇa
V.V.	Vākyavṛtti
Vana	Vanaparva

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Chapter VIII

KŪṬASTHADĪPAḤ

or

THE LAMP OF KŪṬASTHA

Introduction

The first five chapters dealt with discrimination with reference to *Sāt* (existence), the second five with reference to *Cit* and the last five with reference to *Ānanda*. The *Taittirīya Upaniṣad* defines our essential nature as *Satyam, Jñānam, Anantam (Ānandam) Brahma* - Absolute Existence, Absolute Knowledge and Absolute Bliss.

Once the technique of discrimination with reference to all the three aspects is mastered, the acquired knowledge is complete and it enables the seeker to apply that knowledge to know the Truth in his life.

Upto Chapter VII the subject was examined exhaustively so that not a trace of suspicion or doubt is left in the seeker's mind. This doubtless-knowledge alone is the state of meditation. Otherwise it is only an illusion that one knows.

The *Kāthopanīṣad* II-23 says if one is able to deliver a beautiful speech on *Vedānta* philosophy, it has nothing to do with Knowledge. If one is able to quote extensively from the scriptures, it has nothing to do with Knowledge. He who has chosen the Absolute, to him alone the Absolute reveals itself.

The discovery of the identity between the relative being and absolute being is freedom from all the limitations and attainment of liberation. This can be achieved by enquiry about the meaning of the 'tat' and the purification of the 'tvam'. This enquiry and purification leads to the establishment of oneness between 'tat' and 'tvam' in 'tat tvam asi' *mahāvākya*.

With this in view the teacher begins the *Kūṭastha dīpa* chapter---

खादित्यदीपिते कुड्ये दर्पणादित्यदीप्तिवत् ।
कूटस्थभासितो देहो धीस्थजीवेन भास्यते ॥१॥

Khāditya dīpīte kuḍye darpaṇā ditya dīptivat
Kūṭastha bhāsīto dehaḥ dhīstha jīvena bhāsyate (1)

खादित्य = the sun of the space; दीपिते = illumined;
कुड्ये = on the wall; दर्पणादित्य = the reflected sun
in the mirror; दीप्तिवत् = like the light of; कूटस्थ भासितः
= illumined by the *kūṭastha caitanya*; देहः = body;

धीस्थ = reflected in the intellect; जीवेन = by the *jīva*;
भास्यते = is illumined.

As the already illumined wall, by the sunlight from the original Sun of the space, is also illumined by the light reflected from the sun in the mirror; so also, the already illumined body by the *kūṭastha caitanya*, is also illumined by the *jīva*—the reflected consciousness in the intellect. (1).

In this chapter the teacher talks of two main aspects the *vācyārtha* and *lakṣārtha* of words *tvam* and *tat* in the *mahāvākya* *Tat Tvam Asi*. In this *mahāvākya*, there are three words: *Tat Tvam* and *Asi*.

Tat is 'that' which is seemingly other than 'I', that which is away from me, 'That' includes the differences on account of *deśa* (space), *kāla* (time), and *vastu* (object).

Tvam indicated the seeker himself. The seeker is he who has accepted the limitations of *deśa*, *kāla*, *vastu*. Thus *tat* and *tvam* have become separated and the result is the perception of *ātmā-paramātmā*, *jīvātmā-paramātmā* separation.

The *mahāvākya* says: O! *jīvātmā*, you are *Paramātmā*. Thus the effort is to establish the identity between the word, Thou (*tvam-pada*) and That (*tat-pada*).

To understand a great statement (*mahāvākya*), it is essential to clearly understand the full meaning of every word that constitutes the statement (*vākya*). Every word has two meanings: the apparent meaning or *vācyārtha*; and the essential meaning or *lakṣārtha*. The former may not always create the right understanding, therefore it is necessary to understand its true meaning which depends on the context in which it is used, by whom and for what purpose.

The first part of this chapter discusses the *vācyārtha* and *lakṣārtha* of the word *tvam*. It begins with an example.

Khāditya dīpite kuḍye : The wall which is illumined by the light of the sun from the space (*kham* = space) why is this peculiar structure used viz. *sun from the space*? Does it not imply that there is another sun. Yes, there is. -

Darpaṇa āditya dīpti vat : The second sun is that which is reflected in the mirror.

The wall is already illumined by the light of the sun in the sky; on this is focussed the reflected light from the mirror. Thus two lights illumine the wall: the general direct light from the sun and the reflected light from the mirror.

Kūṭastha bhāsitaḥ dehaḥ dhīstha jīvena bhāsyate : In the same way, this body (refers to all the three bodies) which is illumined by the *Kūṭastha Caitanya* is also illumined simultaneously by the *cidābhāsa* (*dhīstha jīvena*). On an *Aśvatha* tree, two birds with beautiful wings are always sitting together—one is constantly flitting from one fruit to another, tasting each, enjoying the sweet ones and expressing disgust at the bitter ones. The other (*anyaḥ-anaśnan*) is sitting quiet, not touching any fruits, being in his own glory (for details refer *M.U. III-I*).

The bird which is shining in its own glory is the *kūṭastha caitanya*; the one which is fluttering between the good and the bad fruits is the *jīva* or *cidābhāsa*, which is constantly tossed between the good and the bad experiences of life.

In the light of consciousness called *kūṭastha caitanya*, everything is illumined, but the reflected light i.e. the *jīvātmā* (*cidābhāsa*) takes this particular body.

The mind is the mirror in which the *kūṭastha caitanya* is reflected. In deep sleep, the mind is absorbed and therefore, there is no reflection. Only the *kūṭastha caitanya* is exclusively present in deep sleep.

The *kūṭastha caitanya* is also the substratum of matter. Thus it is not opposed to inertness. But the *Cidābhāsa* is opposed to inertness. Thus, there are two consciousnesses functioning in each of us. One the *jīva*, where the knower is Consciousness and the known is inert; and the other the *kūṭastha caitanya* which is not opposed to inertness. Although, the *kūṭastha caitanya* is the substratum for the total world, this particular body is more conspicuous for each of us than the others, just as the spot where the reflected beam of light falls is brighter than the rest of the wall.

The *Paramātmā* 'enters' the body, as the sun 'enters' the mirror - entrance without entry. (ref: *Praśnopaniṣad*; third *praśna*.)

Therefore, the *jīvātmā* cannot be understood without reference to the *kūṭastha caitanya*, because the illusion cannot be explained without reference to the substratum. The snake cannot be understood without reference to the rope; the blueness of the sky cannot exist without the existence of the vision.

The *jīvātmā* does not exist in reality. Even if there are thousands of reflected lights from as many mirrors, the original sun, the *kūṭastha caitanya*, the consciousness, is not reduced. This *jīva* is only *dhīstha jīva*, the reflected consciousness or conditioned consciousness.

(Different theories are propounded in the *vedānta śāstra* to explain this *avaccheda vāda*, *ābhāsavāda* and *pratibimba vāda*. We use only one term i.e. 'conditioned consciousness').

(Ref. U.S.-15.33)

The appearance of two lights - that of general sun and the other from the reflected sun, is further explained---

अनेकदर्पणादित्यदीप्तीनां बहुसन्धिषु ।
इतरा व्यज्यते तासामभावेऽपि प्रकाशते ॥२॥

Aneka darpaṇ āditya dīptīnām bahu sandhiṣu itarā vyajyate tāsām abhāve'pi prakāśate (2)

अनेक दर्पण आदित्य दीप्तीनाम् = among the many reflected beams of sun light from many mirrors; बहुसन्धिषु = in between many such junctions; इतरा = other; व्यज्यते = is seen; तासाम् = of the reflected beam points; अभावे अपि = even in the absence of; प्रकाशते = is illumined.

In the gaps among the many reflected sun-light beams from many mirrors, one can see yet another light manifested, even in the absence of these reflected light beams, i.e. the direct light of the sun from the sky is present even on those spots which are illumined by the reflected lights (2).

Aneka darpaṇa āditya dīptīnām bahu sandhiṣu itarā vyajyate: The teacher illustrates the point stated in the previous *sloka* by an experiment. When several mirrors are made use to reflect the sun's light on the same wall, the wall will present the following picture:--

- there will be a general light from the sun directly illuminating the entire surface of the wall;
- in addition there will be brighter light spots wherever the reflected beams of light from mirrors fall.

In between the spots of reflected light there will be the general illumination. But wherever the brighter reflected spots of light are, there are in reality two kinds of light: one is the general direct light, on which is superimposed the reflected light (specific). If one of the mirrors is removed, the corresponding reflected light spot will disappear, but there will be no darkness where the spot was. The wall at that spot will continue to be lighted by the general direct sun's light. *Itarā Vyajyate*: The

substratum of the original light from the sun is maintained throughout the wall whether reflected beams of light fall on it or not.

When such a discriminating faculty *sūkṣma buddhi* i.e. subtle understanding is developed, it will be seen that there are two aspects in us: one, the *cīdābhāsa* which corresponds to the reflected spots of specific light, which is happy or unhappy and identifies itself with these experiences 'I am limited' notion (*jīvātmā bhāva*). But *bhāva* means imagination, only *kalpanā*; the other is the substratum of *kūṭastha caitanya* or consciousness which is illuminating both the happiness and unhappiness, but is itself not influenced by either of them.

Kūṭastha caitanya is the absolute consciousness, while *cīdābhāsa* is the reflected or conditioned consciousness. Both these are present simultaneously. The reflected consciousness borrows its existence from the *kūṭastha caitanya* and gets identified with conditioning called the body, mind and intellect, and a new entity is born, as 'I'; this 'I' along with the modifications is considered as if that is the Reality.

The remedy lies in dis-identification from these modifications and arrive at the real meaning (*lakṣārtha*) of the *tvam pada* i.e. 'Thou' in *tat tvam asi*. In this way, *Tāsām abhāve api prakāśate*: even if the reflected light is not present on the wall, the general light of the sun continues to illumine the wall. So also *kūṭastha caitanya* is independent of *cīdābhāsa* where *cīdābhāsa* has no independent existence apart from *kūṭastha caitanya*.

When the distinction between the two is clearly understood, the meaning of '*tat tvam asi*' will be clear. We will not be overwhelmed by the imaginary thought that I am so insignificant whereas God is *Sahasra śīrṣā puruṣaḥ sahasrākṣa sahasrapāda* etc. (*Puruṣa sūktam*). Our vision will shift from the conditioning to the unconditioned *kūṭastha caitanya* which is

supporting both the conditioning of limitation and the conditioning of non-limitation.

The meaning of the above example is applied to understand these two lights of consciousness in us ---

चिदाभासविशिष्टानां तथानेकधियामसौ ।
सन्धिं धियामभावं च भासयन्प्रविविच्यताम् ॥३॥

*Cidābhāsa viśiṣṭānām tathā neka dhiyām asau
Sandhim dhiyām abhāvaṁ ca bhāsayan pravi vicyatām* (3)

तथा = similarly; चिदाभास विशिष्टानाम् = alongwith the specific *cidābhāsa*; अनेक धियाम् सन्धिम् = in between the thoughts; च = and; धियाम् अभावम् = in the absence of thoughts as in deep sleep; भासयन् = illuminating; असौ = the *kūṭastha caitanya*; प्रविविच्यताम् = should be discriminated and understood.

Similarly, the *Kūṭastha Caitanya* should be understood by proper discrimination, as illuminating the specific thoughts of the *Cidābhāsa*; in between the thoughts and in their absence as in deep sleep. (3)

In the first two *ślokā-s*, in explaining the meaning of the *tvam pāda*, the example was given of the wall which is illumined by two kinds of light simultaneously; one the general light directly from the sun, and the second, the specific light reflected from the mirror. Although, the cognition by the eyes is only of one - the reflected light because it is more conspicuous than the general light, in reality there are two lights - the general and the specific. The specific light is totally dependent on the source of the general light called the sun, as also on the medium (the mirror) through which it is reflected.

This phenomenon is now explained with reference to *cidābhāsa* and *kūṭastha caitanya*

Fathā : In the same way as illustrated in the example given in the first two *ślokā-s*, *cidābhāsa viśiṣṭānām aneka dhiyām sandhim*: the different spots of reflected light on the wall are similar to the different thoughts in our mind, just as, in the mental chanting of *Hari Om vṛtti* (thought) followed by another silence and so on. This is an important aspect of *japa sādhanā* that when the thought *content* is the same, even if the thought frequency is high, we are not carried away alongwith the theme-thought.

When the light of consciousness falls on the modification of the mind called thought, the *vṛtti* is reflecting the light of consciousness called *cidābhāsa*.

If there are four mirrors placed on the ground, although the light from the sun falls everywhere and is reflected from every surface, the quality of reflection from each mirror is different. The earth cannot reflect the sun in its full glory as the mirror can. The reflected light from the mirror simulates *cidābhāsa*.

Anekadhiyām : The many thoughts (*vṛttī-s*) reflect the light of consciousness in its full glory. *Sandhim* : In between the two thoughts (in the silences) as well as *dhiyām abhāvaṁ* in case of deep sleep, when there is total absence of thoughts also, the light of consciousness exists.

Thus there are three expressions of the light of consciousness:

- (a) that which falls everywhere without any differentiation,
- (b) that which falls on specific points called thought giving rise to the cognition of particular objects contained in the womb of thought, and
- (c) that which is present in between the (*vṛttī-s*) (*sandhim*) as well as in *dhiyām abhāvaṁ*—deep sleep condition.

Asau bhāsayan pravi-vicyatām: There is a non-specific general consciousness which is present both in the presence and absence of objective knowledge.

Applying this knowledge in our spiritual *sādhana*, if we develop a way of life by which we do not react violently, it means we are maintaining our identification with the general consciousness or *kūṭastha caitanya* that is present in the *cidābhāsa* as well as in its absence. It is the substratum on which the *cidābhāsa* appears to be. Where the *cidābhāsa* is not reflected, there also, there is no absence of *kūṭastha caitanya*. It is always present.

The discrimination between the *kūṭastha caitanya* and *cidābhāsa* is further elaborated---

घटैकाकारधीस्था चिद्घटमेवावभासयेत् ।
घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥४॥

Ghaṭaikaḥ ākāra dhīsthā cid ghaṭa mevāva bhāsayet
Ghaṭasya jñātata brahma caitanyena āvabhāsate (4)

घटैकाकार = of the shape of a pot; धीस्था चित् = the consciousness in the thought; घटम् = the pot; एव = only; अवभासयेत् = illumines; घटस्य = of the pot; ज्ञातता = knowingness; ब्रह्म चैतन्येन = by the *kūṭastha caitanya*; अवभासते = is illumined.

The consciousness reflected in the thought of a pot illumines the pot alone (i.e. not the knowership required for the knowledge of the pot); The knowingness aspect (i.e. knower of the pot) is illumined by the *kūṭastha caitanya*. (4)

Ghaṭaikaākāra dhīsthā cit: The consciousness (*cit*), which is reflected in the "thought of the pot" (*ghaṭasya ākāra*) i.e. the shape of the pot in the mind is called the thought, illumines that thought (*dhīsthā*).

Ghaṭa eva avabhāsayet: By this process only this much level of knowledge takes place, that it is a pot.

In the language of *vedānta śāstra*, in *viśaya jñāna*, there are two aspects to complete the knowledge of a *viśaya* or object i.e. *ṛtti vyāpti* and *phala vyāpti*. In *ātma jñānam*, there is only *ṛtti vyāpti* but no *phala vyāpti*.

Ṛtti vyāpti is the modification of the mind with reference to the object of the thought, which when bathing in the light of consciousness, results in the knowledge that 'this is a pot...etc'. But this is as yet incomplete knowledge. The knowledge is complete only when I, as the 'knower' knows that 'this is a pot...etc'.

'Knowing' means 'discovering' which means that the knowledge is not a process of 'creating' something new, but uncovering or revealing to the 'knower' what exists already, but which had been covered by ignorance.

Thus, *ghaṭaikaākāra dhīsthā cit ghaṭam eva avabhāsayet* refers to the *ṛtti vyāpti*. The light of consciousness, which is bathing the particular thought about this object, is able to illumine only the object.

But *Ghaṭasya jñātata*, the 'knowing-ness' of the object is—*Brahma Caitanyena eva avabhāsate*—illumined by the *Brahman* or *kūṭastha caitanya*.

Therefore, in objective knowledge, there has to be three components (*tripuṭi*) the object of knowledge (*prameya*), the knower of the knowledge (*pramātā*) and the knowledge of the object (*pramā*). But all these three are in my presence. It is thus essential to take the totality of the three aspects in understanding and discriminating *kūṭastha caitanya* from *cidābhāsa*.

Applying this principle to the three *avasthā-s*, the waking state means the waking world, the waker and the waking experience. The same is true the other two states. There is, therefore, no one who wakes up or who enters the dream or deep sleep states. But all the

three states rise and subside in the consciousness, the *kūṭastha caitanya*. They come and go like the waves on ocean, the *kūṭastha caitanya* always is. There is no state or place where 'I' the *kūṭastha caitanya* is not. *Kūṭa* is the anvil on which all the modifications take place but the anvil itself does not undergo any change.

The knowingness of the pot in its absence and presence is due to the *kūṭastha caitanya*. How? The teacher says---

अज्ञातत्वेन भातोऽयं घटो बुद्ध्युदयात्पुरा ।
ब्रह्मणैवोपरिष्ठात् ज्ञातत्वेनेत्यसौ भिदा ॥५॥

Ajñātatvena bhāto'yaṁ ghaṭo buddhyu dayāt purā
Brahma ṇaivo pariṣṭātu jñātatve netyasau bhidā (5)

अयम् घटः = The pot; बुद्ध्युदयात् पुरा = before the knowledge of the pot; अज्ञातत्वेन = in the form of its absence; = ब्रह्मणा एव by the *kūṭastha caitanya* only; भातः = was known; उपरिष्ठात्-तु = after the pot-thought is formed and in association with the *cidābhāsa*; असौ = the pot; ज्ञातत्वेन = known as present; इति = this; भिदा = is the difference.

Before the formation of the pot-thought, the pot was known in the form of 'its absence' and later in the form of its presence when the pot-thought is formed and illumined by *cidābhāsa*. The only difference in the knowledge of the pot by the *kūṭastha caitanya* is about the 'presence' or the 'absence'. (5)

Upariṣṭāt tū asau jñātatvena iti bhidā: This pot (object of knowledge), before the thought modification or *vytti* about the object had taken place, was known in the form of non-existence only by the *Brahman* or *kūṭastha caitanya*.

Ayam ghaṭaḥ buddhi udayāt purā ajñāta tvena brahmaṇā eva jñātaḥ: After the mind has undergone modification of the thought that 'this is a pot' (object), this object

is illumined in the form of the known object. That means the *kūṭastha caitanya* is responsible for knowing the object and also for knowing its absence, whereas the *cidābhāsa* is able to illumine only the presence of an object and not its absence.

When an object is held in the hand, the mind is conditioned to the thought-form that there is an object. If the object is removed, we say there is nothing. The object is cognised as non-existent. That which is cognised as present in the thought-form in the mind and that thought-form is illumined by the light of consciousness; it is clear that it is illumined by *cidābhāsa*. But by whom is the absence of the object known. What gives validity to the non-existence is the *kūṭastha*.

Why this is so, is explained in the next *śloka* ---

चिदाभासान्तधीवृत्तिर्ज्ञानं लोहान्तकुन्तवत् ।
जाड्यमज्ञानमेताभ्यां व्याप्तः कुम्भो द्विधोच्यते ॥६॥

Cidā bhāsānta dhīvṛttiḥ jñānam lohānta kuntavat
Jāḍya majñāna metābhyāṁ vyāptaḥ kumbho dvidho cyate (6)

चिदाभासान्त धीवृत्तिः = the knowledge of absence of a pot; ज्ञानम् = is called *jñānam*; लोहान्त कुन्तवत् = like a wooden stick capped by iron is called as 'an arrow'; जाड्यम् = inertness; अज्ञानम् = is called *ajñānam*; एताभ्याम् = by these two; व्याप्तः कुम्भः = the pot conditioned by; द्विधा = two ways; उच्यते = is referred.

The thought of object, bathing in the light of *cidābhāsa* is called knowledge, as a wooden stick capped with iron is called as 'an arrow'. When the inert thought is not illumined by the consciousness, it is called ignorance. Conditioned by these two limitations, the pot is referred in two ways as present or absent. (6).

Chidābhāsānt dhī vṛttiḥ: That thought of the object which is bathing in the light of reflected consciousness is called *jñānam* or knowledge. Two examples are given to illustrate---

Lohānta kuntavat: A wooden stick is called an arrow only when it is tipped (capped) with iron. Similarly, the thought in the mind with reference to a particular object, can be called *jñānam* or *jñāna vṛtti* only when it is capped by the light of the reflected consciousness or *cidābhāsa*.

Jāḍyam ajñānam: If it is only a wooden stick without an iron tip, it cannot be called an arrow, so also when the thought modification is not bathing in the light of reflected consciousness, it is not called as *jñānam* but as *ajñānam* or ignorance.

The light of *kūṭastha caitanya* is always present. This *kūṭastha* when it is reflected with specificity i.e. with reference to a particular thought-modification, is called *vṛtti jñānam*.

Ignorance of objects is contradicted by knowledge of objects. But the *kūṭastha caitanya* is illuminating both the knowledge and ignorance of objects.

Etābhyām: By these two conditionings, *Vyāptaḥ kumbhaḥ dvidhā ucyate*: the object (pot) is referred to in two ways (*dvidhā*): one, that the object is known, *jñānam*, the other that it is not known, *ajñānam*.

(Ref. B.G.-2.16)

The question now raised is, if the *kūṭastha caitanya* is able to illumine both knowledge and ignorance, why is the *cidābhāsa* needed with reference to *jñāna vṛtti*? ---

अज्ञातो ब्रह्मणा भास्यो ज्ञातः कुम्भस्तथा न किम् ।
ज्ञातत्वजननेनैव चिदाभासपरिक्षयः ॥७॥

Ajñāto brahmaṇā bhāsyah jñātaḥ kumbha stathā na kim
Jñātatva janane naiva cidābhāsa pari kṣayah (7)

अज्ञातः कुम्भः = the knowledge of absence of a pot;
ब्रह्मणा भास्यः = is illumined by *kūṭastha caitanya*; तथा
= similarly; ज्ञातः = the knowledge of the presence
of a pot; किम् न = why not? (i.e. certainly should); ज्ञातत्व
जननेन = having created the knower; एव = only; चिदाभास
परिक्षयः = the *cidābhāsa* dissolves. (i.e. knower's knowing
is not illumined by *cidābhāsa*).

If the knowledge of absence of the pot is illumined by the consciousness (*kūṭastha*) so should be the knowledge! The *cidābhāsa* having created the 'knower' disappears and this knower along with the knowledge is illumined by the *kūṭastha*. (7).

Ajñātaḥ kumbhaḥ brahmaṇā bhāsyah tathā jñātaḥ kim na? The student raises the following doubt: If the object which is *unknown* is illumined by *kūṭastha caitanya*; in the same way, why not the *known object* also be illumined by the *kūṭastha caitanya*? In other words why is the *cidābhāsa* brought in with reference to the known object? The answer is given in the second line of the *śloka*.

Jñātatva janane naiva cidābhāsa parikṣayah: Because the *cidābhāsa* is responsible for creating the ownership of the knowledge; after this ownership is created, the owner and the object of that knowledge may disappear, but the knowledge remains. Without the knower being present, knowledge cannot take place, but after the knowledge has taken place, it is not necessary that the *cidābhāsa* should be there. The *kūṭastha caitanya* alone illumines the ignorance as well as the knowledge of the object.

For example with reference to objective knowledge, the knowledge takes place in two stages as stated earlier : one, 'this is an object'; two, 'I know this is an object'. After this knowledge has taken place I do not continue to be the knower of this particular object all the time. I move on to become the knower of the second object, a third and so on. Thus there is a continuous, high frequency movement of the thought 'I know this, this ..object'. It creates an illusion of a continuous entity that I am the knower of everything (somewhat similar to the high frequency light particles moving from cathode to anode and back in the neon light or like the *alāta cakra*, the fast rotation of a burning torch creating the illusion of a continuous circle of light). *Cidābhāsa* takes the position of the knower with reference to each object, and after that is known it is discarded and the second object is known. This ownership of knowledge by the *cidābhāsa* as the knower, is known as the *phala vyāpti*. Without an owner owning the knowledge, knowledge cannot exist. Therefore, the *cidābhāsa* is essential for the objective cognition of knowledge.

(Ref.: ML-3.6)

Because---

आभासहीनया बुद्ध्या ज्ञातत्वं नैव जन्यते ।
तादृग्बुद्धेर्विशेषः को मृदादेः स्याद्विकारिणः ॥८॥

Ābhāsa hīnayā buddhyā jñātatvam naiva janyate
Tādṛg buddher viśeṣaḥ kaḥ mṛdādeḥ syād vikāriṇaḥ (8)

आभास हीनया बुद्ध्या = thought devoid of reflected consciousness; ज्ञातत्वं = the knowingness; नैव जन्यते = is not possible; तादृग् = of that; बुद्धेः = intellect (which is not bathing in the light of consciousness); विकारिणः मृद् आदेः = in comparison to the ever changing

inert object like mud etc.; कः विशेषः स्यात् = what will be the speciality?

The knowingness of an object is not possible without the reflected light i.e. *cidābhāsa* in the thought. If it is not required, what will be the difference between any inert things like mud etc., which also modify and the intellect or thought, that knows? (8)

Ābhāsa hīnayā buddhyā jñātatvam naiva janyate: When there is no *cidābhāsa* there cannot be a knower of an object. If you ask 'why is it necessary that there should be a knower', *Tādṛg buddher viśeṣaḥ kaḥ*: then what is the difference between the *buddhi* or intellect which is bathing in the light of consciousness and the *buddhi* which is not bathing in the light of consciousness?

Mṛdādeḥ syāt vikāriṇaḥ: How will such an intellect differ from a lump of clay?

Intellect not illumined by *cidābhāsa* is as insentient as clay. The pure Consciousness or *kūṣastha caitanya* and the reflected consciousness or *cidābhāsa* are simultaneously functioning in the acquisition of objective knowledge, whether the object of knowledge is external, like pot etc., or internal like thought etc. Whenever an object is known, in that knowledge it is essential that the thought, which goes and envelops that object, should be bathing in the light of consciousness. This light which is illuminating the thought (or which is conditioned by the thought or which is reflected in the thought) with reference to that object, is called *cidābhāsa*.

Therefore, *ābhāsa hīnayā buddhyā*: if the thought enveloping the object is not bathing in the light of consciousness i.e. if there is no *cidābhāsa jñātatvam naiva janyate*, there is no possibility of the 'knowing-ness' about that object. It is similar to our eyes seeing objects 'bathed' in the light of the electric bulb i.e. our eyes can comprehend

only the light reflected from the object, the non-reflected light is not perceptible to the human eye: So also the 'knowingness' of an object is because of the reflected consciousness or *cidābhāsa*.

Tādr̥g: if you say that it is possible to know without the *cidābhāsa*, then what is the difference between the thought or *vṛtti* which is inert and the mud which is also inert?

(Ref.: ML.-1.22 and 1.23)

Thought devoid of *cidābhāsaḥ* cannot create knowledge about the object—this is further elaborated ---

ज्ञात इत्युच्यते कुम्भो मृदा लिप्तो न कुत्रचित् ।
धीमात्रव्याप्तकुम्भस्य ज्ञातत्वं नेष्यते तथा ॥९॥

Jñāta ityu cyate kumbhaḥ mṛdā lipto na kutracit
Dhīmātra vyāpta kumbhasya jñātatvaṁ neṣyate tathā (9)

कुत्रचित् = anywhere in the world; मृदा लिप्तः कुम्भः = a pot smeared by mud; ज्ञात इति न उच्यते = is not considered to be known; तथा = similarly; धीमात्र व्याप्त कुम्भस्य = of the pot enveloped in thought without light of consciousness; ज्ञातत्वम् = the knowledge of its presence; न इष्यते = is unacceptable.

A pot merely smeared by the mud is not considered to be known to the mud anywhere in the world; so also a pot merely covered by a thought without the touch of consciousness can be knowable, is not acceptable. (9)

The teacher continues to elucidate the same point further. If you say that objective knowledge can take place without the knower,—the *cidābhāsa*, then if an object is taken and covered with clay, the knowledge that 'I know this is an object' should take place in that mud

covering! Similarly the thought might envelop an object but unless the thought is bathing in the light of consciousness and this is owned by the light of consciousness, the knowledge, that, 'I know this is an object', cannot take place. The presence of *cidābhāsa* as the owner of the knowledge is essential for cognition of the known object.

For undertaking meditation in a fruitful manner, a clear understanding of the following three points is essential :-

- (a) the role of *cidābhāsa*;
- (b) upto what extent it has value;
- (c) thereafter, how it has to be totally dropped.

Jñāta iti ucyate kumbhaḥ mṛdā liptaḥ na kutracit: No one can say that the clay covering the *kumbha* or pot, knows the pot. Similarly, *dhīmātra vyāpta kumbhasya jñātatvaṁ na iṣyate tathā*: only the thought which is in the form of the object, cannot perceive the object unless it is illuminated by the light of consciousness, i.e. *cidābhāsa*.

This thought is concluded in the next *śloka* ---

ज्ञातत्वं नाम कुम्भे तच्चिदाभासफलोदयः ।
न फलं ब्रह्मचैतन्यं मानात्प्रागपि सत्त्वतः ॥१०॥

Jñātatvaṁ nāma kumbhe tat cidābhāsa phalo dayah
Na phalaṁ brahma caitanyaṁ mānāt prāgapi sattvataḥ (10)

[अतः = therefore (i.e. as the thought devoid of *cidābhāsa* cannot create knowledge of object)]; कुम्भे = in the pot; चिदाभास फलोदयः = the knowledge due to *cidābhāsa*; ज्ञातत्वम् नाम = is called as knowingness; ब्रह्म चैतन्यम् = to *Brahma caitanya*; फलम् न = cannot be considered as knower of the pot; मानात् प्राग् अपि = before thought; सत्त्वतः = is present; तत् = that.

Therefore, the knowledge due to *cidābhāsa* is called as knowingness. The *Brahma Caitanya* cannot be considered as the knower of the pot, because the *Brahma Caitanya* is present even before the thought of the object. (10)

Ataḥ: Because the knowing-ness is totally dependent on the *cidābhāsa*, therefore, *kumbhe cidābhāsa phalodayaḥ*: it must be clearly understood that, in that object (*kumbhe*) which is known, the reflected consciousness or *cidābhāsa* has appeared. Without the consciousness reflecting on the object of knowledge, the object cannot be known.

Jñātatvaṁ nāma brahma caitanyaṁ phalaṁ na: This appearance, the creation of the knowledge of the existence of the object is called 'knowing-ness' (*jñātatvam*). This 'knowing-ness' cannot be attributed to the *Brahma Caitanya*—the absolute consciousness, because *Brahma Caitanya* is everywhere. But the specific consciousness, which is limiting a particular object, is the reflected consciousness. Although there is light everywhere, only those objects where the light is able to fall and be reflected can the light be known. In the same way, although, the *kūṭastha caitanya* is present everywhere, it cannot cause the objective cognition. Only the reflected consciousness can be functional in knowing-ness. Beyond the atmosphere of the earth, where there is no reflecting medium, it is darkness because sun-light illumines only through a reflecting medium, in the absence of which it remains dark. It is only when the sun's light is reflected by the earth's atmosphere that we perceive it as light.

If the *cidābhāsa* can make cognition of objects possible, can it also cognise the *Brahma Caitanya*? It cannot, just as the reflected light from the mirror cannot illumine the sun itself! In the same way, *Brahma Caitanya* is not the result (*phalaṁ na*) of the presence or absence of any object. It is absolute presence, absolute existence and as such cannot be conditioned by specific existence (as opposed to non-existence). *Brahma Caitanya* is the

one which is supporting both the existence and non-existence of the objects. It is always present. *Mānāt prāg api sattvataḥ*: before it is conditioned by the thought, *Brahma Caitanya* is present, hence cannot be objectified by the *cidābhāsa*

An apparent fallacy in our conclusion is pointed out by quoting the words of *Śrī Sureśvarācārya*, in the following *śloka*. This is further negated in the next *śloka*—

परागर्थप्रमेयेषु या फलत्वेन सम्मता ।
संवित्सैवेह मेयोऽर्थो वेदान्तोक्तिप्रमाणतः ॥११॥

Parā gartha prame yeṣu yā phala tvena sammatā
Samvit saiveha meyo'rthaḥ vedāntokti pramāṇataḥ (11)

परागर्थ = the external objects; प्रमेयेषु = being known through senses etc; या = that; संवित् = that knowledge; फलेत्वेन = as the knower of the objects; सम्मता = is accepted; सा = that; एव = alone; इह = in *vedānta*; वेदान्त उक्ति = in the *vedānta mahāvākya*; प्रमाणतः = from the authority; मेयः अर्थः = are worthy of knowing.

That consciousness which is reflected as the illuminating consciousness for the knowledge of the external objects; the same consciousness is reflected here in the (*tat tvam asi mahāvākya*) the authoritative statement of *vedānta* (11).

इति वार्तिककारेण चित्सादृश्यं विवक्षितम् ।
ब्रह्मचित्फलयोर्भेदः साहस्र्यां विश्रुतो यतः ॥१२॥

Iti vārtika kāreṇa citsādṛśyaṁ vivakṣitam
Brahma cit phalayor bhedaḥ sāhasryām viśruto yataḥ (12)

इति = thus (as said in above *śloka*); वार्तिक कारेण = because of *Vārtika* by *Śrī Sureśvarācārya*; चित् सादृश्यम् = the *cidābhāsa* is said to be like *Brahman*

; विवक्षितम् = with this intension ; यतः = because ; साहस्रचाम् = in *Upadeśa Sahasri*; ब्रह्मचित्फलयोः = between the *Brahma caitanya* and *cidābhāsa*; भेदः = difference ; विश्रुतो = is known to have been established.

In his commentary on *Upadeśa Sāhasri*, *Sureśvarācārya* has refuted *cidābhāsa* like *Brahma Caitanya* as cause for knowledge, (i.e., not *Brahma Caitanya* itself), as the author of *Upadeśa Sāhasri* has established differentiation of the *cidābhāsa* and *Brahma Caitanya*. (12)

The teacher now quotes two *śloka-s* from *Sureśvarācārya's Vārtika*.

Sureśvarācārya's was one of the four main disciples of *Śaṅkarācārya*. He is called *Vārtika-kāra* because he has written a number of commentaries including a *Vārtika* on *Śaṅkarācārya Bhāṣya* on the *Brahma Sūtra-s*. *Śaṅkarācārya* was called *Bhāṣyakāra* and *Bhagavān Veda Vyāsa Sūtrakāra*, because his real genius was given full expression in the *Brahma Sūtra-s*.

Iti Vārtika kāreṇa cit sādṛśyam vivakṣitam : In this way *Sureśvarācārya* has said in his *Vārtika* what is referred to in his statement is, not the pure consciousness that is needed for knowing the object, but the reflected consciousness. *Sahasryām brahma cit phalāyor bhedaḥ viśrutaḥ* because in the *Upadeśa Sāhasri* of *Ādi Śaṅkarācārya* wherein *vedāntik* thoughts are exhaustively explained, the great author has explained in depth the distinction between the *Brahma Caitanya* and the *cidābhāsa*.

[In quoting an author viz. *Sureśvarācārya*, one should remember the context---that he is commenting on the statement of his guru *Ādi Śaṅkarācārya* whose explanation of the distinction between *kūṭastha caitanya* and *cidābhāsa* confirms what has been stated thus far].

(Ref.: U.S.-14.7 and 14.8)

Thūs, to conclude what is said so far regarding the *kūṭastha* and *cidābhāsa*---

आभास उदितस्तस्माज्ज्ञातत्वं जनयेद्घटे ।
तत्पुनर्ब्रह्मणाभास्यमज्ञातत्ववदेव हि ॥१३॥

Ābhāsa uditas tasmāt jñāta tvam janayed ghaṭe
Tat punar brahmaṇā bhāsyam ajñātatva vadeva hi (13)

तस्मात् = therefore (i.e. the *kūṭastha* and *cidābhāsa* being different); घटे = in the pot; उदितः = that has arisen; आभासः = *cidābhāsa*; ज्ञातत्वम् = knower-hood; जनयेत् = is created; तत् = that; पुनः = again; अज्ञातत्ववत् = like the not-knower-hood; ब्रह्मणा = by *Brahma caitanya*; एव = alone; भास्यम् = is illumined; हि = indeed.

Therefore, the reflected consciousness with reference to the thought of the pot creates knowing-ness (i.e. knower of pot), and this knower-hood is illumined by the *Brahma Caitanya* like the non-knower-hood, indeed. (13)

Tasmāt ghaṭe uditāḥ ābhāsaḥ jñātatvaṁ janayet : Therefore, the reflection of the consciousness, which has taken place in the thought of object of knowledge, creates the 'knowing-ness' in the thought of the object of knowledge.

Tat punaḥ ajñātvat brahmaṇā eva bhāsyam hi : This knowing-ness (i.e. knower-known-knowledge trio) or the knowledge of this cognition is known by the pure consciousness.

In the preception of every object of knowledge there are two aspects—the *kūṭastha caitanya* and the *cidābhāsa*; in the same way as, there is direct sunlight and reflected sunlight in the perception of material objects.

First, there has to be cognisability or knowing-ness (*jñātatā*) in the object of knowledge before the object can be cognised. The cognisability is the result of the

reflected consciousness. The cognition is because of the pure consciousness or *Brahma Caitanya*.

Thus the roles of the *Brahma Caitanya* and *cidābhāsa* are distinct but both have to function simultaneously in order to make the knowledge, of the object of knowledge, complete.

The differentiation between *cidābhāsa* and *kūṭastha caitanya* is further made clear.---

धीवृत्त्याभासकुम्भानां समूहो भास्यते चिदा ।

कुम्भमात्रफलत्वात्स. एक आभासतः स्फुरेत् ॥१४॥

*Dhī vṛtṭyā bhāsa kumbhā nāṁ samūho bhāsyate cidā
Kumbha mātra phala tvātsa eka ābhāsataḥ sphureṭ (14)*

धीवृत्तिः = of the thought in mind; आभास = of the *cidābhāsa*; कुम्भानाम् = of the pot (these three); समूहः = together (these three); चिदा = by the *kūṭastha caitanya*; भास्यते = is illumined; कुम्भमात्र = the pot alone; फलत्वात् = being illumined; आभासतः = by the *cidābhāsa*; सः = that (the pot); एक = alone; स्फुरेत् = is known.

The triad of thought, *cidābhāsa* and the pot are illumined by *Brahma Caitanya*, while the *Cidābhāsa* illumines the pot, as it is limited to that one pot alone. (14)

Dhī vṛtṭi ābhāsa kumbhānām samūhaḥ: To know an object three things are required—the object, the light reflecting on the particular object and a functional pair of eyes. Similarly, a group (*samūha*) of things are needed for gaining knowledge of an object: *dhī vṛtṭi*, the thought of the object; *cidābhāsa*, the light of consciousness reflected in the thought of the object, and the *ghaṭa*, the object of the thought.

Cidā bhāsyate: All the three together are illumined by the pure consciousness. *Phalatvāt kumbha mātra ābhāsataḥ sa eka sphureṭ*: Whereas, only the object of the knowledge is illumined by *cidābhāsa*. Thus only the particular single object is illumined by the reflected Consciousness.

Whenever we talk of the waking state, we should take the three aspects together (as a *samūha* or group) - the waking world, the waker and the waking experience. The three are mutually dependent.

Similarly, when a misery arrives in our life, the misery is the object, the experience of the misery is the knowledge and the one who is miserable is 'I'. All these three are illumined by the pure consciousness, but the experience of misery is that of the experiencer and not of the *kūṭastha caitanya*.

There are two entities which are involved in this experience of misery, the one who is miserable, the *cidābhāsa*, and the one who knows 'I am miserable'.

On the other hand, only the object of knowledge (*kumbha mātra*) is known by the *cidābhāsa* i.e. the waking experience is possible only for the waker, the dream experience for the dreamer etc.; whereas all the three states are illumined by the *kūṭastha caitanya*. Therefore, although, the object of knowledge is the object for the subject called the waker from the point of view of the *kūṭastha caitanya*, even the subject (the waker) who was experiencing the object becomes an object. The waker was not the absolute subject, because he also is 'known'.

To conclude this, the field of operation for the *cidābhāsa* is the object of knowledge, and for the *kūṭastha caitanya*, it is not only the object but also the knowledge of the object and the knower himself.

चैतन्यं द्विगुणं कुम्भे ज्ञातत्वेन स्फुरत्यतः ।

अन्येऽनुव्यवसायाख्यमाहुरेतद्यथोदितम् ॥१५॥

Caitanyam dviguṇam kumbhe jñātatvena sphuratyataḥ
Anye 'nu vyava sāyā khyam āhureta dyatho ditam (15)

अतः = therefore (the pot being illumined by both *cidābhāsa* and *Brahma caitanya*); कुम्भे = in the pot; ज्ञातत्वेन = by knowing-ness; चैतन्यम् = the consciousness; द्विगुणम् = two ways; स्फुरति = is revealed; यथोदितम् = this *Brahma caitanya*, अन्ये = other i.e. *naiyyāyikā-s*; एतद् = this; अनुव्यवसाया आख्यम् = by name *anuvyavasāyā*; आहुः = is referred.

In the knowledge of a pot, the consciousness is participating in two ways viz. pure consciousness and reflected one; hence the *naiyyāyikā-s* call this *Brahma Caitanya* by yet another name as *anuvyavasāya*. (15)

Ataḥ kumbhe jñātatvena dviguṇam sphurati: Therefore, in an object that is known, there are two types of consciousness—the reflected consciousness or *cidābhāsa* and the pure absolute consciousness.

Yathoditam anye anu vyavasāyā khyam āhuḥ: This pure consciousness is called in the *naiyyāyikā-s* school of philosophy as *anuvyavasāya* i.e. that which supports and is beyond the known-knower-knowing transactions (*vyavasāya*).

The discrimination between the *Brahma Caitanya* and *Cidābhāsa* is further classified and summarised. ---

घटोऽयमित्यसावुक्तिराभासस्य प्रसादतः ।

विज्ञातो घट इत्युक्तिर्ब्रह्मानुग्रहतो भवेत् ॥१६॥

Ghaṭo 'yamityasā vuktiḥ ābhāsasya prasādataḥ
Vijñāto ghaṭa ityuktiḥ brahmā nūgrahato bhavet (16)

अयम् घटः = 'this is a pot'; इति = in this way; असौ = this; उक्तिः = reference; आभासस्य = by the *cidābhāsa*; प्रसादतः = grace; विज्ञातः घटः = 'this pot is known'; इति = in this way; उक्तिः = reference; ब्रह्म अनुग्रहतः = due to the grace of *Brahma Caitanya*; भवेत् = results.

'This is a pot' knowledge is possible due to the grace of *cidābhāsa*, while this pot is known (by me) is possible by the grace of the *Brahma Caitanya* (16)

The thought of the last five *śloka-s* is concluded here.

Ayam ghaṭaḥ ābhāsasya prasādataḥ uktiḥ: This is an object, this knowledge is possible in the light of the reflected consciousness; *vijñātaḥ ghaṭaḥ brahma anūgrahataḥ bhavet*: that the object has become known is possible only because of the pure consciousness.

Thus the *cidābhāsa* and the *Brahma Caitanya* are distinct and separate. Unless they are thus clearly separated in their roles, this type of transaction is not possible.

The discussion thus far is to establish very firmly the meaning of 'tvam' in the *mahāvākya* 'Tat tvam asi' without a trace of ambiguity. In order to define and bring to our cognition the precise meaning of the *tvam pada*, the *cidābhāsa* and *kūṣṭha* are separated repeatedly in their nature, in their role, in their autonomy, until one understands that 'I am the *kūṣṭha caitanya*', that is my essential nature, I am the one who is illuminating the objects in the external world, I am the one who is present in the thought, in the knowledge and even in the ignorance, the miserable existence as a *jīva* is not my lot.

As the discrimination between the *kūṭastha caitanya* and *cidābhāsa* is established with reference to objects outside the body, so also it is done within ---

आभासब्रह्मणी देहाद्वहिर्यद्विवेचिते ।
तद्वदाभासकूटस्थौ विविच्येतां वपुष्यपि ॥१७॥

Ābhāsa brahmaṇī dehād bahir ya dvad vivecite
Tadvad ābhāsa kūṭasthau vivicyetām vapuṣyapi (17)

यद्वत् = just as; देहात् = from the body; बहिः = outside;
आभास = *cidābhāsa*; ब्रह्मणी = in the *Brahma Caitanya*;
विवेचिते = is discriminated; तद्वत् = in the same way;
वपुषि = in the body; अपि = also; आभास = *cidābhāsa*;
कूटस्थौ = and *Kūṭastha*; विविच्येताम् = should be discriminated.

As we have discriminated between the *Brahma Caitanya* and *cidābhāsa* with reference to objects outside the body, so also we should discriminate the *cidābhāsa* and *kūṭastha caitanya* within the body i.e. with reference to our body. (17)

Yadvat dehāt bahiḥ ābhāsaḥ brahmaṇī vivecite: Just as we have been trying to discriminate between the *cidābhāsa* and the *kūṭastha caitanya* with reference to objects outside the body i.e. objects other than ourselves; *tadvat vapuṣi api ābhāsaḥ kūṭasthau vivicyetām* in the same way, let us now take up the analysis and discrimination between the *cidābhāsa* and *kūṭastha caitanya* within ourselves.

The words *Brahma* and *Brahma Caitanya* are used to refer to the substratum of the external world. When the words *ātmā* or *kūṭastha caitanya* is used, it refers to the substratum of the knower 'I'.

When there is *Brahma-ātmā aikya bodha*, it means the identification of *ātmā* and *Brahman*, of the substratum of the world—*Brahma Caitanya* and *ātmā* or *kūṭastha caitanya*. The words are two but they stand for one and

the same. When I come to realise that the *cūṭastha caitanya* is not the *caitanya* with reference to this body, but it is the *caitanya* supporting everything in the whole world, then the knowledge that the *ātmā* is *Brahma svarūpa* takes place. This is explained with reference to the inner knowledge.

In the absence of a thought in the mind, with reference to the body, how can the *cidābhāsa* be formed? Therefore, how can discrimination be possible? ---

अहंवृत्तौ चिदाभासः कामक्रोधादिकेषु च ।
संव्याप्य वर्तते तप्ते लोहे वह्निर्यथा तथा ॥१८॥

Ahaṁ vṛttau cidābhāsaḥ kāma krodhā dikeṣu ca
Samvāpya vartate tapte lohe vahnir yathā tathā (18)

यथा = as; तप्ते लोहे वह्निः = when the iron is heated the fire pervades iron; तथा = in the same way; अहम् वृत्तौ = in the 'I' thought; च = and; काम क्रोध आदिकेषु = in the thoughts of desire, anger etc.; चिदाभासः = the *cidābhāsa*; संव्याप्य = having fully pervaded; वर्तते = exists.

As the fire pervades and exists in the heated iron so also the *cidābhāsa* pervades and exists in all the thoughts like desire, anger etc., and the *aham vṛtti*. (18)

Yathā tapte lohe vahnīḥ samvāpya vartate: When an iron ball is heated, the fire enters the ball and permeates it totally and fully. *Tathā ahaṁ vṛttau kāma krodhā ādikeṣu cidābhāsaḥ samvāpya vartate*: In the same way in the *cidābhāsa* pervades the *aham vṛtti* and other *vṛtti*-s like desire, anger etc.

The *aham vṛtti* i.e. 'I am' thought is illumined by *cidābhāsa* is demonstrated---

स्वमात्रं भासयेत्तप्तं लोहं नान्यत्कदाचन ।
एवमाभाससहिता वृत्तयः स्वस्वभासिकाः ॥१९॥

Sva mātraṁ bhāsayet taptaṁ lohaṁ nānyat kadācana
Evamā bhāsa sahitaṁ vṛttayaḥ svasva bhāsikāḥ (19)

तप्तम् लोहम् = the hot iron; स्वमात्रम् = itself only; भासयेत्
= illumines; अन्यत् = other things; कदाचन = ever; न
= not; एवम् = in the same way; आभास सहिता वृत्तयः
= thoughts with *cidābhāsa* ; स्वस्वभासिका = illumine
themselves only.

As the heated iron illumines itself only and never anything
else, so also the thoughts associated with *cidābhāsa* can illumine
only themselves and nothing else. (19)

Taptaṁ lohaṁ svamātraṁ bhāsayet anyat kadācana
na: The heated iron ball illumines only itself and not
any other objects; *evam ābhāsa sahitaṁ vṛttayaḥ*: in the
same way the thoughts (*vṛtti*) in our intellect which are
bathing in the light of the consciousness (*cidābhāsa*),
sva sva bhāsikāḥ : can illumine only themselves. Among
the external objects, only those objects on which the
light is reflected are seen. So also in our mind, only
those thoughts which are bathing in the light of consciousness
become available to us one by one for cognition and
the *cidābhāsa* i.e. the thoughts associated with reflected
consciousness, results.

(Ref.: M.L.-4.2)

Now the *kūṣastha caitanya* is explained ---

क्रमाद्विच्छिद्य विच्छिद्य जायन्ते वृत्तयोऽखिलाः ।
सर्वा अपि विलीयन्ते सुप्तिमूर्च्छासमाधिषु ॥२०॥

Kramād vicchidya vicchidya jāyante vṛttayo 'khilāḥ
Sarvā api vilīyante supti mūrccā samā dhiṣu (20)

अखिलाः = all; वृत्तयः = thoughts; क्रमात् = in sequence;
विच्छिद्य विच्छिद्य = separately; जायन्ते = are born; सर्वा
= all; अपि = indeed; सुप्ति मूर्च्छा समाधिषु = in deep
sleep, unconscious state and *samādhi*; विलीयन्ते = are
absorbed.

All the thoughts of waking and dream states are born
independent of each other, discretely, in a sequence one after
another. And all of them get dissolved in their absence in
deep sleep, swooning and *samādhi*. (20)

Akhilāḥ vṛttayaḥ kramāt vicchidya vicchidya jāyante:
All thoughts (of the waking as well as of the dream
states) are produced one by one as a sequence of independent
vṛtti-s. *Supti mūrccā samādhiṣu sarvā api vilīyante*: All
of them get totally absorbed one by one as in deep
sleep, or in swooning or in *samādhi*. All thoughts, whether
they are of the waking state or of the dream state are
independent of each other, each thought rises, remains
for sometime and then goes back.

The *kūṣastha* is manifesting as witness in the absence
of the *vṛtti*—how? ---

सन्धयोऽखिलवृत्तीनामभावाश्चावभासिताः ।
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥२१॥

Sandhayo 'khila vṛtī nām abhāvā ścāva bhāsītāḥ
Nirvikāreṇa yenāsau kūṣastha iti cocyate (21)

अखिल = all; वृत्तिनाम् = of the thoughts; सन्धयः
= junctions; अभावः = absence; च = and; येन
= by which; निर्विकारेण = by the immutable *caitanya*;
अवभासिताः = are illumined; असौ = this *caitanya*;

कूटस्थः = the *Kūṭastha*; इति = is; च = and; उच्यते = is called.

That unchanging principle by which all the functions of the thoughts and their absence is illumined, is called as *kūṭastha caitanya*. (21)

As said earlier, each *ṛtti* or thought is illumined by the *cidābhāsa*, and each *ṛtti* is independent of the other, each rises and subsides. That means, there is a gap between one *ṛtti* and the next. The many-ness of thoughts is possible only if there are gaps between two thoughts. For the creation of separateness, absence in between is essential. Between two *thought-presence*, there is a *thought-absence*.

Yena nirvikāreṇa akhila ṛttinām sandhayaḥ abhāvāḥ ca avabhāsitaḥ asau kūṭastha ucyate: Therefore while the *cidābhāsa* can illumine the presence of thoughts, it cannot illumine the gap between thoughts i.e. the absence of thought. So what is it that establishes the separateness between two thoughts?

The *kūṭastha caitanya* is the one which is present not only in the *vikāra* or modification called the thought but in the absence of thought also. That element, which gives validity to the presence of thought as well as its absence is our essential nature.

Therefore, on the seat of meditation while doing *japa*, keep quiet between one *nāma* and the next; and thus create a conscious gap between two *nāmā-s*. This gap is where we are one with the *kūṭastha caitanya*. Listen to that silence!

The thought development in last five *śloka-s* leads us to---

घटे द्विगुणचैतन्यं यथा बाह्ये तथाऽन्तरे ।
वृत्तिष्वपि ततस्तत्र वैशद्यं सन्धितोऽधिकम् ॥२२॥

Ghaṭe dviguṇa caitanyaṁ yathā bāhye tathā'ntare
Vṛttiṣvapi tatastatra vaiśadyaṁ sandhito'dhikam (22)

बाह्ये घटे = the pot outside the body; यथा = as; द्विगुण = two; चैतन्यम् = consciousness (i.e. *cidābhāsa* and *Kūṭastha*); तथा = similarly; अन्तरे = inside; वृत्तिषु = in the thoughts; अपि = also; ततः = therefore; तत्र = there; सन्धितः = in comparison to junction; वैशद्यम् = is prominent; अधिकम् = more.

As two types of consciousness are involved in knowing the pot which is outside (viz. *cidābhāsa* and *Brahma Caitanya*) so also is true with reference to inner thoughts where *cidābhāsa* and *kūṭastha caitanya* are involved. Therefore, there is more clarity in the thoughts as compared to the junction of thoughts. (22)

Bāhye ghaṭe yathā dviguṇa caitanyaṁ tathā antare: As in the case of external objects, there are two types of consciousness --- the reflected consciousness or *cidābhāsa* and the pure consciousness or *Brahma Caitanya*; in the same way with reference to the inner world of thoughts also, there are two types of consciousness, *cidābhāsa* and *kūṭastha caitanya*.

Tataḥ sandhitaḥ adhikam vaiśadyaṁ: Because of these two types of consciousness, the clarity is more obvious in the thought than in its absence. In the presence of the thought, both the consciousness are present and therefore, it is not easy to notice the *kūṭastha*. But in the absence of the thought or the conditioning, only the *kūṭastha* is present and not the *cidābhāsa* and so it is easier for the seeker to cognize the *kūṭastha* as being our essential nature. This is what the great masters mean when they say 'keep quiet'. Reacting to the world only means, getting lost either in the world or in the thought and we cannot discriminate between the *kūṭastha* and *cidābhāsa*. Therefore, when we are awake, and the mind

is without thought, such a thoughtless, non-sleeping mind is itself the *Parabrahma Paramātmā*.

To summarise: the mind contains two types of thoughts; the *aham vṛtti* the knower of thoughts, and the thoughts in the form of *kāma*, *krodha* etc., or *japa* etc.,. When the *aham* is focussing on, say the name of the Lord, the thoughts are maintained. When the *aham* is focussing constantly on the silence, there is no *cidābhāsa* in the silence and therefore the *aham* is absorbed in its own essential nature called *kūṭastha caitanya*.

Therefore, it is called *sākṣī*. When we give value to the *cidābhāsa*, every thought is capped by the *cidābhāsa*. Then I get carried away by the emotion of anger etc., and become a victim, the *jīva*. If I do not get carried away but watch from a distance, then I am *sākṣī caitanya* observing the *cidābhāsa*, when I drop the *cidābhāsa* as an object of observation, I am not even a *sākṣī*, I simply am.

Now, reverting to the illustration given at the beginning of the chapter, of a wall illumined by general direct sunlight, and the reflected light spots, of sun, by the mirrors. Where there were brighter light spots from the reflected light, it was difficult to understand that there were two lights there. But if we focus our attention on the space between the spots, the general light is seen. So also, the *kūṭastha caitanya* becomes more obvious and perceptible when we are able to stay quiet in the absence of thoughts.

Now, the knowingness or unknowing-ness i.e. to become an object of knowledge or to become an object of ignorance is possible so far as external objects are concerned. But the same status does not exist with reference to the thought e.g. an object is lit by the light of consciousness and the result is I know this object. In the second stage, I know this object because it is other than me. With the eyes I have seen the object, but can I see my eye

with the eye? With the *vṛtti*, the thought I have known the object, but can I see the thought with the thought?

This aspect is taken up in the next *śloka*---

ज्ञातताज्ञातते न स्तो घटवद्वृत्तिषु क्वचित् ।
स्वस्य स्वेनागृहीतत्वात्ताभिश्चाज्ञाननाशनात् ॥२३॥

Jñātatā jñātate na staḥ ghaṭavad vṛttiṣu kvacit
Svasya svenā grhī tatvāt tābhiḥ cājñāna nāśanāt (23)

घटवत् = like the pot; (i.e. known or not known); वृत्तिषु = in the thoughts; क्वचित् = anywhere; ज्ञातता = knowingness; अज्ञातता = non-knowingness; न = not; स्तः = is; स्वस्य = (because) of itself; स्वेन = by itself; अगृहीत त्वात् = cannot be objectified; च = and; ताभिः = by its very arising; अज्ञान = ignorance; नाशनात् = is destroyed.

The thoughts themselves, like a pot, cannot become either known or unknown, because each thought, being associated with *cidābhāsa* is self-illumined, cannot know itself, nor can it not-know itself. The ignorance is destroyed by its own knowledge, hence cannot fall in the category of unknown. (23)

Ghaṭavat vṛttiṣu jñātatā ajñātate na staḥ: As with the external objects in the case of the thought, there cannot be knowing-ness or non-knowing-ness. That means, the *vṛtti* or thought as an external object can be referred to as 'I know this object' or 'I do not know the object', because the object is other than the thought and the knowledge is taking place through the medium of thought. But when it comes to the thought itself, knowing-ness and non-knowing-ness is not possible. The reason is because of a simple rule, *Svasya svena agrhītatvāt*: the intellect - the thought cannot know itself, just as the eye can see everything except itself, the nose can smell everything except itself and the mind can feel everything except

itself. Therefore, knowing-ness is not possible by the thought itself.

Tābhiḥ ajñāna nāśanāt: Further more when the object becomes known, and the thought of knowing is born, the thought of ignorance is destroyed by the thought of knowledge. So non-knowing-ness is also not possible. Thus, in the case of thought (*vṛtti*), neither knowingness nor non-knowingness is possible.

The purpose of this statement is to make the difference between the *kūṭastha* and the *cidābhāsa* very clear, that as the *cidābhāsa* is known by the *kūṭastha caitanya*, the later cannot be known by itself - there *knowing is being*.

The conscious aspect is common between *cidābhāsa* and *kūṭastha*, however, there is still some difference - what is that? ---

द्विगुणीकृतचैतन्ये जन्मनाशानुभूतितः ।
अकूटस्थं तदन्यत्तु कूटस्थमविकारतः ॥२४॥

Dviguṇī kṛta caitanye janma nāśānu bhūtitaḥ
Akūṭastham tadanyattu kūṭastha mavikā rataḥ (24)

द्विगुणी कृत चैतन्ये = in the double consciousness i.e. *cidābhāsa*; जन्म नाश अनुभूतितः = because there is experience of birth and death; तद् = that *cidābhāsa*; अकूटस्थम् = is mutable; अन्यत् = the other i.e. *kūṭastha*; तु = indeed; अविकारतः = being immutable; कूटस्थम् = (is known as) *kūṭastha*.

In *cidābhāsa* that has general and specific consciousness, on account of its birth and death alongwith each *vṛtti*, is called as *a-kūṭastha* i.e. ever changing, the other is *Brahma Caitanya* being unchanging is called as *kūṭastha caitanya*. (24).

The effort is to separate *kūṭastha* from *cidābhāsa*. The former is the substratum, while the latter is the reflection in the thought. Our essential nature is that of *kūṭastha* and that is what we have to cognise.

Dviguṇī kṛta caitanye janma nāśa anubhūtitaḥ: The *cidābhāsa* is formed thus: When there is a thought, that thought bathing in the light of consciousness, the consciousness is as if getting reflected, and because of this, a specific quality of presence of the thought is created. So with the birth of the thought, the presence of *cidābhāsa* becomes specific. When the thought dies, there cannot be a specific reflection - it is only the general consciousness or *kūṭastha*.

Thus there are two *guṇā-s* in the *cidābhāsa*—birth (*Janma*) and death (*nāśa*). It is mutable. Therefore, it is said *a-kūṭastham* that is not *kūṭastha*. It is not immutable. *Anyastu kūṭastha avikārataḥ*: Whereas the other is the *kūṭastha Caitanya* which is immutable, it does not change by the presence or absence of thought.

Experiences of happiness or unhappiness do not remain all the time. But our 'being-ness' is continuous, inspite of the presence or absence of experiences. The common denominator is the *kūṭastha caitanya* and that which is constantly tossing up and down is the *cidābhāsa*. The *kūṭastha* is *avikāri*, untouched by joys and sorrows.

Is the *kūṭastha* a figment of imagination. No, it has been established in the scriptures and also by the great masters (*ācāryā-s*) in their writings ---

अन्तः करणतद्वृत्तिसाक्षीत्यादावनेकधा ।
कूटस्थ एव सर्वत्र पूर्वाचार्यैर्विनिश्चितः ॥२५॥

Antaḥ karaṇa tadvṛtti sākṣī tyādā vane kadhā
Kūṭastha eva sarvatra pūrvā cāryair viniścitaḥ (25)

अन्तःकरण = the mind; तद्वृत्ति साक्षी = witness of the thoughts; इत्यादौ = etc.; अनेकधा = in many ways; पूर्व आचार्यैः = by earlier *acāryā-s*; सर्वत्र = everywhere in their books; कूटस्थः = the *kūṭastha*; एव = alone; विनिश्चितः = is ascertained.

The earlier teachers have established *kūṭastha caitanya* as the witness of the mind and the thoughts in many ways, in and through all their writings. (25)

One quotation from the writing of one of the great *ācāryā-s* like *Sureśvarācārya* is given:

Antaḥkaraṇa tad vṛtti sākṣī: The thought (*antaḥ-karaṇa*) and the knower, the witness of the thought (*Tat vṛtti sākṣī*) --- statements like this establishing that there is something other than the thought, called the *kūṭastha caitanya* (*kūṭastha eva*) have been stated. *Anekadhā pūrvācāryaiḥ viniśītaḥ*: This is expounded in clear terms by many earlier teachers in many places.

(Ref.: V.V.-11)

Not only about the *kūṭastha caitanya*, but about *cidābhāsa* also we come across many earlier references of great teachers ---

आत्माभासाश्रयाश्चैवं मुखाभासाश्रया यथा ।
गम्यन्ते शास्त्रयुक्तिभ्यामित्याभासश्च वर्णितः ॥२६॥

Ātmā bhāsa śrayās caivaṁ mukhā bhāsa śrayā yathā
Gamyante śāstra yukti bhyām ityā bhāsaś ca varṇitaḥ (26)

यथा = as; मुख = face; आभास = reflection; आश्रयाः = support i.e. mirror; च = and; एवम् = similarly; आत्मा = *kūṭastha*; आभास = reflection; i.e. *cidābhāsa*; आश्रयाः = support i.e. thoughts in the mind; गम्यन्ते = is known; शास्त्र युक्तिभ्याम् = (by the authority of)

scripture and logic; इति = therefore; आभासः = the *cidābhāsa*; च = and; वर्णितः = is explained (by the teachers).

As the face, its reflection and mirror are known (by direct means of knowledge), so also *kūṭastha*, *cidābhāsa* and mind are known by the statements of scriptures and logic. In this way *cidābhāsa* is described in the scriptures. (26)

Yathā mukha ābhāsaḥ āśrayāḥ ca gamyante: As the original face, the reflection and the reflecting medium is known directly by the means of knowledge, the perception of these three components is very clear.

Evam ātmā ābhāsaḥ āśrayāḥ: There are three things—the *ātmā* i.e. *kūṭastha caitanya*, *ābhāsaḥ* i.e. the reflected consciousness, and the *antaḥkaraṇa* i.e. the mind—the reflecting medium.

When the *kūṭastha caitanya* is conditioned by the mind, there is a reflection of the *ātmā* or the *kūṭastha* in the mind. This reflection is called the *cidābhāsa*.

Ābhāsaḥ varṇitaḥ: This is the way *cidābhāsa* was referred to in the earlier texts. This can be established by *śāstra-yuktibhyām*: the method of quoting from the scriptures and by logic (*yukti*) e.g. in *Kāthopaniṣad* (V-9) it is said: as the fire is present everywhere, but becomes manifest in a particular spot because of the conditioning of the thing that is burnt. Likewise *kūṭastha caitanya* is everywhere, but it becomes manifestly distinct with reference to a particular object or thought.

Through logic also the distinction between *kūṭastha* and *cidābhāsa* is well established as in *śloka* 24, where it was shown how the *kūṭastha* is *avikāri* and *cidābhāsa* is *vikāri* etc.

(Ref.: U.S.-18.43 and 18.109)

This being so, why bring the topic of *cidābhāsa* without which every thing is possible? Such a doubt is raised. ---

बुद्धचवच्छिन्नकूटस्थो लोकान्तरगमामौ ।
कर्तुं शक्तो घटाकाश इवाभासेन किं वद ॥२७॥

Buddhya vacchinna kūṭasthaḥ lokān tara gamā gamau
Kartum śakto ghaṭākāśa ivā bhāseṇa kiṁ vada (27)

बुद्धि अवच्छिन्न कूटस्थः = the *kūṭastha caitanya* limited by intellect; घटाकाशः = pot space; इव = like; लोकान्तर = in different worlds; गम आगमौ = going and coming; कर्तुम् शक्तः = is able to do; आभासेन = by the *cidābhāsa*; किम् = what is achieved; वद = say!

When the *kūṭastha caitanya*, limited by intellect like the pot space, is able to do, going and coming in the different worlds (like heaven etc.), why mention the *cidābhāsa* as important in the field? Please explain! (27).

Two theories i.e. *Avaccheda vāda* and *Pratibimba vāda* are being discussed, the upholder of one theory questioning the need for the other.

Before proceeding further it is necessary to caution the spiritual student from falling into the camp of one theory or the other. To do so will only result in making him a *sampradāya vādi*, arguing that one is right and other is wrong. Such a *durāgrāha* (insistence) should not be allowed to enter the *buddhi* (understanding) of a spiritual seeker.

With reference to the two terms, *cidābhāsa* and the conditioning, let us take the example of space conditioned by walls. Space inside a glass jar is glass space. When the jar is shifted from one place to another, the glass space also moves.

Applying this example to the *jīva*, the student raises the question: The *jīva* going from one body to another or to heaven or hell etc., can be achieved by the *avacchedavāda*; there seems to be no need to bring in

the reflection of consciousness as an essential quality of the *jīva*.

Buddhi avacchinna kūṭastha ghaṭākāśa eva lokāntara gama āgamau kartum śaktaḥ: The *kūṭastha* in which the *buddhi* (intellect) is imagined to be a conditioning as in the case of the pot-space, this pot space can go from place to place; so also the *kūṭastha* conditioned by the intellect can go from place to place. *Ābhāseṇa kiṁ vada*: Why introduce the subject of reflection (*pratibimba*) of *kūṭastha* in the intellect and the reflected *cidābhāsa* being responsible for *jīva bhāva* etc.?

The answer to this doubt is given in the next *śloka*.

All these doubts and answer sequence should be understood in the correct perspective of *prakriyā* or concept-development. The purpose is to replace earlier erroneous concept by subsequent less erroneous concepts, until the final correct concept is reached and ultimately even that so-called correct concept is dropped. Concepts keep changing but that one entity, the one substratum is unchanging existence. To arrive at that point is the purpose of *vedānta śāstra* and the spiritual student's *sādhana*. All arguments (*vādā-s*) and logic (*yukti*) and *prakriyā* should be understood only as having a limited role in our realisation of that one Truth - to be dropped when their purpose is served.

(Ref. K.U.-2.24)

The objection of need for *Cidābhāsa* is explained in the following *śloka* ---

शृण्वसङ्गः परिच्छेदमात्राजीवो भवेन्नहि ।
अन्यथा घटकुड्याद्यैरवच्छिन्नस्य जीवता ॥२८॥

Śṛṇva saṅgaḥ pari ccheda mātṛā jīvo bhave nnaḥi
Anyathā ghaṭa kuḍyā dyaiḥ ava cchinnaśya jīvata (28)

शृणु = listen; असङ्गः = the *kūṭastha caitanya*; परिच्छेद मात्रात् = merely by limitations; जीवः = *jīva*; न = not; भवेत् = becomes; अन्यथा = or else; घट कुड आदैः = by pot, wall etc.; अवच्छिन्नस्य = of the limited one; जीवता = will attain *jīva*-hood; हि = indeed.

Listen to the answer to your doubt. By mere limitations, the unattached *kūṭastha caitanya* does not attain *jīva bhāva*. Or else by the limitations of pot or wall, there would have been *jīva*-hood born (which is not seen). (28)

The shortcoming in the doubt raised in the previous *śloka* is now explained:

Śṛṇu asaṅgaḥ parichheda mātrāt jīvaḥ na bhavet: Listen, the *kūṭastha caitanya* is *asaṅgaḥ*, totally unattached by the limitation of intellect etc. Like the space in the pot is not in any way affected whether the wall is smooth or rough, wet or dry, coloured or not etc.

When such an unattached *kūṭastha* is conditioned by the conditioning, by that process alone it does not become a *jīva*.

We saw in chapter VII how the post (*kūṭastha*) is reflected (*cidābhāsa*) in the reflecting medium of water (the *antaḥkaraṇa* or thought). When the medium is disturbed, the reflection appears to shake; but in reality it does not. So also the *cidābhāsa* (the reflection) by itself is not the *jīva*. The *antaḥkaraṇa* neither suffers nor does not suffer on account of the thoughts because that is its nature. Furthermore, the *kūṭastha* (the post) is independent of the mind, (the water) and the movement in the water (thoughts).

Thus, the *kūṭastha* being reflected in the pool of the mind (thought) does not make it a *jīva*.

Anyathā ghaṭa kudyadair avacchinnaśya jīvātā: Otherwise, even objects will become *jīva*, because they

also have two types of *caitanya* - the *Brahma Caitanya* and *cidābhāsa*. *jīva* is not inert like a pot etc. Therefore, conditioning alone is the criterion for being a *jīva*.

The doubt is further elaborated—

न कुड्यसदृशी बुद्धिः स्वच्छत्वादिति चेत्तथा ।

अस्तु नाम परिच्छेदे किं स्वाच्छयेन भवेत्तव ॥२९॥

Na kuḍyasadrśī buddhiḥ svacchatvāditi cettathā

Astu nāma paricchede kiṁ svācchyena bhavettava (29)

बुद्धिः = the intellect; स्वच्छत्वात् = being immaculate; कुड्य = wall; सदृशी = like; न = not; इति = thus; चेत् = if one objects; तथा = like that; अस्तु नाम = be it so; परिच्छेदे = in the limitations; स्वाच्छयेन = by being immaculate; तव = your; किम् भवेत् = what is achieved or what is meant?

If one objects that, the conditioning intellect for consciousness is purer and clearer, as compared to wall etc., therefore, the consciousness limited by wall etc., cannot be *jīva*. Let it be so! What do we achieve by the purity of the conditionings? (29).

The student raises another objection: *Buddhi svacchatvāt kuḍya sadrśī na*: the *buddhi* or *antaḥkaraṇa* is so pure and transparent, you cannot compare it with a gross (opaque) object like the wall or the pot.

The *buddhi* has the specific quality of being able to reflect the consciousness. Although, the consciousness is reflected in the pot as the *cidābhāsa*, the *jīva bhāva* cannot come in it. Therefore, whether the *jīva bhāva* comes or not depends on the quality of the conditioning.

The teacher replies:

Tathā astu nāma paricchede svācchyena tava kiṁ bhavet? Let the condition of intellect be purer and clear.

What could be achieved by the purity of the conditioning?

Above statement is further clarified/elucidated through an example ---

प्रस्थेन दारुजन्येन कांस्यजन्येन वा नहि ।
विक्रेतुस्तण्डुलादीनां परिमाणं विशिष्यते ॥३०॥

*Prasthena dāru janyena kāmśya janyena vā na hi
Vikretus taṇḍulā dīnāṃ parimāṇaṃ viśiṣyate* (30)

दारु जन्येन = by the one made up of wood; कांस्य जन्येन = by one made up of copper; प्रस्थेन = by the measure; विक्रेतुः = the commodity that is sold; तण्डुल आदीनाम् = such as rice etc.; परिमाणम् = the measurement; न = not; हि = indeed; विशिष्यते = is added; वा = or.

The quality of the measured items like rice etc., does not get affected in any way, whether the measure is made up of wood or bronze. (30)

Prasthena dāru janyena vā kāmśya janyena vikretuḥ taṇḍulā ādīnāṃ parimāṇaṃ na hi viśiṣyate: Whether the measure is made of wood (*dāru*) or of bronze (*kāmśya*) it makes no difference to the quantity of rice (*taṇḍulum*) measured. What matters is the conditioned and not the conditionings.

The teacher is thus trying to draw the attention of the student away from the conditioning and bring it to the seemingly conditioned (*kūṭastha caitanya*).

Similarly, when we get distressed by the miseries of the world, great masters like *Ramaṇa Maḥarṣi* advise 'Do not talk about the miseries in the world.. Ask *who is miserable?*'. When we pursue this question, then it will be understood that there is no one who is miserable.

Whether, it is the reflection on the wall or in the *antaḥkaraṇa*, in the water or in the oil, reflection is reflection. The reflecting medium does not create the *jīvātmā bhāva*.

The thought continues---

परिमाणाविशेषेऽपि प्रतिबिम्बो विशिष्यते ।
कांस्ये यदि तदा बुद्धावप्याभासो भवेत् बलात् ॥३१॥

*Pari māṇā viśeṣe'pi prati bimbo viśiṣyate
Kāmśye yadi tadā buddhā vapyā bhāso bhaved balāt* (31)

कांस्ये = in the copper measure; परिमाण = measurement; अविशेषे = is not additional; अपि = although; प्रतिबिम्बः = the reflection; विशिष्यते = is added (gets reflected); यदि = thus argued; तदा = in that case; बुद्धौ = in the intellect; अपि = also; आभासः = the *cidābhāsa*; बलात् = without choice; भवेत् = shall be.

If one argues that there may not be any effect as regards the quality of the measured rice; but there will be reflection of rice in the bronze (and not in wooden) measure, then he has answered his own question. So is the case of *cidābhāsa* with reference to the intellect, which will result automatically. (Therefore, the *cidābhāsa* has to be accepted). (31).

The student continues arguing obstinately. *Kāmśye parimāṇa aviśeṣe api prati-bimba viśiṣyate*: In the bronze measure, there may not be any speciality about the quantity of rice measured, but even so, there is a special reflection in the bronze measure which is absent in the case of the wooden measure.

Yadi tadā buddhau api ābhāsa balāt bhavet: The teacher says, very good, if you are talking about the reflection of the rice in the bronze, you have yourself answered your question as to why there should be a *cidābhāsa*,

because the buddhi is bright, there will be *cidābhāsa* whether you want it or not!

The student's question was: 'why do you bring the *pratibimba vāda* i.e. the *cidābhāsa* as a reflection in order to establish the *kūṭastha*?'. And when the teacher explained with the example of the wooden and metallic measure, what is of significance is the conditioned and not the conditioning. The student says that there may not be difference in the conditioned (the rice) but the reflecting quality of the conditioning does differ. Thus he himself admits that *buddhi* which is pure and transparent does reflect the consciousness and thus there will be *cidābhāsa*. Definitely one has to accept *cidābhāsa* for understanding *kūṭastha*.

(Ref. M.L.-4.4.10)

The reflection and *cidābhāsa* are synonymous ---

ईषद्भासनमाभासः प्रतिबिम्बस्तथाविधः ।
बिम्बलक्षणहीनः सन्बिम्बवद्भासते स हि ॥३२॥

Īṣad bhāsana mābhāsaḥ prati bimba stathā vidhaḥ
Bimba lakṣaṇa hīnaḥ san bimba vad bhāsate sa hi (32)

ईषत् भासनम् = the limited consciousness; आभासः = is called *cidābhāsa*; प्रतिबिम्ब = the reflection; तथा विधः = is of the similar type; हि = indeed; बिम्ब लक्षण हीनः = unlike the essential nature of the original object; सन् = being; बिम्बवत् = like the reflection; भासते = shines forth; सः = that (*cidābhāsa* is nothing but reflection).

Expression of consciousness through limitations is called *ābhāsa*. The reflection of an object is also of similar kind. It is devoid of the nature of reflected object, but appears to be like the reflected object. (32)

Two words, *cidābhāsa* and *pratibimba* used alternatively, are in reality synonymous, meaning the same. This point is taken up now:

Īṣad bhāsanam ābhāsaḥ pratibimbaḥ tathā vidhaḥ: *Ābhāsaḥ* means partial (incomplete) manifestation. The *cidābhāsa* is also like that.

Bimba lakṣaṇa hīnaḥ san bimbavat bhāsate sa hi: It does not have all the qualities of the original object—*bimba* that is reflected. It looks like the original object.

Now what is the difference? This is explained in the next *śloka* ---

ससङ्गत्वविकाराभ्यां बिम्बलक्षणहीनता ।
स्फूर्तिरूपत्वमेतस्य बिम्बवद्भासनं विदुः ॥३३॥

Sasaṅgatva vikārā bhyāṁ bimba lakṣaṇa hīnatā
Sphūrti rūpatva metasya bimba vad bhāsanam viduḥ (33)

एतस्य = of this *cidābhāsa*; ससङ्गत्व = with association; विकाराभ्याम् = with modification; बिम्बलक्षण हीनता = unlike the *kūṭastha caitanya*; स्फूर्ति रूपत्वम् = the illumination aspect; बिम्बवत् भासनम् = like the *kūṭastha caitanya*; विदुः = is called by the wise.

This *cidābhāsa* is described (by the wise) unlike the pure consciousness being associated with the conditioning and modifications, and like the pure consciousness, being able to illumine the object. (33).

Etasya sasaṅgatva vikārābhyāṁ: With reference to the medium of reflection (*sasaṅga*), the *cidābhāsa* is a *vikāri*. If there is no reflecting medium, the *cidābhāsa* or *pratibimba* cannot be. The clarity of *pratibimba* is dependent on the quality of the reflecting medium. The disturbances and distortion of the reflecting medium will be superimposed

on the *pratibimba*. Although the original *bimba* remains unchanged. So, this is *bimba lakṣaṇa hīnatā* i.e. contrary to the original object.

Thus, the reflection has two qualities: one, that it is similar to the original object which it reflects; and the other, it is *not similar* (*bimba-lakṣaṇa hīnatā*).

The non-similarity lies in the fact that the original object can exist without the presence of the reflecting medium, but the reflection cannot exist without the reflecting medium.

The similarity is their being conscious (*sphūrti rūpatvam*). *Etasya sphūrti rūpatvam bimbavat bhāsanam viduḥ*: The light has the capability to illumine objects, so also its reflected light in the mirror has the ability to illumine something.

Similarly, the reflected consciousness, the *cidābhāsa* has the ability to illumine the objects in the world, while the *kūṭastha* has the capability to illumine the presence or absence of objects.

Therefore, *sphūrti rūpatva* is common to *kūṭastha caitanya* and *cidābhāsa* while the independence of the *kūṭastha* and the dependence of the *cidābhāsa* constitutes the difference or dissimilarity. This is what is meant by the term '*iṣad bhāsanam ābhāsaḥ*' in the previous *śloka*.

The conclusion that is reached by the explanation thus far is: the acceptance of the *cidābhāsa* is essential for dropping the *jīvatva bhāva*; the reflected consciousness has some of the qualities of *kūṭastha*, but it also has some qualities which are not of *kūṭastha*. This impossible combination is called 'the *jīvatva bhāva*'. Therefore, neither *cidābhāsa* nor *kūṭastha* nor the reflecting medium is the *jīva*. *Cidābhāsa* takes the modifications of the reflecting medium and the eternal-ness of the *kūṭastha* as his, and therefore, starts to imagine that being conditioned, unhappy being is his real nature.

Therefore, if *jīva* is understood as *jīva* only like *ghaṭa-ākāśa* or pot space, it is erroneous. The conditionings by themselves do not make us miserable, but accepting these conditionings as eternal and real does.

Identification with the body (conditioning) leads to two desires: the desire to live—because of the fear we will lose the body; and the desire to die—because when the body is destroyed all associated miseries will cease. Both desires are born out of the ignorance of our essential nature, which is the *kūṭastha caitanya*.

When someone asked a saint, 'I want peace'; the saint replied: 'simple!, remove the 'I', remove the 'want' and what remains is peace'. The 'want' is coming between 'I' and 'peace'. Once the 'want' is gone, the 'wanter' i.e. 'I' who 'wanted' will cease to exist. Then *Peace*, the *kūṭastha*, is revealed to Oneself.

Thus after acceptance of *cidābhāsa* as an essential step towards *kūṭastha caitanya*, now the teacher goes ahead to establish existence of *cidābhāsa* as other than intellect ---

नहि धीभावभावित्वादाभासोऽस्ति धियः पृथक् ।
इति चेदल्पमेवोक्तं धीरप्येवं स्वदेहतः ॥३४॥

Nahi dhī bhāva bhāvitvād ābhāso'sti dhīyaḥ prthak
Iti cedalpa mevoktaṁ dhīra pyevaṁ svadehataḥ (34)

आभासः = the *cidābhāsa*; धी भाव भावित्वात् = being dependent on the existence of intellect; धियः = from the intellect; अस्ति = is; पृथक् = different; न = not; हि = indeed; इति = thus; चेत् = we enquire; अल्पम् = very little; एव = indeed; उक्तम् = you said; धीः = intellect; अपि = also; स्वदेहतः = its own gross body; एवम् = is not different.

If one argues that the *ābhāsa* being dependent on the intellect, it cannot exist separate from intellect, then you have said something incomplete, for even the intellect cannot exist independent of the gross body. (34)

Upto this point, the discrimination of the *jīva* from the *kūṭastha caitanya* was explained. It was established that the *cidābhāsa* is essential in the framework of the *jīvatva*; or *saṁsārī* or individuality. The consciousness cannot be considered in terms of the *ghaṭākāśa* or *mahākāśa* i.e. by *aviccheda-vāda* alone. The *pratibimba-vāda*, the reflection of the consciousness in the conditioning called the mind is essential.

Having established that point, another theme is being developed from this *śloka*, namely, *cidābhāsa* is always talked about with reference to the medium called the mind. For example, the hucket is the gross body, the water in the bucket is the mind, the sun that gets reflected is the consciousness and the reflection of the sun in the bucket is the *cidābhāsa*, which means that without a reflecting medium the *cidābhāsa* cannot take place.

This inference is being denied. *Dhī bhāva bhāvitvat ābhāsaḥ dhiyaḥ pṛthak na hi asti*: If you think that *cidābhāsa* is totally dependent for his existence on the medium of reflection called the mind and that it cannot exist without the *buddhi*, *iti cet alpam eva uktam*, if this is what you think, then you have said little, *dhī api sva dehataḥ eva asti*: because the intellect also cannot exist without the gross body!

This thought of counter question is concluded in next *śloka* ---

देहे मृतेऽपि बुद्धिश्चेच्छास्त्रादस्ति तथासति ।
बुद्धेरन्यश्चिदाभासः प्रवेशश्रुतिषु श्रुतः ॥३५॥

*Dehe mṛte 'pi buddhiś cet śāstrā dasti tathā sati
Buddhe ranyaś cidā bhāsaḥ praveśa śrutiṣu śrutaḥ* (35)

देहे मृते अपि = although the body dies; बुद्धिः = the intellect; अस्ति = remains; तथा = and; सति = this being so; शास्त्रात् = as per the authority of scriptures; चेत् = if argued in this way; बुद्धेः = from the intellect; अन्यः = other; चिदाभासः = the *cidābhāsa*; प्रवेश = entry; श्रुतिषु = in the scriptures; श्रुतः = is heard.

If we accept, on the basis of the authority of the scriptures that although the body may die, the intellect remains, so also is made clear in the same authority, that the *Paramātmā* enters the body in the form of *jīva* (i.e. *cidābhāsa*). (35)

Dehe mṛte api buddhi asti tathā śāstrāt api śrutaḥ: (The student says) Even when the body dies, the mind (intellect) remains. So say the scriptures.

The intellect or *antaḥkaraṇa* exists independent of the gross body. When the body is destroyed, intellect alongwith the *jīva* goes from one body to another.

Buddheḥ anyāś cidābhāsaḥ praveśaḥ śrutiṣu śrutaḥ: The teacher says according to the (same) scriptures, *cidābhāsa* which is other than the *buddhi* enters the body or the Conscious being. The belief that *cidābhāsa* is reflected in the *buddhi* and must, therefore, exist alongwith the *buddhi* is not correct.

As for your argument that the *antaḥkaraṇa* exists independently of the gross body, however can you see the subtle body or the manifestation of the subtle body, or can you imagine the existence of the subtle body without reference to the gross body. If the existence of subtle body is possible without the gross body, then it is equally possible that *cidābhāsa* can exist without reference to the reflecting medium.

(Ref.: B.U.-4.4.2; A.U.-1.3, 1.11, 1.12; T.U.-2.6)

May be that the *cidābhāsa* enters the body alongwith and in association with the intellect? ---

धीयुक्तस्य प्रवेशश्चेन्नैतरेये धियः पृथक् ।
आत्मा प्रवेशं सङ्कल्प्य प्रविष्ट इति गीयते ॥३६॥

Dhī yuktasya praveśaś cet na ita reye dhiyaḥ pṛthak
Ātmā praveśam saṅkalpya praviṣṭa iti gīyate (36)

धीयुक्तस्य = (of the *cidābhāsa*), alongwith the conditioning of intellect; प्रवेशः = entry in the body; चेत् = if we consider in this way; न = no, it cannot be so; ऐतरेये = in the *Aitareya upaniṣad*; धियः = from the intellect; पृथक् = other; आत्मा = the pure Self; प्रवेशम् = entry; सङ्कल्प्य = have decided; प्रविष्ट = entered; इति = thus; गीयते = is declared.

To accept the entry of *cidābhāsa* alongwith the intellect is not correct; for, in *Aitareya upaniṣad* it is specifically mentioned that the Self, who is other than the intellect, having decided to enter, entered. (36)

Dhīyuktasya praveśaḥ iti cet na: If you think that the *cidābhāsa* enters the body alongwith the intellect (*dhīḥ*), this is not correct, *Aitareya dhīyaḥ pṛthak ātmā praveśam saṅkalpya praviṣṭam iti gīyate*: in the *Aitareya upaniṣad* of the *Rg veda*, it is said that apart from the intellect, (*antaḥkaraṇa*) *ātmā* enters the body by its own *saṅkalpa*.

How this is done is explained in the next *śloka* again quoting the *Aitareya upaniṣad* ---

कथं न्विदं साक्षदेहं महते स्यादितरीणात् ।
विदार्य मूर्धसीमानं प्रविष्टः संसरत्ययम् ॥३७॥

Katham nvidam sākṣa dehaṁ madṛte syā dīṭi raṇāt
Vidārya mūrdha sīmānam praviṣṭaḥ saṁsara tyayam (37)

अयम् = the supreme Self; स अक्ष देहम् = alongwith eyes, body (etc.); महते = without me the consciousness; कथम् = how; नु = indeed; इदम् = this; स्यात् = will exist?; मूर्ध = on the top of the skull; सीमानम् = in the centre; विदार्य = piercing; प्रविष्टः = entered; संसरति = and attained *jīva bhāva*; इति = thus; ईरणात् = is said.

The *Aitareya upaniṣad* says that this *ātmā* (having created the world) thought - how can this body alongwith its senses (i.e. subtle body or mind) exists without me? Then having pierced the cranium top entered the body and thereafter, attained *jīva bhāva* as a *saṁsārī*. (37)

Ayam sa akṣa dehaṁ madṛte katham nu syāt: This *Paramātmā*, or pure consciousness, when he has seen the whole creation alongwith the senses and the body etc., then he starts thinking : without me how can this creation exist and for whom will it exist? (*Ait.U.* I-iii-11.)

Mūrdha sīmānam vidārya praviṣṭaḥ saṁsarati: Having thought thus, (having created the whole world) the *ātmā* entered, as if, from the *brahma randhra*. Having entered, he got so much enchanted by the conditionings that thereafter, he forgot his original glory that he is independent of these conditionings, and started thinking that this was his real nature.

Such a statement comes in the *upaniṣad-s* in many ways. What is its significance?

We are not born with love or hatred for anything or 'anybody in this world. But gradually we create special attachments and its consequential bondage or *saṁsāra* which we then bemoan. But the scriptures tell us that it is our own mental projection that we ourselves have created and now find it difficult to

withdraw from this situation. This inability to withdraw is called *saṁsāra*.

But we glorify this *saṁsāra* by giving it beautiful names like *kartavya*, *karma* etc. It is important that we do our duty and enjoy or ignore our duty and suffer. The former is freedom, the latter is bondage. Therefore, the significance for the seeker in the statement that the *Paramātmā* entered the world which he himself created, is to remind us that the entry into the world (of objective experiences) should be such that one can withdraw at any time.

This is said beautifully by *Bhagavān Kṛṣṇa* (B.G.V-1-2) when *Arjuna* asks him 'You talk of *karma* sometimes, and of *saṁnayaśa yoga* at other times, out of the two, which is good for liberation?' *Bhagavān* declares very clearly:

Both are essential in life - involvement as well as withdrawal.

The supreme state to be striven for is, that where we reserve the freedom: as to when we get involved in activities, how long we stay involved, how deep we get involved, and when to withdraw. Thus what the scriptures convey is the importance of withdrawal in spiritual *sādhana*.

Regarding the view that the *cidābhāsa* is dependent on the reflecting medium, the implication is the reflection depends on the quality of the reflecting medium. The fallacy in this line of thought is that the reflection is given an existence which it does not possess. The waves in the water or the muddiness cannot, in reality, touch the reflection for the simple reason that the reflection has no existence. Giving undue importance to the conditioning in the reflecting medium (water or the mind) is giving validity to the reflection!

There, when at the seat of meditation, the mind is disturbed by thoughts, to become frustrated is as futile, as if, the sun were to worry about its reflection in the ocean dancing constantly. Meditation should not be allowed

to degenerate into *bhoga*, where one wants to repeat the meditation of yesterday. In the first place, it puts the mind in a preconceived frame; secondly no experience is ever repeated. Each experience of every being, is unique.

Therefore, if we think the *cidābhāsa* is dependent on the reflecting medium, called the *antaḥkaraṇa*, we are allowing ourselves to be sidetracked. The *Puruṣa*, the *jīva* is not independent of the substratum (as was established in chapter VII). Neither the *cidābhāsa*, nor the reflecting medium, the *antaḥkaraṇa* nor the original Self, the *bimba*, is the *jīva*.

The *cidābhāsa* accepting the status of the conditionings called the mind to be his, and the only reality of his being, thus combining the reality of the *kūṭastha* with the modifications of the mind gives birth to this entity of 'I—the enjoyer and sufferer. Thus *jīva bhāva* or 'jīva hood' is born.

The concluding thought of the last four *śloka-s* is that it is not necessary to get caught up in the *pratibimba vāda* or *ghaṭākāśa vāda* in understanding the *jīva*.

A new thought is now taken up: How can that which is unattached or *asaṅga*, enter the *cidābhāsa* or the *antaḥkaraṇa*? ---

कथं प्रविष्टोऽसङ्गश्चेत्सृष्टिर्वास्य कथं वद ।

मायिकत्वं तयोस्तुल्यं विनाशश्च समस्तयोः ॥३८॥

Katham praviṣṭo 'saṅgaścet sṛṣṭir vāsyā katham vada
Māyikatvaṁ tayo stulyaṁ vināśaśca sama stayoḥ (38)

असङ्गः = the unattached Self; कथम् = how; प्रविष्टः = entered; चेत् = if this is doubted; अस्य = from this unattached Self; सृष्टिः = creation; वा = and other things; कथम् = how is possible; वद = justify!; तयोः = with regard to entry and creation; मायिकत्वम् = association of *māyā*; तुल्यम् =

is similar; च = and; तयोः = of the entered *jīva* and the creator *Īśvara*; विनाशः = destruction; समः = is similar kind.

If one argues as to how unattached *ātmā* can enter the creation, the reply is how did he create the world then? Can we justify? If the creation is due to *māyā*, so is the entry. If their creation and entry is due to *māyā*, their destruction is also of a similar kind. (38).

Asaṅgaḥ katham praviṣṭaḥ cet? Question: The *ātmā* is unattached. Then, how can it enter the body (as stated in the *upaniṣad*)? If this is your doubt, then say how the unattached, *asaṅga ātmā* can create the world?

Māyikatvam: Student replies: It is because of *māyā*. *Māyā* is that which is not. Illusion is because of delusion. These two words have different locations. Delusion is in the mind and the result of it is an illusion—the world. Delusion happens when we do not know 'what is what' and we imagine it 'may be that'. Delusion is a combination of non-apprehension and misapprehension (imaged projection).

Tayoḥ tulyam tayoḥ vināśaḥ samaḥ: If because of *māyā*, the *ātmā* can create the world; then because of *māyā*, the *ātmā* can also enter the *cidābhāsa*. In other words, if because of *māyā*, (*mā* = not; *yā* = that which i.e. 'that which is not' which really means 'we do not know', 'we are ignorant'), the world is created by the *ātmā*, then out of the same ignorance or *māyā*, the *ātmā* can appear as if it has entered the body and become the *jīvātmā*. The involvement of *māyā* in the two instances is similar. As in the creation, so also, when the world is destroyed, *māyā* is also destroyed. That is, when the ignorance of our real nature is destroyed, the *jīvatva bhāva* is also destroyed.

(All this discussion should be understood only as *prakriyā* i.e. a methodology by which right concepts deny wrong

ones, and conceptual existence is transcended to reach real existence.).

A quotation from *upaniṣad* substantiates this view---

समुत्थायैष भूतेभ्यस्तान्येवानु विनश्यति ।
विस्पष्टमिति मैत्रेय्यै याज्ञवल्क्य उवाच हि ॥३९॥

Samutthā yaīṣa bhūtebhya stānye vānu vinaśyati
Vispaṣṭa miti maitreyai yājñā vākyā uvāca hi (39)

एषः = this pure Self; भूतेभ्यः = in association with the great elements; समुत्थाय = having got identified, was born as *jīva*; तानि = these body etc.; एव = only; अनु = after; विनश्यति = the *jīvahood* is destroyed; इति = thus; याज्ञवल्क्यः = the Sage *Yājñavalkya*; मैत्रेय्यै = to *Maitreyi*; विस्पष्टम् = distinctly; उवाच = declared; हि = indeed.

Yājñavalkya very distinctly declared to *Maitreyi* that this pure consciousness attains *jīvahood* alongwith its identification with the five *kośā-s*, and gets destroyed on the destruction of that body. (39).

Eṣa bhutebhyaḥ samutthāya: This pure consciousness or *ātmā* with reference to the conditioning of the *pañca kośā-s* (*annamaya, prāṇamaya kośā-s* etc.), having got conditioned by them, *Tām eva anu vinaśyati*: when the *kośā-s* are destroyed, the *jīva abhimāna* also dies.

I, as the *jīva*, am having the notion that this body is me. When this body is destroyed, the identification with this body is dropped. Then the mind which has already formed a shape adopts another body, and another illusion starts that 'this body am I'. Thus identification with one gross body may have gone but identification itself has not gone, it will be adopted with reference to another body. Once adopted, then all efforts are made

to protect that body, whether it is a mosquito body or a human body.

Therefore, what is causing the *jīva bhāva* is not the body (which comes and goes) but identification with the conditionings. Once the conditionings are destroyed, the *jīvatva bhāva* in that particular body is destroyed.

Iti Yājñavalkyaḥ Maitreyai vispaṣṭam uvāca: In this way, Yājñavalkya has distinctly said to his wife-disciple Maitreyī (B.U.: 4.5.13).

The conclusion of the scriptural reference is ---

अविनाश्यमात्मेति कूटस्थः प्रविवेचितः ।
मात्रासंसर्ग इत्येवमसङ्गत्वस्य कीर्तनात् ॥४०॥

Avināśya yamāt meti kūṭasthaḥ pravi vecitaḥ
Mātrā saṁsarga itye vām asaṅga tvasya kīrtanāt (40)

अयम् आत्मा = this pure Self; अविनाशी = indestructible; इति = is; कूटस्थः = *kūṭastha*; प्रविवेचितः = is separated and explained; मात्रा संसर्ग = association of Self with senses, objects etc.; असङ्गत्वस्य = for the unattached Self; इति एवम् = in this way (not possible); कीर्तनात् = is said.

'The Self is immortal', in this way, the *kūṭastha* is separated from the *cidābhāsa*, body etc., and the non-attachment of the Self with conditioning is declared. (40).

The teacher now says that the *śruti vākya* not only talks about the *ābhāsa* but also describes the *kūṭastha* as follows:

Ayam ātmā avināśī iti kūṭastha pravivecitaḥ: This *ātmā* which is eternal, is not subject to destruction, when the conditioning are destroyed. This is called *kūṭastha caitanya*. It is differentiated from *cidābhāsa* and explained in the *Bṛhadāraṇyaka upaniṣad* (IV-v-14).

Why are we undertaking this exercise of separating the *kūṭastha* from everything else?—In order to understand the meaning of the *tvam pada* in the *Tat tvam asi mahāvākya*. This correct understanding is possible only when the knowledge takes place that one's own essential nature i.e. *kūṭastha* is not affected by any of the three things that appear out of delusion - the body or the embodied or the experiences of the embodied. Then it will be realised that 'tvam' i.e. You are *Paramātmā—Upādhi-rahit kūṭastha caitanya* is *tvam*. It has no limitation.

Mātrā saṁsarga iti evam asaṅgatvasya kīrtanāt: This *asaṅga ātmā* or pure consciousness cannot be touched by the *pañca tanmātrā-s* or the world of matter, (or it can also be taken to mean the three conditionings of the gross, subtle and causal bodies; *mā* = conditioning; *trā* = three). This unattached nature of the pure consciousness (Self) is thus being sung about, as our essential nature.

(Ref.: B.U.-4.3.15, 4.22, 4.5.14)

The immortality of *jīva* is relative with reference to the particular body and not absolute immortality ---

जीवापेतं वाव किल शरीरं म्रियते न सः ।
इत्यत्र न विमोक्षोऽर्थः किन्तु लोकान्तरे गतिः ॥४१॥

Jīva petam vāva kila śarīram mriyate na saḥ
Ityatra na vimokṣo 'rthaḥ kintu lokān tare gatiḥ (41)

जीव = *jīva*; अपेतम् = rejected; शरीरम् = body; वाव = certainly; म्रियते = dies; किल = indeed; सः = the *jīva*; न = not; इति अत्र = in this (statement of scripture); विमोक्षः = liberation; अर्थः = meaning; न = not; किन्तु = but; लोकान्तरे = in different worlds; गतिः = movement.

In the statement of scripture that 'the body devoid of *jīva* dies and not the *jīva* himself', final liberation is not meant but the transmigration of the *jīva* in different worlds is meant. (41).

The point made in *śloka* 39 is taken up here for further elucidation. It was said there that when the conditionings called the body, mind and intellect die, the *jīvātmā bhāva* is also destroyed (*tāni ēva anu vinaśyati*). Then, it was said that the *jīva* goes from one body to another. There seems to be a contradiction in these two statements.

Bhagavān Kṛṣṇa says, as old clothes are cast off and new clothes are put on, the *jīva* continues from one body to another. (*B.G. II.22*)

In view of this, it is difficult to accept the statement that by the destruction of the conditioning, the *jīvātmā* is destroyed.

This doubt comes in the mind of the student because he continues with the belief that the *cidābhāsa* is dependent on the reflecting medium or *antaḥkaraṇa*. But it has already been proved that the *cidābhāsa* having no real existence of its own cannot be influenced by the reflecting medium. This persistent confusion is because the attention continues to be on the conditioning and the student is unable to withdraw his mind from this.

Jivāpetam vāva śarīram kila mrīyate saḥ na: The body is rejected by the *jīva* when it dies (*mrīyate*) - but not the *jīva*.

Ityatra vimokṣaḥ artha na kintu lokāntare gatiḥ: This statement of the scriptures does not mean that the *jīva* gets liberated, but what is meant is that the *jīva* migrates from one life to another; from one field of experience to another.

The destruction of the *jīvātmā bhāva* is not being referred to. It is only a change of *jīvātmā bhāva* with reference to the conditioning (somewhat like a person

dropping the citizenship of one country and acquiring the citizenship of another.) Whether it is the human body or animal body, *jīvātmā bhāva* continues to be.

Thus, with the destruction of the body, nothing happens. Unless the *cidābhāsa* is understood in the correct perspective with reference to the substratum, the *kūṭastha bhāva*, Truth will elude the seeker's grasp.

(Ref.: C.U.-6.11.3; B.U.-4.4.2 & 4.4.4)

How the mortal *jīva* attains immortality? ---

नाहं ब्रह्मेति बुध्येत स विनाशीति चेन्न तत् ।
सामानाधिकरण्यस्य बाधायामपि सम्भवात् ॥४२॥

Nāhaṁ brahmeti budhyeta sa vinā śīti cenna tat
Sāmānādhi karaṇya sya bādha yāmapi sambhavāt (42)

सः = He (*jīva*); विनाशी = destructible; अहम् = I; ब्रह्म = *Brahman*; इति = in this way; न = not; बुध्येत = discovers (i.e. the identity between destructible *jīva* and eternal *Brahman*); इति = thus; चेत् = say; तत् न = it is not like this; बाधायाम् = the negation of the superimposed to leave the substratum; सामानाधि-करण्यस्य = by taking the substratum to be *jīva*'s own essential nature and not the *jīvatva*; सम्भवात् = is possible; अपि = also.

If one doubts that the *jīva* being mortal, he cannot realise 'I am *Brahman*'; this is not a valid doubt because after the negation of the superimposed, the substratum is revealed and it shall be experienced. (42).

Another doubt is now raised: If the *jīva* is an imaginary existence which has borrowed existence from the *kūṭastha* and combined it with conditionings and from this combination is born the *jīvatva bhāva*, then *jīva* is mortal or destroyable

as opposed to the *kūṭastha* which is immortal or indestructible (*avināśī*). Such being the case, who will come to realise *Aham Brahmāsmi*?

Saḥ vināśī aham brahma iti na budhyet iti cet: That *vināśī jīva*, (which is subject to destruction) cannot know that 'I am of the nature of the pure Self'.

(The teacher says:) If this is your doubt, you are wrong. *Bādhāyām sāmānādhi karaṇasya sambhavāt*: Because, when the illusion is denied, the substratum is not denied. The fallacy in the question is that the *jīva* is sought to be understood without reference to *kūṭastha*. An illusion cannot exist without its substratum. *Jīvātmā bhāva* or *cidābhāsa* cannot be talked about without reference to *kūṭastha*.

When the illusion is destroyed, who will know what? Is there any need to know, for whom, by whom? Thus, *bādhāyām*: when the illusion is denied, the substratum is revealed to itself, because the illusion and substratum are existing simultaneously and in the same place --- one as the reality and the other as an illusion. The question, 'who' will know, will become redundant, because the 'knower' himself will disappear.

The possibility of knowledge of substratum by negating the superimposed is illustrated through the work of *Sureśvarācārya* ---

योऽयं स्थाणुः पुमानेष पुंधिया स्थाणुधीरिव ।
ब्रह्मास्मीति धियाऽशेषाप्यहं बुद्धिर्निवर्त्यते ॥४३॥

Yo'yaṁ sthāṇuḥ pumā neṣa puṇḍhiyā sthāṇu dhīriva
Brahmā smīti dhīyā 'śeṣāpy aham buddhir nivartyate (43)

यः = he who; अयम् = this; स्थाणुः = post; एषः = this; पुरुषः = man; पुंधिया = by the understanding of man; पुमान् = person; स्थाणु धीः = the understanding of post;

इव = like; ब्रह्म अस्मि = 'I am *Brahman*'; इति = thus; धिया = by proper knowledge; अहम् बुद्धिः = 'I am the doer' etc., understanding; अशेषा = fully; अपि = also; निवर्त्यते = is negated.

This post is a person, understanding is negated by proper knowledge of the post, so also the 'I am *Brahman*' knowledge also negates the understanding 'I am *jīva* etc.,' totally and fully. (43).

Yaḥ ayam sthāṇuḥ eṣaḥ pumān puṇḍhiyā sthāṇu dhīriva: This post (*sthāṇuḥ*), is actually a person (*pumān*) or understanding the post as a ghost. When the knowledge dawns that this is only a post, what will happen to the 'man'? He was only an 'appearance' not an 'existence'.

In the same way, *aham brahmāsmi iti dhīyā aham buddhir nivartate*: the moment I come to realise my essential nature, the '*aham buddhi*', the thought that I am the *kartā* and the *bhoktā* will disappear. When this happens, the problem of 'to whom it will happen and how' does not arise.

So both the *jīvatva bhāva* and the *aham brahmāsmi* knowledge are possible because of *kūṭastha caitanya*. *Kūṭastha* alone is the reality. The fallacy in the question 'how can the *asaṅga ātmā* be *jīva*' is in the thought that *jīva* has a separate existence.

When the dreamer wakes up, he cannot continue as a dreamer. The dreamer as dreamer, and the waker as waker, is a different personality. That, which supports the illusion of the dreamer and that, which supports the illusion of the waker, that substratum is the same. The destruction of the dream is neither for the dreamer nor for the substratum. Something can be destroyed only if it exists.

To sum up, 'I' the pure consciousness has, for no reason, taken myself to be the conditioned consciousness

called the *cidābhāsa*. Furthermore, 'I' have taken this conditioning to be real and eternal.

How to undo this misunderstanding? Only by understanding that 'I' am the *kūṭastha caitanya*, who is supporting these conditionings. This discovery of independent existence inspite of the conditionings need not create any problem as to what will happen to the conditioning?—nothing, because they are existing in their own absence!

By being on the earth, the sun will always appear to rise and set, although we know, it is the earth that is rotating. So also by *remaining in the conditioning* we cannot understand the *ātmā*. We have to *reject the totality of conditioning* - the waking world, the waking experience as well as the waker as an illusion, to understand the real meaning of *tvam padārtha*—the word '*tvam*' in '*tat tvam asi*' statement.

(Ref.: N.S.-2.29)

Naiṣkarmya siddhi of *Śrī Sureśvarācārya* reveals---

नैष्कर्म्यसिद्धावप्येवमाचार्यैः स्पष्टमीरितम् ।
सामानाधिकरण्यस्य बाधार्थत्वमतोऽस्तु तत् ॥४४॥

Naiṣkarmya siddhā vapyevam ācāryaiḥ spaṣṭa mīritam
Sāmānā dhikara ṇyasya bādhārtha tvamato 'stu tat (44)

एवम् = in this way; आचार्यैः = by *Sureśvarācārya*;
नैष्कर्म्य सिद्धौ = in *Naiṣkarmya Siddhi*; अपि = also;
सामानाधि करण्यस्य = of the common identity; बाधार्थत्वम्
= for the purpose of negation; स्पष्टम् = distinctly;
ईरितम् = is said; अतः = therefore; तत् = the common-ness
is for negation of uncommon-ness; अस्तु = should be
understood.

In his work *Naiṣkarmya Siddhi* also *Śrī Sureśvarācārya* has distinctly declared the use of same case (in a statement) for the negation (of two meanings). (44).

How is the (*sāmānādhi-karanyā*) same case used for (*bādhārtha*) negation is now explained. In the *mahāvākya* '*tat tvam asi*', *tat* is in the nominative case; so is *tvam*. For example, when it is said that *Mohan* is *Sohan*, it means that the same person has two names. So when it is known that *Sohan* is another name for *Mohan*, then *Sohan* is 'denied' (*bādhāt* = denial). Similarly, in *tat tvam asi*, 'you' and 'that' are not two separate beings. So when the correct meaning of *tvam* (you) is understood, the 'That-ness' (*tat*) disappears.

Evam ācāryaiḥ naiṣkarmya siddhau api sāmānādhi karanyasya bādhārthatvam spaṣṭam īritam: In this way *Sureśvarācārya* in his book called *Naiṣkarmya Siddhi* the use of the *sāmānādhi-karaṇam* has been very clearly explained.

Adhikaraṇa means *vibhaktiḥ* i.e. case. When two words appear in the same case or *vibhakti*, they are related to each other. For example, when it is said that *Śūreṇa Rāmeṇa Rāvaṇa hataḥ*: *Rāvaṇa* was killed by the brave *Rāma*, 'brave' and '*Rāma*' (the adjective and the noun which it qualifies) are in the same *vibhakti* - *sāmānādhi-karaṇam*.

Similarly, in the *mahāvākya* *tat tvam asi*, *tat* and *tvam* are in the same nominative case and *asi* indicates their identity.

To support *Śrī Sureśvarācārya*'s views scriptural authority is quoted ---

सर्वं ब्रह्मेति जगता सामानाधिकरण्यवत् ।
अहं ब्रह्मेति जीवेन सामानाधिकृतिर्भवेत् ॥४५॥

Sarvaṁ brahmeti jagatā sāmānādhi karanyavat
Ahaṁ brahmeti jīvena sāmānādhi kṛtīr-bhavit (45)

सर्वम् ब्रह्म = all is *Brahman*; इति = in this way; जगता = of the world; सामानाधि करण्यवत् = use of common-ness; अहम् ब्रह्म इति = in the statement 'I am *Brahman*'; जीवेन = for the *jīva*; सामानाधिकृतिः = identity with *Brahman*; भवेत् = is possible.

In the scriptural statement 'All is *Brahman*', the world is equated to *Brahman*, being in the same case; similarly in the statement '*Ahaṁ Brahma*', the words *Ahaṁ* and *Brahma* mean the same; both words indicating the same Truth. (45).

The question may now be raised: *Śrī Sureśvarācārya* may have said this, but does this have the authority of the *upaniṣad-s* or the *Veda-s*?

It must be pointed out in this context, that the authority for spiritual wisdom or knowledge is only the scriptures, and not logic. Logic has validity only with reference to a certain period of time and to the condition of the intellect at that time.

At another point of time, the same intellect can produce a counter-logic, therefore, logic is fickle and cannot be depended upon.

Sarvaṁ brahma iti jagatā sāmānādhi karaṇya vat: In the *upaniṣadik* statement '*sarvaṁ brahma iti*' 'Everything is *Brahman*' the words *sarvaṁ* and *Brahma* are both in the nominative case, *sarvaṁ* refers to the whole world of plurality. Therefore, the whole world of plurality is *Brahman*. The plurality is not the reality, but *Brahman* is. Multiplicity is of no consequence, since everything is *Parabrahma Paramātmā*.

Ahaṁ brahmeti jīven sāmānādhi kṛtīr bhavit: That means that 'I', (the *Brahman*) am the substratum of the whole world and other than me, nothing else exists. This is *advaita anubhūti*. There is nothing like *jīva* existing

independent of *Brahman*. There is no *jīva* other than *Brahman*. This is how *sāmānādhi karaṇa* is used to deny the 'otherness'.

(Ref.: B.U.-I.4.10; C.U.-3.14.1)

The use of this technique is applied in different ways by different teachers like by *Vivaraṇākāra* ---

सामानाधिकरण्यस्य बाधार्थत्वं निराकृतम् ।
 प्रयत्नतो विवरणे कूटस्थस्य विवक्षया ॥४६॥

Sāmānā dhikara ṇasya bādha rthatvaṁ nirākṛ tam
Praya tnato viva raṇe kūṭa sthasya vivakṣayā (46)

विवरणे = in the *Vivaraṇa* text; कूटस्थस्य = of the *kūṭastha*; विवक्षया = for explaining the meaning; सामानाधिकरण्यस्य = of the common-ness; बाधार्थत्वम् = negating aspect; प्रयत्नतः = with great efforts; निराकृतम् = is negated.

In the book called *Vivaraṇa*, the author has used the same technique of using same case for two words in a sentence, without any effort to deny the other word, but to establish the one meaning of *aham* as *kūṭastha*. (46)

Vivaraṇe sāmānādhi karaṇasya prayatnataḥ bādhartha tvaṁ nirākṛ tam: In the *Vivaraṇa grantha*, the author has not used *sāmānādhi-karaṇa* for *bādhartham*, denial of 'otherness'. Because *kūṭasthasya vivakṣayā* in this book, the word *aham* is explained with reference to *kūṭastha caitanya* and not with reference to the *cidābhāsa*. As was explained in chapter VII, the word '*aham*' was explained in three ways: the primary meaning for the ignorant man namely the *jīvātmā*, the sufferer etc., the two secondary meanings for the wise man namely one, the *jīvātmā* with reference to the worldly transactions; and the other *aham* meaning, the one who has nowhere to go and nowhere to come from. In the *Vivaraṇa grantha*,

the word *aham* is used in that last sense, to indicate the *kūṭastha caitanya*, the purpose is not to deny the *cidābhāsa*.

The thought in this *śloka* is further continued to explain the meaning of the words '*kūṭastha vivakṣaya*' ---

शोधितस्त्वंपदार्थो यः कूटस्थो ब्रह्मरूपताम् ।
तस्य वक्तुं विवरणे तथोक्तमितरत्र च ॥४७॥

*Śodhita tvam padārtho yaḥ kūṭastho brahma rūpatām
Tasya vaktuṁ viva raṇe tathokta mita ratra ca* (47)

शोधितः = correctly understood; यः = that; त्वम् पदार्थः = the indicative meaning of *tvam* (in *tat tvam asi*); कूटस्थः = is *kūṭastha caitanya*; तस्य = its; ब्रह्म रूपताम् = the nature to be *Brahman*; वक्तुम् = desiring to say so; विवरणे = in the *Vivarāṇa* book; इतरत्र च = and in other *vedāntik* texts also; तथा = in similar way; उक्तम् = is said.

In *Vivarāṇa* and other texts, the use of same case in a sentence to deny the difference is not seen, but it is used to establish the implied meaning of the '*tvam*' to mean that it is of the nature of *Brahman*. (47)

Śodhitaḥ tvam padārthaḥ yaḥ kūṭastha tasya brahma rūpatām vaktuṁ: When the indicative meaning of the *tvam padam* is discovered after proper analysis and discrimination, it is only then that the correct meaning of the word is understood. It will be seen that the *kūṭastha* is not common from individual to individual but it is the substratum of the total world of names and forms.

Vivarāṇe tathoktam itaratra ca: It is to indicate this that the author of *Vivarāṇa* has used the *saṁānādhi-karaṇa* in a different manner.

From what has been said in the last 2-3 *ślokā-s*, the point that is made and of relevance to the spiritual student is: that every statement made by a sage has relevance in a particular context and to a particular seeker. To combine two such statements made by two *mahātmā-s* is only to confuse oneself. When the statement that "the world is an illusion is made, it means different things to a successful man, to a frustrated man and to a man of wisdom. *Bhagavān Śaṅkarācārya*, therefore, said:

The forest of words is so overwhelming that it only creates confusion in understanding. Therefore, it is essential to understand every word in *vedāntik* study, in a perfectly clear manner.

The word *Brahman*, in this *śloka*, means *Kūṭastha*. This is established ---

देहेन्द्रियादियुक्तस्य जीवाभासभ्रमस्य या ।
अधिष्ठानचितिः सैषा कूटस्थात्र विवक्षिता ॥४८॥

*Dehe ndriyā diyukta sya jīvā bhāsa bhramasya yā
Adhiṣṭhā nacitiḥ saiṣā kūṭa sthātra vivakṣitā* (48)

देह इन्द्रिय आदि युक्तस्य = of the one identified with gross body, senses etc.; जीव आभास भ्रमस्य = of the delusion of the *jīva*-hood; या = that; अधिष्ठान = substratum; चितिः = consciousness; सैषा = that; एषा अत्र = here in *vedānta śāstra*; कूटस्था = *kūṭasthā*; विवक्षिता = is meant.

That, which is referred to as the substratum of the *cidābhāsa* alongwith the body, senses etc., is the pure consciousness, which is meant by the word *kūṭastha caitanya* in *vedānta* text. (48).

When is the word '*kūṭastha*' used and when is the word '*Brahma*' used, is explained in this *śloka* and the next. ---

जगद्भ्रमस्य सर्वस्य यदधिष्ठानमीरितम् ।
त्रय्यन्तेषु तदत्र स्याद्ब्रह्मशब्दविवक्षितम् ॥४९॥

Jagad bhramasya sarvasya yada dhiṣṭhā namī ritam
Trayy anteṣu tadatra syād brahma śabda viva kṣitam (49)

सर्वस्य = of all; जगत् भ्रमस्य = the illusion of world;
यत् = that; अधिष्ठानम् = substratum; त्रयि अन्तेषु = in
the *vedānta śāstra*; ईरितम् = is declared; तत् = that; अत्र
= in this (*mahāvākya 'tat tvam asi'*); ब्रह्म शब्द =
the word *Brahman*; विवक्षितम् = explained; स्यात् = is.

In *vedānta śāstra* what is referred to as the substratum
of the total world illusion, is described as *kūṭastha caitanya*
in this text and in the context of *tat tvam asi mahāvākya*. (49)

Brahma śabda jagad bhramasya sarvasya yad
adhiṣṭhānam īritam: The word *Brahman* is used to indicate
that which is the substratum of the illusion of the world.

Thus there are two (apparent) things: *Brahman* which
is supporting the illusion of the world, and the *kūṭastha*
which is supporting the delusion in the mind which is
seeing the illusion.

But in reality the *kūṭastha caitanya* and the *Brahma*
Caitanya are one.

If we understand that the *kūṭastha* is separate from
individual to individual, it means that we are mistaking
the *kūṭastha* for the reflected light spots on the wall,
instead of the general light. Individualities are the reflections
of the One consciousness. But the *kūṭastha* as supporting
both the reflected consciousness and the absence of reflected
consciousness that is what we essentially are. Therefore,
kūṭastha caitanya alone is *Brahma Caitanya*, where all
differences like seen, seer; known, knower etc., disappear.

The superimposition of the *jīva bhāva (cidābhāsa)* on the
kūṭastha caitanya is the same as that of the world on
Brahman ---

एतस्मिन्नेव चैतन्ये जगदारोप्यते यदा ।
तदा तदेकदेशस्य जीवाभासस्य का कथा ॥५०॥

Etas minneva caitanye jagadā ropyate yadā
Tadā tadeka deśasya jīvābhā sasya kā kathā (50)

एतस्मिन् एव = in this only; चैतन्ये = *Brahma Caitanya*;
यदा = when; जगत् = the whole world; आरोप्यते =
is superimposed; तदा = then; तद् एक देशस्य = located in
a part; जीवाभासस्य = of the *cidābhāsa*; का = what; कथा
= to say.

When the *Brahma Caitanya* can be a substratum of the
total world which is all pervading; why the limited *jīva bhāva*
(*cidābhāsa*) cannot be supported by the *kūṭastha caitanya*. (50)

Yadā etasmin eva caitanye jagat āropyate: When this
Brahma Caitanya is the substratum of the total world
of plurality, on which the superimposition of the total
time, total space and total objects, is possible; *Tadā eka*
deśasya jīvābhāsa sasya kā kathā? then it can surely support
the illusion on the *jīva* which is only *Eka-deśī*—limited
by space while the *jagat* is *sarvadeśī*—all pervading.

That which is supporting the total world of plurality
as illusion, there is no problem for that *Brahman* to support
the delusion of *jīva bhāva*.

If we establish the oneness of the words *tat* and *tvam*
in the *mahāvākya*, why use them twice and in two different
ways? ---

जगत्तदेकदेशाख्यसमारोप्यस्य भेदतः ।
तत्त्वंपदार्थौ भिन्नौस्तौ वस्तुतस्त्वेकता चित्तेः ॥५१॥

Jagat tadeka deśā khyā samā ropyasya bheda taḥ
Tattvaṁ padā rthau bhinnau staḥ vastu tatteka ceteḥ (51)

जगत् = the whole world; तद् एक देश आख्य = a part of this world called *cidābhāsa*; समारोप्यस्य = with reference to the conditionings; तत् = that; त्वम् = thou; पदार्थौ = meanings of these words; भिन्नौ = different; स्तः = are; वस्तुतः = from the point of view of substratum; तु = indeed; चित्तेः = of the consciousness; एकता = is non-duality; भेदतः = because of differences.

The meaning of the words *tvam* and *tat* is different on account of the superimposed conditionings. However, their essence-consciousness is one alone. (51)

The teacher takes up a peculiar thought in this *śloka*. If *tat* and *tvam* i.e. *tat* as totality (*Īśvara*) and *tvam* as individuality are one, then why are two words used? Does that not show that *tat* and *tvam* are two independent entities?

Jagat tat eka deśākhyā samāropyasya bhedataḥ: The world of plurality and the *jīva* are both superimpositions on the same *Brahma Caitanya*. When our attention is on the conditionings, *tat tvam pada arthau bhinnau staḥ*: then the two words *tat* and *tvam* have different meanings. That is, the *jīva* is *ekadēśī*, the *jagat* is *sarvadēśī*, the *jīva* is *alpajñā* and the *jagat* or *Īśvara* is *sarvajñā*.

When we say 'he is father and son', it means to his son he is father and to his father, he is son. But the substratum for both roles is the same human being.

Vastutaḥ ceteḥ ekatā: Similarly, in essence (*vastutaḥ*) the *tat* and *tvam* are one. Only when our attention is

on the conditioning and not on the essence, which is the substratum of pure consciousness, they seem to mean different things.

How has this 'two-ness' superimposed on the substratum, come about? What is it that has created the *jīvatva bhāva*? This point which was discussed earlier is again explained in the next *śloka* ---

कर्तृत्वादीन्बुद्धिधर्मान्स्फूर्त्याख्यां चात्मरूपताम् ।
दधद्विभाति पुरत आभासोऽतो भ्रमो भवेत् ॥५२॥

Kartṛtvā dīn buddhi dharmān sphūr tyākhyāṁ cātma rūpatām
Dadhad vibhāti purataḥ ābhāso'to bhramo bhavet (52)

कर्तृत्वादीन् = the doership etc.; बुद्धि धर्मान् = the qualities of the conditionings i.e. intellect etc.; च = and; स्फूर्ति आख्याम् = the illumination-nature; आत्म रूपताम् = of the consciousness; दधत् = accepting; पुरतः = distinctly; विभाति = (the *cidābhāsa*) shines; अतः = therefore; आभासः = the *cidābhāsa* i.e. *jīva*-hood; भ्रमः = illusion; भवेत् = is.

The *cidābhāsa*, having accepted the qualities of the mind etc., and that of the *kūṭastha caitanya*---the qualities like consciousness; becomes evident. Therefore, the *cidābhāsa* is an illusion indeed. (52)

Dadhat kartṛtvā ādi buddhi dharmān sphūrtākhyāṁ ātma rūpatām: Two things come together to create the illusion of *jīva*. One is the quality of the conditionings of the *antaḥkaraṇa* or *buddhi* called *kartṛtvā abhimāna*, *bhokṛtvā abhimāna*,—doer, sufferer, enjoyer etc.; while the other is the ability to illumine, which is the quality of *ātma rūpa* i.e. *kūṭastha caitanya*.

When these two qualities - the quality of the *buddhi* and the quality of the *ātmarūpa* come together, it is called

the *cidābhāsa* or *jīva*. *Purataḥ vibhāti bhramaḥ bhavet*: then imagination is the result and this imagination is taken as real.

In our *sādhana*, we have to practice detaching ourselves from this *buddhi dharma* i.e. the presence or absence of agitations of the mind which should mean nothing to us. This process of separating ourselves from the qualities of the mind is the way to develop *sākṣī bhāva*. The spiritual seeker is one who is able to get out of the involvement in the world and separate himself from the influence of matter. He does not become serious about life, because seriousness is possible only if we take the imagination to be real.

Ignorance about the nature of intellect etc., is the cause of this miserable existence, hence should be removed ---

का बुद्धिः कोऽयमाभासः को वात्मात्र जगत्कथम् ।

इत्यनिर्णयतो मोहः सोऽयं संसार इष्यते ॥५३॥

*Kā buddhiḥ ko'ya mābhāsaḥ ko vātmātra jagat katham
Itya nirṇayato mohaḥ so'yaṁ saṁsāra iṣyate (53)*

बुद्धिः का = what is the nature of intellect; अयम् = this; आभासः = the *cidābhāsa*; कः = what is its nature; वा = and; आत्मा कः = what is the nature of *ātmā*; अत्र = in this (*ātman*); जगत् = world; कथम् = how is born; इति = these; अनिर्णयतः = being not able to discriminate; मोहः = the delusion (results); सः = this (delusion); अयम् = this; संसारः = bondage; इष्यते = is called.

Lack of discrimination and clear knowledge about—what is the nature of intellect, *cidābhāsa*, *kūṭastha caitanya*, whence is the world etc., is called delusion. This delusion is called *samsāra* (the world). (53)

This *śloka* gives a beautiful definition of the word 'world'---*samsāra*.

What is the real meaning of the word *samsāra*? It is the inability to determine the answers to the following questions:

- (a) *kā buddhiḥ*: What is the essential nature of the *buddhi*?
- (b) *kaḥ ayam ābhāsaḥ*: What is the nature of reflected consciousness or the *jīva*?
- (c) *vā kaḥ ātmā*: What is the nature of the *ātmā*?
- (d) *Atra jagat katham*: Wherefrom has the world come?

Once answers to these four questions are clear, we are out of *samsāra*.

Iti anirṇayataḥ mohaḥ: When we are not able to ascertain the answers to these questions without any doubt in our minds, we are in *moha*. This *moha* arising out of the inability to find clear answers to these basic questions, *saḥ ayam samsāro iṣyate*: is called *samsāra*.

Only when this *moha* or delusion is removed from our minds will we be able to go beyond the *samsāra*---

बुद्ध्यादीनां स्वरूपं यो विविनक्ति स तत्त्ववित् ।

स एव मुक्त इत्येवं वेदान्तेषु विनिश्चयः ॥५४॥

*Buddhyā dīnāṁ svarūpaṁ yo vivi nakti sa tattvavit
Sa eva mukta ityevaṁ vedānteṣu vini ścayaḥ (54)*

यः = he who (wise man); बुद्ध्यादीनाम् = the nature of intellect etc.; स्वरूपम् = nature; विविनक्ति = differentiates from the *kūṭastha*; सः = he; तत्त्ववित् = is the knower of Truth; स एवम् = he alone; मुक्तः = is free; इति एवम् = in this way only; वेदान्तेषु = in *vedānta śāstra*; विनिश्चयः = conclusion.

He who is able to know through proper discrimination, the essence of intellect etc., he is a 'knower of Truth'. He is liberated indeed, thus declares the *vedānta śāstra*. (54)

Yaḥ buddhyā dīnām svarūpaṁ vivinakti: He who is able to discriminate and arrive at the right understanding about the questions referred to in the above *śloka*, *saḥ tattvavīt saḥ eva muktaḥ iti vedānteṣu viniścayaḥ*: he is a man of wisdom, he alone is liberated. This is the firm declaration of *vedānta*.

The bondage and liberation being in the medium of delusion, the enquiries as to who is bound and who is liberated is futile ---

एवं च सति बन्धः स्यात्कस्येत्यादिकुतर्कजाः ।
विडम्बना दृढं खण्ड्याः खण्डनोक्तिप्रकारतः ॥५५॥

Evam ca sati bandhaḥ syāt kasye tyādi kutar kajāḥ
Viḍambanā dṛḍham khaṇḍyāḥ khaṇḍa nokti prakā rataḥ (55)

एवम् च = and in this way; सति = having accepted; कस्य = whose; बन्धः स्यात् = is the bondage; इत्यादि = like this; कुतर्क जाः = born of false logic; विडम्बना = unwise arguments; खण्डनः उक्ति = as given in books of refutation; प्रकारतः = by the method adopted; खण्ड्याः = is worthy of rejection; दृढम् = firm.

If one accepts the false illogical sarcasm born out of insistence, such as, when the bondage and liberation is the result of ignorance; then for whom is it applicable? Such sarcasm is worthless and fit for being refuted through logical text in the right manner. (55)

Evam ca sati kasya bandhaḥ syāt ityādi kutarkajāḥ viḍambanā: If this is so, (that is, if you mean that bondage, liberation etc., are ideas that are born out of *avivēka* or ignorance) then there is nobody in bondage and no one who is liberated (so why make any effort?).

In this manner logicians indulge in perverted, sarcastic arguments. *Kutarka* is that type of logic that denies the authority of the scriptures.

Khaṇḍanaḥ ukti prakārataḥ dṛḍham khaṇḍyāḥ: There are several books which are devoted to this kind of logic, one of them is a book entitled *khaṇḍa - khaṇḍana - khādyā*.

Such *kutarka*, false logic should be rejected. It only leads to sarcasm about the spiritual life style and does not help the seeker.

So far two types of authorities have been quoted in developing *vedāntik* thought: The scriptures, i.e. *vedā-s* including *upaniṣad-s* and the writings of great *ācāryā-s*. Now a third type of authority is cited to establish the *vedāntik* truths. These are the *purāṇā-s*.

In *śloka* 56 to 59 the *Śiva Purāṇa* is cited with a view to establish the distinction between the *kūṭastha* and the *cidābhāsa*---

वृत्तेः साक्षितया वृत्तिप्रागभावस्य च स्थितः ।
बुभुत्सायां तथाज्ञोऽस्मीत्याभासाज्ञानवस्तुनः ॥५६॥

Vṛtteḥ sākṣi tayā vṛtti prāga bhāvasya ca sthitāḥ
Bubhu tsāyām tathājñō'smī tyābhā sājñāna vastunaḥ (56)

वृत्तेः = of the thought; च = and; वृत्ति प्राग् अभावस्य = of the earlier absence of the thought; बुभुत्सायाम् = of the desire to know; तथा = in the same way; अज्ञः = ignorant; अस्मि = I am; इति = in this way; आभास अज्ञान वस्तुनः = of the experienced ignorance as on object of knowledge; साक्षितया = in the form of a witness; स्थितः = (the *Śiva*) exists.

The *kūṭastha caitanya* exists as witness of the thoughts before their formation, during their existence, and also in their absence, when it expresses as 'I am ignorant'. In this way the discrimination of the *kūṭastha* is achieved. (56)

Vṛtteḥ vṛtti prāg abhāvasya bubhutsāyām: (In the *Śiva purāṇam*, it is said) In the presence of thoughts and in the absence of thoughts; in the desire to know, as well as *ajñāḥ asmin sāksīṭayā ca sthitaḥ*: I am ignorant, I do not know; in all these situations, he who is observing as a witness is called the *kūṭastha*. These two states of mind:

(a) I know the thought, and I know the absence of thought; this is knowledge;

(b) I do not know the presence and I do not know the absence of thoughts; this is ignorance.

The same thought is expressed in *Kenopaniṣad* (I-3)

It is distinct from (other than) the known and the unknown.

Therefore, the witness is other than the *vṛtti* and *vṛtti abhāva* - thought and the absence of thought, and also the ignorance of the presence and absence of thought, as in deep sleep. In this way that which is *sāksīṭayā sthitaḥ* is called the *kūṭastha caitanya*.

Paurāṇik statements mentioning the essential nature of *Śiva* are now quoted---

असत्यालम्बनत्वेन सत्यः सर्वजडस्य तु ।
साधकत्वेन चिद्रूपः सदा प्रेमास्पदत्वतः ॥५७॥

*Asatyā lamba natvena satyaḥ sarva jaḍasya tu
Sādhaka tvena cidrūpaḥ sadā premā spada tvataḥ* (57)

असत्य -आलम्बनत्वेन = being the support of the false (world); सत्यः = the *Śiva* is existence; सर्व = all; जडस्य = of the inert things; तु = indeed; साधकत्वेन = being the illuminator; चिद्रूपः = the *Śiva* is consciousness; सदा = always; प्रेमास्पदत्वतः = being an alter of Supreme Love.

Being the substratum, of the ever changing world illusion, it is real. Being the factor that establishes the existence of the inert world, it is consciousness. Being supremely liked always by all—(57)

This thought continues in the next verse ---

आनन्दरूपः सर्वार्थसाधकत्वेन हेतुना ।
सर्वसम्बन्धवत्त्वेन सम्पूर्णः शिवसंज्ञितः ॥५८॥

*Ānanda rūpaḥ sarvārtha sādha katvena hetunā
Sarva sambandha vattvena sampūrṇaḥ śiva saṁjñitaḥ* (58)

आनन्द रूपः = is of the nature of bliss; सर्वार्थ साधकत्वेन = being illuminator of the world; हेतुना = due to this reason; सर्व सम्बन्धवत्त्वेन = being related to the whole world; शिव संज्ञितः = that who is known as *Śiva*; सम्पूर्णः = is all pervading.

—is of the nature of bliss. On account of being able to establish the existence of the whole world and also related to everything and being; and being ever full, is called as *Śiva*. (58)

These two *ślokā-s* together formulate one continuous thought - an important and beautiful thought (These two *ślokā-s* i.e. 57 and 58 deserve to be memorised). They give a comprehensive definition (*svarūpa lakṣaṇa*) of the *kūṭastha caitanya*.

The *svarūpa lakṣaṇa* of *Brahman* indicated in *Taitirīya—Upaniṣad* is dealt with as an authoritative

guidance to establish the *kūṭastha* to be *Brahman* as follows:

- (a) *Asatya ālambanatvena satyaḥ*: The first *lakṣaṇa* is *sat*—that which is the substratum of non-existence.

Asatya is non-existence. In the classic example of the snake and rope, the snake is *asatya* and the rope is *satya*. The former does not exist but the latter does. But without the *satya rūpa* of the rope existing and supporting, the *asatya rūpa* or illusion of the snake cannot exist.

Similarly, the waking state comes and goes; the dream state as well as the *suṣupti avasthā* come and go,—because they are all not eternal. But in and through supporting all of them is one *satya vastu* and that I am!

- (b) The second *lakṣaṇa* is *cit*—that which establishes the entire world of matter as inert, is consciousness. The knowledge that objects in the world are inert is because of the substratum of consciousness. *Sādhakatvena* means the confirmation or establishment. Because It knows everything, so the known becomes inert, and the knower becomes the consciousness.

- (c) The third *lakṣaṇa* is *ānanda*—*Sada prema aspadatvataḥ ānanda rūpaḥ*: That which is (*sadā*) always loved the most by us. What is loved most is that which gives us maximum *ānanda* all the time. That is our essential nature, which is *ānanda svarūpa*.

Taking the above three *lakṣaṇā-s*, it will be clear why the scriptures describe the *ātmā* or *kūṭastha caitanya* as *sat-cit-ānanda*. This thought must become nature and firmly established in our understanding as we sit on the seat of meditation.

- (d) The fourth *lakṣaṇa* is the illuminator of the world—*sarvārtha sādhatvena hetunā sarva sambandha-vattvena sampūrṇaḥ*: In this, all the *lakṣaṇā-s* are put together. That which supports everything and every being and that which has relationship with everything - with the world, with the *jīva*, with itself, i.e. with the *jīva*, *jagat* and *Īśvara*. All the three are supported by this one factor. And that factor is *sampūrṇaḥ*: it is the same Truth that supports the differences on account of the *jīva*, *jagat* and *Īśvara Śiva samjñitāḥ*: Therefore it is called *Śiva*, auspiciousness in the *Śiva Purāṇa*.

(Note: According to *Śiva Purāṇa*, *Paramātmā* is *Śiva svarūpa*, and He is without attributes. He is pure consciousness.)

The thought in the last three verses is concluded ---

इति शैवपुराणेषु कूटस्थः प्रविवेचितः ।
जीवेशत्वादिरहितः केवलः स्वप्रभः शिवः ॥५९॥

Iti śaiva pūrāṇeṣu kūṭasthaḥ pravivecitāḥ
Jīveśa tvādi rahitāḥ kevalaḥ svaprabhaḥ śivaḥ (59)

इति = in this way; शैवपुराणेषु = in the *Sūta Samhitā* etc.; जीव = *jīva*; ईशत्व = *Īśvara-hood*; आदि = etc.; रहितः = devoid of; केवलः = pure (without any differences); स्वप्रभः = self-illuminated; शिवः = *Śiva*; कूटस्थः = *kūṭastha caitanya*; प्रविवेचितः = is explained exhaustively.

Thus in *Sūta Samhitā*, the *kūṭastha caitanya* is described as devoid of (the relative entities like) *jīva*, *Īśvara* etc.; without any difference, self effulgent etc. (59)

Iti śaiva pūrāṇeṣu jīveśatva ādi rahitāḥ kevalaḥ svaprabhaḥ kūṭasthaḥ śivaḥ pravivecitāḥ: In this way (as

explained in the last three *ślokā-s*, in the *Śiva Purāṇā-s*, (there are several aspects of *Śiva Purāṇa* in the form of *upapurāṇā-s*. Hence the usage of plural form *Śiva Purāṇā-s*. One of them is the *Sūta saṁhitā*) it is very distinctly described that the *Śiva tattva* is (*svaprabhaḥ*) self-illuminating; it is (*kevalaḥ*) one without a second (*Kevalaḥ* is defined as where differences on account of species, between species, within species and within the specimens of species are totally absent.) and there is no differentiation like *jīva*, *jagat* and *Īśvara* in the Absolute.

How can we have to accept that there is no *jīva-hood* or *Īśvara-hood* in the *kūṭastha*? ---

मायाभासेन जीवेशौ करोतीति श्रुतत्वतः ।

मायिकावेव जीवेशौ स्वच्छौ तौ काचकुम्भवत् ॥६०॥

Māyā bhāseṇa jīveṣau karotīti śruta tvataḥ
Māyikā veva jīveṣau svacchau tau kāca kumbha vat (60)

माया = the *māyā*; आभासेन = in association with *cidābhāsa*;
जीव = *jīva*; ईशः = *Īśvara*; करोति = creates; इति =
in this way; श्रुतत्वतः = having heard from the scriptures;
जीवेशौ = *jīva* and *Īśvara*; मायिकौ = are *māyā's* creation;
तौ = these two; एव = therefore; काच = glass; कुम्भ
= mud pot; वत् = like; स्वच्छौ = clear.

According the authority of *upanīṣad-s*, it is established in clear terms that *māyā* with the help of ignorance and *cidābhāsa* creates the *jīva* and *Īśvara*. Therefore, both *jīva* and *Īśvara* are imaginary and creation of *māyā*. (60)

Māyā ābhāseṇa jīva īṣau karoti iti śrutatvataḥ: With the conditioning of *māyā* and *ābhāsa* of ignorance, it is very clearly declared in the *śruti* that the *jīva* and *Īśvara* are imaginary conditionings superimposed on the Absolute, to create a concept of the individuality and

the totality; *Jīva īṣau māyikau eva*: and therefore, *jīva* and *Īśvara* are imaginary and not real.

Tau kāca kumbha-vat svacchau: The *jīva* and *Īśvara* are pure like a pot made out of glass, the *jagat* is like pot made out of mud. The source *upādāna kāraṇa* for both is mud.

Likewise, out of the same *māyā*, the two principles have materialised; the principle of consciousness like the *jīva* and *Īśvara* which is pure-*svaccha*; principle of knowledge orientation and the principle of inertness like the world of experience or matter. Although, distinct from each other, *Īśvara* and *jīva*, the conscious aspect, and *jagat* the inert aspect, they are the effects (*kārya*) of the same *māyā*.

(Ref.: Nrut.U.-9)

The question raised following this example is: Although you say that the source for the glass-pot and the mud-pot is mud, the quality of the sources is different - in the one it is sand and in the other it is ordinary earth. This doubt is answered in the next *śloka* ---

अन्नजन्यं मनो देहात्स्वच्छं यद्वत्तथैव तौ ।

मायिकावपि सर्वस्मादन्यस्मात्स्वच्छतां गतौ ॥६१॥

Anna janyam mano dehāt svacchari yadvat tathaiṣa tau
Māyikā vapi sarva smād anya smāt svaccha tāṁ gatau (61)

यद्वत् = as like; अन्न जन्यम् मनः the mind made from food; देहात् = in comparison to gross body; स्वच्छम् = is purer; तथा एव = in the same manner; तौ = these two *jīva* and *Īśvara*; मायिकौ = being *māyā's* creation; अपि = also; अन्यस्मात् = from other; सर्वस्मात् = all things in the world; स्वच्छताम् = purer; गतौ = are.

Although the mind and body are made out of the same food, the mind is subtler than the body; similarly, the *jīva* and *Īśvara* are subtler than the gross inert world (hence consciousness oriented). (61)

Yadvat anna janyam dehāt manaḥ svaccha: Food is responsible for maintaining the gross body as well as the subtle mind. Out of the same food, two aspects exist in our personality, the gross body which is of inert orientation and the mind, which is of knowledge orientation, *Tathā eva māyikou api sarvasmāt anyasmāt svacchatām gatau:* In the same manner, out of the total creation or *māyā*, *jīva* and *Īśvara* have become knowledge or consciousness oriented, and the remaining world is inert.

How is the consciousness created, is taken up and explained in the next *śloka*:

चिद्रूपत्वं च सम्भाव्यं चित्त्वेनैव प्रकाशनात् ।
सर्वकल्पनशक्ताया मायाया दुष्करं नहि ॥६२॥

Cidrū patvaṁ ca sambhā vyam citta naiva prakā śanāt
Sarva kalpana śaktāyā māyāyā duṣkaram nahi (62)

चित्त्वेन = in the form consciousness; एव = like; प्रकाशनात् = having known in this way; चिद्रूपत्वम् = the conscious being-ness; च = and; सम्भाव्यम् = is possible (for *jīva* and *Īśvara* to be so); सर्व कल्पन शक्तायाः = for the power which can do any imaginary things; मायायाः = for this *māyā*; दुष्करम् = difficult; न = not; हि = indeed.

The conscious nature of *jīva* and *Īśvara* is self-evident being experienced as consciousness. Therefore consciousness is possible, Nothing is difficult for the *māyā*---that is capable enough to imagine everything. (62)

Cittven eva prakāśanāt: Consciousness is self assertive and is established by the strength of ones own experience.

Cidrūpatvaṁ ca Sambhāvyam: Therefore, the conscious nature of *jīva* and *Īśvara* is established. There is no reason why the Absolute got divided into consciousness and the inert. It just happens so.

Sarva Kalpana śaktāyā māyāyā duṣkaram na hi: This *māyā* is able to create anything. Nothing is difficult for *māyā*.

How it is not difficult for *māyā* is explained in the next *śloka*---

अस्मन्निद्रापि जीवेशौ चेतनौ स्वप्नगौ सृजेत् ।
महामाया सृजत्येतावित्याश्चर्यं किमत्र ते ॥६३॥

Asma nnidrāpi jīveśau cetanau svapnagau sṛjet
Mahā māyā sṛja tyetā vityā ścaryam kimatra te (63)

अस्मद् = our; निद्रापि = the sleep also; स्वप्नगौ = in the dream; जीवेशौ = *jīva* and *Īśvara*; चेतनौ = in the form of conscious being; सृजेत् = creates; महामाया = the premordial cause *māyā*; एतौ = these two *jīva* and *Īśvara*; सृजेत् = creates as conscious beings; इति = thus; अत्र = in this regard; ते = for you; किम् = what; आश्चर्यम् = surprise?

Our sleep also creates the dream *jīva* and *Īśvara* which are conscious. When the *mahāmāyā* creates these two, why should there be any surprise in their creation for you? (63).

Asmad 'nidrā api jīveśau cetanau svapnagau sṛjet: Our sleep also creates consciousness aspect and inert aspect in our dreams. If this is possible for us, *mahāntāyā etau sṛjati:* The *mahāmāyā* can surely create all these opposing things like the *jīva*, *Īśvara* on the one hand and the *jagat* on the other; *Iti āścaryam kim:* what is there to be surprised about?

If *Īśvara* is also creation of *māyā*, he may also be like *jīva* of limited knowledge etc. ---

सर्वज्ञत्वादिकं चेशे कल्पयित्वा प्रदर्शयेत् ।
धर्मिणं कल्पयेद्याऽस्याः को भारो धर्मकल्पने ॥६४॥

Sarva jñatvā dikam ceśe kalpayitvā pradarśayet
Dharmiṇam kalpaye dyā'syāḥ ko bhāro dharma kalpane (64)

च = and; ईशे = in the *Īśvara*; सर्वज्ञत्वम् = omniscience; आदिकम् = etc.; कल्पयित्वा = having imagined; प्रदर्शयेत् = (the *māyā*) shows to exist; या = that (*māyā*); धर्मिणम् = the support of the qualities i.e. *Īśvara*; कल्पयेत् = can conceive; अस्याः = for such (*māyā*); धर्म कल्पने = for conceiving qualities; कः = what; भारः = burden?

And this *mahāmāyā* having imagined the qualities like omniscience etc., shows them in *Īśvara*. That *māyā* who can imagine the holder of the qualities, what is difficult for her to imagine the qualities? (64)

Īśe sarva-jñatva ādikam kalpayitvā pradarśayet: The *māyā* makes it possible to imagine omniscience etc., in *Īśvara*. *Yā dharmiṇam kalpayet*: That *mahāmāyā* which creates the *dharmī*--- holder of the powers, called *Īśvara* i.e. powers such as *sarva-śaktimān sarva-jñatva etc.*, *asyāḥ dharma kalpane kaḥ bhāraḥ* : for that *mahāmāyā* who can create (the imaginary) *dharmī*, the holder of the powers, where is the difficulty to create the great qualities of *Īśvara*?

The student is totally perplexed at this point. 'If you say that the *jagat*, the *jīva* and *Īśvara*— *sarvajñatva dharmī* and *dharmā* are all illusions, then the *kūṭastha* is also an illusion!' The teacher clarifies that the *kūṭastha* is not an illusion ---

कूटस्थेऽप्यतिशङ्का स्यादिति चेन्माऽतिशङ्क्यतां ।
कूटस्थमायिकत्वे तु प्रमाणं नहि विद्यते ॥६५॥

Kūṭasthe 'pyatiśaṅkā syād iti cenmā 'tiśaṅkya tāṁ
Kūṭastha māyi katve tu pramāṇam nahi vidyate (65)

कूटस्थे = in the *kūṭastha caitanya*; अपि = also; अतिशङ्का = a doubt that *kūṭastha* is also the creation of *māyā*; स्यात् = if there is; इति = thus; चेत् = one objects; मा = do not; अतिशङ्क्यताम् = doubt in this way; कूटस्थ मायिकत्वे = *kūṭastha* being an effect of *māyā*; तु = indeed; प्रमाणम् = authority of knowledge; न = not; हि = certainly; विद्यते = is.

One is likely to doubt whether *kūṭastha* is also imaginary (like *jīva* and *Īśvara* etc.) --- No, one should not--- because there is no supporting authority for such a declaration that '*kūṭastha* is imaginary'. (65).

Kūṭasthe api atiśaṅkā syāt iti cet mā atiśaṅkyatām: If you think on these lines and conclude, through the erroneous logic, that *kūṭastha* is also an illusion, you are only trying to doubt about that which is beyond doubt. Do not think on these lines, *kūṭastha māyikatve tu pramāṇam na hi vidyate*: because there is no authority for such a declaration that *kūṭastha* is imaginary.

The teacher is trying to establish the ultimate authority of the scriptures to which logic is subordinate.

On the contrary, what the *upaniṣad-s* have declared is explained in the next *śloka* ---

वस्तुत्वं घोषयन्त्यस्य वेदान्ताः सकला अपि ।
सपत्नरूपं वस्त्वन्यत्र सहन्तेऽत्र किञ्चन ॥६६॥

*Vastutvaṁ ghoṣa yantyaśya vedāntāḥ sakalā api
Sapatna rūpaṁ vastva nyat na sahaṁte 'trā kiñcana* (66)

सकला अपि = one and all; वेदान्ताः = *upaniṣad-s*; अस्य = of the *kūṭastha*; वस्तुत्वम् = Supreme Self; घोषयन्ति = declare; अत्र = 'the *kūṭastha* is the supreme Self' about this; सपत्न रूपम् = of contrary nature; अन्यत् = opposite; वस्तु = argument; न = not; सहन्ते = tolerate; किञ्चन = anything.

All the *upaniṣad-s* declare *kūṭastha caitanya* to be the ultimate Reality. In this regard none of them tolerate any other reality or view on reality. (66)

Sakalā api vedāntāḥ asya vastutvaṁ ghoṣayanti: On the contrary *asya (kūṭasthasya)* about this *kūṭastha caitanya*, all the books on *vedānta* declare the *vastutvaṁ* i.e. it is the Reality.

Sapatna rūpaṁ (tu) anyat vastu kiñcana na sahaṁte: They do not tolerate anything which is other than their view.

The authority of the *upaniṣad-s* declares that the *kūṭastha caitanya* is *paramārthika satya*, i.e. it is the absolute Reality. Any point of view other than this, such as that of logic, is rejected by the *vedāntik* scriptures. If we do not firmly stand by the scriptural authority, we will only get lost in our own logic and its fallacy.

Why the authority of scripture is considered so much important and not logic etc.? ---

श्रुत्यर्थं विशदीकुर्मो न तर्काद्विचि किञ्चन ।

तेन तार्किकशङ्कानामत्र कोऽवसरो वद ॥६७॥

*Śrutya rtham viśadī kurmo na tarkād vacmi kiñcana
Tena tārkika śaṅkānām atra ko 'vasaro vada* (67)

श्रुत्यर्थम् = meaning of scriptural statements; विशदी = explanation; कुर्मः = we are doing; तर्कात् = from the point of logic; किञ्चन = anything; न = not; वचि = I am saying; तेन = therefore; तार्किक = logic oriented; शङ्कानाम् = of the doubts; कः = where; अवसरः = possibility; वद = say; अत्र = here (in this discussion).

We have started the thesis for the explanation of the meaning of scriptural statement. We have so far not said anything that falls in the purview of logic alone. Therefore, the doubt relating to logic does not have much value in this discussion. (67)

Śrutyartham viśadī kurmaḥ: The explanation given by us so far is only the *śruti artha*: the meaning of *śruti* for the sake of seekers.

Tarkāt kiñcana na vacmi: We have not been talking on the strength of the logic (nor do we want to get lost in logic).

Tena tārkika śaṅkānām atra ko avasaraḥ vada: Therefore, do not introduce doubts which fall in the purview of logic. The purpose is not to prove one's scholarship (*pāṇḍityam*) but to gain clear understanding for one's own realisation, under the authority of scriptures --- being the final authority.

Therefore ---

तस्मात्कुतर्कं सन्त्यज्य मुमुक्षुः श्रुतिमाश्रयेत् ।

श्रुतौ तु माया जीवेशौ करोतीति प्रदर्शितम् ॥६८॥

*Tasmāt kutarkam santyajya mumukṣuḥ śruti māśrayet
Śrūtau tu māyā jīveśau karotīti prada rśitam* (68)

तस्मात् = therefore; कुतर्कम् = the false logic; सन्त्यज्य = having rejected; मुमुक्षुः = the seeker of liberation; श्रुतिम् = to scriptures; आश्रयेत् = taking refuge and

help; श्रुतौ = in the scriptures; माया = *māyā*; जीवेशौ = *jīva* and *Īśvara*; करोति = creates; इति = in this way; प्रदर्शितम् = this statement of scripture is explained; तु = indeed.

Therefore, one desirous of liberation should renounce all the false logical arguments and take refuge in the scriptural authority, wherein it is clearly declared that 'the *māyā* creates *jīva* and *Īśvara*.' (68).

Tasmāt kutarkam san tyajya mumukṣuḥ śrutim āśrayet: Therefore, he who is a *mumukṣu*, i.e. he who is concerned with the freedom or Self Knowledge, should totally reject (*san tyajya*) unnecessary and futile arguments. On the other hand, he should find refuge in the guidance provided by the scriptures --- and what does the *śruti mātā* say?

Srutau tu māyā jīveṣau karoti iti pradarśitam: It is said in the *śruti* that the *māyā* is responsible for the imaginary creation of the *jīva*, *Īśvara* and *jagat*.

(Ref.: Nrut.U.-4)

The classification of the creation by the *jīva* and creation by *Īśvara* is shown further ---

ईक्षणादिप्रवेशान्ता सृष्टिरीशकृता भवेत् ।
जाग्रदादिविमोक्षान्तः संसारो जीवकर्तृकः ॥६९॥

Ikṣa nādi prave śāntā sṛṣṭi rīśa kṛtā bhavet
Jāgra dādi vimokṣā ntaḥ saṁsāro jīva kartṛ kaḥ (69)

ईक्षणादि = beginning from contemplation about creation; प्रवेशान्ता = upto the entry of the *Paramātmā* in the body as a *jīva*; सृष्टिः = creation; ईश कृता = created by *Īśvara*; भवेत् = is; जाग्रत् आदि = starting from waking state etc.; विमोक्षान्तः = upto liberation; संसारः = world; जीव कर्तृकः = is created by *jīva*.

Starting from 'the thought of creation' upto entry of the Lord in this creation is, the creation by *Īśvara*. Thereafter, from waking state upto liberation, belongs to the *jīva*-created world. (69)

According to the scriptures, there are two types of creations: one is *Īkṣaṇādi praveśāntā sṛṣṭiḥ īśa kṛtā bhavet*: *Īśvara* makes the *saṁkalpa* 'let there be the world', and creates the world. Then the Lord enters the world as if He is in it. Upto this is *Īśvara sṛṣṭi*.

Jāgradādi vimokṣāntaḥ saṁsāraḥ jīva kartṛkaḥ: Having entered, it is as if the Lord forgot his own glory and got conditioned by the *jāgrat*, *svapna* and *susupti avasthā-s*. This part of the creation is called *jīva-kartṛkaḥ*--- that which is created by *jīva*.

From this, one can draw the guidance for spiritual *sādhana*:

- It must be understood that misery etc., is in the *jīva sṛṣṭi* and not in the *Īśvara sṛṣṭi*.
- It follows from the above, that we must get out of the *jīva sṛṣṭi* and come to *Īśvara sṛṣṭi*.
- Once we come to the *Īśvara sṛṣṭi*, we realise that *Īśvara sṛṣṭi* is only *kalpita*—imaginary, it is not real.

The way to get out of the *jīva sṛṣṭi* is by intelligent observation and analysis of experiences and take the stand of a witness. Then the next step is to enquire into the nature of this witness. This takes one to the *Īśvara sṛṣṭi*.

- One goes beyond the *Īśvara sṛṣṭi* also, to realise that it is all supported by 'I', the *kūṭastha caitanya* from the individual point of view and *Brahma Caitanya* from the totality point of view.

In this way *Brahma Ātmā aikya bodha*: the knowledge of oneness of *ātmā* and *Paramātmā* takes place.

The type of enquiry advised for the seekers of liberation is ---

असङ्ग एव कूटस्थः सर्वदा नास्य कश्चन ।
भवत्यतिशयस्तेन मनस्येवं विचार्यताम् ॥७०॥

*Asaṅga eva kūṭasthaḥ sarvadā nāsy kaścana
Bhava tyati śaya stena mana syevaṁ vicār yatām* (70)

कूटस्थः = the *kūṭastha caitanya*; असङ्गः = unattached;
एव = essentially; अस्य = of this (*kūṭastha*); कश्चन =
any one; अतिशयः = modifications and changes; न = not;
भवति = is; तेन = therefore; मनसि = in the mind;
एवम् = in this way; सर्वदा = all the time; विचार्यताम्
= one should contemplate.

The *kūṭastha caitanya* is unattached always. There is no modification of any kind in it. In this way, all the time one should contemplate in his mind. (70)

After having attained the *sākṣi bhāva* by one who has done spiritual *sādhana* step by step and come to the point of witness-hood, he realises:

Kūṭastha asaṅgaḥ eva asya atiśayaḥ kaścana na bhavati:
I, the *kūṭastha* is unattached; there is no possibility of
any modification (*atiśayaḥ*) in me. This is my real nature.
Thus the seeker who has followed the correct line of
thinking step by step upto the point of witness-hood,
arrives at a state of contemplation on his own nature,
the nature of *kūṭastha caitanya*.

The step-by-step *sādhana* consists of:

- to separate ourselves from matter and to observe the world of matter and changes in it, without the mind being influenced by them;
- to watch the thoughts in the mind;

- to drop the thoughts and watch the mind;
- to come to that point where one is able to mean the statement '*kūṭastha asaṅga eva*'.

The *mumukṣu* should contemplate that 'the real nature of *kūṭastha*, which is the substratum of the total world of individuality and plurality, is *asaṅgaḥ*, unattached not influenced by them at all'. There is no possibility of the *kūṭastha* undergoing any modification.

Tena manasi evaṁ sarvadā vicāryatām: The mind should contemplate and meditate on this, all the time.

What is the meaning of 'thinking by the mind'? *Manasā eva vicāryatām*: It is a process of dis-conditioning the mind so that it gets unconditioned. The very purpose of the *sādhana* is not allowing the mind to have a conditioned existence i.e. to operate on a rigid framework. This results only in mechanisation at the expense of spontaneity.

So let the mind be free of any pre-formed notions, only such a mind which is not susceptible to change can respond in a perfect manner - it becomes *asaṅga*, unattached. The experience 'I am supporting all thoughts but I am not influenced by them' gains strength in a unique way.

The absence of any kind of modification in *kūṭastha caitanya* is also supported in scriptures ---

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥७१॥

*Na nirodho na cot pattir na baddho na ca sādhaḥ
- Na mumu kṣur na vai mukta ityeṣā para mārthatā* (71)

न निरोधः = neither is dissolution; न उत्पत्तिः = nor is creation; च = and; न बद्धः = neither is anyone bound;
न साधकः = nor is a seeker; च = and; न मुमुक्षुः

= neither is a desirer of liberation; न मुक्तः = nor a liberated one; वै = indeed; इति = thus; एषा = this is; परमार्थता = the reality.

The reality is that neither was dissolution nor creation; none was ever bound nor any one seeking; neither was any one wanting liberation nor was any one liberated! (71).

Gauḍapādācārya, the great-grand *guru* of *Sureśvarācārya* is quoted to substantiate the above statement.

Ityēṣā paramārthatā: This is the final Truth ! *Na nirodho na ca utpattiḥ*: There is neither dissolution nor creation. *Na baddho na ca sādhaḥ*: There is no one who is in bondage and no one who is seeking liberation from bondage (*sādhaka*). *Na mumukṣu na vai muktaḥ*: Neither is there someone who is desiring liberation nor someone who is liberated. *This is the highest Truth*.

All that happens in the world of matter is only a *līlā* of the Lord, not to be taken seriously. So-called problems and miseries have happened millions of times during the ages and will continue to happen. Instead of teasing our mind to find out 'why this suffering', the enquiry should be directed to 'who is suffering'. This enquiry will lead to the discovery that the 'sufferer' is a non-existing entity! Things come and go but 'I am *asaṅga*'. *That is the only Reality*.

If there is none of the modifications like creation, dissolution *jīva*, *jagat* etc., in *kūṭastha caitanya*, why are they discussed in the scriptures? ---

अवाङ्मनसगम्यं तं श्रुतिर्बोधयितुं सदा ।
जीवमीशं जगद्वापि समाश्रित्य प्रबोधयेत् ॥७२॥

Avāṇ manasa gamyaṁ taṁ śrutiḥ bodha yitum sadā
Jīva mīśaṁ jagat vāpi samā śritya prabodhayet (72)

तम् = to that; अवाङ् मनस गम्यम् = not comprehended by speech, mind; बोधयितुम् = for revealing; श्रुतिः = the scriptures; जीवम् = the *jīva*; ईशम् = *Īśvara*; जगत् = world; वा = and; अपि = also; समाश्रित्य = with the help of; सदा = always; प्रबोधयेत् = explains to make one realise the truth.

The *kūṭastha caitanya* which is not comprehended by mind and speech, to make us realise, the scripture, with the reference of *jīva*, *jagat* and *Īśvara*, explains for the realisation of the truth. (72).

Tam avāṇṅ manasa gamyaṁ bodhayitum śrutiḥ: The truth is that which cannot be comprehended by speech (*vāṅ*) or the mind (*manasa*). But the *śruti* has to make us know (*bodhayitum*) by some method or the other that which is beyond the speech and mind.

So what does the *śruti* do? It takes the help of what is known already to the student to take him to the unknown; using the language which he knows to take him to that which is beyond language.

Jīvam īśaṁ jagat api sadā samāśritya prabodhayet: *Jīva*, *jagat* and *Īśvara*, these are three factors with which we are all familiar, about which we have some information and some imaginary concepts. The *śruti mātā*, therefore, takes this 'ignorance' which we believe to be knowledge, and using that as the starting point, leads us to our real nature.

The spiritual development is a process of replacing one concept by another less-incorrect one, until a point is reached when all conceptual thinking 'right' or 'wrong' is dropped. In this way, the relative world is rejected by 'going beyond the influence of conceptual existence.

How is that achieved? *Sureśvarācārya* tells us succinctly and beautifully, the complete spiritual *sādhana* in the simplest possible way ---

यया यया भवेत्पुंसां व्युत्पत्तिः प्रत्यगात्मनि ।
सा सैव प्रक्रियेह स्यात्साध्वीत्याचार्यभाषितम् ॥७३॥

Yayā yayā bhavet puṁsāṁ vyutpattiḥ pratyagā tmani
Sā saiva prakriyeha syāt sādhvī tyācārya bhāṣitam (73).

यया यया = by whichever process; पुंसाम् = to the men; प्रत्यग आत्मनि = in the essential Self; व्युत्पत्तिः = realisation; भवेत् = takes place; सा सा = that and that; एव = alone; प्रक्रिया = process of spiritual practice; इह = in the *vedānta*; साध्वी = correct; स्यात् = is accepted; इति = thus; आचार्य = the *ācārya* (*Śrī Sureśvarācārya*); भाषितम् = is said by .

By which-ever spiritual practice a seeker is able to get the knowledge of his essential Self, that spiritual *sādhana* is considered as correct in the *vedānta śāstra* ---thus is declared by the *ācārya Śrī Sureśvarācārya*. (73) .

Iti ācārya bhāṣitam: Sureśvarācārya in his *Naiṣkarmya Siddhi* says as follows: *Yayā yayā puṁsāṁ pratyag ātmani vyutpattiḥ bhavet*: by whatever means, when an individual is able to focus his attention on his essential nature, that is called spiritual *sādhana*.

Any method is acceptable, if the goal is distinctly clear in our mind. Other than the truth, there is no other search.

What means we adopt, how we do *sādhana* is not important; what is important is where the mind is rested—whether we are able to reveal our essential nature in any department of our activities, that is the criterion.

Iha sā sā eva prakriyā sādhvī syāt: Such contemplation using all means to be with our essential nature, will alone lead to the deconditioning of the mind. A man of realisation

is free from any obsession, and he does not feel the need to contradict anything or anyone in life.

If everything is as simple as this, why there are so many schools of thought contradicting each other? ---

श्रुतितात्पर्यमखिलमबुद्ध्वा भ्राम्यते जडः ।
विवेकी त्वखिलं बुद्ध्वा तिष्ठत्यानन्दवारिधौ ॥७४॥

Śruti tātparyam akhilaṁ abuddhvā bhrāmyate jaḍaḥ
Vivekī tvakhilaṁ buddhvā tiṣṭha tyānanda vāridhau (74)

अखिलम् = all; श्रुति तात्पर्यम् = the meaning of scriptural statements; अबुद्ध्वा = having not known; जडः = the ignorant one; भ्राम्यते = is deluded; विवेकी = the man of discrimination; तु = on the contrary; अखिलम् = all; बुद्ध्वा = having known in correct way; आनन्द वारिधौ = in the ocean of bliss; तिष्ठति = gets established.

The ignorant one not knowing the complete and full import of the scriptural statements gets deluded. The wise, on the contrary, having known the import of the scriptures fully and correctly, gets established in the ocean of bliss. (74)

Jaḍaḥ akhilaṁ śruti tātparyam abuddhvā bhrāmyate: The ignorant people, not being able to understand the total meaning (*tātparyam*) of what the *śruti-s* try to convey, through the explanation of *jīva*, *Īśvara* and *jagat* etc., get only a partial view of scriptures, and therefore, get lost in arguments about different *mārgā-s* (*bhakti*, *karma*, *jñāna* etc.), *sampradāya* etc.

Vivekī tu akhilaṁ buddhvā ānanda vāridhau tiṣṭati: But man of discrimination and wisdom understands the total purpose of the discussion in the scriptures, and thereafter, he is established in the ocean of (*ānanda*) bliss.

The foundation of wise is on the conviction such as ---

मायामेघो जगन्नीरं वर्षत्वेष्ट यथा तथा ।
चिदाकाशस्य नो हानिर्न वा लाभ इति स्थितिः ॥७५॥

Māyā megho jagat nīraṁ varṣa tveṣa yathā tathā
Cidā kāśasya no hāniṁ na vā lābha iti sthitiḥ (75)

एष = this; माया मेघः = the *māyā* cloud; जगत् नीरम् = the water of world; यथा तथा = which ever way; वर्षतु = may rain; चिदाकाशस्य = to the *kūṭastha caitanya*; न उ = neither indeed; हानिः = any loss; न वा = and nor; लाभः = any gain; इति = thus; स्थितिः = is the reality and firm conviction.

The foundation of the wise is "this world-water may rain from the *māyā*-clouds as and when, and wherever it may please. The space---*kūṭastha caitanya* has neither any gain nor any loss on this count. (75)

The state of mind (the *sthiti*) in which a man of wisdom is established is explained in this *śloka*.

An example is given of the space, in which there are lots of clouds. Then there is torrential rain. What happens to the space? Nothing. The clouds add nothing to it, the rain being emptied by the clouds, take away nothing from it (the space). So also *māyā-meghaḥ jagat-nīraṁ varṣatu eṣa yathā tathā*: The *māyā* is the cloud, the world is the water and rain is falling. *Cidākāśasya no hāniḥ na vā lābhaḥ iti sthitiḥ*: In the same way, there is neither any loss, nor any gain to *cidākāśa*. This is the state of the wise man.

The mind is the substratum for both good and bad. The good-ness and the bad-ness are both not the reality. If our attention is on the mind and not on its contents,

in due course, the contents lose their place in the mind. The mind is emptied. (*Jagat nīraṁ*). But the *cidākāśa* loses nothing, gains nothing, in the emptiness of the mind, because the undivided mind is itself *kūṭastha caitanya*.

The chapter is concluded giving the fruits of its study ---

इमं कूटस्थदीपं योऽनुसन्धत्ते निरन्तरम् ।
स्वयं कूटस्थरूपेण दीप्यतेऽसौ निरन्तरम् ॥७६॥

Imaṁ kūṭastha dīpaṁ yo 'nusan dhatte niran taram
Svayaṁ kūṭastha rūpeṇa dīpyate'sau niran taram (76)

यः = a qualified student; इमम् = this; कूटस्थ दीपम् = the chapter of *kūṭastha dīpa*; निरन्तरम् = always; अनुसन्धत्ते = studies and practices in life; असौ = he; स्वयम् = himself; कूटस्थ रूपेण = by being the *kūṭastha*; निरन्तरम् = for all the times; दीप्यते = shine forth.

He who studies and contemplates upon this chapter called *kūṭastha dīpa* regularly, himself attains *kūṭastha caitanya* and thereafter, shines forth (as a man of realisation) in this world. (76).

This *śloka* concludes the chapter with *phala śruti*.

Yaḥ imaṁ kūṭastha dīpaṁ niran taram anusandhate: The qualified student or *adhikāri* is he, who constantly contemplates on this chapter called the *kūṭastha dīpa*.

Asau svayaṁ kūṭastha rūpeṇa niran taram dīpyate: He comes to realise his essential nature as *kūṭastha*, and thereafter his presence becomes a source of joy for everyone in the world.

Om Tat Sat

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CHAPTER IX

DHYĀNADĪPAḤ

OR

THE LAMP OF MEDITATION

Two requirements are prescribed before a student takes up the study of *Vedānta*--the first is *Karma* and the second is *upāsanā*.

Karma means living the life of duty orientation. This leads to purification of the heart through the removal of likes and dislikes.

Upāsanā means that in every undertaking we remember the Lord. In this way activities may be varied, but all

of them are directed towards the one Truth. Through such *upāsanā*, single-pointedness is achieved.

In this way these two measures, *karma* and *upāsanā*, together help the spiritual student to achieve heart-purification and single-pointedness for proper understanding of scriptures.

In *Kathopaniṣad* III-12 the teacher says:

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्या बुद्ध्या सूक्ष्मया सूक्ष्म दर्शिभिः ॥

This *ātmā* is abundantly available everywhere, in everything as its very core. Yet, it is not known, it is not appreciated, it is not experienced by anyone, for the reason that the instrument through which the Truth is known is absent. This instrument of knowledge - the *buddhi* should be single pointed and subtle (*sūkṣma*) to be able to see the dimension which we normally miss in our lives.

Thus in the traditional system, *Karma* and *upāsanā* precede the study of *vedānta*. When this is not done and the student takes up *vedāntik* study, it can only lead to an intellectual grasp and hence to a sense of arrogance with no real impact.

Does this mean that the effort of those who take up the study of *Vedānta* without having completed the first two preparatory steps is futile? No, not necessarily. How *vedāntik* study, which precedes *upāsanā*, can also help is the theme of this chapter.

संवादि भ्रमवत् ब्रह्मतत्त्वो पास्त्यापि मुच्यते ।

उत्तरे तापनीयेऽतः श्रुतोपास्तिरनेकधा ॥१॥

sarivādi bhramavat brahamatattvo pāstyāpi mucyate
uttare tāpanīye'taḥ śruto pāstira nekadhā (1)

संवादि भ्रमवत् = like *Samvādi bhrama*; ब्रह्मतत्त्व = the reality that *Brahma* is; उपास्त्या = by *upāsana*, (meditation); अपि = also; मुच्यते = the seeker is liberated; अतः = therefore; उत्तरे तापनीये = in *Uttara Tāpanīya upaniṣad*; उपास्तिः = the *upāsana*; अनेकधा = in many ways; श्रुता = is heard.

Just as in case of *Samvādi bhrama* i.e. beneficial error, the liberation is attained by *upāsana* of *Brahma tattva*. Therefore, in *Uttara Tāpanīya Upaniṣad*, the *Brahma upāsana* is emphasized in many ways. (1)

The authority of *Uttara Tāpanīya Upaniṣad* is quoted in this śloka. *Samvādi bhamvat brahma tattva upāstyā api mucyate*: Like *samvādi bhrama* - *Bhrama* is delusion. There are two types of delusions: *samvādi* and *asamvādi bhrama*.

Those who do *upāsana* of *Brahma tattva*, are also liberated from the problems of life. *Uttare Tāpanīye atah upāsti anekadhā śrutā*: Numerous ways of doing this *brahma tattva upāsana* are stated in the *Uttara Tāpanīya upaniṣad*.

[Note: *Upāsana* means sitting (*āsana*) near (*upa*). *Upāsana* has three aspects that which is done by the body (*kāyā*) such as *abhiṣekam*, *pūjā* etc., by constantly taking the name of the Lord (*vācā*), *nāma saṅkīrtana* etc., and by constant contemplation on the essential nature of the Lord (*manasā*)].

Therefore, although according to strict tradition without *upāsana*, the study of *vedānta* does not yield results, the effort will not go waste like *samvādi bhrama* (erroneous perception).

What is the meaning of *samvādi bhrama*? *Sureśvarācārya* is quoted ---

मणिप्रदीप प्रभयोर्मणि बुद्ध्याभिधावतोः ।
मिथ्याज्ञानाविशेषेऽपि विशेषोऽर्थक्रियां प्रति ॥२॥

maṇi pradīpa prabhayormaṇi buddhyābhidhāvatoḥ
mithyājñānā-viśeṣe'pi viśeṣo 'rthakriyām prati (2)

मणिप्रदीप प्रभयोः = in the light of a diamond and the lamp; मणि बुद्ध्या = mistaking them to be a diamond; अभिधावतोः = the two persons running towards them; मिथ्या ज्ञान = the erroneous knowledge; अविशेषे = common; अपि = although; अर्थ क्रियाम् प्रति = with reference to the result of these actions; विशेषः = there is difference.

When the two persons, having been attracted by the brightness of the lamp and the diamond, are running towards them considering to be a diamond, although their erroneous knowledge is of the same quality, the gain through their efforts is of different type (2).

Maṇi pradīpa prabhayoḥ: There are two sources of light coming from a distance - one from a diamond, and the other from a lamp.

Maṇi buddhyā abhidhāvataḥ: (From a distance, it is not clear which is the diamond, and which is the lamp.) The two men misunderstand both to be diamonds and run towards them. *Mithyājñāna a viśeṣe api*: In both the cases, the knowledge that it is a diamond is born out of delusion, because neither is certain that the source of light is a diamond. The quality of ignorance or *mithyājñānam* is, therefore, the same (*a-viśeṣaḥ*) in both cases, for they only suspect it to be a diamond.

Artha kriyām prati viśeṣaḥ: Although, the quality of ignorance is the same in two men, the result is different — one gets the diamond, the other only a lamp. Even the one who gets the diamond did not have firm knowledge that it was a diamond, but only a

suspicion that it may be a diamond. This is called *saṁvādi bhrama*.

The above statement of *Śrī Sureśvarācārya* is elaborated further ---

दीपोऽपवरकस्यान्तर्वर्तते तत्प्रभा बहिः ।
दृश्यते द्वार्यथाऽन्यत्र तद्वत् दृष्टा मणेः प्रभा ॥३॥

*dīpo 'pavarakasyā ntarvartate tatprabhā bahiḥ
dṛśyate dvāryathā 'nyatra tadvat dṛṣṭā maṇeḥ prabhā* (3)

अपवरकस्य अन्तः = in the sanctum sanctorum of some temple; दीपः = a lamp; वर्तते = is; तत् प्रभा = its light; बहिः = outside; द्वारि = in the door; दृश्यते = is seen (from a distance a small spot of brightness); अथ = and; अन्यत्र = in yet another (temple sanctum); मणेः = of the diamond; प्रभा = light is; तद् वत् = same as that of (the lamp light); दृष्टा = is seen.

There is a lamp inside the sanctum sanctorum of certain (distant) temple. Its light is seen from outside. In another temple, the light of the diamond also is seen, in the same way. (3)

Apavarakasya antaḥ dīpaḥ vartate : In a temple in the sanctum sanctorum, a lamp is burning. *Tat prabhā bahiḥ dvāri dṛśyate* : Its light is seen outside through a hole. From a distance it looks like the light from a diamond.

Atha anyatra maṇeḥ prabhā tadvat dṛṣṭā : In another temple, the light from a diamond is also seen in the same way. Both the lights are mistaken to be the light coming from a diamond.

The similarity between both kinds of vision is indicated---

दूरे प्रभाद्वयं दृष्ट्वा मणिबुद्ध्याभिधावतोः ।
प्रभायां मणि बुद्धिस्तु मिथ्याज्ञानं द्वयोरपि ॥४॥

*dūre prabhā dvayaṁ dṛṣṭvā maṇibuddhyā bhidhāvatoḥ
prabhāyām maṇi budhistu mithyā-jñānaṁ dvayorapi* (4)

प्रभा द्वयम् = both these lights; दूरे = from a distance; दृष्ट्वा = having seen; मणि बुद्ध्या = considering them to be diamond; अभिधावतोः द्वयोः = the two persons running towards them; अपि = also; प्रभायाम् = in the light; मणि बुद्धिः = the knowledge that it is a diamond; तु = indeed; मिथ्या ज्ञानम् = is erroneous knowledge.

Having seen the two types of lights from a distance and taking them to be diamonds and, therefore, the two persons running after them, is the result of the same type of erroneous knowledge, that 'it is a diamond'—this erroneous knowledge in both the persons is similar. (4)

Prabhā dvayaṁ dūre dṛṣṭvā maṇi buddhyā abhi-dhāvatoḥ : When the two sources of light are seen from a distance, the two persons run towards them because of the *maṇi buddhi* i.e. they have taken both the sources to be diamonds.

Dvayoḥ api prabhāyām maṇi buddhiḥ tu : Although both are running with the understanding that they are running towards diamonds, *mithyā jñānam* : the knowledge which is prompting them to run towards the two sources of light is of the same nature (of ignorance).

As stated in *śloka 2*, *mithyā jñānam aviśeṣe api* : there is no qualitative difference in the knowledge about the two sources of light. Whether they are seeing the lamp or the diamond, the ignorance is of the quality.

When they have reached the two sources of light, what will happen? The difference in their result i.e. difference in *artha kriyā* referred to *śloka* is explained ---

न लभ्यते मणिर्दीपप्रभां प्रत्यभिधावता ।
प्रभायां धावतावश्यं लभ्येतैव मणिर्मणेः ॥५॥

*na labhyate maṇir dīpa prabhāṁ pratyā bhidhāvataḥ
prabhāyāṁ dhāvataḥ vaśyaṁ labhye taiva maṇir maṇeḥ* (5)

दीप प्रभाम् प्रति = towards the light of the lamp; अभिधावता = the one running; मणिः = the diamond; न = not; लभ्यते = gains; मणेः प्रभायाम् = to the light of the diamond; धावता = the one running; मणिः = the diamond; अवश्यम् एव = certainly; लभ्येतैव = is gained.

A person running towards the light of the lamp does not get the diamond. (But) the one running towards the light of the diamond certainly gets the diamond. (5)

Dīpa prabhāṁ prati abhidhāvataḥ maṇiḥ na labhyate: He who is running towards the lamp, with the understanding that it is a diamond, he does not get diamond.

Maṇeḥ prabhāyāṁ dhāvataḥ vaśyaṁ labhyate eva: The other person who has mistaken the light of the diamond as the diamond, he definitely gets the diamond. Both of them are running with the same intensity and with the same *mithyā jñānam*, not out of confirmed knowledge. But the results of the two efforts are different: in one case, where the lamp is mistaken to be the diamond, the effort yields nothing; in the other case, where also, it was *mithyā jñānam*, the effort yields the diamond.

The student asks: why have you brought these two new elements into the analysis at this stage? The teacher now proceeds to explain the two types of delusions, with reference to different types of knowledge---

दीपप्रभामणि भ्रान्तिर्विसंवादि भ्रमः स्मृतः ।
मणिप्रभा मणिभ्रान्तिः संवादि भ्रम उच्यते ॥६॥

*dīpaprabhā maṇibhāntir viśaṁvādi bhramaḥ smṛtaḥ
maṇiprabhā maṇibhāntiḥ saṁvādi bhrama ucyate* (6)

दीप प्रभा = in the light of lamp; मणि भ्रान्तिः = the error of judgement to take it to be diamond; विसंवादि भ्रमः = fruitless error; स्मृतः = is called; मणि प्रभा = in the light of the diamond; मणि भ्रान्तिः = the error to consider it to be a diamond; संवादि भ्रमः = the fructifying error; उच्यते = is called.

Mistaking the light of the lamp to be a diamond is called *Viśaṁvādi bhrama* i.e., 'factual error'. While mistaking the light of the diamond to be a diamond is called *Samvādi bhrama* i.e. 'erroneous error'. (6)

Dīpa prabhā maṇi bhrāntiḥ viśaṁvādi bhramaḥ smṛtaḥ: When the light from the lamp is mistaken to be a diamond, due to *bhrānti* or delusion, it is called *Viśaṁvādi bhrama* i.e. that delusion which does not lead to the right conclusion.

Maṇi prabhā maṇi bhrāntiḥ saṁvādi bhrama ucyate: When the light from the diamond is mistaken to be diamond, it is called *saṁvādi bhrama* i.e. that delusion which leads to correct conclusion. Therefore, *saṁvādi bhrama* is that mistake, which is fruitful. Our lives and many of our decisions are largely based on these two *bhramā-s*.

Yet another example to illustrate *saṁvādi bhrama* is given ---

ब्राह्मं धूमतया बुद्ध्वा तत्राङ्गारानुमानतः ।
वह्निर्यदृच्छया लब्धः स संवादिभ्रमो मतः ॥७॥

*bāṣpaṁ dhūmatayā buddhvā tatrāṅgārā numānataḥ
vahniryaḍ rochayaḥ labdhaḥ sa saṁvādi bhramo mataḥ* (7)

बाष्पम् = the steam or mist; धूमतया बुद्ध्वा = considering to be smoke; तत्र = in that place; अङ्गार अनुमानतः = inferring the fire to be; वह्निः = fire; यदृच्छया = mere coincidence; लब्धः = got ; सः = that erroneous inference of the presence of fire; संवादि भ्रमः = *saṁvādi bhrama*; मतः = is considered.

When one has mistaken the distant steam-clouds for smoke and therefore, inferred the presence of fire in that place, reached to get the fire, which he got by mere coincidence, such an error of inference is called *saṁvādi bhrama* (7)

Bāṣpaṁ dhūmatayā buddhvā tatra aṅgāra anumānataḥ: When a person sees mist rising at a distance and mistakes it for smoke, and infers that if there is smoke, there must be fire --- *yatra yatra dhūmaḥ tatra tatra vahnīḥ*; and goes towards it thinking he can warm himself by it. *Vahnīḥ yadṛccha yā labdhaḥ*: By God's grace, 'when he reaches the spot, he find's no smoke or fire but a person sitting there who has a match box with which he can start a fire. This is *saṁvādi bhrama* which is useful once in a while with reference to inferential knowledge.

After having given the example of *saṁvādi bhrama* in case of inferential knowledge, another example is quoted in case of word-knowledge (*śabda pramāṇa*) i.e. statements of scriptures ---

गोदावर्युदकं गङ्गोदकं मत्वा विशुद्धये ।
संप्रोक्ष्य शुद्धिमाप्नोति स संवादिभ्रमो मतः ॥८॥

*godāvāryu dakam gaṅgo dakam matvā viśuddhaye
saṁprokṣya śuddhi māpnoti sa saṁvādi bhramo mataḥ* (8)

गोदावरी उदकम् = the water of *Godāvarī* river; गङ्गोदकम् = the *Gange's* water; मत्वा = considering; विशुद्धये = for the purpose of purification ; संप्रोक्ष्य = when sprinkled ; शुद्धिम् = purification; आप्नोति = is attained; सः = that; संवादि भ्रमः = the *saṁvādi bhrama*; मतः = is called.

Considering the water of *Godāvarī* river to be that of Ganges (by mistake), and sprinkled for the purification, one attains purification (as described in *dharma śāstra*). This is called as *saṁvādi bhrama* (8)

A second type of *saṁvādi bhrama* is described here :

Godāvarī udakam ganga udakam matvā: If the water from the *Godāvarī* river is taken to be the water from the *Ganges* - *viśuddhaye saṁprokṣya śuddhim āpnoti*—and sprinkled for purification, those who receive the sprinkling will definitely get the *śuddhi* and *pavitrā*. The object of such sprinkling will thus be achieved—namely to get a purified atmosphere, which is mainly a state of mind. This is also *saṁvādi bhrama* with reference to *āgamam* (*pūjā* etc.).

One more example of *Āgama śāstra* is given ---

ज्वरेणाप्तः सन्निपातं भ्रान्त्या नारायणं स्मरन् ।
मृतः स्वर्गमाप्नोति स संवादिभ्रमो मतः ॥९॥

*jvareṇ āptaḥ sanni pātam bhrāntyā nārāyaṇam smaran
mṛtaḥ svargama vāpnoti sa saṁvādi bhramo mataḥ* (9)

ज्वरेण = because of high fever; सन्निपातम् = delerium; आप्तः = having got; भ्रान्त्या = under delusion; नारायणम् = of the *Nārāyaṇa*; स्मरन् = remembering; मृतः = dies; स्वर्गम् = the heavens; अवाप्नोति = attains; सः = that; संवादि भ्रमः = *saṁvādi bhrama*; मतः = is called.

When a man in high fever is repeating the name of (Lord) *Nārāyaṇa*, under the influence of delirium and dies, he does attain heavens. This is (yet another example of) *saṁvādi bhrama*. (9)

The third type of *saṁvādi bhrama* is described here: *Jvareṇa sannipātaṁ āptaḥ bhrāntyā nārāyaṇam smaraṇa*: A man having high fever is delirious. He is now under delusion. He is so much attached to his son, whose name is *Nārāyaṇa*, that he keeps calling '*Nārāyaṇa*'—and *mṛtaḥ*: dies (with that name on his lips) and as a result, *svargam avāpnoti eva*: he goes to heaven. This is the effect of *saṁvādi bhrama*. That is why it is said in our *śāstrā*-s that if one cannot do anything else, at least one must name his children after God's (i.e. use God's name). (A similar story comes in the *Bhāgavatam*, when the dying man calls out *Nārāyaṇa* in his delirium, the Lord hastens to him. His consort *Lakṣmī* asks the Lord 'why are you going? He is not calling you, he is calling his son'. The Lord replies 'Mine is the first claim on that name, therefore, I must go!')

The above three examples are now summarised ---

प्रत्यक्षस्यानुमानस्य तथा शास्त्रस्य गोचरे ।
उक्तन्यायेन संवादिभ्रमाः सन्ति हि कोटिशः ॥१०॥

pratyakṣasyā numānasya tathā śāstrasya gocare
uktanyāyena saṁvādi bhramāḥ santi hi koṭīśaḥ (10)

प्रत्यक्षस्य = of the direct perception; अनुमानस्य = of the inferential knowledge; तथा = and; शास्त्रस्य = in the scriptural injunctions; गोचरे = application of; उक्त न्यायेन = as per the said above; संवादि भ्रमाः = the examples of *saṁvādi bhrama*; कोटिशः = innumerable; हि = indeed; सन्ति = are (known).

Thus, there are innumerable examples of *saṁvādi bhrama* in different categories such as direct knowledge, inferential knowledge and scriptural injunctions. (10)

Pratyakṣasya: The *saṁvādi bhrama* in case of the light of lamp or diamond given in *śloka* 6, is an example of *saṁvādi bhrama* through direct knowledge.

Anumānasya: The example of a man mistaking the mist for smoke and inferring that there must be fire (*śloka* 7) is *saṁvādi bhrama* in inferential knowledge.

Śāstrasya: The examples given in the 8th and 9th *śloka*-s are typical ones referring to *saṁvādi bhrama* approved by *Āgama śāstra*.

Ukta nyāyena saṁvādi bhramāḥ koṭīśaḥ hi santi: One can find thousands of such instances of *saṁvādi bhrama* and use them for helping oneself.

The same effect of *saṁvādi bhrama* is used by all those who have not done *upāsana* but who have studied *Vedānta śāstra* without qualifications, but they also get the benefit because of *saṁvādi bhrama*.

Without the help of *Samvādi bhrama* one will not be able to go ahead in his *sādhana*. How? ---

अन्यथा मृत्तिकादारुशिलाः स्युर्देवताः कथम् ।
अग्नित्वादिधियोपास्याः कथं वा योषिदादयः ॥११॥

anyathā mṛttikā dāruśilāḥ syurde vatāḥ katham
agnitvā didhiyo pāsyāḥ katham vā yoṣidā dayāḥ (11)

अन्यथा = in case we don't accept the *saṁvādi bhrama*; मृत्तिका = the clay; दारुशिलाः = wood, stone; देवताः = the Gods; कथम् = how; स्युः = can be?; वा = or; योषिदादयः = woman (mind) etc; अग्नित्वादि = the fire, (*Brahman*) etc.; धिया = with this understanding; कथम् = how can they; उपास्याः = considered worthy of *upāsana*.

Without accepting the *saṁvādi bhrama*, how can one justify the use of clay, wood or stone idols for worship by the devotee? Or, how can the woman etc., be worshipped as fire? (11)

Anyathā mṛttikā dāruśilāḥ katham devatā syuḥ: If you do not accept the fact that *saṁvādi bhrama* can lead to the correct result, (because it seems unacceptable that a delusion can lead to correct conclusion), when idols are made out of clay or wood, how can they be worshipped as Gods? This is clearly an example of *saṁvādi bhrama*. Although, we know that idols are made of clay or wood, we do not analyse these components, knowing that the idols help us in focussing our attention on the Lord.

Yoṣidādayaḥ agnitvādi dhiyā katham upāsyaḥ: Similarly how can a woman be worshipped as Goddess in *upāsana* as fire? (as in the case of *śakti upāsana*, when *kumārī pūjā* is done of young unmarried girls as *kālī mātā* etc.). This is also an example of *saṁvādi bhrama*.

(Ref. C.U. III-5.8.1)

Thus *saṁvādi bhrama* is redefined in popular language ---

अयथावस्तु विज्ञानात्फलं लभ्यत ईप्सितम् ।
काकतालीयतः योऽयं संवादिभ्रम उच्यते ॥१२॥

ayathāvastu vijñānāt phalaṁ labhyata īpsitam
kākatā līyataḥ yo'yaṁ saṁvādi bhrama ucyate (12)

अयथा = erroneous; वस्तु विज्ञानात् = from the knowledge of an object; ईप्सितम् = desired; फलम् = fruit; काकतालीयतः = as a mere coincidence; लभ्यते = is gained; यः = this; अयम् = the same; संवादि भ्रमः = *saṁvādi bhrama*; उच्यते = is called.

That error of judgement due to which the desired goal is reached, although through a mere coincidence, is called as *saṁvādi bhrama* (12).

Ayathā vastu vijñānāt īpsitam phalaṁ labhyate: By erroneous perception of things (*yathā* as it is, *Ayathā* not as it is), one achieves what one wants.

Kākatāliyataḥ (api): As for example, it so happens that a crow lands on a branch and at that very moment a fruit falls or a crow lands on a branch and that branch breaks. Such coincidences cannot be attributed to or supported by any logic. This is called *kākatāliya nyāya*.

Thus, although, actions are done under erroneous knowledge, the desired result is obtained. This is *saṁvādi bhrama*.

Kākatāliya nyāya happens all the time in life whether for good or otherwise. Everything cannot be explained by cause-effect.

The discussion of what *saṁvādi bhrama* is and how it operates has been concluded with this *śloka*. From *śloka* 13 onwards, how the *saṁvādi bhrama* helps in spiritual *sādhana*, when the study of *vedānta* is taken up without *upāsana* preceeding it, will be the subject of analysis ---

स्वयंभ्रमोऽपि संवादी यथा सम्यक्फलप्रदः ।
ब्रह्मतत्त्वोपासनापि तथा मुक्तिफलप्रदा ॥१३॥

svayaṁ bhramo'pi saṁvādi yathā samyak phalapradāḥ
brahmatattvo pāsanaṁpi tathā muktiphala pradā (13)

यथा = as; स्वयम् = itself; भ्रमः = erroneous knowledge; अपि = although; संवादी = *saṁvādi* i.e. wrong notion; सम्यक् = proper; फल प्रदः = yielder of the fruit; तथा = in the same way; ब्रह्मतत्त्व उपासना = the *upāsana* (meditation) of *Brahman*; अपि = although (a *saṁvādi bhrama* type); मुक्ति = liberation; फल प्रदा = giver of this fruit.

Although, the error of judgement is certainly a delusion, yet the *saṁvādi bhrama* leads to the final goal. In the same

way, the *upāsana* of *Brahma tattva* (although not possible) also leads to liberation. (13).

In *śloka* 12 the importance of *saṁvādi bhrama* was explained, as to how even an error of judgement can lead to the right conclusion. Taking this as the basis, the teacher now says:

Yathā svayaṁ bhramaḥ api saṁvādi samyak phala pradaḥ: Just as this *saṁvādi bhrama* is a delusion or an error of judgement, yet it does lead to the desired result. *Tathā brahma tattva upāsana api mukti phala pradā*: In the same way, although, it is not possible to do the *upāsana* of *Brahma tattva*, yet this *upāsana* can be done and does lead to the understanding of one's own nature.

Brahma tattva is, that where difference of knower-known-knowing are absent; that which cannot become the object of contemplation; and that which does not exclude the one who is contemplating on it. The eye cannot reach there nor speech nor the mind (*Keno* 1.3). That is why the *upāsana* of *Brahma tattva* cannot be done in the same way as one worships an idol, where the difference between the worshipper as the *alpa śaktimān* (the weakling), the *alpajña* (the ignorant) and the worshipped as the all-powerful, all-knowing, all-pervading, all-merciful is fully maintained.

Although, it is true that the speech, the mind, the senses cannot comprehend the *Brahma tattva*, yet by the method of *saṁvādi bhrama*, it does help in realising one's own real nature.

Now a question is raised. Unless one has *māhātmya jñānam* (some knowledge about the glory of the Lord) some love and devotion to the Lord, one will not take to this path. Such being the case, should the *upāsana* of *Brahma tattva* be done with knowledge or without knowledge? If with knowledge, then *upāsana* seems redundant; if without knowledge, it seems to be only

groping in the dark. In either case *upāsana* and *Brahma tattva* seem to be of no particular use.

To this query, the teacher answers in the following *śloka*---

वेदान्तेभ्यो ब्रह्मतत्त्वमखण्डैक रसात्मकम् ।
परोक्षमवगम्यैतदहमस्मीत्युपासते ॥१४॥

vedāntebhyo brahma tattvama khaṇḍaika rasātmakam
parokṣam avagamyaitad ahamasmīty upāsate (14)

वेदान्तेभ्यः = by the study of *upaniṣad*-s; अखण्ड = unbroken; एकस = homogeneous; आत्मकम् = of this essential nature; ब्रह्म तत्त्वम् = the supreme *Brahman*; परोक्षम् = indirectly; अवगम्य = having knowing; एतत् = this *Brahma tattva*; अहम् अस्मि = 'I am'; इति = in this manner; उपासते = can be meditated upon.

After having gained the indirect knowledge about the *Brahman*, to be one non-dual, homogeneous by the study of *Vedānta*, one can do the *upāsana* i.e. one can repeat this thought that 'I am *Brahman*'. (14)

Vedāntebhyaḥ brahma tattvam parokṣam avagamya: From the declaration of the *upaniṣadik* statements, the *Brahma tattva* can be known indirectly—as what?

Akhaṇḍa eka rasātmakam: As one without a break, as one of the nature of absolute bliss.

This *parokṣa jñānam* i.e. knowledge gathered from authentic sources, but not experienced directly is the first step. On the basis of this *parokṣa jñānam*, *upāsana* is done as the second step.

'The mind needs to develop two qualities for doing *upāsana*:

- (a) It must be devoid of likes and dislikes i.e. it must be empty. An empty mind alone will be

able to interact with the world in a totally neutral manner, unbiased by likes and dislikes.

- (b) It must be single pointed. The mind normally swings between two extremes---either it is multipointed with hundreds of thoughts flitting to and fro from different sources, or it is zero-pointed as in deep sleep.

Both these states are unfit for enquiry and for doing *upāsanā*.

Purification of mind is done by duty-orientation as life philosophy. This will remove likes and dislikes. Then single-pointedness is developed by constantly remembering the Lord. All the undertakings one is engaged in, are done for the Lord who is One. (*Bh. Gītā IX.27*).

These two steps, as preparation of the mind, are essential before the study of *vedānta* is taken up.

However, for those who have not done this pre-*vedāntik* study-discipline, for them the post-*vedāntik upāsanā* technique is given in this *śloka*. It consists of two stages:

- (a) Through the study of *vedānta* one comes to know indirectly about the nature of the *Brahma tattva*, that it is *akhaṇḍa*, and that it is *eka rasātmakam*.
- (b) Thereafter comes the second stage of *upāsanā*. *Etat brahma aham asmi iti upāsate*: One reflects on 'That *ekam*—one without any duality—I am'. This means all that is more than one (*khaṇḍa*) is rejected.

This conscious effort to reject all that is more than one is *upāsanā*. This rejection includes all the multiplicity of experiences in the three planes of consciousness. This is *vedāntik upāsanā* or meditation which is consciousness-oriented. All other methods of *upāsanā* are matter-oriented, focussing on controlling the breath, the

body, the thoughts etc., thus giving more importance to the conditioning and less to the conditioned.

What is *parokṣa jñānam*? This is explained through an example ---

प्रत्यग्व्यक्तिमनुल्लिख्य शास्त्राद्विष्णुवादि मूर्तिवत् ।
अस्ति ब्रह्मेति सामान्यज्ञानमत्र परोक्षधीः ॥१५॥

*pratyag vyaktiman ullikhya śāstrād viṣṇvādi mūrtivat
asti brahmeti sāmānya jñānamatra parokṣa dhīḥ* (15)

व्यक्तिम् = the form; अनुल्लिख्य = having not seen; शास्त्रात् = from the study of scriptures; विष्णु आदि = Lord *Viṣṇu* etc.; मूर्तिवत् = like the idol of; प्रत्यग् = the immediate Self; ब्रह्म = *Brahman*; अस्ति = is (of that nature); इति = in this way; सामान्य ज्ञानम् = non-specific knowledge; अत्र = in case of *upāsanā*; परोक्ष धीः = indirect knowledge (is meant).

Although not seen, one can have the indirect knowledge about the form of Lord *Viṣṇu* etc., so also although not objectifying or not knowing the essential nature of the Self, one can have indirect knowledge, that the '*Brahman is*'. This general knowledge is called indirect knowledge here, in *upāsanā*. (15)

Pratyag vyaktim anullikya śāstrāt viṣṇvādi mūrtivat: The pure Self cannot be objectified. However, by referring to the scriptures just as the description of different *mūrti*-s (gods) like *Viṣṇu*, *Śiva*, *Kṛṣṇa* etc., (with all the details of *vāhanā*-s, what they hold in their hands like *śankha*, *cakra*, *gadā* etc.) is accepted on the basis of the scriptures and, not because anyone has seen the *mūrti*-s in that way.

Brahma asti iti sāmānya jñānam atra parokṣa dhīḥ: Although, one does not know from direct experience what *Brahma tattva* is like, on the basis of total faith in the

scriptural authority and authenticity (*asti Brahmeti cet veda --- Tait. Up.*). He, who accepts the existence of *Brahman*, alone knows the Truth. This indirect knowledge is called *parokṣa jñānam*.

The same thought is taken a little further ---

चतुर्भुजाद्यवगतावपि मूर्तिमनुल्लिखन् ।
अक्षैः परोक्षज्ञान्येव न तदा विष्णुमीक्षते ॥१६॥

*caturbhujādya vagatāvapi mūrtimanullikhan
akṣaiḥ parokṣa jñānyeva na tadā viṣṇu mīkṣate* (16)

चतुर्भुज = with four arms; आदि = etc; अवगतौ = known; अपि = although; अक्षैः = by the eyes; अनुल्लिखन् = having not seen; मूर्तिम् = the form of the Lord; परोक्षज्ञानी = the one with indirect knowledge; एव = is certainly; तदा = during the *upāsānā* period; विष्णुम् = of the Lord *Viṣṇu*; न = not; ईक्षते = experience or see.

Although having known indirectly, *Viṣṇu* to be with four arms etc., and having not seen the Lord by the eyes, during the *upāsānā*, the devotee is certainly with indirect knowledge. (16)

Caturbhujā ādi avagatau api: Although, it is known that the Lord *Viṣṇu* has specific (*viśeṣa*) characteristics like four hands etc., *akṣaiḥ mūrtim anullikhan parokṣa jñāni eva*: one has not seen Lord *Viṣṇu* with one's own eyes. He is called *parokṣa jñānī*. However, *tadā viṣṇum na īkṣate*: this does not mean that one cannot see Lord *Viṣṇu*, or that one has not seen him. The *purāṇā-s* tell us that on the basis of his past accumulated *tapasyā*, with the *tapasyā* for a short period of only six months, *Dhruva* was blessed with the vision of Lord *Viṣṇu* in his full form and glory.

Therefore, it is not correct to think that *parokṣa jñānam* is useless. It is with the help of this *parokṣa jñānam*

alone that the seeker can continue his spiritual *sādhana* and realise *aparokṣa jñānam*.

In the same way, when one studies from the *upaniṣad-s* that '*Brahman*' is *Satyam*, *jñānam* and *anantam* and that — he who comes to realise that this is his own essential nature, comes to transcend all limitations', initially this is only 'word' knowledge, yet this *sāmānya* knowledge alone will help the seeker in realising his own nature. In this way *saṁvādī bhrama* is useful.

There is a distinction between ordinary *bhrama* and the *saṁvādī bhrama* that is being discussed. The descriptions and statements given in the scriptures are not to be taken as fictitious and brushed aside lightly as one would do in case of an ordinary delusion in day-to-day transactions. This is stated in the next *śloka* ---

परोक्षत्वापराधेन भवेन्नातत्त्ववेदनम् ।
प्रमाणेनैव शास्त्रेण सत्यमूर्तेर्विभासनात् ॥१७॥

*parokṣatvā parādhena bhavennā tattva vedanam
pramāṇe naiva śāstreṇa satya mūrter vibhāsanāt* (17)

परोक्षत्व = the indirect-ness (of knowledge); अपराधेन = by the shortcoming/sin; अतत्त्व वेदनम् = not seeing the Reality; न = not; भवेत् = is considered; प्रमाणेन = by the authority; एव = alone; शास्त्रेण = of the scriptures; मूर्तेः = of the idol; सत्य = the real (form); विभासनात् = is known.

Due to the limitation of indirect-ness of knowledge about Lord *Viṣṇu*, it is not considered as erroneous, because the final authenticity about the real form of *Viṣṇu* is declared by scriptures alone. (17)

Parokṣatva aparādhena atattva vedanam na bhavet: Because someone has committed the fault of accepting the description of Lord *Viṣṇu* only on the basis of the

scriptures, it does not mean that the declaration of the scriptures should be taken lightly as fictitious. The final authority to declare the name and the form of the *mūrti* is the *śāstra*.

Unless we come to this level of understanding, dedication and surrender to the scriptural statements and further progress on the spiritual path is not possible. This faith and positive attitude towards the scriptures (and the *guru*) is called *śraddhā* (*Sat dhatte iti śraddhā*—refer *Vivekūdāmaṇi* verse-25 for definition of '*śraddhā*'). It is on the strength of *śraddhā* alone, that a seeker comes to realise the Truth. There are two clearly demarcated areas in the spiritual path:

- (a) One is the field of enquiry, and
- (b) the other is, the area of faith.

In the field of enquiry, the faith in the scriptural statements is the foundation on which the enquiry is based. The statement *satyam, jñānam, anantam Brahma* falls within the area of enquiry with faith, while the description of a *mūrti* is in the field of *śraddhā* and *upāsana*.

The scriptural statement about *Brahman* do create *parokṣa jñānam*, which precedes the *aparokṣānubhūti*---

सच्चिदानन्दरूपस्य शास्त्राद्भानेऽप्यनुल्लिखन् ।
प्रत्यञ्चं साक्षिणं तत्तु ब्रह्म साक्षान्न वीक्षते ॥१८॥

*saccidānanda rūpasya śāstrād bhāne 'pyanullikhan
pratyāñcarin sāksīṇam tattu brahma sāksānna vīkṣate* (18)

शास्त्रात् = for the scriptural statements (like the *Brahman* is *satyam, jñānam* and *anantam*); सच्चिदानन्द रूपस्य = of the *Brahman* known to be existence, knowledge, bliss; भाने = having known; अपि = although; प्रत्यञ्चम् = the most immediate; साक्षिणम् = witnessing Self; अनुल्लिखन् =

having not known; तु = although; तत् ब्रह्म = the *Brahman*; साक्षात् = directly; न = not; वीक्षते = is seen.

Having indirectly known from the scriptures, the *Brahman* to be of the nature of existence, knowledge, bliss, one may not have immediate direct knowledge about this being one's own nature. (Therefore, the indirectness of the knowledge about oneself is not erroneous because, it is also gained from scriptural authority.). (18)

Śāstrāt saccidānanda rūpasya bhāne api: From the study of scriptures, where it is said that *Brahman* is of the nature of *satyam, jñānam* and *anantam* (Ref: T.U.), *pratyak sāksīṇam ca*: one comes to know the essential nature of *Brahman*, namely, that it is one's own real nature (*pratyag*) and it is of the nature of *sāksī* or witness, which is illuminating everything and cannot become the object of knowledge.

Anullikhan tu tat brahma sāksāt na vīkṣate: Therefore, the Self cannot be objectified [as in the case of the *mūrti* (Lord *Viṣṇu*)]. However, although initially one is not able to understand *Parabrahma Paramātmā* even as an object of knowledge; yet by contemplation, the *Brahma tattva* becomes the object of knowledge; then I, the knower of *Brahma tattva* is also the *Brahma tattva* and finally one reaches the stage where the subject-object difference is totally gone. One realises one's own nature to be *Brahman*.

In this way, the *upāsana* of *Parabrahma* begins with *parokṣatvam* (indirect knowledge), only from the scriptural statements, but ultimately it does lead to one's own direct, personal and immediate experience.

That the *parokṣa jñānam* is not delusion (*bhrama*) is explained in the next *śloka*---

शास्त्रोक्तेनैव मार्गेण सच्चिदानन्द निश्चयात् ।
परोक्षमपि तज्ज्ञानं तत्त्वज्ञानं न तु भ्रमः ॥१९॥

*śāstrok-tenaiva mārgēṇ saccidānanda niścayāt
parokṣa-mapi tajjñānaṁ tattva-jñānaṁ na tu bhramaḥ* (19)

तत् ज्ञानम् = that knowledge (that *Brahman* is *sat cit ānanda*); परोक्षम् = indirect knowledge; अपि = although; शास्त्रोक्तेन = by scriptural; एव = only; मार्गेण = by the authority of; सच्चिदानन्द = existence, knowledge, bliss; निश्चयात् = having known without any doubt; तत्त्व ज्ञानम् = is the correct knowledge of *Brahman*; न = not; तु = indeed; भ्रमः = a delusion.

This knowledge although indirect, being authenticated by the strength and authority of scriptures to be existence, knowledge and bliss, is essentially real and not in the category of delusion indeed! (19).

Śāstroktena eva mārgēṇ saccidānanda niścayāt: When on the basis of the study of scriptures, one is convinced that *Brahman* is of the nature of *sat, cit* and *ānanda*, *tat jñāna parokṣam api tattva jñānaṁ*: this knowledge is indirect knowledge initially, though, even so, it is the knowledge about the Truth, the true principle (*tattvam*) *na tu bhramaḥ*: it is not imagination or delusion.

When the mother of pearl is taken to be silver, it is *bhrama jñāna*. But the *parokṣa jñānam* that *Brahman* is, and is of the nature of *sat cit ānanda*, is not like that *bhrama*.

When one contemplates thus: 'I am *sattva rūpam* - pure existence. I exist as the knower. I also exist as the known. Therefore, I, the Existence is never denied. I cannot experience my own absence. This *satya vastu* I am', it is not, as if, one is groping in the dark. Coming

to the point of one's own being is not *bhrama jñānam*, it is *tattva jñāna*.

A doubt is raised: In the *śāstra-s*, not only is the *svarūpa lakṣaṇā* of *Brahman* given, but also through the *tat-tvam-asi mahāvākya*, it is said that this *Brahman* is one's own essential nature. So this *mahāvākya* should give one the direct *aparokṣa jñānam*. Where then, is the need to bring *parokṣa jñānam* into the picture? ---

ब्रह्म यद्यपि शास्त्रेषु प्रत्यक्त्वेनैव वर्णितम् ।
महावाक्यैस्तथाप्येतद् दुर्बोधमविचारिणः ॥२०॥

*brahma yadyapi śāstreṣu pratyak tvenaiva varṇitam
mahāvākyaḥ tathāpyetad durbodham avicāriṇaḥ* (20)

ब्रह्म = *Brahman*; एव = only; यद्यपि = although; शास्त्रेषु = in the scriptures; महावाक्यैः = by the *mahāvākya-s*; प्रत्यक्त्वेन = being one immediate Self; वर्णितम् = is described; तथापि = even then; एतत् = this knowledge that there is identity in *ātmā* and *Brahman*; अविचारिणः = for those who are devoid of proper enquiry; दुर्बोधम् = is impossible to know.

Although, the *Brahman* is explained in the scriptures, through the great statement, to be the essential nature of the Self, however, it is very difficult to grasp the Truth, by those who lack discrimination. (20).

Yadyapi brahma śāstreṣu mahāvākaiḥ pratyaktvena varṇitam: Although, in our *śāstrā-s* through the *mahāvākya-s*, it is said that *Brahma tattva* is one's own essential nature, *mahāvākya-s* are those statements which establish the identity between the individuality and the totality, between the relative and the Absolute, that they are not two, but one without a second. There are several *mahāvākya-s* spread throughout the *upaniṣad-s*, although four are most often quoted.

Tathā api etat avicāriṇaḥ durbodham: Even then (inspite of the loud and clear declaration by the *mahāvākya-s*), this *Brahman* is far away for the non-contemplative, those who are not able to think on the lines indicated by the scriptures, who are only used to habitual thinking, that leads to bondage.

For such *a-vicāriṇaḥ*, it is difficult to understand the import of the *mahāvākya*, because one tends to interpret the scriptures according to one's convenience, and is unable to change one's convictions in the light of the scriptures.

On the other hand, *vicāriṇaḥ*, those who train themselves in the hobby of thinking called contemplation are established in thinking in terms of scriptural data. They do not dissipate their energies on thinking about subjects which take them away from the truth.

This is further explained in the following *śloka* ---

देहाद्यात्मत्वविभ्रान्तौ जाग्रत्यां न हठात्पुमान् ।
ब्रह्मात्मत्वेन विज्ञातुं क्षमते मन्दधीत्वतः ॥२१॥

*dehādyātma tvavibhrāntau jāgratyām na haṭhāt pumān
brahmātma tvena vijñātum kṣamate manda dhītvataḥ* (21)

देह आदि आत्मत्व विभ्रान्तौ = so long this notion that I am body; जाग्रत्याम् = is intact; पुमान् = the man; मन्दधीत्वतः = being a dull witted one; ब्रह्म = the *Brahman*; आत्मत्वेन = as one's own essential nature; हठात् = easily; न = not; विज्ञातुंक्षमते = is qualified to know.

So long a dull witted ignorant person holds on to the notion that 'I am the gross body, senses etc.', he is not able to experience the *Brahman* to be his essential nature, just like that! (21).

Dehādya ātmatva vibhrāntau jāgratyām: Till such time one holds on to the wrong notion that 'I am this body,

karmendriyā-s (organs of action) and *jñānendriyā-s* (sense organs) etc., and this is the reality'; and *pumān manda dhītvataḥ brahma atmatvena haṭhāt vijñātum na kṣamate*: So long as the person does not have the sharpness of intellect to discriminate and discard this wrong idea, one is unable to accept immediately that one is *Brahma svarūpa*.

The intellectual ability used in worldly pursuit is one that has been trained to have an objective knowledge and assessment of the world. In the area of spiritual enquiry this kind of intellect is of no use. Here, there is no need or place for objectification. But, because of our earlier habit of thinking only in terms of subject-object, we tend to objectify even the subject. Such an intellect is called *manda-dhīḥ* and is unable to discard the limitations, accept its own real nature, and see the divinity in itself.

Now the teacher takes up another thought: the state, in which we are at present, is one of *aparokṣa dvaita jñānam*, where one has direct unconfounded experience that one is different from all others, thus establishing the *dvaita bhāva*. In such a state, how is it possible to have *parokṣa jñānam* about oneself? The teacher explains that *aparokṣa dvaita jñānam* is not in contradiction with *parokṣa jñānam* ---

ब्रह्ममात्रं सुविज्ञेयं श्रद्धालोः शास्त्रदर्शिनः ।
अपरोक्षद्वैतबुद्धिः परोक्षद्वैतबुद्ध्यनुत् ॥२२॥

*brahma mātram suvijñeyam śraddhāloḥ śāstra-darśinaḥ
aparokṣa dvaita buddhiḥ parokṣādvaita buddhyanut* (22)

अपरोक्ष द्वैत बुद्धिः = the direct firm knowledge of duality (delusion); परोक्ष = indirect; अद्वैत = of non-dual knowledge; बुद्ध्यनुत् = is not contrary (therefore); श्रद्धालोः शास्त्र दर्शिनः = those who have faith in the scriptures; मात्रम् = to such alone; ब्रह्म = the *Brahman*; सुविज्ञेयम् = is easier to realise.

The immediate direct knowledge of duality is, in any way, not contrary to indirect non-dual knowledge. Therefore, those who have faith in the authority of the scriptures and follow their directions, can certainly know the *Brahman*, without much difficulty. (22)

Aparokṣa dvaita buddhiḥ parokṣa advaita buddhyanut: Our understanding that I am a limited being; that I am conditioned by others; this direct perception of duality, is not in anyway contrary to the indirect knowledge that the *Paramātmā tattva* is non-dual. It is one without a second. *Śraddhāloḥ śāstra darśinaḥ brahma mātram suvijñeyam:* One's full faith in the scriptures alone will lead to the *parokṣa jñānam* of *Brahman*. Therefore, one should not get discouraged that because one has *aparokṣa dvaita buddhi*, one is not qualified for *parokṣa advaita jñānam*. The unwavering faith in the scriptures will lead to *parokṣa jñānam*; and this *parokṣa jñānam* will eventually lead one to the knowledge of one's own true essential nature.

The above point is now supported by an example ---

अपरोक्षशिलाबुद्धिर्न परोक्षेशतां नुदेत् ।
प्रतिमादिषु विष्णुत्वे को वा विप्रतिपद्यते ॥२३॥

*aparokṣa śilābuddhirna parokṣe śatām nudet
pratimādiṣu viṣṇutve ko vā viprati padyate* (23)

अपरोक्ष शिलाबुद्धिः = the direct knowledge (in *Śāligrām* stone) of the stone; परोक्ष = indirect knowledge; ईशताम् = that it is Lord; न = not; नुदेत् = contradicts; प्रतिमा आदिषु = in the idols of the Gods etc.; विष्णुत्वे = being the Lord *Viṣṇu*; कः वा = who will; विप्रतिपद्यते = get erroneous understanding.

The direct immediate knowledge about the *Śāligrām* stone, does not contradict the indirect knowledge of Lord *Viṣṇu* when he sees the idol or a picture? (23)

Aparokṣa śilā buddhiḥ parokṣa īśatām na nudet: When we see a *śāligrām* or a stone idol or a *mūrti*, it is clearly seen as a stone in a very direct-*aparokṣa* way, but that does not prevent us from seeing divinity in that stone image and doing *upāsana* of *Viṣṇu* in that stone because *aparokṣa buddhi* is not contradictory to *parokṣa jñānam*.

Pratimādiṣu Viṣṇutve ko vā viprati padyate: In the same way, when a devotee worships the picture of Lord *Viṣṇu*, he definitely knows that it has been painted by an artist, but this does not deny the presence of divine thought towards that picture.

The spiritual seeker should not concern himself about those who do not have this kind of faith or *śraddhā* which is the very basis of *parokṣa jñānam*. This is stated in the next *śloka* ---

अश्रद्धालोरविश्वासो नोदाहरणमर्हति ।
श्रद्धालोरेव सर्वत्र वैदिकेष्वधिकारतः ॥२४॥

*aśraddhā lora viśvāso nodā haraṇa marhati
śraddhā loreva sarvatra vaidikeṣva dhikārataḥ* (24)

अश्रद्धालोः = of the one devoid of faith; अविश्वासः = the faithless-ness; उदाहरणम् = an example; न = not; अर्हति = fit; सर्वत्र = in all undertakings of; वैदिकेषु = *Vedik* rituals; श्रद्धालोः = of the man of faith; एव = only; अधिकारतः = one qualified.

A person lacking faith and respect for the scriptures are not fit to be considered as an example in this case. Because, in all the scriptural matters, a man of faith in scriptures alone is qualified. (24)

Āsraddhāloḥ aviśvāsaḥ udāharaṇam na arhati: Doubtless, there are those who do not have this kind of faith and do not believe. But they do not deserve to be quoted as examples.

Śraddhāloḥ eva sarvatra vaidikeṣu adhikārataḥ: Only those who have faith in scriptural declarations are qualified for proceeding further on the spiritual path, because *parokṣa jñānam* is the product of *śraddhā* alone. That *Brahman* is *satyam*, *jñānam*, *anantam svarūpa* is a statement that calls for acceptance, not logic. This *śraddhā* - way of acceptance of scriptures will lead to such a conclusion that will not deny the statement but will reinforce it.

The theme of *parokṣa jñānam* and *śraddhā* is concluded in the next *śloka* ---

सकृदाप्तोपदेशेन परोक्षज्ञानमुद्भवेत् ।
विष्णुमूर्त्युपदेशो हि न मीमांसामपेक्षते ॥२५॥

sakṛdāpto padeśena parokṣajñāna mudbhavet
viṣṇumūrtiḥ padeśo hi na mīmāṃsā mapekṣate (25)

सकृत् = only once; आप्त उपदेशेन = by the instruction of a teacher; परोक्ष ज्ञानम् = indirect knowledge; उद्भवेत् = takes place; हि = certainly; विष्णु मूर्ति उपदेशः = the instruction of *upāsanā* about the idol of *Viṣṇu*; मीमांसाम् = logic and discussion; न = not; अपेक्षते = is expected.

A singular instruction from the *guru* is enough for gaining the indirect knowledge. Because, there is no logic or discussion involved in accepting the *śāligram* or an idol to be Lord *Viṣṇu*. (25)

Āpta upadeśena sakṛt (api) parokṣa jñānam udbhavet: The student gains *parokṣa jñānam* even if instructions are given just once, by the teacher in whose words one has implicit faith and reverence, because *parokṣa jñānam* is the product of *āpta vākya* - words of dear ones!

Viṣṇu mūrti upadeśaḥ mīmāṃsā na hi apekṣate: There can be no logic or argument about why the *mūrti* of Lord *Viṣṇu* is depicted with these particular characteristics. Therefore, the spiritual seeker must be able to clearly discriminate the area which falls within the preview of logic, (*mīmāṃsā*) and that which falls within the area of faith (*śraddhā*). In the latter, he should shun logic (*na aparokṣate*).

Only when the seeker is thus able to have firm understanding of *parokṣa jñānam* will he be able to practice post-*vedāntik* study—*upāsanā*. In the beginning, he must just accept and believe that 'I am someone other than this body'. This step cannot be avoided. Then by gradual degrees, he comes to realise that the 'I' is different from the body, and that something other than the body has been supporting all the changes. In this meditation or *upāsanā* there is no need for unwanted enquiry.

Now a doubt is raised: If there is no need for *mīmāṃsā* or enquiry, and *śraddhā* alone is required, then why are so many instructions given in the scriptures regarding various *upāsanā*-s—? This is answered in the next *śloka* ---

कर्मोपास्ती विचार्येते अनुष्ठेयाविनिर्णयात् ।
बहुशाखाविप्रकीर्णं निर्णेतुं कः प्रभुर्नरः ॥२६॥

karmopāstī vicāryete anuṣṭheyā vinirṇayāt
bahuśākhā viprakīrṇam nirṇeturṇ kaḥ prabhurnaraḥ (26)

अनुष्ठेय = of the rituals and meditations worthy of practicing; अविनिर्णयात् = having not clearly known; कर्म उपास्ती = the rituals and meditations; विचार्येते = are enquired; बहु शाखा विप्रकीर्णम् = the rituals and meditations differ in many ways in different branches of *Vedā*-s; कः नरः = which person (i.e. who); निर्णेतुम् = to give final word about their correctness; प्रभुः = is able to?

There being many doubts and questions regarding the rituals and worship of the Lord, they are exhaustively dealt with in the scriptures. An average person will never be able to decide firmly regarding them, as we come across many of them in different branches (of the *vedā-s*). (26)

Anuṣṭheya avinirṇayāt karmopāstī vicāryete: It is very difficult to come to a definite conclusion, about which methodology is to be adopted for a particular *karmakāṇḍa* or *upāsana* because, there are so many differences and discussions in the methods prescribed for different *karmā-s* and *upāsana-s*. Therefore, there is a lot of thinking about it in *dharma śāstrā-s*; *Bahu śākhā viprakīrṇam nirṇetum kaḥ naraḥ prabhuḥ*: an average person is not able to decide which is the right method, because there are so many branches in the *karma kāṇḍa* and *upāsana kāṇḍa* (of the *Vedā-s*).

In such circumstances what should the student do? He should just be guided by what his *guru* advises. For, in the ultimate analysis, the purpose of *upāsana* is to improve and purify our inner content, to become more contemplative and serene. Therefore, it is futile to enter into arguments to resolve the differences.

If it is not possible to decide which is the right method of *upāsana*, how then will one be able to do *upāsana*? This is answered---

निर्णीतोऽर्थः कल्पसूत्रैर्ग्रथितस्तावतास्तिकः ।
विचारमन्तरेणापि शक्तोऽनुष्ठातुमञ्जसा ॥२७॥

nirṇīto'rthaḥ kalpasūtrair grathita tāvatā stikaḥ
vicāra mantare nāpi śakto'nu ṣṭhātum aṇjasā (27)

निर्णितः अर्थः = the final verdict about these rituals etc.; कल्पसूत्रैः = in the *kalpasūtrā-s*; ग्रथितः = is compiled; तावत आस्तिकः = so long one has faith in them; विचारम्

अन्तरेण = without enquiry (about its validity); अपि = also; अञ्जसा = easily; अनुष्ठातुम् शक्तः = can undertake.

The details regarding rituals and worship are compiled and collected in books called *kalpa sūtrā-s*. Even without enquiry about them, a man of faith can very easily perform all the rituals and worship (with the guidance from the *kalpa sūtrā-s*). (27)

Kalpa sūtraiḥ arthaḥ nirṇitaḥ: In the *kalpa sūtrā-s* written by *Jaimini* and others, the meaning of different *karma kāṇḍā-s* and *upāsana-s*, as performed in different places (geographical areas), is given exhaustively. *Tāvata āstikaḥ*: Accepting them as final authority in the field of *karma kāṇḍa*, the discussion now moves to *upāsana kāṇḍa*.

Vicāraṁ antareṇa api anuṣṭhātum aṇjasā śaktaḥ: Even if one does not understand or have knowledge of the meaning of *mantrā-s* or why something is done in one particular way and not in another, one will still obtain the fruit or *siddhi* of that *upāsana*. One should not waste time in such enquiries in an area which is essentially governed by faith.

Having discussed the *karma kāṇḍa*, the discussion now moves to *upāsana kāṇḍa*---

उपास्तीनामनुष्ठानमार्षग्रन्थेषु वर्णितम् ।
विचाराक्षममर्त्याश्च तच्छ्रुत्वोपासते गुरोः ॥२८॥

upāstinām anuṣṭhāna mārṣa grantheṣu varṇitam
vicārākṣama martyāśca tacchrutvo pāsate guroḥ (28)

आर्षग्रन्थेषु = in the books composed by the *Rṣi*; उपास्तीनाम् = of the different *upāsana-s*; अनुष्ठानम् = the methods and their details; वर्णितम् = is described; विचार अक्षम = those who are unable to conduct Self-enquiry;

मर्त्याः = the persons; तत् च = that *upāsana* etc; गुरोः = from the *guru*; श्रुत्वा = having heard; उपासतेः = can conduct the *upāsana*.

All the details regarding worship are explained in the books dealing with this topic. Those who are unable to understand and practice them independently, being ignorant about them, should learn these methods from a teacher. (28)

Ārṣa grantheṣu upāstūnām anuṣṭhānam varṇitam: The various *upāsana*-s and their practices are described in the various books on devotional philosophy like *Nārada bhakti sūtra*, *Śāṇḍilya bhakti sūtra*, *Pañcarātra* etc.

Vicāra akṣama martyāḥ tat guroḥ śrutvā upasate: Those who are unable to understand the intricacies of these practices, for them the path is simple: they should merely follow whatever the *guru* instructs.

Thus far, the student's *sādhana* is governed by faith, to develop strong *parokṣa jñānam* on the basis of what is said in the scriptures viz. that *satyam jñānam anantam Brahman*—is one's own essential nature. The effort to realise this statement is *upāsana* or meditation for which the essential requirement is *śraddhā*, in the scriptures.

But acceptance that 'I am of the nature of *Brahman*' by itself cannot help unless it is followed by enquiry. What is the nature of this enquiry is taken up in the next *śloka*---

वेदवाक्यानि निर्णेतुमिच्छन्मीमांसतां जनः ।

आप्तोपदेशमात्रेण ह्यनुष्ठानन्तु सम्भवेत् ॥२९॥

veda vākyaṇi nirnetum icchan mīmāṃsatām janah aptopadeśa mātrena hyanuṣṭhā nantu sambhavet (29)

वेद वाक्यानि = the meaning of the statements of scriptures; निर्णेतुम् = as regards their purport; इच्छन् = desiring to know; जनः = a man; मीमांसताम् = may he conduct the

enquiry; हि = but; अनुष्ठानन्तु = the undertakings of *upāsana* etc.; आप्त उपदेश मात्रेण = by the instruction of the teacher only; हि = certainly; सम्भवेत् = is possible.

Let the person desiring to establish the purport of the different statements of the *vedā-s* engage in argument and enquiry. One can certainly be benefitted by performing worship as per the directions of the teacher. (29)

Āpta upadeśa mātrena hi anuṣṭhāntu sambhavet: The *upāsana* or *anuṣṭhānam* which is required to be done for developing single-pointedness is possible by having faith in the teacher and the *śāstrā-s*. But accepting what they say is not the culmination of the *sādhana*, it does not automatically result in *aparokṣa anubhūti*. Having accepted that *Brahman* is *satyam*, *jñānam*, *anantam* and that I should be *Brahman*, the second stage is to see how that '*Brahman* I am'. This falls within the purview of enquiry.

Veda vākyaṇi nirnetum icchan janah mīmāṃsatām: It is by enquiry and logic that I will be fully convinced about what the scriptures and the seers have said is experienced by me as my own individual personal and direct experience.

The nature of this *aparokṣa anubhūti* that such enquiry pursued to its logical conclusion is indicated by *Bhagavān Kṛṣṇa* in *Gita* (XIII-12), where he concludes that *Brahman* can be called neither *sat* nor *asat*.

Saṁvit bhrama is arriving at the right conclusion from the wrong information. What can be the erroneous information about the *Parabrahma*? That *Brahma* is *satyam*, *jñānam* and *anantam*.

It may seem blasphemous to imply that *Parabrahma* is not *satyam*, *jñānam* and *anantam*. Nevertheless, a ruthless pursuit of enquiry means, that all our experiences are taken one by one and denied. That means, that which neither dies, nor is ignorant nor miserable is *Brahman*.

Having come upto the point where the seeker says that 'I am *sat*, *cit*, *ānanda svarūpa*', he moves on to the stage where he realises that 'I am neither *sat* nor *asat*, neither consciousness (*cit*) nor inertness (*acit*), neither infinitude (*anantam*) nor finitude'. The Truth is that which supports both *sat* and *asat*, *cit* and *acit* etc. In this way, the *śruti vākya*-s themselves constitute *sarvādi bhrama*!

The limitations of *āpta vākya* i.e. instructions from the teacher in case of *aparokṣānubhūti* (self-realisation) and place of enquiry is established in next *śloka*—

ब्रह्मसाक्षात्कृतिस्त्वेवं विचारेण विना नृणाम् ।
आप्तोपदेशमात्रेण न सम्भवति कुत्रचित् ॥३०॥

*brahma-sākṣāt kṛtistvevaṁ vicāreṇa vinā nṛṇām
āptopadeśa mātreṇa na sambhavati kutracit* (30)

तु = but unlike; एवम् = the *upāsana*; ब्रह्म साक्षात् कृतिः = the direct experience of *Brahman*; विचारेण विना = without proper enquiry; आप्त उपदेश मात्रेण = by mere instructions of the teacher; नृणाम् = for the men; कुत्रचित् = anywhere; न = not; सम्भवति = is ever possible.

However, the direct immediate experience of *Brahman* is not possible for a person, by mere instructions of the teacher (as in case of worship) and without proper enquiry. (30)

Evaṁ brahma sākṣāt kṛtiḥ tu vicāreṇa vinā: By the study of scriptures and such *upāsana* alone, the direct realisation of *Brahman* is not possible for a person, *āpta upadeśa mātreṇa nṛṇām kutracit na sambhavati*: nor only on the basis of his faith in the teacher or the scriptures, without proper enquiry. Thus *śraddhā* alone is not enough, but with the help of *śraddhā*, the seeker can jump into the enquiry as to how that *Brahman* cannot be other than 'I'.

The reason for the above is—

परोक्षज्ञानमश्रद्धा प्रतिबध्नाति नेतरत् ।
अविचारोऽपरोक्षस्य ज्ञानस्य प्रतिबन्धकः ॥३१॥

*parokṣa jñānāma śraddhā prati-badhnāti netarat
avicāro 'parokṣasya jñānasya prati-bandhakaḥ* (31)

अश्रद्धा = the lack of faith; परोक्ष ज्ञानम् = the indirect knowledge; प्रतिबध्नाति = obstructs; इतरत् = the other i.e. direct knowledge; न = not; अविचारः = the lack of enquiry; अपरोक्षस्य ज्ञानस्य = of the direct knowledge; प्रतिबन्धकः = is an obstacle.

Lack of faith is an obstacle for the indirect knowledge (of *Brahman*) and not the lack of enquiry. The lack of enquiry is an obstacle for the direct immediate knowledge of the Self. (31)

Śraddhā parokṣa jñānam prati-badhnāti: The obstacle that does not allow *parokṣa jñānam* to take place is *a-śraddhā* alone i.e. lack of faith and not lack of enquiry. This lack of faith is of three kinds:

- (a) A sudden decline in reverence towards the scriptures and the teacher;
- (b) A lack of faith in oneself and one's ability to reach the goal; and
- (c) A lack of faith in the teacher arising out of doubt (ref: *Ke.U.* ch.III).

Doubt can destroy an entire edifice of spiritual effort. *Avicārah aparokṣasya jñānasya prati-bandhakaḥ*: The obstacle in the way of attaining *aparokṣa jñānam* is the lack of enquiry.

(Ref. *V.C.*-II & *Apb.*-11)

How long should one continue the enquiry? —

विचार्याप्यपरोक्ष्येण ब्रह्मात्मानं न वेत्ति चेत् ।
आपरोक्ष्यावसानत्वाद्भूयो भूयो विचारयेत् ॥३२॥

*vicāryāpyā-parokṣyeṇa brahm-ātmānaṁ na veti cet
āparokṣyā, vasānatvād bhūyo bhūyo vicārayet* (32)

विचार्य अपि = although when enquired (i.e. what is *tvam*, *tat* and *asī*?); ब्रह्म आत्मानम् = *ātmā* which is *Brahman*; आपरोक्ष्येण = directly; न = not; वेत्ति = realises; चेत् = if; आपरोक्ष्य अवसानत्वात् = (the enquiry being) the culmination in direct knowledge; भूयः भूयः = again and again; विचारयेत् = one should enquire and discriminate.

Although enquired properly, if one does not get the immediate direct knowledge of the Self to be *Brahman*; one has to practise this enquiry repeatedly, again and again, till such direct immediate knowledge takes place. (32)

Vicārya api aparokṣyeṇa ātmānaṁ brahma na veti cet: Although, one has been engaged in the enquiry of the *mahāvākya*, *tat tvam asī* (as indicated in chapter V), for a long time, one does not come to realise, as a direct and personal experience, that I—the Self of the nature of *Parabrahma*. What is to be done?

Aparokṣya avasānatvat bhūyaḥ bhūyaḥ vicārayet: Continue the enquiry again and again until you reach the destination of direct, personal realisation. There is no other way. Right enquiry alone is the answer, and it should be persevered, till needed.

But if the enquiry has not led to Self-realisation, is it not a waste of effort? This question is answered in the next *śloka* ---

विचारयन्नामरणं नैवात्मानं लभेत चेत् ।
जन्मान्तरे लभेतैव प्रतिबन्धक्षये सति ॥३३॥

*vicārayannā maraṇaṁ naivāt mānaṁ labheta cet
janmāntare labhe taiva pratibandha kṣaye sati* (33)

आमरणम् = upto death; विचारयन् = enquiring again and again; आत्मानम् = to the Self; न एव = does not; लभेत = attains; चेत् = if; जन्म अन्तरे = in another life; प्रतिबन्ध = the obstacles; क्षये सति = having destroyed; लभेत = attains; एव = certainly.

If the enquiry does not yield the realisation of the Self, although practiced till the fall of body, one will certainly have Self-realisation in another life after the hinderances of Self realisation are removed. (33).

Āmarāṇaṁ vicārayan ātmānaṁ na eva labhet cet: Although one has been continuously engaged in this enquiry right up to the moment of death, and yet one has not come to realise one's own real nature is all this enquiry useless? No!

Janmāntare pratibandha kṣaye sati labhet eva: In the next birth, when the obstacles that had been blocking the realisation of one's own essential nature, get removed, then the knowledge will take place instantaneously.

The efforts put in, in this birth do not go waste. They fructify in another birth, when the obstacles that had not permitted the dawn of Self-realisation, get gradually weakened and ultimately disappear. The seeker, therefore, should not lose heart.

To support this explanation *Vidyāranya Svāmī* now quotes the *Brahma Sūtrā-s* of *Śrī Veda Vyāsa* and *Kāthopanīṣad*. Such citations are made not only to show that the views expressed are not the whims and fancies of an individual but have the validity of scriptural authority, but also to ensure

that the student does not lose contact with the scriptural sources. However, it must be borne in mind that scriptural statements also have their limitations, and at the appropriate stage of spiritual evolution, the seeker will need to go beyond these limitations, and discard even the scriptures by transcending them ---

इह वाऽमुत्र वा विद्येत्येवं सूत्रकृतोदितम् ।
शृण्वन्तोऽप्यत्र बहवो यन्न विद्युरिति श्रुतिः ॥३४॥

iha vā'mutra vā vidyetyevam sūtra-kṛtōditam
śṛṇvanto'pyatra bahavo yanna vidyuriti śrutiḥ (34)

इह वा = in this life or; अमुत्र वा = or in another life (or in *Brahma loka*); विद्या = the direct knowledge; इति = certainly gained; एवम् = in this way; सूत्रकृता = by the author of *Brahma sūtra* i.e. *Veda Vyāsa*; उदितम् = is said; शृण्वन्तः अपि = although one has heard *Vedānta*; बहवः = many of them; यत् = that *Brahman*; अत्र = in this life; न = not; विद्युः = know; इति = in this way; श्रुतिः = there is authority of the *upaniṣad-s* in this regard.

The Self-realisation shall certainly take place in this or another life, says the author of *Brahma sūtrā-s*. Although having heard about the Self, 'many do not come to realise the Self', is also the declaration of *upaniṣad* (34)

Iha vā amutra vā vidyā iti evam sūtrakṛtā uditam: Either in this birth, or in another birth one is able to get *aparokṣa jñānam*, so say the *Brahma Sūtrā-s* (3.4.51)

Many are unable to understand the Truth in this life but the knowledge gathered does not go waste, it comes to fruition in another life. *Śṛṇvantaḥ api bahavaḥ atra yat na vidyuh iti śrutiḥ*: The *Kāthopaniṣad* also says that there are many others who even when they hear about

Brahman cannot understand in this life (*K.U.-II.7*). This is why there are such differences between individuals in their approach to spiritual pursuits. Unless there is this *saṁskāra* from the previous life, one will not be able to fix one's mind on such an enquiry. It is not an overnight process. It is a slow process which continues through many births depending upon the load of ignorance one carries. (*B.G.*: VII.19).

(Ref. BS.3,4,51)

An example, is now given, of one who had purified himself, conducted the enquiry and reached a point of maturity in the penultimate birth, gets realisation even in the mother's womb in the final *janma*---

गर्भ एव शयानः सन्वामदेवोऽवबुद्धवान् ।
पूर्वाभ्यस्तविचारेण यद्वदध्ययनादिषु ॥३५॥

garbha eva śayānaḥ san vāmadevo 'avabuddha vān
pūrvā bhyastā vicāreṇa yadvad adhyayan ādiṣu (35)

गर्भे एव = in the womb of his mother; शयानः सन् = while sleeping; वामदेवः = *Vāmadeva*; पूर्व अभ्यस्त = on the strength of earlier practice of; विचारेण = by the enquiry; अवबुद्धवान् = came to realise his essential nature; यद्वत् = just as; अध्ययन् आदिषु = seen in case of memorisation etc. (to be explained in the next *śloka*).

While in the womb of his mother, *Vāmadeva* came to realise, due to the constant practice of Self-enquiry in his earlier lives. This is evident in case of objective studies also. (35).

Vāmadevaḥ garbhe eva śayānaḥ san avabuddhavān: Even when *Vāmadeva* was in his mother's womb, he came to realise his essential nature. Even while still in the womb, he started to declare the Truth (Ref. *Āt. Up.* 2.5)

Pūrvābhyasta vicāreṇa - This was because he had been thinking, enquiring and contemplating about *Brahma tattva* in his previous embodiments. *Yad vad adhyayanādiṣu* : It is just like what we experience in the case of secular studies.

This example is further explained in the next *śloka*---

बहुवारमधीतेऽपि यदा नायति चेतुनः ।
दिनान्तरेऽनधीत्यैव पूर्वाधीतं स्मरेत्पुमान् ॥३६॥

bahuvāra madhīte'pi yadā nāyati cetpunaḥ
dināntare 'nadhī tyaiva pūrvādhītaṁ smaret pumān (36)

बहुवारम् = many times; अधीते = having studied; अपि = although; यदा = even then; न = not; आयति = remembrance; चेत् = if; पुनः = again; दिनान्तरे = on other days; अनधीत्यैव = having not studied; एव = also; पुमान् = a person; पूर्व अधीतम् = that was studied earlier; स्मरेत् = can remember.

One may not be able to remember, although, having read many times. However, when he tries next day, without any practice or study, he seems to remember all that was read earlier. (36)

Bahuvāram adhīte api cet yadā na āyati: Although, a student has studied something several times, he is not able to remember it and repeat it again, *punaḥ dināntare anadhītya eva pumān pūrvādhītaṁ smaret*: then suddenly one day without even reading it, he is able to recall it because of the impressions formed by the earlier studies.

How much time does it require for such a spontaneous recall to be possible? What is the gestation period required? The teacher says ---

कालेन परिपच्यन्ते कृषिगर्भादयो यथा ।
तद्वदात्मविचारोऽपि शनैः कालेन पच्यते ॥३७॥

kālena paripacyante kṛṣi garbhādayo yathā
tadvad ātma vicāro'pi śanaiḥ kālena pacyate (37)

यथा = as; कृषि गर्भादयः = the seeds in the foetus; कालेन = in due time; परिपच्यन्ते = matures; तद्वत् = in the same way; आत्म विचारः = the Self-enquiry; अपि = also; शनैः = gradually; कालेन = in due time; पच्यते = matures (to Self-realisation).

As a plant seed or a foetus matures in due time, so also the self-enquiry matures slowly and steadily in due course of time (into self-realisation). (37)

Patience and faith are utmost essential for the spiritual unfoldment. It is said here *yathā kṛṣi garbha ādayaḥ kālena pari-pacyante*: Just as the seed sown in the womb of the earth (or the foetus in the womb) takes its own time to mature, *tadvad ātma vicāraḥ api śanaiḥ kālena pacyate*: in the same way, in case of enquiry into the *Paramātmā tattva* i.e. one's own essential nature also, the student should go on thinking and contemplating until, by slow and steady perseverance, these reflections get immediate and direct experience and bear fruit in the form of a flash of understanding. (Refer also to *B.G. VI.25*)

It often happens that inspite of such persistent efforts, one is unable to achieve *aparokṣānubhūti*. What are the obstacles that come in the way of Self-realisation? This is explained in the next two *śloka*s---

पुनः पुनर्विचारेऽपि त्रिविधप्रतिबन्धतः ।
न वेत्ति तत्त्वमित्येतद्वार्तिके सम्यगीरितम् ॥३८॥

*punaḥ punaḥvicāre'pi trividha prati bandhataḥ
na veti tattva mityetad vārtike samyag īritam* (38)

पुनः पुनः = again and again; विचारे अपि = although enquired; त्रिविध = three types of; प्रतिबन्धतः = because of obstacles; तत्त्वम् = the Truth; न = not; वेत्ति = directly knows; इति = in this way; एतत् = this; वार्तिके = in his composition 'Vārtika' (by Śrī Sureśvarācārya); सम्यक् = distinctly; ईरितम् = described.

One is not able to realise the Truth, although enquired repeatedly, on account of three types of obstacles. This is pointed out clearly by Śrī Sureśvarācārya in his Vārtika (38)

Vārtike samyak īritam: The well known vārtikākāra Sureśvarācārya (one of the prominent disciples of Bhagavān Śaṅkarācārya) has said beautifully:

Punaḥ punaḥ vicāre api trividham pratibandhataḥ tattvam na veti: Although, one goes on enquiring and contemplating again and again, one is not able to realise the *Brahma* or *Ātmā tattvam* because of three types of obstacles.

What are those? ---

कुतस्तज्ज्ञानमिति चेत्तद्धि बन्धपरिक्षयात् ।
असावपि च भूतो वा भावी वा वर्ततेऽथवा ॥३९॥

*kutastaj jñānam iti cettaddhi bandha parikṣayāt
asāvapi ca bhūto vā bhāvī vā vartate'thavā* (39)

तत् ज्ञानम् = the Self-realisation (which was absent earlier); कुतः = how come?; इति = in this way; चेत् = if asked; तत् = that direct knowledge; हि = indeed; बन्ध

परिक्षयात् = by the removal of obstacles; असौ = these (obstacles); अपि = also; च = and; भूतो वा = the past; भावी वा = the future; अथवा = or (the present); वर्तते = are.

How does the Self-realisation dawn now (which was not earlier)? If this is the enquiry, the answer is that, it is due to removal of obstacles in the realisation. These obstacles are of the past, future and the present. (39)

Tat jñānam kutaḥ iti cet: How and why does one come to know his own essential nature, the *Brahma sāksātkāra*?

Tat hi bandha parikṣayāt (bhavati): If this is the question, (the answer is): the *aparokṣa jñānam* comes to a seeker when the obstacles in the way of his Self-realisation have been removed, *asau api ca bhūto vā, bhāvī vā athavā vartate*: these obstacles are of three types: obstacles of the past; obstacles of the future; and obstacles because of the present.

How do these obstacles operate? This is explained with an example from the scripture (*śruti*)---

अधीतवेदवेदार्थोऽप्यत एव न मुच्यते ।
हिरण्यनिधिदृष्टान्तादिदमेव हि दर्शितम् ॥४०॥

*adhīta veda vedārtho 'pyata eva na mucyate
hiranyanidhi dṛṣṭāntād idameva hi darśitam* (40)

अधीत वेद वेदार्थः = he who has studied *Vedā-s* and also known the meaning thereof; अपि = although; अतः = due to these obstacles; न = not; मुच्यते = is liberated; हि = because; इदमेव = this very thought; हिरण्यनिधि = the treasure of gold; दृष्टान्तात् = from the example; दर्शितम् = is shown.

Therefore, one having studied the *vedā-s* and their meanings alone does not get liberation, due to these obstacles. It is shown in the example of the hidden gold treasure: (40)

Adhīta veda vedārthaḥ api ataḥ eva na mucyate: Although, one has studied the *vedā-s* and although one has been reflecting, contemplating etc.; even then he does not get liberated from the limitations i.e. he does not get Self-realisation. It is something like *hiranya nidhi dṛṣṭāntāt idam eva hi darśitam*: the example of the hidden treasure given in the *śruti* texts to illustrate this point.

In *Chāṇḍogya upaniṣad* (8.3.2) an example is given of a beggar standing on the spot beneath which is a buried treasure, of which he is totally unaware. So also each of us everyday, in deep sleep, are one with the *Parabrahma Paramātmā*, but we do not know it because of delusion. In the same way, although one studies the *upaniṣad-s* and the *veda-vedārtha*, one is not able to know the Truth because of the *pratibandhā-s*—the obstacles.

Now the three types of *pratibandhā-s* are explained—beginning with the *pratibandha* of the past, how the past events and attachments so overpower an individual that the very memory of the past is able to upset all the equilibrium one has gained ---

अतीतेनापि महिषी स्नेहेन प्रतिबन्धतः ।
भिक्षुस्तत्त्वं न वेदति गाथा लोके प्रगीयते ॥४१॥

*atītenāpi mahiṣī snehena prati-bandhataḥ
bhikṣus tattvaṁ na vedeti gāthā loke pragīyate* (41)

अतीतेन = the past; महिषी = buffalo/queen; स्नेहेन = by the attachment; अपि = also; प्रतिबन्धतः = due to this obstacle; भिक्षुः = a *sannyāsī*; तत्त्वम् = the Truth; न = not; वेद = come to realise; इति = this; गाथा = a story; लोके = in the world; प्रगीयते = is heard.

There is a popular story sung among the folklore, that a *sannyāsī* i.e. a seeker did not get realisation on account of his attachment to the past, such as to his buffalo in his earlier life. (41)

Gāthā loke pragīyate : There is a popular song which tells about: *bhikṣuḥ atītena api mahiṣī snehena prati-bandhataḥ*: as *sannyāsī* whose excessive love for his buffalo became an impediment, and *tattvaṁ na veda iti*: therefore, he could not come to realise the Truth.

The *bhikṣu* had been very fond of the she-buffalo which he had been bringing up in his previous *āśrama* with great care and affection. And even after taking *sannyāsa*, he was still remembering that buffalo so constantly that attachment became an obstacle, in this *āśrama*, in the way of his spiritual progress.

Therefore, a spiritual seeker must train himself to bury the past - good or bad, because relative existence is incompatible with spiritual eminence. The past has no value for the present *sādhana* and is only a dead weight dragging one down. It should be mercilessly dropped once and for all.

The story of the *sannyāsī* continues ---

अनुसृत्य गुरुः स्नेहं महिष्यां तत्त्वमुक्तवान् ।
ततो यथावद्वेदैष प्रतिबन्धस्य संक्षयात् ॥४२॥

*anusṛtya guruḥ snehaṁ mahiṣyāṁ tattva muktavān
tato yathāvad vedaiṣa prati-bandhasya saṁkṣayāt* (42)

गुरुः = the teacher; स्नेहम् = the attachment (of that seeker); अनुसृत्य = having known about; महिष्याम् = of that buffalo/queen; तत्त्वम् = the essence; उक्तवान् = explained; ततः = by this explanation; एषः = the seeker (*sannyāsī*); प्रतिबन्धस्य = of the obstacle; संक्षयात् = by proper removal; यथावत् = as it should be; वेद = come to realise (the-Truth).

The *guru* having known his attachment to the buffalo, instructed him on the Truth as the essence of the buffalo. This resulted in the elimination of the hinderance and he came to realise his essential nature. (42)

Guruḥ mahiṣyām sneham anusṛtya tattvam uktavān : When the *guru mahārāja* of this *bhikṣu* came to know that this attachment to the buffalo continuing from the past was preventing his disciple from progressing, he explained *Brahman* as conditioned in the body of the buffalo and when the conditioning called the buffalo is discarded, what remains is *Brahman*.

Tataḥ eṣaḥ pratibandhasya samkṣayāt yathā vat veda : On hearing this, the disciple got the realisation instantaneously, as the *pratibandha* was now removed.

Now the *pratibandha* with reference to the present is explained ---

प्रतिबन्धो वर्तमानो विषयासक्तिलक्षणः ।
प्रज्ञामान्द्यं कुतर्कश्च विपर्ययदुराग्रहः ॥४३॥

*pratibandho vartamāno viṣayāsakti lakṣaṇaḥ
prajñā māndyam kutarkaśca viparyaya durāgrahaḥ* (43)

वर्तमान = the present; प्रतिबन्धः = obstacle; विषय आसक्ति लक्षणः = attachment to the worldly things and beings; प्रज्ञा मान्द्यम् = dullness of understanding; कुतर्कः = wrong logic not falling in line with scriptures; च = and; विपर्यय दुराग्रहः = identification with the erroneous conviction without any logic or reason.

The obstacle with reference to the present are (a) attachment to worldly objects (b) lack of sharp understanding (c) habit of unwanted argumentations and (d) insistence on contrary convictions to be real. (43)

Vartamānaḥ Pratibandhaḥ : The obstacles with reference to the present are of four types as follows :

- viṣayāsakti lakṣaṇaḥ* : Too much attachment to worldly things, which is an impediment to contemplation and meditation;
- Prajñā māndyam* : The inability to grasp the meaning of what is said or studied;
- Kutarkaḥ* : Arguments not in line with scriptural guide-lines (the negative tendency to constantly argue just for the sake of argument); and
- Viparyaya durāgrahaḥ* : Holding on to erroneous knowledge with insistence e.g. being established in *kartṛtva abhimāna* and *bhokṛtva abhimāna* leads to the conviction that one is the doer and an enhanced sense of ego leading to constant preoccupation with success and failure.

All these four obstacles relating to the present divert the seeker's attention away from the main theme of *Brahma tattva vicāra*.

How are these *pratibandhā-s*, with reference to the present, to be overcome? This is explained in the next *śloka* ---

शमाद्यैः श्रवणाद्यैश्च तत्र तत्रोचितैः क्षयम् ।
नीतेऽस्मिन्प्रतिबन्धेऽतः स्वस्य ब्रह्मत्वमश्नुते ॥४४॥

*śamādyaiḥ śravaṇādyaiś ca tatra tatrocitaiḥ kṣayam
nīte'smin pratibandhe'taḥ svasya brahmatvam aśnute* (44)

शमाद्यैः = by *śama* etc.; च = and; श्रवणाद्यैः = by listening etc. (i.e. reflecting and meditation); तत्र तत्र = for the removal of the respective obstacles; उचितैः = by proper (practice of spiritual *sādhana*); अस्मिन् प्रतिबन्धे = this obstacle of the present; क्षयम् = removal; नीते = having achieved; अतः = now by virtue of this removal of these obstacles;

स्वस्य = one's own; ब्रह्मत्वम् = the *Brahmanhood*; अश्नुते = is attained.

The (four fold) barriers are removed by practices viz., sixfold inner wealth like *śama* etc., listening to scriptures, reflection and meditation respectively. When the obstacles of Self-knowledge are removed, the realisation of *Brahman* to be one's own nature dawns. (44)

These four obstacles are removed by four methods :

- (a) *Śamādyaiḥ*: The first obstacle of *viśayāsakti lakṣaṇaḥ* i.e. attachment to worldly objects is overcome by the six-fold practice of *śama*, *dama*, *uparati*, *śraddhā*, *tīkṣā* and *saṁādhāna* (ref: *Vivekacūḍāmaṇi* 22-27, 69-70) ;

Śravaṇādyaiḥ ca tatra tatra ucitaiḥ asamin prātibandhe kṣayam nīte: The three methods of *śravaṇam*, *mananam* and *nididhyāsana* when used appropriately destroy the respective obstacles and thereafter *ataḥ svasya brahmatvam aśnute*: one's own real nature is revealed.

- (b) *Prajñā māndyam* is overcome by patient and persevering *śravaṇam* or listening to the scriptures in *satsaṅga*, to the *guru's* words and by continued and regular study.
- (c) *Kutarka*: Such study should then be followed by reflection, *mananam*. This will result in logical thinking in line with the scriptures and one will no more indulge in *kutarka* i.e. wrong, unreasonable, arguments.
- (d) *Viparyaya durāgrahaḥ*: Finally, when the student meditates again and again i.e. practises *nididhyāsana*, and enquires into his own nature, he will come to realise that he cannot be the doer or enjoyer, and that all the three states

of waking, dream and deep sleep come and go, but he, the substratum, always is! This contemplation counteracts the obstacles of insistence on erroneous knowledge.

With all the four obstacles thus denied or removed, the Truth stands Self-revealed.

(Ref. B.U. = 4.4.23, 2.4.5.)

Now the third type of obstacle relating to the future is explained ---

आगामिप्रतिबन्धश्च वामदेवे समीरितः ।
एकेन जन्मना क्षीणो भरतस्य त्रिजन्मभिः ॥४५॥

*āgāmi pratibandhaś ca vāmadeve samīritaḥ
ekena janmanā kṣiṇo bharatasya trijanmabhiḥ* (45)

आगामि प्रतिबन्धः = the future obstacle; च = and; वामदेवे = in the example of *Vāmadeva*; समीरितः = is well explained; एकेन जन्मना = by one birth alone; क्षीणः = is destroyed; भरतस्य = of King *Bharata*; त्रिजन्मभिः = by three births.

The obstacle of the future is well illustrated in the example of *Vāmadeva*. His future obstacle was removed in one birth while that of (*Jaḍa*) *Bharata* in three lives. (45)

Āgāmi pratibandhas' ca vāmadeve samīritaḥ: Two examples are given of how the obstacle with reference to the future is overcome. One is that of *Vāmadeva ṛṣi* who realised the Truth even while in the womb of his mother. (A similar case is also told of *Sukācārya - Vedā Vyāsa's* son, who refused to come out of womb for 12 long years because his future *pratibandha* was over).

Ekena janmanā kṣiṇaḥ: *Vāmadeva* took just one life to get through the *pratibandha* of the future.

Bharatasya tri-janmabhiḥ: The second example is that of *Jada Bharata*, who took three lives to get over his *āgāmi pratibandhā-s*.

Arising out of these examples, a doubt can be raised as to how many lives are required for the removal of future obstacles? In answer, the teacher takes up a thought from the *Bhagavad Gītā*---

योगभ्रष्टस्य गीतायामतीते बहुजन्मनि ।
प्रतिबन्धक्षयः प्रोक्तो न विचारोऽप्यनर्थकः ॥४६॥

*yoga bhrasṭasya gītāyām atīte bahu-janmani
pratibandha-kṣayaḥ prokto na vicāro'pya narthakaḥ* (46)

गीतायाम् = in *Śrī Bhagavad Gītā* ; योग भ्रष्टस्य = of the *Yoga bhrasṭā* (i.e. one who could not complete his *sādhana*); बहु जन्मनि अतीते = after many lives; प्रतिबन्ध क्षयः = the removal of the future obstacle; प्रोक्तः = is said; विचारः = the enquiry; अपि = also; अनर्थकः = fruitless; न = is not.

The *Bhagavad Gītā* declares that a *yogī* who did not get realisation in the present life will get the same after many births when future obstacles are removed; enquiry and contemplation 'is also said to be not useless (as they shall bear fruit when the obstacles are removed). (46)

Arjuna asks Lord *Kṛṣṇa* (B.G. VI.34) 'You have told about the path of *śamatva yogī*, of one who is able to maintain his equipoise, who is able to discover the one-ness in spite of the many-ness, and thus is able to realise his own nature. But this path seems very difficult because the mind is so fickle. Therefore, it seems that a person who tries to follow this path is only wasting his effort. He neither gains self-realisation nor does he enjoy this life. He seems to be a loser both ways.'

Bhagavān Kṛṣṇa says 'it is not like that, no effort in this regard goes waste'. This thought is stated here:

Gītāyām yogabhrasṭasya atīte bahu janmani pratibandha kṣayaḥ proktaḥ: In the *Gītā*, it is said that in the case of this *yogabhrasṭā*, this spiritual seeker, after passing through many many lives, in due course of time, his obstacles are removed.

When the *jīva* has gone through many births (*bahūnām janmanām ante*) by slow degrees, his *pratibandha kṣaya* takes place, all the obstacles due to worldly attachments, all the preoccupations with *kāñcan* (the world of matter) and *kāminī* (the dependent attitude towards objects of enjoyment) die away. He becomes a *jñānavān*—one who knows his essential nature. In that vision he is able to see *vāsudevaha sarvam iti*: That everything is *Paramātmā* alone. That is the final experience. (*Bh. Gītā* VII.19).

Vicāra api na anarthakaḥ: Therefore, the enquiry that one keeps doing does not go waste. Although knowledge is taking place, the seeker is unable to experience it because of the *pratibandha*, because of the inability to withdraw from the comforts of life, from attitudes of possessiveness and enjoyment.

What happens to the seeker whose *pratibandhā-s* are not fully overcome? This is explained in *śloka* 47 onwards. ---

प्राप्य पुण्यकृताँल्लोकानात्मतत्त्वविचारतः ।
शुचीनां श्रीमतां गेहे साभिलाषोऽभिजायते ॥४७॥

*prāpya puṇyakṛtāṃ llokān ātmatattva vicārataḥ
śucīnāṃ śrīmatāṃ gehe sābhi lāṣo'bhi jāyate* (47)

आत्मतत्त्व विचारतः = (the *Yoga bhrasṭā* - seeker) by virtue of his enquiry about the pure Self; पुण्यकृताम् लोकान् = the regions gained by merits i.e. heavens etc.; प्राप्य = having attained; साभिलाषः = if he has a lot of desires to be fulfilled; शुचीनाम् = of the pure and pious; श्रीमताम् = of the prosperous; गेहे = families; अभिजायते = is born.

The *yogī* attains the abodes of heaven etc., which is gained by meritorious deeds, because of his practice of contemplation on the nature of the Self. However, if he still has desires to fulfil, he is again born in holy and properous families. (47)

Ātma tattva vicārataḥ puṇya kṛtām lokān prāpya: A person who leads a contemplative spiritual life, wholly devoted to reflection on the *ātma tattva*, attains the heavens.

Śucinām śrīmatām gehe sābhilāṣaḥ abhijāyate: There he stays for as long as the merit (*puṇya*) he has gathered is spent out and then he returns to take birth again. Where? There are two possibilities, one: if he still has some desire for worldly enjoyment, (*sābhilāṣaḥ*) although of spiritual bent of mind he is born in a prosperous and pious family.

(Ref. B.G. VI.41-45)

Where do those, who have been doing *sādhana* and who are in addition also dispassionate, go? ---

अथवा योगिनामेव कुले भवति धीमताम् ।

निःस्पृहो ब्रह्मतत्त्वस्य विचारात्तद्धि दुर्लभम् ॥४८॥

athavā yoginā meva kule bhavati dhīmatām niḥspṛho brahma-tattvasya vicārāt taddhi durlabham (48)

अथवा = or, on the other hand; निःस्पृहः = if he is devoid of desires for enjoyments; ब्रह्म तत्त्वस्य = of the *Brahman*; विचारात् = by the strength of enquiry; धीमताम् योगिनाम् = of the wise *yogī-s*; कुले = in the families; एव = certainly; भवति = is born; हि = because; तत् = such birth in the families of the *yogī-s*; दुर्लभम् = is rare indeed.

Alternatively, if the *yogī* is devoid of worldly desire, he is born in the family of pure minded *yogī-s* due to the strength

of his contemplation on the nature of *Brahman*. Such births are rare indeed. (48).

Athavā niḥspṛhaḥ dhīmatām yoginām kule eva bhavati: In the second case referred to above, he is born again in the families of those great *yogī-s* who are totally dedicated to spiritual unfoldment e.g. *Ādi Śaṅkarācārya*. Such great people are called *yogabhraṣṭā*. They manifest all divine qualities right from childhood. So they are without any worldly attachments!

Tad hi durlabham brahma tattvasya vicārāt: Such a birth is indeed very rare and is the result of the great strength of enquiry. Such an individual is able to attain Self-realisation.

Why is such type of birth called *durlabham*—a rare birth? This is explained in the next *śloka* ---

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयस्तस्मादेतद्धि दुर्लभम् ॥४९॥

tatra taṁ buddhi-saṁyogaṁ labhate paurva-dehikam yatate ca tato bhūyas-tasmāde taddhi durlabham (49)

हि = because; तत्र = in that (birth in a *yogī's* family); तम् पौर्व देहिकम् = that with reference to his earlier life; बुद्धि संयोगम् = the knowledge of self-enquiry; लभते = he gains; ततः च = and then; भूयः = again; यतते = strives even more; तस्मात् = therefore; एतत् = this birth in *yogī's* family; दुर्लभम् = is rare indeed.

In this new birth, he recaptulates his earlier knowledge of contemplation on *Brahman*, and thereafter puts forward a lot of intense effort (to realise the Truth). Therefore, this birth is considered to be rare indeed. (49).

Tatra paurva dehikam taṁ buddhi saṁyogaṁ labhate: A person, because of such a rare birth in that life, is

able to continue his enquiry into the Absolute as a result of his earlier practice in the previous births.

Each one of us is born with different tendencies which are carried over from previous births and, therefore, individual expressions are so different from each other. One's life is not limited to this body; we were earlier; we are now; we will continue to be!

Bhagavān Kṛṣṇa (B.G.IV-5) says: 'Oh *Arjuna*, I have manifested many times. You have also taken birth many times. The difference between you and me is that I know all of them. You don't.'

Whatever happens in life is not by accident but is part of the great grand design. The *jīva* when it leaves his body moves into another body in accordance with the last thought. Bodies come and go like old clothes are discarded for new, but whatever *saṁskārā*-s are gathered through spiritual *sādhana* are retained from life to life.

Yatate ca bhūyaḥ tataḥ: Thereafter, the *jīva* renews his earlier efforts for the continuation of spiritual *sādhana* which he was not able to complete in the previous body.

Tasmat etad hi durlabham: That is why it is said that to get such a birth is very rare. (For it calls for continued *sādhana* from one life to another until it fructifies).

How does this spiritual practice (*abhyāsa*) continue and help? ---

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥५०॥

pūrvā bhyāsenā tenaiva hiyate hyavaśo'pi saḥ
aneka janma saṁsiddha stato yāti parāṁ gatim (50)

सः = that seeker; तेन पूर्व अभ्यासेन = by virtue of his earlier spiritual practices; एव = alone; अवशः अपि =

although helplessly; हियते हि = is attracted certainly; अनेक जन्म = in many such lives; संसिद्धः = having attained Self-knowledge; ततः = thereafter; पराम् गतिम् = the supreme state; याति = reaches.

Such a *yogī* because of his earlier spiritual practice is forcibly but effortlessly attracted towards further spiritual *sādhana*. In this way after many lives of spiritual practice, he attains Self-knowledge and merges into the final abode of the Supreme. (50)

Saḥ tena pūrva abhyāsenā eva avaśaḥ api hiyate: That *yogabhraṣṭā puruṣa* i.e. spiritual seeker by the study and contemplation about his real nature in the last life, is helplessly (*avaśaḥ*) attracted to be contemplative right from childhood. He has dispassion of the highest order.

Aneka janma saṁsiddhaḥ tato yāti parāṁ gatim: In this way, by the migration of the *jīva* through many lives, all the *pratibandhā*-s are removed (*saṁsiddhi* - removal of obstacles). *Saṁsiddhi* is the ability of the mind to be in its natural condition without being influenced by any object i.e. to maintain single-pointedness *citta ekāgratā*. Such a mind is pure, without likes (*rāga*) and dislikes (*dveṣa*). Thereafter, with such a purified mind which has no more knower-known, enjoyer-enjoyed, seer-seen differences, this *yogabhraṣṭā puruṣa* attains the supreme state of one's essential nature.

Now how a specific type of *pratibandha* of the future operates is explained ---

ब्रह्मलोकाभिवाञ्छायां सम्यक्सत्यां निरुध्य ताम् ।
विचारयेद्य आत्मानं न तु साक्षात्करोत्ययम् ॥५१॥

brahmaloka ābhivāñ-chāyāṁ samyak satyāṁ nirudhya tām
vicārayedya ātmānaṁ na tu sākṣāt karotyayam (51)

ब्रह्मलोक अभिवाञ्छायाम् = when one has desire of the *Brahma loka*; सम्यक् सत्याम् = very firmly; ताम् = to that desire; निरुध्य = suppressing; यः = he who; आत्मानम् = of the Self; विचारयेत् = enquires; अयम् = such a seeker; तु = indeed; साक्षाद् = realisation; न करोति = does not attain.

If an individual conducts enquiry of the Self, by suppressing the desire for *Brahmaloka*, he will never be able to realise the Self. (51)

Brahma loka abhivāñchāyām samyak satyām: Some have a great desire for *Brahmaloka prāpti* (for going to *Brahmaloka*), but *tām nirudhya*: they try to suppress it. However, the suppression does not remove their anxiety about the future security, which in fact is born out of a lack of true faith in and surrender to the Lord.

Yaḥ ātmānam vicārayet ayam tu sākṣāt na karoti: Therefore, such a person, even though he goes on contemplating and studying, he will never be able to know the Truth.

(Ref : M.U. 3.2, 1-2)

It is not so easy to drop the anxiety about the future. So is there no redemption for such *jīva*? This is answered by citing the *Muṇḍaka* and *Bṛhadāraṇyaka upaniṣad-s* ---

वेदान्तविज्ञानसुनिश्चितार्था इति शास्त्रतः ।

ब्रह्मलोके स कल्पान्ते ब्रह्मणा सह मुच्यते ॥५२॥

vedānta vijñāna suniś citārthā iti śāstrataḥ brahma loke sa kalpānte brahmaṇā saha mucyate (52)

वेदान्त विज्ञान सुनिश्चितार्थाः = those who are firmly established in the Self-knowledge gained through the scriptural studies; इति = according to; शास्त्रतः = from the authority of

the *Muṇḍakopaniṣad*; सः = that seeker; ब्रह्म लोके = in the *Brahma loka*; कल्प अन्ते = at the end of *kalpa*; ब्रह्मणा सह = along with *Brahmājī*; मुच्यते = is liberated.

Such a *yogī* who has ascertained the essential nature of the Self, as per the scriptural indicators, (but has the desire for *Brahma-loka*) enters the *Brahma-loka* and gets liberated alongwith *Brahmājī*, at the end of that *kalpa*. (52)

Vedānta vijñāna suniścitārthā: Those who by studying the *upaniṣad-s* and who come to the right understanding about themselves, *saḥ brahmaloke kalpante brahmaṇā saha mucyate*: they will go to *Brahmaloka* and there also they will continue their *Vedānta vicāra*. At the end of the *kalpa* when *Brahmājī* gets liberated, they also get liberated alongwith him. In this way, when *Hiraṇyagarbha* changes from *kalpa* to *kalpa*, from *sṛṣṭi* to *sṛṣṭi*, the *jīva* also gets liberated from *karma* bondage. *Iti śāstrataḥ*: so say the *upaniṣad-s* (*Muṇḍaka Up.* 3.2.6, *Kaivalya Up.* 1.5, B.U. 6.2.15)

Now the teacher says that the *pratibandha* is not only after the *vicāra*, but also for the *vicāra* itself! ---

केशाञ्चित् स विचारोऽपि कर्मणा प्रतिबध्यते ।

श्रवणायापि बहुभिर्यो न लभ्य इति श्रुतेः ॥५३॥

keśāñcit sa vicāro'pi karmaṇā pratibadhyate śravaṇāyāpi bahubhiryo na labhya iti śruteḥ (53)

यः = the Self; बहुभिः = by many; श्रवणाय अपि = even to hear of; न = not; लभ्यः = got the opportunity; इति = according to; श्रुतेः = this *Kāthopaniṣad śrutiḥ*; केषाञ्चित् = of some unlucky ones; सः = that; विचारः = the Self enquiry; अपि = also; कर्मणा = due to over involvement in activities; प्रतिबध्यते = is obstructed.

The results of their own past deeds become an obstacle for some people that they do not enquire about the Self. The *śruti* (*Kāthopanīṣad* 1.2.7) also supports their view - 'Many are not able to hear about the Self'! (53).

Keśāñcit saḥ vicāraḥ api karmaṇā pratibadhyate: Many persons are unable to understand the importance of right enquiry and contemplation. Why? Because of the importance they give to actions (*karma*). This strong preoccupation with *kartavya karma* becomes an obsession and a bondage. *Śravaṇāyāpi bahubhiḥ yo na labhya*: There are still others who are not even blessed to listen to the *vedāntik* thoughts because of their excessive preoccupation with the world and worldly activity --- *iti śruteḥ*: so says the *śruti* (*K.U.* 1.2.7).

Two more obstacles are mentioned in the following *śloka* ---

अत्यन्तबुद्धिमान्द्याद्वा सामान्या वाप्यसम्भवात् ।
यो विचारं न लभते ब्रह्मोपासीत सोऽनिशम् ॥५४॥

atyanta buddhi māndyādvā sāmānyā vāpya sambhavāt
yo vicāraṁ na labhate brahmo pāsita so'niśam (54)

अत्यन्त = immense; बुद्धि मान्द्यात् = due to dullness of intellect; वा = or; सामान्या = the means of knowledge such as *satsaṅga* etc.; वा = or; अपि = also; असम्भवात् = due to non-availability; यः = he who; विचारम् = the Self-enquiry; न = not; लभते = gets; सः = he; ब्रह्म = of the *Brahman*; अनिशम् = incessantly; उपासीत् = should meditate upon.

He who is unable to enquire about the Self, due to either lack of sharp intellect or want of proper conditions and materials, should engage himself regularly on the worship (*upāsana*) of *nirguṇa Brahman*. (54)

Atyanta buddhi māndyāt vā: Some are not able to sustain continued subtle thinking because of dullness of their intellect. This is an impediment.

Sāmāgyā vā api asambhavāt: Another obstacle is the lack of facilities such as a book or *satsaṅga* etc., *vicāraṁ na labhate*: because of this, one is not exposed to the *vedāntik* thought. Against such odds what can a seeker do?

Saḥ brahma upāsita aniśam: Such an individual should constantly (*aniśam*) go on doing the *upāsana* of *Brahman*.

Two types of *sādhana*s are presented in this chapter—*vicāra* or enquiry (*bodha*) and *upāsana*. Knowledge is when one comes to realise that 'I am the substratum of this world of plurality, I am the reality'. Though *upāsana* is acceptance on the basis of *śraddhā*, the two statements that *Brahma* is *satyam*, *jñānam* and *anantam*, and that *Brahman* I am. These are initially accepted on the strength of *śraddhā*.

The result is that both paths lead to the realisation that *Aham Brahmāsmi*, I am *Brahman*. Thus both seem to be the same, but in fact they are not.

The statement made in this *śloka* would lead one to think that *upāsana* is inferior to *vicāra*. This doubt is taken up for examination in the next few *śloka*s---

निर्गुणब्रह्मतत्त्वस्य न ह्युपास्तेरसम्भवः ।
सगुणब्रह्मणीवात्र प्रत्ययावृत्तिसम्भवात् ॥५५॥

nirguṇa brahma tattvasya na hyupāster asambhavaḥ
saguṇa brahmaṇī vātra pratyayā-vṛtti-sambhavāt (55)

निर्गुण ब्रह्म तत्त्वस्य = of the attribute-less *Brahman*; उपास्तेः = *upāsana*; असम्भवः = impossible; न = is not; हि = because; सगुण ब्रह्मणि इव = just as in case of *Brahman* with attributes; अत्र = in case of *nirguṇa upāsana*; प्रत्यय

आवृत्ति = the repetition of the same thought; सम्भवात् = is certainly possible.

It is not impossible to do *upāsana* of *nirguṇa* (attribute-less) *Brahman* because, just like *upāsana* of the *saguṇa* (with attributes) *Brahman*, which is nothing but repeated thought flow towards the Truth, the same is possible in case of a attribute-less (*nirguṇa*) *Brahman* also. (55)

Nirguṇa brahma tattvasya upāsteḥ asambhavaḥ na saguṇa brahmaṇi iva: The *upāsana* of *nirguṇa brahma tattva* i.e. attributless Truth is not impossible, in the same way as we do *saguṇa upāsana* i.e. Truth with attributes by chanting the name of the *Iṣṭa devatā*, reading about or listening to the sports of that *devatā* and by believing that the *devatā* is always with oneself. In this way, the *saguṇa Brahman* becomes the support of the devotee --- by focussing several thoughts and actions on the same.

Pratyaya āvṛttiḥ sambhavāt: With the *Nirguṇa Brahman upāsana* also, one can go on meditating on the same *pratyaya* (theme) namely: my essential nature is *satyam*, *jñānam* and *anantam*, which are the attributes of *Brahman*. I must reject all that is *asat*-unreal. In this way, one goes on contemplating on this thought. By slow degrees one gets answers to all the questions from within.

Now arguments begin whether *upāsana* of *nirguṇa Brahman* is possible or not? How it should be done etc. is taken up ---

अवाङ्मनसगम्यं तन्नोपास्यमिति चेत्तदा ।

अवाङ्मनसगम्यस्य वेदनं न च सम्भवेत् ॥५६॥

avāṇ manasa gamyaṁ tanno pāsyamiti cettadā
avāṇ manasa gamyasya vedanam na ca sambhavet (56)

अवाङ् मनस गम्यम् = being not in the perview of speech and mind; तत् = that (attribute-less *Brahman*); उपास्यम् =

an object of meditation; न = is not; इति चेत् = if this is an objection; तदा = by the same logic; अवाङ् मनस गम्यस्य = of that *Brahman* which is not in the perview of speech and mind; वेदनम् च = even the knowledge; न = not; सम्भवेत् = is possible.

'The (attribute-less) *Brahman* being beyond the scope of mind and speech, cannot be the theme of meditation' - if this is the doubt, in that case, the knowledge of *Brahman* which is beyond the scope of mind and speech will not be possible! (56)

Avāṇ manasa gamyaṁ tat upāsyam na iti cet: *Brahman* cannot be the subject or object of speech or mind. Whereas in *saguṇa upāsana* i.e. worship of Truth with attributes, one can worship the *devatā* with *manas* (mind), *vāk* (speech) and *kāyā* (the gross body). This body or form of the devotee worships the form or *mūrti* of the *devatā*; the *vāk*, the speech utters the *māntṛā-s* and *stotrā-s* for invoking God, and the *manas* or mind contemplates on the glory of the Lord.

Brahman, which is beyond speech and mind, which is *nirguṇa*, cannot be worshipped in this way.

The students asks: Now you explain how *nirguṇa Brahman upāsana* is possible?

The teacher replies: *tada avāṇmanasa gamyasya vedanam ca na sambhavet*: if you say so, then even knowledge about *Brahman* is not possible because it is not the object of speech and mind!

The same argument is presented in a different way ---

वागाद्यगोचराकारमित्येवं यदि वेत्त्यसौ ।

वागाद्यगोचराकारमित्युपासीत नो कुतः ॥५७॥

*vāgādya gocarā kāram ityevam yadi vettyasau
vāgādya gocarā kāram ityupāsīta no kutaḥ* (57)

असौ = the knower of *Brahman*; यदि = if; वाक् आदि अगोचर आकारम् = the *Brahman* is not comprehended by speech etc.; इति एवम् = in this way; वेत्ति = knows then?; वाक् आदि अगोचर आकारम् = not being the object of speech etc.; इति = in this way; कुतः = why; न उ = not; उपासीत = do *upāsana*?

If one knows 'the *Brahman* to be beyond the scope of speech etc.', if this is the argument; then why one cannot do meditation on 'the *Brahman* is beyond the scope of speech etc.'—in this way? (57)

Now the student produces another argument on the same thought—*asau vāg ādi agocaram iti evam vetti*: this *Brahman*, we know, is not the object of knowledge through the means of instruments of knowledge.

The teacher replies: *vāgādi agocara ākāram iti upāsīt no kutaḥ*: Fine, then we can also do the *upāsana* of *Brahman* in the same way, viz. that *Brahman* is not the object of the instrument of knowledge. Where is the problem?

Asau yadi vāgādi agocara ākāram iti evam vetti: When the wise man is knowing the *Brahman* to be beyond the scope of speech etc. *Vāgādi agocara ākāram iti kutaḥ no upāsīt*: Why can't the seeker worship the *Brahman* or contemplate in this way itself i.e. *Brahman* is beyond the scope of speech etc., thereby what is meant is 'the thought of *Brahman* is created' in this way also.

सगुणत्वमुपास्यत्वाद्यदि वेद्यत्वतोऽपि तत् ।
वेद्यं चेत्लक्षणावृत्त्या लक्षितं समुपास्यताम् ॥५८॥

*saguṇatva mupāsyat vādyadi vedyat vato'pi tat
vedyam cellakṣaṇā vṛtṭyā lakṣitam samu pāsyatām* (58)

उपास्यत्वात् = being the theme of *upāsana*; सगुणत्वम् = the *Brahman* with attributes; यदि = if this is the argument; वेद्यत्वतः अपि = then it is so when it becomes an object of knowledge; तत् = that (*Brahman*); लक्षणवृत्त्या = by implied meaning; वेद्यम् = is known; चेत् = for such doubt, the reply is; लक्षितम् = is an implied way; समुपास्यताम् = may be meditated upon.

When, being worshipped, *Brahman* becomes with attributes, if this is an objection, it holds good when it is known also! If *Brahman* is considered to be knowable through implied meaning (i.e. *lakṣaṇā*) in that case one can do *upāsana* also by *lakṣaṇā*, certainly. (58)

Now one more argument is presented --- *Upāsyatvāt saguṇatvam yadi*: if according to what you say *upāsana* of *Brahman* can be done, then *Brahman* will become *saguṇa* and it will automatically become *saguṇa upāsana* (of a *nirguṇa Brahman*)

The teacher replies, if this is your difficulty, then *vedyatvataḥ api*: When you say "I know *Brahman*", about that *Brahman* which cannot be known; it means that which is not the object of knowledge is "known" in the field of knowledge, and therefore, it will also become *saguṇa*. So what you know is only *saguṇa Brahman* and not *nirguṇa Brahman*.

Vedyatvataḥ api tat lakṣaṇā vṛtṭyā vedyam: Then if the student says that what we meant was that these *lakṣaṇā-s* (that *Brahman* is *satyam*, *jñānam*, *anantam*) were only pointers [there are two types of *vṛtṭi-s* - *vācyārtha* (direct meaning) and *lakṣārtha* (indirect meaning)]. Then the teacher replies : *lakṣitam upāsyatām*---in that case you can do the *upāsana* also by the same *lakṣaṇā vṛtṭi*. So where is the problem?

The scriptures also deny the *upāsana* of *Brahman* - this doubt is raised ---

ब्रह्म विद्धि तदेव त्वं न त्विदं यदुपासते ।
इति श्रुतेरुपास्यत्वं निषिद्धं ब्रह्मणो यदि ॥५९॥

brahma viddhi tadeva tvam na tvidam yadupāsate
iti śruterupā syatvam niṣiddham brahmaṇo yadi (59)

त्वम् = you should; तद् एव = that which is not in the purview of mind and speech alone; ब्रह्म = *Brahman*; विद्धि = know to be; यत् तु = but that; इदम् = which is objectified; उपासते = and worshipped; न = is not (*Brahman*); इति = in this way; श्रुतेः = by this statement of *upaniṣad*; ब्रह्मणः = of the *Brahman*; उपास्यत्वम् = object of meditation; निषिद्धम् = is denied; यदि = if this is a doubt.

'Know that to be *Brahman*, and not the one which is worshipped objectively', in this statement of *upaniṣad*, the *upāsana* of *Brahman* is negated! If this is the objection? (The answer is in the next *śloka*) (59).

Tvam tadeva brahma viddhi yat tu idam upāsate na iti śruteḥ: You should know that alone to be *Brahman*, which is not worshipped objectively. (Ke.U. I.5) Thus the *upāsana* of *Brahman* is denied.

Brahmaṇaḥ upāsyatvam niṣiddham yadi: Now you are saying that even those who do not have the ability to think nor do *vicāra* nor are too much involved in the world, should do *nirguṇa upāsana*. Is this not contrary to the scriptures?

This doubt is answered in the next *śloka* ---

विदितादन्यदेवेति श्रुतेर्वेद्यत्वमस्य न ।
यथाश्रुत्यैव वेद्यं चेत्तथा श्रुत्याप्युपास्यताम् ॥६०॥

viditādanya deveti śruter vedyatva masya na
yathā śrutyaiṣa vedyam cettathā śrutyāpyu-pāsyatām (60)

विदितात् = than the known; अन्यत् = other than; एव = alone; इति = by this; श्रुतेः = scriptural statement; अस्य = of *Brahman*; वेद्यत्वम् = an object of knowledge; न = is denied; यथा = as; श्रुत्या एव = on the authority of scriptures; वेद्यम् चेत् = if it can become an object of knowledge; तथा = in the same way; श्रुत्या अपि = on the strength of scriptures alone; उपास्यताम् = may *Brahman* be meditated upon!

'*Brahman* is other than the known' according to this statement of the *upaniṣad* — *Brahman* cannot be known. And if *Brahman* is knowable, as per the strength of scripture, in that case, on the same strength, *Brahman* also becomes an object of meditation i.e. one can meditate upon *Brahman* (60)

Viditat anyad eva iti śruteḥ asya vedyatvam na: The teacher replies, you are quoting *Kenopaniṣad*? The same *upaniṣad* has said earlier (I.3) '*Brahman* is other than the known and the unknown'; therefore, this *nirguṇa Brahman* cannot be known.

Yathā śrutyā eva vedyam cet: The student says, 'But the *śruti* also says that *Brahman* can be known'? *Tathā śrutyā eva upāsyatām*: The teacher says, therefore, in the same way we should also do *upāsana* of *Brahman* as advised by the scriptures i.e. '*Brahman* is other than known and unknown'.

(Ref. A.B.U.-6; K.U.1.3.12; Ke.U.1.4, B.U.4.4.21)

The argument with reference to 'knowing' and 'worshipping' of *Brahman* further continues ---

अवास्तवी वेद्यता चेदुपास्यत्वं तथा न किम् ।
वृत्तिव्याप्तिर्वेद्यता चेदुपास्यत्वेऽपि तत्समम् ॥६१॥

*avāstavi vedyatā cedu pāsyatvaṁ tathā na kim
vṛtti vyāptir vedyatā cedupāsyā tve'pi tat samam* (61)

वेद्यता = the knowability of *Brahman*; अवास्तवी = is not real but super-imposed; चेत् = if so argued; तथा = in the same way; उपास्यत्वम् = *upāsanā*; न किम् = why not; वृत्ति व्याप्तिः = the subjectified knowledge; वेद्यता = is what is said by knowing; चेत् = is argued upon; उपास्यत्वे अपि = in case of meditation as one's own being in *Brahman*; तत् = that (*vṛtti vyāptiḥ*); समम् = is same.

The knowability of *Brahman* is not real, but superimposed, if this is so, why not the *upāsanā* too be of the same kind? If in the knowledge of *Brahman*, there is no knower separate from *Brahman*, so is the case about *upāsanā* of *Brahman*! (61)

Vedyatā avāstavi: If you say that the 'knowingness' of *Brahman* is not real (*avāstavi*) nature of *Brahman*, that the 'knowingness' itself is only a superimposition (*Kalpita*) on *Brahman*; *upāsyatvaṁ tathā na kim*: Then why do you not accept that *upāsanā* is also not the reality— i.e. it is also only a superimposition?

Vṛtti vyāpti vedyatā cet: If one says that in the case of knowledge of *Brahman*, there is only *vṛtti vyāpti* (since *phala vyāpti* does not take place in case of one's own essential nature), that means the mind has taken the form of *Brahman*. *Upāsyatve api tat samam*: *Upāsanā* being the repeated practice of making the mind fall in the same shape as the *upāsyā*, the *upāsaya* being *nirguṇa Brahman*, the mind will have only *vṛtti vyāpti*. Therefore, it is not correct to say that *nirguṇa Brahman upāsanā* is not possible.

Having proved logically the possibility of *upāsanā* of *nirguṇa Brahman*, now scriptural authority is quoted in support of the *upāsanā* of *nirguṇa Brahman*—

का ते भक्तिरुपास्तौ चेत्कस्ते द्वेषस्तदीरय ।
मानाभावो न वाच्योऽस्यां बहुश्रुतिषु दर्शनात् ॥६२॥

*kā te bhakti rupāstau cetkaste dveṣasta dīraya
mānā bhāvo na vācya'syāṁ bahu śrutiṣu darśanāt* (62)

उपास्तौ = in meditation (i.e. *upāsanā*); ते = your; का = why; भक्तिः = attachment; चेत् = if asked; ते = for you; द्वेषः = the hatred; कः = why; तत् = that; ईर्य = say first; अस्याम् = for the *nirguṇa upāsanā*; मानाभावः = there is authentic support of scriptures; न वाच्यः = don't ever say so; बहु श्रुतिषु = in many *upaniṣad-s*; दर्शनात् = can be seen.

Why do you insist on devotion to attributeless *Brahman*? (To this objection the reply is): Why do you oppose the *upāsanā* of the same? If you say, that there is no authority sanctioning *upāsanā* of *nirguṇa Brahman*, it cannot be said so, for there is clear sanction for it in the scriptures. (62)

Ka te bhaktiḥ upāstau: In utter frustration the student exclaims: Why do you insist so much on *upāsanā*?

Kaḥ te dveṣaḥ tat īraya: Then the teacher says: Why are you so much against it? *Asyāṁ mānābhāvaḥ*: If you say that there is no authority to support the *upāsanā* of the *nirguṇa Brahman*, *na vācya bahu śrutiṣu darśanāt*: don't make such statements, that is not true, because many *upaniṣad-s* describe this *upāsanā*. (If you study them carefully, you will understand).

Which are the texts which prescribe *Brahman upāsanā*? This is given in the next *śloka*—

उत्तरस्मिंस्तापनीये शैब्यप्रश्नेऽथ काठके ।
माण्डूक्यादौ च सर्वत्र निर्गुणोपास्तिरीरिता ॥६३॥

*uttarasmim stāpanīye śaibya praśne'tha kāthake
māṇḍūkyādaū ca sarvatra nirguṇo pāsti rīritā* (63)

उत्तरस्मिन् तापनीये = in *Uttar Tāpanīya Upaniṣad*; शैब्य प्रश्ने = in the question of *Śaibya* in *Praśnopaniṣad*; अथ = and; काठके = in *Kāthopaniṣad*; च = and; माण्डूक्यादौ = in *Māṇḍūkya* etc. (*Taittirīya* and *Muṇḍaka upaniṣad*-s); सर्वत्र = in all these; निर्गुणोपास्तिः = the *upāsanā* of *nirguṇa Brahman*; ईरिता = is described.

The *upāsanā* of the *nirguṇa Brahman* is clearly described in all the *upaniṣad*-s such as, *Uttara Tāpanīya*, *Praśna* (in *śaibya's* question), *Kātha*, *Māṇḍūkya* etc. (i.e. *Taittirīya*, *Muṇḍaka*) (63)

Uttar asmin tāpanīye śaibya praśne atha kāthake ca māṇḍūkyādaū: In the *Uttara Tāpanīya upaniṣad*, in the *Praśnopaniṣad*, where *Śaibya* asked the question about the *upāsanā* of *Parabrahman*, and the subject is discussed fully in one complete chapter (ch. 5); in the *Kāthopaniṣad* (1.2.15-17) *Naciketa's* second question deals with *upāsanā*; in the *Māṇḍūkya* (1.12.) and several other *upaniṣad*-s such as the *Taittirīya*, *Muṇḍaka*, *Kaivalya* etc., *sarvatra nirguṇa upāste īritāḥ*: thus everywhere *nirguṇa upāsanā* is described. Therefore, what I am talking about is in line with the scriptural declarations!

(Nav. Uttar. U.1.1; P.U. 5.5)

Now, how to do the *nirguṇa upāsanā*? This theme is taken up for studies ---

अनुष्ठानप्रकारोऽस्याः पञ्चीकरण ईरितः ।
ज्ञान साधनमेतच्चेत्तेति केनात्र वारितम् ॥६४॥

*anuṣṭhāna prakāro'syāḥ pañcīkaraṇa īritāḥ
jñāna sādhanā metacce nneti kenātra vāritam* (64)

अस्याः = of this *nirguṇa upāsanā*; अनुष्ठान प्रकारः = the method of doing this *upāsanā*; पञ्चीकरणे = in the *Pañcīkaraṇa Vārtika* of *Sureśvarācārya*; ईरितः = is described; एतत् = this *upāsanā*; ज्ञान साधनम् = is the means of purifying the mind (and not liberation); चेत् = if objected; अत्र = in this aspect; न इति = no no; केन = by whom; वारितम् = is denied! (i.e. accepted).

The method of meditation on attribute-less *Brahman* is described in *Pañcīkaraṇa Vārtika* (of *Sureśvarācārya*). This meditation is only a means of indirect knowledge (and not that of liberation). If objected to, who does not agree with it? (Yes, it is a means of knowledge alone). (64)

Asyāḥ anuṣṭhāna prakāraḥ pañcīkaraṇe īritāḥ: The *upāsanā* of *nirguṇa Brahman* is exhaustively described in *Bhagavān Śaṅkarācārya's* composition called *Pañcīkaraṇam*. But a doubt is raised: *etat jñāna sādhanam cet*: is not *upāsanā* a technique for knowing the Truth (by *vicāra*).

Na iti kena atra vāritam: Of course, who says it is not so? *Upāsanā* is the technique by which one becomes qualified to know the Truth.

There is, in reality, no contradiction between the *upāsaka* (a worshipper) and a *vicāraka* (thinker) between a man of *śraddhā* and a man of reflection. One should not have the wrong notion that one is inferior or superior to the other.

Normally, *saguṇa upāsanā* is seen, only on the strength of this. The *nirguṇa upāsanā* does not become worthy of discarding ---

नानुतिष्ठति कोऽप्येतदिति चेन्मानुतिष्ठतु ।
पुरुषस्यापराधेन किमुपास्तिः प्रदुष्यति ॥६५॥

*nānutiṣṭhati ko'pye taditi cenmānu tiṣṭhatu
puruṣasyā aparādhena kimu pāstih praduṣyati* (65)

कः अपि = none; एतत् = *nirguṇa upāsanā*; न = not;
अनुतिष्ठति = does practice; इति चेत् = if objected; मा
अनुतिष्ठतु = let it not be practiced; पुरुषस्य अपराधेन =
by the mistake of a man; किम् उपास्तिः = can the *upāsanā*;
प्रदुष्यति = is considered to be faulty?

None is seen to meditate on attribute-less *Brahman*, if
this is your doubt, let it be so! For such a lapse of man,
can the method of meditation be blamed? (65)

Kaḥ api etat na anutiṣṭhate iti cet: The student says
'but nobody is seen doing this *nirguṇa Brahman upāsanā*.'
Ma anutiṣṭhatu: The teacher replies; let them not do
it. How does it matter? *Puruṣasya aparādhena kim upāstih
praduṣyati:* Because people do not do *upāsanā* of the
nirguṇa Brahman as given in the scriptures, whose fault
is it? Can you blame the scriptures? (if electricity or
atomic energy is misused for destructive purposes, is it
the fault of electricity or atomic power?)

Because majority of the people do not follow the scriptural
path of *upāsanā*, one should not take that attitude of majority
to be an ideal, in one's life ---

इतोऽप्यतिशयं मत्वा मन्त्रान्वश्यादिकारिणः ।
मूढा जपन्तु तेभ्योऽतिमूढाः कृषिमुपासताम् ॥६६॥

*ito'pya tiṣayam matvā mantrān vaśyādi kārīṇaḥ
mūḍhā japantu tebhyo'ti mūḍhāḥ kṛṣi mupāsatām* (66)

मूढाः = the ignorant people; मन्त्रान् वश्य आदि कारिणः
= those *mantrā-s* that are used for overpowering others;

इतः अपि = more than this i.e. *saguṇa upāsanā* which
fructifies in some time; अतिशयम् = superior; मत्वा =
considering; जपन्तु = may they do *japa* (even then the
saguṇa upāsakā-s do not reject their *sādhana*); तेभ्यः =
in comparison to such persons engaged in 'overpowering'
type *sādhana*; अति मूढाः = intensely ignorant; कृषिम् = the
agriculture; उपासताम् = are engaged in (i.e. that which
yields quicker results).

Fixing their priority on the invocation of powers of *mantra*,
for controlling others etc., engage themselves in *japa sādhana*.
Let them! Even more dull witted, ignorant persons engage only
in (worldly gains like) agriculture. Let them! (66)

Itaḥ api: *Upāsanā* of *Parabrahman* takes time and
patience. There is also no direct gain of worldly things.
Mūḍhāḥ vaśyādi kārīṇaḥ mantrān atiṣayam matvā:
Compared to this, those who are dull witted go after
lower type of *upāsanā-s* expecting various *mantrā-s* to
give immediate results. *Tebhyaḥ ati-mūḍhāḥ kṛṣim
upāsatām:* Not only that, those who are even more foolish,
they spend their whole life in agriculture (i.e. worldly
undertakings) because it gives immediate, direct and concrete
results.

But just because those without discrimination do not
do *nirguṇa Brahman upāsanā*, it does not mean that such
upāsanā, is wrong or useless. The *aparādha* i.e. fault
is on the part of the person doing it and not on the
upāsanā itself.

From *Sloka 67* onwards, the teacher goes on to describe
what is meant by *nirguṇa Brahman upāsanā* and how it is
to be done ---

तिष्ठन्तु मूढाः प्रकृता निर्गुणोपास्तिरीर्यते ।
विद्यैक्यात्सर्वशाखास्थान्गुणानत्रोपसंहेत् ॥६७॥

tiṣṭhantu mūḍhāḥ prakṛtā nirguṇo pāsti rīryate
vidyaikyāt sarvaśākhā sthān guṇānatro pasamharet (67)

मूढः तिष्ठन्तु = let us leave this topic about ignorants;
प्रकृता = in the present context; निर्गुणः उपास्तिः = the
nirguṇa upāsanā; ईर्यते = is being said; विद्यैक्यात् = the
nirguṇa Brahman upāsanā being the same; सर्व शाखास्थान्
गुणान् = all the qualities, attributes relating to *upāsanā*;
अत्र = here; उपसंहेत् = let us compile.

Let the ignorant ones engage themselves, the way they want! Let us come back to our theme of *upāsanā* of attributeless *Brahman*. The *nirguṇa upāsanā* being of the One, let all the different explanations from different branches of *vedā-s* be compiled together for this purpose (i.e. there is no contradiction anywhere). (67)

Mūḍhāḥ tiṣṭhantu: Let us stop talking about the ignorant ones. Let them engage themselves in the worldly things. *Prakṛta nirguṇo-pāstīḥ rīryate*: In the present context, let us discuss about what is meant by *nirguṇa upāsanā*.

Vidyaikyāt sarva śākhāsthān guṇāna atra upasamharet: The beautiful thing about *nirguṇa upāsanā* is unlike *saguṇa upāsanā*, where there are differences depending upon the form of the *saguṇa mūrti*, the *nirguṇa tattva* being one, the *upāsanā* is of the same nature, irrespective of the source which describes it. All the *vedā-s* and the *upaniṣad-s* talk about one Truth. Therefore, (*upasamharet*) we should try to bring together all the thoughts about *nirguṇa Brahman* from the *vedā-s* and the *upaniṣad-s* and do the *upāsanā*.

The second point about *nirguṇa upāsanā* is that it involves two types of associations with the *guṇā-s*. (This might sound like a contradiction in terms, to associate *guṇā-s* with the *nirguṇa Brahman*!)

There are two types of *guṇā-s* in this context: one is called *vidheyātmaka* (what is its essential nature) and the other *niṣedhātmaka* (negation of what it is not). *Nirguṇa upāsanā* is indicated in these two ways in the *śāstrā-s* ---

आनन्दादेर्विधेयस्य गुणसङ्घस्य संहतिः ।
आनन्दादय इत्यस्मिन्सूत्रे व्यासेन वर्णिता ॥६८॥

ānandāde rividheyasya guṇa saṅghasya saṁhṛtiḥ
ānandādaya ityasmin sūtre vyāseṇa varṇitā (68)

आनन्द आदेः = of the bliss etc. (i.e. knowledge, eternal etc.); विधेयस्य = the affirmative; गुण सङ्घस्य = of the group of attributes; संहतिः = compilation; व्यासेन = by *Veda Vyāsa*; आनन्दादयः = '*ānandādayaḥ pradhānasya*'; इति अस्मिन् सूत्रे = in this *sūtra*; वर्णिता = is described.

Bhagavān Veda Vyāsa has compiled all the affirmative attributes of *Brahman* such as blissful etc., in his *Brahma Sūtrā-s* viz. '*Ānandādayaḥ pradhānasya*' (B.S. 3.3.11) (68)

Ānandādeḥ vidheyasya guṇa saṅghasya saṁhṛtiḥ: The first type is the *upāsanā* of *Brahman* with reference to its essential and affirmative aspects. Gathering all those thoughts which give a positive affirmative definition of *Brahman* 'It is this' what are these affirmative qualities? *Ānandādayaḥ iti asmin sūtre vyāseṇa varṇitā*: *Vyāsa Bhagavān* has described *Brahman* as to what 'it is' in the *Brahma Sūtrā-s*. *Ānandādayaḥ pradhānasya*: it is *jñāna svarūpa*, *ānanda svarūpa*, *sat svarūpa*. The *sūtra* '*Ānandādayaḥ pradhānasya*' declares that one should do the *upāsanā* of the *Brahman* essentially as bliss, knowledge, all-pervasive etc.

(Ref. T.B. 3.6.1., B.U. 3.9.28, Nar. Utt. U.9)

The second aspect of negating attributes should also be taken into consideration in *nirguṇa upāsanā* such as ---

अस्थूलादेर्निषेध्यस्य गुणसङ्घस्य संहतिः ।

तथा व्यासेन सूत्रेऽस्मिन्नुक्ताक्षरधियां त्विति ॥६९॥

*asthūlāde nirṣedhyasya guṇa saṅghasya saṁhṛtiḥ
tathā vyāseṇa sūtre'smi nnuktākṣara dhiyām tviti* (69)

तथा = and; अस्थूल आदेः = not gross etc.; निषेध्यस्य = the negating; गुण सङ्घस्य = the group of attributes; संहतिः = compilation; अक्षरधियाम् तु = *Akṣaradhiyām tu* *avarodhaḥ sāmānya tadbhāvābhyām aupasadavat tad uktam.* B.S.: 3.3.33); इति अस्मिन् सूत्रे = in this *sūtra*; व्यासेन = by *Veda Vyāsa*; उक्ता = is said. न = not.

And *Bhagavān Veda Vyāsa* has declared the group of negating attributes of *Brahman* such as not gross etc., in his *Brahma Sūtra* '*Akṣaradhiyām tu* etc...' (B.S. 3.3.33) (69).

Asthūladeḥ niṣedhyasya guṇa saṅghasya saṁhṛtiḥ: In the *vidheyātmaka* (affirmative) method of *upāsanā*, the focus was on what *Brahman* is i.e. *satyam, jñāna, anantam*. In this second, *niṣedhātmaka* method, what *Brahman* is not, is reflected upon; it is not gross, it is not short, it is not long etc., *n'eti n'eti*: not this, not this. (Ref: also K.U. I.3.15). In this manner qualities associated with *Brahman* are used for doing *upāsanā* with reference to *Niṣedhaḥ*.

Tathā akṣaradhiyām tu iti asmin sūtre vyāseṇa uktā: In this way *Bhagavān Veda Vyāsa* has declared in his *Brahma Sūtra* '*Akṣaradhiyām tu avarodhaḥ sāmānya tadbhāvābhyām aupasadavat tad uktam*' (3.3.33)

The demonstration of *Brahman* in the form of absence of duality is common in all the *upaniṣadik* declarations.

In this way, by affirmative and negative aspects of the attributes, the *nirguṇa upāsanā* of the *Brahman* is very essential.

(Ref. B.U. 3.8.8, M.U. 1.1; 5-6)

Is it not a contradiction in terms when we talk of worship of attributeless *Brahman*, with two types of attributes just discussed above? --

निर्गुणब्रह्मतत्त्वस्य विद्यायां गुणसंहतिः ।

न युज्येत्युपालम्भो व्यासं प्रत्येव मां न तु ॥७०॥

*nirguṇa brahma tattvasya vidyāyām guṇa saṁhṛtiḥ
na yujyete tyupālambho vyāsaṁ pratyeva māṁ na tu* (70)

निर्गुण ब्रह्म तत्त्वस्य = of the *nirguṇa Brahman*; विद्यायाम् = in *upāsanā*; गुण संहतिः = compilation of attributes (and reference); न = not; युज्येत् = should be allowed; इति = in this way; उपालम्भः = *sarcasm*; व्यासम् प्रति एव = can be said towards *Veda Vyāsa*; माम् तु न = not for me (for I am simply quoting *Veda Vyāsa*).

Your objection that 'the association of the affirmative and negating attributes of *Brahman* which is in fact attributeless, is not proper', is directed towards *Bhagavān Veda Vyāsa*, not only me! (or is addressed to *Veda Vyāsa* and not me!) (70)

The student sarcastically raises a point 'How can you associate the *guṇā-s* with the *upāsanā* of *nirguṇa Brahman*'? This is answered in this *śloka*.

Nirguṇa brahma tattvasya vidyāyām guṇa saṁhṛtiḥ na yujyet iti upālambhaḥ: You are making a very sarcastic (*upālambhyaḥ*) remark that *nirguṇa Brahman upāsanā* and the talk about *guṇā-s* contradict each other.

Vyāsaṁ prati eva māṁ tu na: You must direct your sarcasm at *Bhagavān Veda Vyāsa* and not at me. I am only conveying what he has said.

What does *nirguṇa upāsanā* mean if it is understood correctly? This is stated in the next few *śloka-s* ---

हिरण्यश्मश्रुसूर्यादिमूर्तिनामनुदाहृतेः ।
अविरुद्धं निर्गुणत्वमिति चेत्तुष्यतां त्वया ॥७१॥

hiranyā śmaśru sūryādi mūrtināma nudāhṛteḥ
aviruddham nirguṇa tvamiti cettuṣyatām tvayā (71)

हिरण्यश्मश्रु सूर्यादि मूर्तिनाम् = the sun with Golden beard etc., --- of such a description of God; अनुदाहृतेः = having not meant for *upāsanā* of *nirguṇa Brahman*; निर्गुणत्वम् = the attributeless-ness; अविरुद्धम् = is not contrary to *nirguṇa upāsanā*; इति चेत् = if this is what you mean; त्वया तुष्यताम् = may you be pleased (for we don't disagree about it).

If you support the views (of *Bhagavān Veda Vyāsa*) that he did not include *Brahman* with form such as Sun with golden beard etc., and therefore, (*upāsanā* of *nirguṇa Brahman* as per *vyāsa*) is acceptable. Well, we agree. Be satisfied! (71)

Hiranya = *svarnamayā śmaśru*: The Lord Sun is described in the *śāstrā-s* as having golden limbs (*śmaśru*). In this way, in *saguṇa upāsanā*, details of name, form and other individual characteristics carry great value to the devotee. *Anudāhṛteḥ nirguṇatvam aviruddham iti cet*: This kind of description is not used in *nirguṇa upāsanā*. When *Brahman* is described as *satyam*, *jñānam*, *anantam* and as *asthūlam* (not gross), *hrasvam* (not short) etc., this does not mean, these attributes refer to *guṇa* or qualities of *Brahman*.

If your understanding is on these lines, you are correct. *Tvayā tuṣyatām*: Therefore, may you develop peace in your mind.

(Ref. C.U. 1.6.6.)

Whenever *śruti* talks about *Brahman*, it has to deny all that is in our knowledge, using the language associated with the names and forms. However, although *guṇā-s* are associated in the description of *nirguṇa tattva* that does not mean that *nirguṇa tattva* — is *saguṇa Brahman*. This is said in the next *śloka* ---

गुणानां लक्षकत्वेन न तत्त्वेऽन्तः प्रवेशनम् ।
इति चेदस्त्वेवमेव ब्रह्मतत्त्वमुपास्यताम् ॥७२॥

guṇānām lakṣa katvena na tattve'ntaḥ praveśanam
iti cedastve vameva brahma tattva mupāsyatām (72)

गुणानाम् = of the various attributes; लक्षकत्वेन = being the pointers of *Brahman*; तत्त्वे = in *Brahman*; अन्तः प्रवेशनम् = entry of the attributes in *Brahman*; न = is not considered; इति चेत् = if you mean this way; एवम् एव अस्तु = may it be so; ब्रह्म तत्त्वम् = such *Brahma-tattva*; उपास्यताम् = may you meditate upon.

If you say that, the implied attributes does not mean that they are really associated with *Brahman*, be it so! Let us do the *upāsanā* of that *Brahman*. (72)

Guṇānām lakṣakatvena tattve antaḥ praveśanam na: By referring to the various types of *guṇā-s* such as *vidheyātmaka* and *niṣedhātmaka guṇā-s*, when discussing the *nirguṇa Brahman tattva upāsanā*, that does not mean that all these qualities are really associated with *Brahman*. They are referred only to facilitate our understanding.

Iti cet evam eva astu: If you understand it in this perspective, then it is good, because *Brahma tattva upāsyatām*: then you will be able to do *Brahma upāsanā*, otherwise you will only get lost in pointless arguments.

The thought is thus developed stage by stage. First, that because individuals with dull intellect (*mūḍdāḥ*) cannot do *nirguṇa upāsanā*, that does not mean that the *upāsanā*

is wrong. Second, *nirguṇa Brahman* being only one, *nirguṇa upāsanā* is also one, unlike *saguṇa upāsanā* which differs from deity to deity. Third, the *upāsanā* is with reference to the two sets of qualities : *vidheyātmaka guṇa saṅghaḥ* and *niṣedhātmaka guṇa saṅghaḥ*, but this is only a method of drawing our attention to *nirguṇa tattva* through the medium of the *guṇa*, because it is the language of *guṇā-s* alone that we understand.

Now how exactly is *nirguṇa Bhagavān upāsanā* to be done? --

आनन्दादिभिरस्थूलादिभिश्चात्मा लक्षितः ।
अखण्डैकरसः सोऽहमस्मीत्येवमुपासते ॥७३॥

Ānandādibhir asthūlādibhiś cātmātra lakṣitaḥ
Akhaṇḍaika rasaḥ so'hamasmitīyeva mupāsate (73)

अत्र = in the scriptures (or in *nirguṇa upāsanā*); अखण्ड एक रसः = one homogeneous bliss; आत्मा = *ātmā*; आनन्द आदिभिः = by affirmative attributes like bliss etc.; च = and; अस्थूल आदिभिः = by negating attributes like not-gross etc.; लक्षितः = thus pointed out; सः = that Self; अहम् अस्मि = I am; इति एवम् = in this way; उपासते = one meditates.

The Self is indicated by affirmative attributes like all bliss etc.; and the negating attributes like not gross etc. One should meditate (do *upāsanā*) on *That One* unbroken bliss, as 'I am *That*'. (73)

Ānanda ādibhiḥ ca āsthūla ādibhiḥ ātmā atra lakṣitaḥ: In this *nirguṇa upāsanā* (*atra*), the *ātmā tattva* or *nirguṇa Brahman* is indicated by these two types of *guṇa saṅghaḥ* (groups of qualities) viz. *ānandādibhiḥ* meaning *vidheyātmaka* and *asthūlādibhiḥ* meaning *niṣedhātmaka*.

What is *Vidheyātmaka*? *Akhaṇḍa eka rasaḥ*: The *ātmā* is *akhaṇḍa*, without any breaches, *eka*: one without

a second, and *rasaḥ---ānanda svarūpa*, in other words *satyam, jñānam* and *anantam*.

This is *parokṣa jñānam* based on *śraddhā*. And then *saḥ aham asmi iti evam upāsate*: that 'akhaṇḍa eka rasa ātmā I am', that is my own essential nature. This is how the *upāsanā* is done.

Now a doubt is raised: this *upāsanā* that you have described seems to be very much like *jñānam*?

In *jñāna mārga*, the steps are *śravaṇam, mananam* and *nidhidhyāsanam*. Through *mananam* all possible doubts are removed with reference what has been studied through *śravaṇam*. Prolonged *mananam* leads to *nidhidhyāsanam*.

In *upāsanā*, the student repeats the thought 'I am *akhaṇḍa, eka rasa a-sthūla, a-sūkṣma*' etc.

What then is the difference between *jñāna mārga* and *upāsanā*? This subtle point is now discussed--

बोधोपास्त्योर्विशेषः क इति चेदुच्यते शृणु ।
वस्तुतन्त्रो भवेद्बोधः कर्तृतन्त्रमुपासनम् ॥७४॥

Bodho pāstyor-viśeṣaḥ ka iti ceducyate śṛṇu
Vastu tantra bhaved bodhaḥ kartṛ-tantra mupāsanaṁ (74)

बोधः उपास्त्योः = between the knowledge and meditation; कः = what; विशेषः = is the difference; इति चेत् = if you want to know; उच्यते = I will tell; शृणु = listen; बोधः = the knowledge; वस्तु तन्त्रः भवेत् = is dependent on the object of knowledge; उपासनम् = the meditation; कर्तृतन्त्रम् = depends on the meditator.

(From the above discussion), if a doubt arises as to what is the difference between knowledge and *upāsanā* (i.e. meditation), Listen--- the knowledge depends on the means of knowledge and the object of knowledge, while *upāsanā* depends upon the choice of the seeker. (74)

What is knowledge or *bodha* and what is *upāsana* or devotion are defined. *Bodhaḥ upasti kaḥ viśeṣaḥ iti cet ucyate śṃu*: From the discussion it appears, as if, knowledge and *upāsana* are the same. What is the difference? To this question the teacher replies: If this is what you want to know, listen. *Bodhaḥ vastu tantraḥ bhavet upāsanam kartṛtantram*: *Jñānam* is dependent on the object in this context—, whereas *Brahman upāsana* is dependent on the person doing the *upāsana*.

Upāsana is *Kartṛ tantra* i.e. totally dependent on the choice of the *upāsaka*—the devotee. For example he may or may not accept a stone statue as Lord *Kṛṣṇa*. But no one, whether he is an *upāsaka* or a *jñāna mārgī*, can deny that the statue is of stone. There is no choice where the object or *vastu* is concerned. In *jñānam*, there is no choice 'A spade is a spade is a spade'.

Now the difference between *jñānam* and *upāsana* with reference to cause and effect is indicated in the next two *śloka*-s—

विचाराज्जायते बोधोऽनिच्छा यं न निवर्तयेत् ।
स्वोत्पत्तिमात्रात्संसारे दहत्यखिलसत्यताम् ॥७५॥

Vicārā jjāyate bodho 'nicchā yaṁ na nivartayet
Svot patti mātrāt saṁsāre dahatyakhila satyatām (75)

बोधः = the knowledge; विचारात् = by enquiry; जायते = takes place; यम् = to that knowledge (once taken place); अनिच्छा = lack of desire; न = not; निवर्तयेत् = cannot deny; स्व उत्पत्ति मात्रात् = the knowledge by its very birth; संसारे = in the world; अखिल = all; सत्यताम् = the notion that it is real; दहति = burns away.

Knowledge is the culmination of enquiry of *Brahman*, and cannot be negated thereafter. By the very dawn of realisation (Self-knowledge), the reality attributed to the world of change and duality, burns away. (75)

The first difference is—*bodhaḥ vicārāt jāyate*: knowledge is the result of enquiry about the Truth.

Second, *Yam anicchā na nivartayet*: Once that knowledge has taken place, it is non-reversible. One cannot go back to the state of ignorance even if one wants to—once the rope is known to be a rope and not a snake, one cannot go back to the previous state of delusion—when the rope was mistaken to be a snake.

Similarly, *sva utpatti mātrāt saṁsāre satyatām akhila dahati*: Once the knowledge takes place that this world is an illusion, nothing in the world can influence the man of wisdom. He cannot again become an *ajñānī*!

Once this *sat buddhi* takes place, what is the effect of this knowledge? ---

तावता कृतकृत्यः सन्नित्यतृप्तिमुपागतः ।
जीवन्मुक्तिमनुप्राप्य प्रारब्धक्षयमीक्षते ॥७६॥

Tāvatā kṛtakṛtyaḥ sannitya tṛpti mupāgataḥ
Jīvanmukti manuprāpya prārabdha kṣaya mīkṣate (76)

तावता = by the very dawn of knowledge; कृतकृत्यः = having done whatever is to be done; नित्य तृप्तिम् = ever lasting contentment; उपागतः = attains; जीवन् मुक्तिम् = the life in freedom; अनुप्राप्य = having gained; प्रारब्ध क्षयम् = the working out of *prārabdha karma*; ईक्षते = awaits.

One attains fulfilment of life by the realisation of one's real nature. He discovers total contentment of life, and thus becomes free while living in the same body and awaits the working out of the *prārabdha* (result of past deeds) *karma*. (76)

Tāvatā kṛta kṛtya san: When this knowledge as to 'who am I?', 'what is the world?' and 'what is my essential nature?' takes place, one has reached a stage where all

that needs to be done has been done; and there is nothing that remains to be done. *Nitya tṛptim upāgataḥ*: He attains eternal bliss, total contentment and fulfilment of his existence. *Jīvan muktim anuprāpya*: He attains *jīvan-mukti*-hood i.e. he is liberated while he is still in this body and in this world.

Then what does he do thereafter since nothing remains to be achieved through effort?

Prārabdha kṣayam ikṣate: He merely passes times waiting for the *prārabdha* to work itself out. The *prārabdha* of the body will take its own course and the *jīvan mukta* just watches it wear out. This is his joy as a result of enquiry and knowledge.

Having explained the cause (*vicāra*) and the effect (*jīvan mukti*) in relation to knowledge, the corresponding cause and effect in respect of *upāsana* are now explained ---

आप्तोपदेशं विश्वस्य श्रद्दालुरविचारयन् ।
चिन्तयेत्प्रत्ययैरन्यैरनन्तरितवृत्तिभिः ॥७७॥

*Āptopadeśam viśvasya śraddhālura vicārayan
Cintayet pratyayai ranyaira nantarita vṛttibhiḥ* (77)

श्रद्दालुः = the seeker with faith; आप्त उपदेशम् = the instructions of the teacher; विश्वस्य = with faith (in him and his instruction); चिन्तयेत् = should contemplate; अविचारयन् = without getting lost into enquiry and arguments; अन्यैः प्रत्ययैः = from the dissimilar thoughts; अनन्तरित वृत्तिभिः = by non-discontinuous contemplation.

A devoted seeker with full faith in the words of his teacher, not engaging in any enquiry, rejecting all dissimilar thoughts, should contemplate on the only theme of the Self. (77)

Śraddhālur āpta upadeśam viśvasya avicārayan: What is *upāsana*? In the field of *upāsana*, there is no enquiry

(*a-vicārayan*). The strength of the *upāsana* rests on *śraddhā* (faith)—on faith in the *upadeśa* (instructions) given by the teacher in whom he has absolute faith.

In the case of Knowledge, the strength was *vicāra*, while in the case of *upāsana*, it is just the opposite *a-vicāra* — it is absolute unquestioning faith.

What does such a person do? *Anyaiḥ pratyayaiḥ anantrit vṛttibhiḥ cintayet*: He goes on continuously contemplating upon this one thought—*Aham Brahmasmi*. In such a divine mind, the thoughts about the world will not arise. A mind although devoid of thoughts, it is not asleep. It is fully awake. Even in deep sleep, the mind does not entertain thoughts and hence the individual wakes up refreshed. If this state of mind can be invoked even in the waking state, then worldly thoughts will not erupt to create turmoil in the inner psyche. Thought-less, undivided mind is consciousness. Such a waking consciousness is called “waking sleep”. Sleep, because the world no longer troubles him; so he is sleeping to the world.

This is what *Bhagavān Kṛṣṇa* says (B.G.-II.69). To one who has seen the Truth, the world may be there, but in its own place. It has no entry into his awareness.

Thus the strength of *upāsana* are (a) *śraddhā* and (b) non-entry of non-*Brahmākāra vṛtti* in the mind. The effect of this is explained in the next *śloka* ---

यावच्चिन्त्यस्वरूपत्वाभिमानः स्वस्य जायते ।
तावद्विचिन्त्य पश्चाच्च तथैवामृतिं धारयेत् ॥७८॥

*Yāvāc cintya-svarūpatvā-bhimānaḥ svasya jāyate
Tāvat vicintya paścācca tathai-vāmṛtiṁ dhārayet* (78)

यावत् = until; स्वस्य = one's own; चिन्त्य = the object of meditation; स्वरूपत्व = essential nature; अभिमानः = the total identification; जायते = is born; तावत् = till such time;

विचिन्त्य = having meditated upon; पश्चात् = thereafter;
च = and; तथा एव = the identification of the essential
nature; आमृति = till death; धारयेत् = should maintain.

So long as there is no complete identification with the
theme of *upāsanā* (say *nirguṇa Brahman*), one should engage
oneself in meditation. Thereafter, having attained the oneness
(between the meditator and the theme of meditation) one should
maintain this state till the body is dropped. (78)

Yāvat svasya cintya svarūpatva abhimāna jāyate: How
long is this *upāsanā* to be done? Till we discover our
identity with the *Brahman*! Initially, the thought is '*Aham
Brahmāsmi*'. I am '*Brahman*'; when this thought matures
into 'being' it is no more a thought. It is my essential
nature.

Tāvat vicintya paścāt ca tathā eva āmṛti dhārayet:
Till then one has to continue the *upāsanā*. After this
abheda abhimāna i.e. non-differentiated and total identity
with the *sat-cit-ānanda svarūpa* has taken place, this
abhimāna must be continuously maintained till the last
moment of one's life. This continued practice of *dhyāna
sādhana* is required in *upāsanā*—a continuous *abhyasa*
of rejecting what *one is not* (*niśedha*) and asserting *what
one is*.

(Ref. B.S. 4.1.12)

How this *abhimāna* is maintained all the time is stated
in the following *śloka*—

ब्रह्मचारी भिक्षमाणो युतः संवर्गविद्यया ।
संवर्गरूपतां चित्ते धारयित्वा ह्यभिक्षत ॥७९॥

*Brahmacārī bhikṣamāṇo yutaḥ saṁvarga vidyayā
Saṁvarga-rūpatām citte dhārayitvā hya bhikṣata* (79)

संवर्ग विद्यया = while contemplating on *prāṇaḥ*; युतः =
associated; ब्रह्मचारी = the *brahmacārī*; भिक्षमाणः = while

going for alms; संवर्ग रूपता = identification with *prāṇaḥ*;
चित्ते = in the mind; धारयित्वा = having kept alive;
अभिक्षत = went for alms; हि = indeed (in *Chāndogya*).

A *brahmacārī* used to go for his daily collection of alms,
while fixing his mind on vital air sheath i.e. while he was
doing *prāṇopāsanā*! (79).

Samvarga vidyayā yutaḥ brahmacārī bhikṣamāṇaḥ: This
story comes in *Chāndogya upaniṣad*. There was once
a *brahmacārī* who was doing *prāṇa upāsanā* (*saṁvarga
vidyayā*) while he was going for his *bhikṣā* from house
to house. *Samvarga rūpatām citte dhārayitvā hyabhikṣat*:
When he was on his rounds for *bhikṣā* his *prāṇa upāsanā*
was going on. Because *upāsanā* is *kartr-tantra*, he was
completely at liberty doing his *upāsanā* wherever and
whenever he wanted and for as long as he wanted. So
he could go on with his *upāsanā* even while he was
engaged in some other activity.

(Ref. C.U. 4.3.1-8)

This same thought is continued in next *śloka*—

पुरुषस्येच्छया कर्तुमकर्तुं कर्तुमन्यथा ।
शक्योपास्तिरतो नित्यं कुर्यात्प्रत्ययसन्ततिम् ॥८०॥

*Puruṣasye cchayā kartum akartum kartu manyathā
Śakyopā stīrato nityam kuryāt pratyaya santatim* (80)

पुरुषस्य = of the seeker (*upāsakaḥ*); इच्छया = by his
will; उपास्तिः = the *upāsanā*; कर्तुम् = doing; अकर्तुम् = not
doing; अन्यथा कर्तुम् = or doing in any other way; शक्या
= is possible; अतः = therefore (i.e. being possible);
प्रत्यय सन्ततिम् = an unbroken flow of meditation thought;
नित्यम् = regularly and incessantly; कुर्यात् = should do.

The *upāsana* (meditation) can be conducted according to the will of the seeker or not conducted or conducted yet in another way. Therefore, one should constantly engage in meditation. (80)

Upāsti puruṣasya icchayā kartum akartum anyathā kartum śakyā: Whether a person does his stipulated *upāsana* or does not do it or does something different is entirely dependent on his desire and choice. This is possible in *upāsana*.

Ataḥ nityam kuryāt pratyaya santatim nityam kuryāt: Therefore, one should continuously go on doing *upāsana*, at all times even while engaged in worldly activities. On the other hand, one should discover ways and means of maintaining oneself in constant contemplation or *cintana* of the Lord, in spite of numerous transactions of daily life.

How this constant contemplation helps the seeker is now explained ---

वेदाध्यायी ह्यप्रमत्तोऽधीते स्वप्नेऽधिवासितः ।
जपिता तु जपत्येव तथा ध्यातापि वासयेत् ॥८१॥

Vedādhyāyī hyapramatto'dhīte svapne'dhivāsitaḥ
Japitā tu japatyeva tathā dhyātāpi vāsayet (81)

हि = indeed अप्रमत्तः = the sincere and faultless; वेद अध्यायी = a student of *Vedā-s*; तु = and; जपिता = the one engaged in *japa sādhanā*; अधिवासितः = due to deep impressions; स्वप्ने = in the dream (also); अधीते = chanted the *Vedā-s*; जपति = does the same *japa*; तथा एव = in the same way; ध्याता = the meditator; वासयेत् = having gathered deep impressions of meditations; अपि = also continues his practice of meditation.

As a sincere diligent student of *Vedik* chanting, or a devotee engaged constantly in his *japa sādhanā* is seen to chant *vedik mantrā-s* or *japa* even in dream. In the same way, the meditator also continues his meditation even in dreams, on the strength of tendencies of the mind developed in the waking state. (81)

By this *nitya pratyaya santatim* (constant unbroken contemplation), by the practice again and again (*āvartanam*), the *upāsana* reaches such perfection like that of *apramattaḥ veda adhyāyī adhivāsitaḥ svapne adhīte*: the *upāsaka* becomes like the person who practices *Vedik* chanting, who not only does not commit a single mistake (*pramāda*); further more he is able to dwell (continue that chanting) even in his dream.

Japitā tu (svapne) japati eva: Or to quote another example, he who is constantly doing *japa* of the Lord's name, continues the mental chanting, even if he is not doing the formal *japa*. Such constant remembrance can become such an ingrained aspect of thought that every cell in his body would appear to be throbbing with *Īśvara nāma*.

Tathā dhyātā api vāsayet: In the same way, he who is constantly practising '*Aham Brahmāsmi*' contemplation, will in due course of time, have that thought so deeply rooted in his personality that all other thoughts are dropped automatically, and he is able to maintain this one thought without any effort thereafter.

What is the effect of this constant *anuvṛtti* — this continued repetition even in the dream, is explained in the next *śloka* ---

विरोधिप्रत्ययं त्यक्त्वा नैरन्तर्येण भावयन् ।
लभते वासनावेशात्स्वप्नादावपि भावनाम् ॥८२॥

Virodhi pratyayaṁ tyaktvā nairantaryeṇa bhāvayan
Labhate vāsanāveśāt svapnā dāvapi bhāvanām (82)

विरोधि प्रत्ययम् = the dissimilar thoughts; त्यक्त्वा = having rejected; नैस्तर्येण = continuously; भावयन् = meditating; वासना आवेशात् = by virtue of his deep impressions; स्वप्न आदौ = in the dream etc.; अपि = even; भावनाम् = meditation; लभते = can practice.

Having given up the dissimilar thoughts and engaging one-self in the contemplation of the pure Self, the meditator continues his practice of meditation even in dream, on the strength of impression created during waking state practice. (82)

Virodhi pratyayaṁ tyaktvā: Such a person who maintains this state of constant contemplation or *upāsana*, rejects all thoughts which are contrary to the main theme of his *upāsana* — '*Aham Brahmāsmi*'. This is not a mechanical repetition of a word. On the contrary, the word is dropped and only '*aham vṛtti*' takes place, just as when once we accept that I am this body on the basis of which worldly transactions are conducted, we do not go on repeating that 'I am the body'. So also by the strength of the combination of attributes of the two sets of *guṇā-s* or attributes - *niṣedha* and *vidheya*, this awareness of *Aham Brahmāsmi* takes place by this repeated *upāsana*.

By application of this in daily life, this awareness will get translated to total indifference, even oblivion to praise and blame, to approval and censure. All thoughts, all sounds will get devalued and only the consciousness, because of which praise and censure is possible, will remain. *Nairantaryeṇa bhāvayan*: Thus rejecting all thoughts that create agitations in the mind, he remains in constant contemplation of his essential nature. When this is done, *Vāsanā veśāt svapnādaṁ api bhāvanām labhate*: because of the deep impressions made by this constant *upāsana*, he is in that state of meditation (*bhāvanā*) even in his dreams.

This thought is continued further ---

भुञ्जानोऽपि निजारब्धमास्थातिशयतोऽनिशम् ।
ध्यातुं शक्तो न सन्देहो विषयव्यसनी यथा ॥८३॥

Bhuñjāno'pi nijārabdha māsthā tiśayato'niśam
Dhyātum śakto na sandeho viṣaya vyasanī yathā (83)

निज आरब्धम् = the fruits of one's own past actions; भुञ्जानः = while experiencing; अपि = even; आस्थ अतिशयतः = due to deep impression of meditation on pure Existence; अनिशम् = incessantly; ध्यातुम् शक्तः = can certainly practice meditation; सन्देहः न = there is no doubt in it; यथा = as; विषय व्यसनी = as a man addicted to worldly enjoyments.

While going through the *prārabdha karma phala* (fruits of the past actions) a seeker, with firmness of conviction in meditation and the Self, is able to continue his practice of meditation all the time. There is no doubt about it, as we can see such a thing happen (in and through the life) of a man attached to worldly things. (83)

Nijārabdham bhuñjānaḥ api āsthā atiśayataḥ aniśam dhyātum śaktaḥ na sandehaḥ: Even while he is facing the challenges of life according to his *prārabdha* i.e. destiny because on the strength of his *āstikya buddhiḥ* (faith in the presence of God), by the strength of his *Aham Brahmāsmi sādhanā*, he is able to continue his *upāsana* uninterruptedly. There is no doubt about this. His involvement in the activities of everyday existence does not disturb his constant state of meditation, without any doubt about oneself.

Yathā viṣaya vyasanī: An example is given of an individual who is too much attached to worldly objects, is always thinking about them.

What is this attachment to worldly objects? This is explained through a worldly example---

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि ।
तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥८४॥

Para vyasaninī nārī vyagrāpi gṛha karmaṇi
Tadev āsvādayat yantaḥ parasaṅga rasāyanam (84)

परव्यसनिनी नारी = a woman in secret love with a paramour;
गृह कर्मणि = in the household duties; व्यग्र अपि = although
engaged; तद् एव = even then; परसङ्ग रसायनम् = the experience
of her association with that man; अन्तः = in her heart;
आस्वादयति = is able to taste.

A woman attached to another person (other than her husband)
although engaged in the household duties in her home, always
thinks and enjoys the pleasure of her contact with that other
man. (84)

Para vyasaninī nārī gṛha karmaṇi vyagrā api: A woman
who is secretly involved with another man, although engaged
in carrying out all her household duties and she does
them all dutifully and perfectly; *tad eva parasaṅga rasāyanam*
antaḥ āsvādayati: but while performing her duties, her
thoughts are dwelling on the pleasures she enjoyed with
that other man. In the same way, one continues to attend
to all the duties, while the mind is preoccupied with
some deep concern, about the pure Self.

Thus, it is possible to continue the *upāsana* even while
engaged in daily obligations. However, there comes a stage
when this parallel flow of thought and activity reveals a flaw ---

परसङ्गं स्वादयन्त्या अपि नो गृहकर्म तत् ।
कुण्ठीभवेदपि त्वेतदापातेनैव वर्तते ॥८५॥

Para saṅgaṁ svādayantyā api no gṛha karma tat
Kuṇṭhī bhavedapi tveta dāpāte naiva vartate (85)

परसङ्गम् = the company of other man's experience; स्वादयन्त्या
= experiencing (by memory); अपि = although; तद् गृह
कर्म = the household duties; नो = does not; कुण्ठीभवेत्
= stop; अपि तु = however; आपातेन = not with full
joy of doing, but mechanically; एव = only; वर्तते = performs.

While enjoying the joyful experience of her relationship
with the paramour, there is no hinderance in her doing the
household work; although it is done without her mind in it. (85)

Parasaṅgaṁ svādayantyā api tad gṛha karma no kuṇṭhī
bhavet: This woman whose mind is revelling in the joy
she experienced with the other man, is attending to all
her household duties. These duties will not be stopped.
She will continue to do them. But how?

Api tu etat āpātena eva vartate: Although, she is
working in the house, her mind is elsewhere. Her attention
is divided and it is likely that she may forget something;
or not really enjoy what she is doing and, therefore,
does her tasks indifferently and not with full zest. So
also a person who is doing *upāsana*, if he allows thoughts
or activities which do not concern his *upāsana*, is likely
to be imperfect in his *upāsana* (*āpātena eva vartate*)

This *āpātena* is now explained, through an example of
comparison ---

गृहकृत्यव्यसनिनी यथा सम्यक्करोति तत् ।
परव्यसनिनी तद्वन्न करोत्येव सर्वथा ॥८६॥

Gṛhakṛtya vyasaninī yathā samyak karoti tat
Para vyasaninī tadvanna karotyeva sarvathā (86)

यथा = (on the contrary) as; गृह कृत्य व्यसनिनी = a
woman dedicated to her household work; तत् = that (duty);

सम्यक् = perfectly with joy; करोति = does (the duty); तद्वत् = in the same way; पर व्यसनिनी = the one attached to a secret lover; सर्वथा न एव = can never; करोति = perform.

As a sincerely devoted woman to her own household does the household work with perfection and inspiration, the one devoted to the paramour can not do the same with perfection and joy. (86)

Gṛha kṛtya vyasaninī yathā tat samyak karoti: The woman whose sole interest is centered around her home, will do all her tasks to the best of her ability, with full involvement. *Para vyasaninī tadvat na karoti eva*: On the other hand, the woman who is involved with other concerns, she may work in the house but without much enthusiasm or full attention.

The line of thought is now building up to a point where a comparison between an *upāsaka* and a man of knowledge can be drawn---

एवं ध्यानैकनिष्ठोऽपि लेशा लौकिकमारभेत् ।
तत्त्ववित्त्वविरोधित्वालौकिकं सम्यगाचरेत् ॥८७॥

Evam dhyānaikā niṣṭho'pi leśā llaukikam ārabhet
Tattvavīt tvavirodhi tvāllaukikam samya gācaret (87)

एवम् = in the same way; ध्यान एक निष्ठः अपि = a man single pointedly engaged in meditation also; लेशात् = without joy and enthusiasm; लौकिकम् = the worldly undertakings; आरभेत् = may perform; तु = on the contrary; तत्त्ववित् = the man of knowledge; लौकिकम् = the worldly activities; अविरोधित्वात् = being not contrary to activities and knowledge; सम्यक् = in a perfect way; आचरेत् = can perform.

In the same way, a seeker engaged in the practice of meditation alone, does the worldly duties with half-hearted

participation, while the man of knowledge, performs the worldly duties perfectly, the latter being not opposed to the former. (87)

Evam dhyānaikā niṣṭhaḥ api leśāt laukikam ārabhet: Although, the *upāsaka* is very sincere and single-pointed in his *dhyāna* i.e. *upāsanā*, he is unable to perform in the world to his full potential, because his mind is elsewhere. He is, therefore, not fully involved (*leśāt*) all the time. For the *upāsaka*, the worldly obligations become (*virodhi*), obstacles to his *upāsanā*. His mind is with the '*Aham Brahmāsmi*' *smaraṇam* but his hands are in the world of plurality! This is the state of contradiction in which he finds himself.

Tattvavīt tu laukikam avirodhitvāt samyak ācaret: On the other hand, the man of knowledge does not see any contradiction or opposition between the knowledge of Self and the performance of duties in the world. In fact, he is able to perform in the world far better than the *upāsaka*.

Upāsanā is doubtless essential initially, but it is important for the seeker to bear in mind that *upāsanā* should not remain *upāsanā*, as an end in itself; he must grow out of it. What is to be given up (*tyāgena*) is not only action, wealth etc., (*Kai.U.* 1.3) but even the *sāadhanā* itself. Because by *sāadhanā* alone, the Truth will never be revealed. When with the help and strength of the same *sāadhanā*, his *Aham Brahmāsmi* knowledge becomes mature, he will get *sarvātma bhāva* and *sama darśanam* (*B.G.* VI.29) i.e. 'everything is in me and I am in everything.' When such a vision dawns, in spite of the plurality, 'I alone am', there is nothing that he will find contrary. This is the state of *a-virodha bhāva*.

This *avirodha* vision of the *tattvavīt*—the man of knowledge, is explained further---

मायामयः प्रपञ्चोऽयमात्मा चैतन्यरूपधृक् ।
इति बोधे विरोधः को लौकिकव्यवहारिणः ॥८८॥

Māyā mayah prapañco 'ya mātma caitanya rūpadhṛk
Iti bodhe virodhaḥ ko laukika vyavahāriṇaḥ (88)

अयम् प्रपञ्चः = the world; माया मयः = in manifestation of *māyā*; आत्मा = the *ātmā*; चैतन्य रूपधृक् = is of the nature of consciousness; इति = thus; बोधे = having realised; लौकिक व्यवहारिणः = the man of knowledge engaged in worldly activities; कः = what; विरोधः = is contradicted.

The world is an expression of *māyā* while the *ātmā* is pure consciousness. How can this knowledge contradict the worldly duties? (i.e. it does not contradict). (88)

The knowledge attained by the *tattvavit* or the man of knowledge has two aspects:

- (a) *māyāmayaḥ prapañcaḥ*: This world is a manifestation of *māyā* and
- (b) *ātmā caitanya rūpa dhṛk*: *Ātmā* is consciousness.

These two aspects belong to two different degrees of reality and therefore, there can be no contradiction between them. The wealth of dream state cannot remove the poverty of the waking state, because they belong to two different planes of reality. In the same way, the world is not the reality, but I am! If this knowledge has become a part of one's awareness, *iti bodhe laukika vyavahāriṇaḥ kaḥ virodhaḥ*: where is the contradiction? Therefore, the man of wisdom is able to carry out all his worldly undertakings to the best of his ability but does not concern himself about their success or failure.

When actions are done with selfishness, taking the world as real, there is suffering, but when actions are undertaken sincerely but not seriously there is only joy.

Any expression of frustration or elation is a clear sign that the ego is operating (*B.G.* - III.9).

When we look at the world with reference to the differences (like the waves in the ocean) we imagine that there is free will to suffer or enjoy for every wave. That is the illusion.

But when we clearly understand that essentially from the point of view of Consciousness (the ocean) there is no difference between one *jīva* and another, that is the reality and there can be no *rāga-dveṣa* i.e. likes and dislikes, just as there can be no liking or disliking for any part of one's own body. Thus there cannot be any contradiction between the knowledge and the performance of one's duties in the world.

This is further explained ---

अपेक्षते व्यवहर्तिर्न प्रपञ्चस्य वस्तुताम् ।
नाप्यात्मजाड्यं किञ्चेषा साधनान्येव काङ्क्षति ॥८९॥

Apekṣate vyavahṛtirna prapañcasya vastutām
Nāpyātma jādyam kiñtveṣā sādhanā nyeva kāṅkṣati (89)

व्यवहर्तिः = the participation in the world; प्रपञ्चस्य = of the world; वस्तुताम् = reality; न = not; अपेक्षते = is expected; आत्म जाड्यम् = the Self to be inert; अपि न = also not; किन्तु = but; एषा = the participation; साधनानि = the instruments of participation; एव = only; काङ्क्षति = expect.

The participation in the world neither demands the world to be real; nor the *ātmā* to be inert. But the worldly involvement depends on the means (such as body, mind, speech etc.) of participation. (89)

Vyavahṛtiḥ prapañcasya vastutām na apekṣate: For transacting in the worldly affairs, it is not necessary to

bestow the world with a state of reality. (An actor playing the role of a dacoit does not have to become a dacoit). *Ātmā jādyam api na (apekṣate)*: Similarly the *ātmā* does not have to be inert, just because the world is inert. In order to view the world as illusion, I do not have to be illusory myself, because I cannot be an illusion, I am real!

Kintu eṣā sādhanāni eva kāṅkṣati: But what is essential for conducting transactions in this world are means of knowledge e.g. for seeing the colours and forms, eyes are required etc.

Which are these means of knowledge required for worldly transactions? ---

मनोवाक्कायतद्बाह्यपदार्थाः साधनानि तान् ।
तत्त्वविज्ञोपमृद्नातिव्यवहारोऽस्य नो कुतः ॥९०॥

*Manovāk kāyataḍ bāhya padārthāḥ sādhanāni tāt
Tattvavinnopa-mṛdnātivya vahāro'sya no kutaḥ* (90)

मनः वाक् काय = the mind, speech, body; तद् बाह्य पदार्थाः = the outer objects (things like house, carts etc.); साधनानि = are the instruments of worldly activities; तत्त्ववित् = the man of knowledge; तान् = to these instruments; न = not; उपमृद्नाति = destroys; अस्य = of him; व्यवहारः = the transactions; कुतः = why for; न उ = not possible?

The various means of participation in the world, such as mind, speech and external objects are not denied in the man of knowledge. Therefore, why will he not perform worldly activities? (90)

Manah vāk kāya bāhya padārthāḥ tad sādhanāni: These means of knowledge are mind, speech, body, and all the external objects. These are the means of knowledge

through which the business of daily living is conducted. *Tattvavit tāt na upamṛdnāti asya vyavahāraḥ na kutaḥ?*: The man of wisdom does not destroy any of them; so why will his transactions in the world be affected?

When once he comes to realise that he is *caitanya svarūpātmaka*, he will not waste his energy in denying the equipments of knowledge with which affairs of the world are performed. That *tattvavit*, who knows that the objective world is just a play between the three *guṇā-s*, why will he get agitated? (*B.G. III-28*).

Thus, the *tattvavit* does not have to struggle to control the mind, speech etc., like the *upāsaka*. Once he has realised his essential nature, his performance in the worldly *vyavahāra* (dealings) will go on automatically, even better than that of the *upāsaka*, but he will not be disturbed or agitated by them.

The question now asked is: Suppose a *tattvavit* also practices *dhyāna* — control of the mind etc? The teacher says ---

उपमृद्नाति चित्तं चेद् ध्यातासौ न तु तत्त्ववित् ।
न बुद्धिं मर्दयन्दृष्टो घटतत्त्वस्य वेदिता ॥९१॥

*Upamṛdnāti cittam ced-dhyātāsau na tu tattvavit
Na buddhiṁ marda yandṛṣṭo ghaṭa tattvasya veditā* (91)

चित्तम् = the mind; उपमृद्नाति = negates; चेद् = if does so, (for this objection the reply is); असौ = then such a person; ध्याता = is a meditator; न तु = not certainly; तत्त्ववित् = not a man of knowledge; घट तत्त्वस्य = of the essence of a pot; वेदिता = the knower of; बुद्धिम् = the intellect; मर्दयन् = making all single-pointed by effort; न = not; दृष्टः = is seen.

If some one is controlling and suspending his mental modifications, he is a meditator and not a man of knowledge.

The knower of the essence of the pot is not seen doing single pointed meditation by the control of mind! (91)

Upamṛdnāti cittam cet asau na tattvavit dhyātā tu:
If a *tattvavit* continues to be engaged in practising meditation, single-pointedness of mind etc., then we are not talking about *tattvavit*. He is an *upāsaka*. To call oneself a *tattvavit* and still needing to continue the practice of meditation etc., is a contradiction in terms, like a person declaring 'his faith in God, but continuing to worry about the future!

The *tattvavit* is one who has known his essential nature—the *tattva* and also known that this world is an illusion (*māyā maya ayam prapañcaḥ*), but that he himself is *asaṅgaḥ*, *akartā*, and *abhoktā*. Therefore, there is no further need for him to again practice. An example is given to illustrate this point.

Ghata tattvasya vedita buddhim mardayan na dr̥ṣṭaḥ:
He who knows the essential nature of the pot (symbolises any object), does not need to keep repeating it. So also, once a person is established in the knowledge that 'I am *sat-cit-ānanda*' does not have to repeatedly meditate on it. Only an *upāsaka* who is not yet established needs to practice again and again.

Yet another doubt is raised: That one does not have to repeat that 'this is a pot' is obvious, because the pot (and similar objects) is *jaḍa vastu* (an inert object). But the knowledge about one's own nature is different! ---

सकृत्प्रत्ययमात्रेण घटश्चेद्भासते सदा ।
स्वप्रकाशोऽयमात्मा किं घटवच्च न भासते ॥९२॥

Sakṛt pratyaya mātrena ghataśced-bhāstate sadā
Sva-prakāśo'yam-ātmā kiṁ ghaṭa vacca na bhāstate (92)

घटः = a pot; सकृत् प्रत्यय मात्रेण = just by knowing once; सदा = always; भासते = is known; चेत् = in that

case; अयम् आत्मा = this *ātmā*; स्वप्रकाशः = Self-effulgent; किम् घटवत् = can't like even a inert pot; न च = not even; भासते = is known?

If a pot known only once, remains known thereafter, can't the pure Self, which is Self-effulgent, be known all the time after Self-knowledge? (i.e. there is no justification of doing single-pointed meditation after Self-Knowledge). (92)

Sakṛt pratyaya mātrena ghataḥ cet bhāstate sadā: A doubt is expressed having known only once that this is a pot, it will always be known. This is with reference to an inert object.

Svaparakāśaḥ ayam ātmā kiṁ ghaṭavat ca na bhāstate: The teacher replies: if such be the case in respect of an inert object, cannot this *ātmā* which is self-illuminated be always known, having once realised? The *jaḍa vastu* (inert object) is not *svaparakāśa*, it depends upon many factors for its recognition, such as the eyes, external light, the mind etc. Still once it is known, it is known for ever. Why then should the *ātmā*, which is self-illuminated, require repeated practice to be known. Even that inert object is illumined by the *sat-cit-ānanda svarūpa*. If that inert object can be known, cannot *svaparakāśa ātmā* be known?

All spiritual *sādhana* is not for knowing the *ātmā* which is self-revealed, but only for correcting our wrong identification with all that is *un-ātmā* (wealth, children, body etc.)

Another doubt is raised and refuted ---

स्वप्रकाशतया किं ते तदबुद्धिस्तत्त्ववेदनम् ।
बुद्धिश्च क्षणनाशयेति चोद्यं तुल्यं घटादिषु ॥९३॥

Svaparakāśatayā kiṁ te tadbuddhiḥ tattva vedanam
Buddhiś ca kṣaṇa nāśyeti codyam tulyam ghaṭādiṣu (93)

स्वप्रकाशतया = by being Self-effulgent; ते किम् = what did you achieve; तद् बुद्धिः = the thought of *Brahman*; तत्त्व वेदनम् = is the nature of knowledge of *Brahman*; च = and; बुद्धिः = the thought; क्षण नाश्या = is destroyed every moment; इति = in this way; चोद्यम् = is questioned; घटादिषु = with reference to pots etc.; तुल्यम् = is similar i.e. holds good.

Let the *Brahman* be self-illuminated, so what? The *buddhi* *vṛtti* i.e. (the thought) with which you will know *Brahman*, gets destroyed every moment (after the knowledge of the object takes place). Therefore, it is necessary to do meditation, and knowledge alone is not enough. If this is your doubt, it is equally applicable to pot knowledge!

Doubt: *Svapraśāsatayā te kim? Tad buddhiḥ tattva vedanam buddhiḥ ca kṣaṇa nāśya*: The *Brahman* may be self-illuminated, but unless *buddhi* or intellect accepts this knowledge of *Brahma tattva*, how can *tattva darśan* or *tattva vedanam* (i.e. Self-knowledge) take place?

Furthermore, this *buddhi* by which the *Brahman* is known, its thoughts (*vṛtti-s*) die every moment. With cognition of every new object—*vṛtti vyāpti*, the older one is dropped. Thus, the thought about any one object is momentary. So even the knowledge about *Brahman* cannot be permanent when it is known by the *buddhi* which is not self-illuminated, and whose *vṛtti* changes from moment to moment.

The teacher counters this argument by saying : *Iti codyam ghaṭādiṣu tulyam*: What you say, applies with equal validity to the knowledge about *jaḍa vastu* (inert object) also. The *buddhi* does not retain the shape of the object forever, but once that object appears again, the knowledge is recalled. Therefore, your argument that because the *buddhi* is *kṣaṇa nāśya* i.e. dying every moment, the knowledge of *Brahman* cannot be enduring, is fallacious!

The doubt and clarifications are continued further ---

घटादौ निश्चिते बुद्धिर्नश्यत्येव यदा घटः ।
इष्टो नेतुं तदा शक्य इति चेत्सममात्मनि ॥९४॥

*Ghaṭādaḥ niścite buddhir naśyatyeva yadā ghaṭaḥ
Iṣṭo netuṁ tadā śakya iti cetsamam ātmani* (94)

घटादौ = the pots etc.; निश्चिते = once known clearly; यदा = although; बुद्धिः = the pot thought; नश्यति एव = although gets destroyed; तदा = even then; इष्टः घटः = the concerned pot; नेतुम् शक्यः = can he dealt with; इति चेत् = if this is your point of support; समम् = is also applicable; आत्मनि = in case of Self.

Once the pot knowledge has firmly taken place and the pot thought gets destroyed, it does not matter, because, whenever the pot is talked about, one need not have pot there, yet one can have transaction about pot. If this is your logic, we can apply the same, in case of *ātmā* also! (94)

Niścite ghaṭādaḥ buddhiḥ yadā naśyati eva: Once it is firmly known (*niścite*) without any doubt, that 'this is a pot etc.' even if the *ghaṭa buddhi* (pot thought) i.e. the form of the *buddhi* around that object is totally destroyed, *tadā iṣṭaḥ ghaṭaḥ netuṁ śakyaḥ*: one can continue to talk of the pot in all transactions whenever one wants even if the pot is not there. The *ghaṭa buddhi* (the pot thought) can be revived at will. *Iti cet samam ātmani*: In the same way, *ātmā dhyānam* is also of the same nature. Once an individual has realised his essential nature, there is no fear that he will forget it. He need not continue his *dhyānam* just as to avoid forgetting it. Such a fear is totally absent in the man of wisdom. He continues to be ever established in the Self, the *ātmā*, even while he operated in the worldly transactions.

The term '*ātmani samam*', from this *śloka*, is explained further ---

निश्चित्य सकृदात्मानं यदापेक्षा तदैव तम् ।
वक्तुं मन्तुं तथा ध्यातुं शक्नोत्येव हि तत्त्ववित् ॥९५॥

*Niścītya sakṛdāt mānaṁ yadā pekṣā tadaiva tam
Vaktuṁ mantuṁ tathā dhyātuṁ śaknotyeva hi tattvavit* (95)

हि = because; आत्मानम् = to the Self; सकृत् = once; निश्चित्य = having realised; तत्त्ववित् = a man of realisation; यदा = whenever; अपेक्षा = needed; तदा एव = then and there; तम् = to that *ātmā*; वक्तुम् = to speak about; मन्तुम् = to reflect on; तथा = and; ध्यातुम् = to meditate upon; शक्नोति = can; एव = certainly.

Once having fully realised the *ātmā*, a man of realisation can certainly talk, reflect and meditate on the *ātmā*. (95)

Sakṛt ātmānaṁ niścītya : Once the *tattvavit* is established in Self and is very clear about his essential nature, thereafter *yadā apekṣā tadā eva tam vaktuṁ mantuṁ tathā dhyātuṁ eva* : Whenever it is required, he can talk about the *ātmā tattva*; he can contemplate on it; and he can do *dhyānam* on it.

In the initial days of post-*vedantik* study, it is all book knowledge, what others have said about *ātmā jñānam*. One is totally dependent on the thoughts of others. Once reflection has resulted in Self-knowledge, one speaks spontaneously from one's own experience, with no inhibitions of preconceived ideas borrowed from others. Whether he speaks about it or not, or whether he merely wants to reflect or contemplate upon it, is his own choice.

Iti evam hi tattvavit : This is the state of the *tattvavit* i.e. man of Self-knowledge. He is beyond limitations of *vyavahāra* — objective knowledge. His knowledge has

nothing to do with the study of scriptures and his actions do not fall within any frame of calculations. (*B.G.* XI-48)

The student continues his argument ---

उपासक इव ध्यायँल्लौकिकं विस्मरेद्यदि ।
विस्मरत्वेव सा ध्यानाद्विस्मृतिर्न तु वेदनात् ॥९६॥

*Upāsaka iva dhyāyaṁ llaukikaṁ vismaredyadi
Vismara tveva sā dhyānād vismṛtirna tu vedanāt*. (96)

उपासक इव = like that of a meditator; ध्यायन् = (the man of knowledge) while meditating; लौकिकम् = the worldly activities; यदि = if; विस्मरेत् = happens to forget; विस्मरति एव = let him forget; तु = however; सा = that; विस्मृतिः = forgetfulness; ध्यानात् = due to his engaging himself in meditation; न = not; वेदनात् = due to knowledge.

If the man of knowledge, while meditating on the Self, happens to forget the world, as the meditator does, let him forget. His forgetfulness is due to the meditation aspect and not that of knowledge! (96)

Yadi upāsaka iva dhyāyaṁ laukikaṁ vismaret : Another doubt is raised, if the man of knowledge like the *upāsaka* (a devotee) also forgets the worldly affairs?

The *upāsaka* is constantly struggling to focus his attention on his essential nature and while doing so, he forgets worldly matters. The *tattvavit* also does the same! So what is the difference? The teacher replies—*vismarati eva sa vismṛtiḥ tu dhyānāt na vedanāt* : let him forget, it makes no difference in the case of the *tattvavit* whether he remembers or forgets, because both memory and loss of memory are in the field of thought, and the *Aham Brahmāsmi* knowledge is not in the area of thought. The forgetfulness is at the level of the thought and does

not affect his essential wisdom and has nothing to do with *tattva jñāna*.

The teacher continues further ---

ध्यानं त्वैच्छिकमेतस्य वेदानामुक्तिसिद्धितः ।
ज्ञानादेव तु कैवल्यमिति शास्त्रेषु डिण्डिमः ॥९७॥

*Dhyānam tvaicchika-metasya vedānāmuktiḥ siddhiḥ
Jñānādeva tu kaivalyamiti śāstreṣu ḍiṇḍimāḥ* (97)

एतस्य = of this (man of knowledge); वेदानात् = from knowledge; मुक्ति सिद्धितः = the liberation is already gained; तु = therefore; ध्यानम् = his meditation; ऐच्छिकम् = is as per his own will; ज्ञानात् एव = by knowledge alone; तु = indeed; कैवल्यम् = is freedom; इति = in this way; शास्त्रेषु = in the scriptures; डिण्डिमः = declared.

Having known the Self once, the man of knowledge has already attained liberation. For him meditation is as per his choice and not an obligation. The scriptures very clearly declare that the liberation is by Self-knowledge alone (i.e. not by meditation). (97)

Vedanāt muktiḥ siddhiḥ: The liberation is only because of the knowledge. *Etasya dhyānam tu aicchikam*: Therefore, in respect of this man of knowledge or *tattvavit puruṣa* whether he does *dhyānam* or not is entirely his wish. *Jñānāt eva tu kaivalyam iti śāstreṣu ḍiṇḍimāḥ*: The scriptures declare that *kaivalya* or non-dual experience is only because of knowledge. Once *mukti* has been attained, it makes no difference what happens at the level of the thought. The do's and don'ts of the *śāstrā*-s no more operate in his case (refer also to *Bj.G.* 19).

The student raises another question because he is not quite convinced ---

तत्त्वविद्यदि न ध्यायेत्प्रवर्तेत तदा बहिः ।
प्रवर्ततां सुखेनायं को बाधोऽस्य प्रवर्तने ॥९८॥

*Tattvavid yadi na dhyāyet pravarteta tadā bahiḥ
Pravartatām sukhēnāyam ko bādho'sya pravartane* (98)

यदि = if; तत्त्ववित् = the man of knowledge; न = (does) not; ध्यायेत् = meditate; तदा = then; बहिः = in the worldly activities; प्रवर्तेत = may get involved; अयम् = (in that case) he; सुखेन = happily; प्रवर्तताम् = may get involved; अस्य = of this (wiseman); प्रवर्तने = in the participation; कः बाधः = what is the objection/obstacle?

'If a man of knowledge does not meditate, then he may engage himself in the worldly matters'. To this objection, the reply is—let him engage himself in the worldly things, this worldly undertakings are not an impediment for him! (98)

(The thought of the students is that :) *Tattvavit yadi dhyāyet na tadā bahiḥ pravarteta*: If the *tattvavit* does not do meditation, he will get influenced by (and involved in) the world around him.

The teacher replies: *Ayam sukhena pravartatām*: Let him indulge as much as he wants in the world. *Asya pravartane kaḥ bāddhaḥ*: Because by his involvement in the world, how will his knowledge about his own Self be affected (like a man working in an office does not forget that he is a husband or a father). So your anxiety has no basis.

This question and answer between the student and teacher continues ---

अतिप्रसङ्ग इति चेत्प्रसङ्गं तावदीरय ।
प्रसङ्गो विधिशास्त्रं चेन्न तत्त्वविदं प्रति ॥९९॥

*Ati prasaṅga iticet prasaṅgam tāvadīraya
Prasaṅgo vidhi śāstram cenna tat-tattva vidam prati* (99)

अति प्रसङ्गः = disrespecting the scriptural injunctions;
इति चेत् = if this is an objection; तावत् = then; प्रसङ्गम्
= the obligations; ईर्य = please tell; विधि शास्त्रम् प्रसङ्गः
= the obligation of scriptural injunctions; चेत् = if
this is what you say; तत् = that; तत्त्वविदम् प्रति = for the
man of wisdom; न = is not applicable.

If this is considered as committing a sin then please explain
what sort of a sin will it be? The student argues—the sin
will be that of disrespecting the scriptural injunctions. No (the
teacher replies) the scriptural injunctions are not applicable to
the man of knowledge. (99)

Ati prasaṅgaḥ cet: The student says: if the *tattva*
vit who is established in his own essential nature, continues
to be involved in the world, it will be a sin. The teacher
says: if this is what you think, then please explain *Tāvat*
prasaṅgaḥ īraya: which is the *doṣa* or sin, you want
to blame the *jñānī* for?

The student replies: *Prasaṅgaḥ vidhi śāstram cet:* the
doṣaḥ will be that the man of wisdom is not following
the do's and don'ts (*vidhi niṣedha*) as laid down in the
śāstrā-s and that is very wrong!

Tat tattva vidam prati na: The teacher refutes: these
injunctions are not meant for the man of wisdom.

Then for whom are they meant? This is explained in
the next *śloka* ---

वर्णाश्रमवयोवस्थाभिमानो यस्य विद्यते ।
तस्यैव च निषेधाश्च विधयः सकला अपि ॥१००॥

*Varṇāśrama vayoavasthā bhimāno yasya vidyate
Tasyaiva ca niṣedhāś ca vidhayaḥ sakalā api* (100)

यस्य = (that ignorant) for whom; वर्ण आश्रम वयः अवस्था
अभिमानः = the identification with caste, station in life,
age, stage of life etc.; विद्यते = has; तस्य = for him; एव
= alone; च सकलाः = and all the; निषेधाः = don'ts;
च = and; विधयः = do's; अपि = are applicable.

All the scriptural injunctions of do's and don'ts are for
him who is identified with his gross body, hence considers
himself to be a particular caste, stage in life, age etc. (100)

Yasya varṇa āśrama avasthā abhimānaḥ vidyate: He
who has accepted himself to be limited by a variety
of conditionings such as those relating to caste, (*varṇa*)
or to *āśrama* such as *brahmacārī*, *gṛhastha*, *vānaprastha*
and *sannyāsī* or to *avasthā*, the various relationships etc.,
tasya eva sakalāḥ niṣedhāḥ vidhayaḥ ca api: for such
ignorant persons alone the *vidhi-niṣedhaḥ* —the do's and
don'ts of the *śāstrā-s* apply.

A person who is not a 'driving *abhimānī*' a person
who does not claim to be a driver and is not driving)
is not governed by traffic rules; a person who has retired
is not bound by office regulations. So also he alone,
who is preoccupied with the conditions of *varṇa*, *āśrama*,
avasthā etc., and has forgotten his essential nature, is
enslaved by all these injunctions of the *śāstrā-s*.

What is the position of the *tattvavit*? This is explained
in the next *śloka* ---

वर्णाश्रमादयो देहे मायया परिकल्पिताः ।
नात्मनो बोधरूपस्येत्येवं तस्य विनिश्चयः ॥१०१॥

*Varṇāśram ādayo dehe māyayā pari kalpitāḥ
Nātmāno bodha rūpasye tyevaṁ tasya viniścayaḥ* (101)

देहे = for the body; वर्ण आश्रम आदयः = the caste, station in life etc.; मायया = by *māyā*; परिकल्पिताः = are superimposed; बोध रूपस्य आत्मनः = for the Self that is consciousness; न = not; इति = in this way; एवम् = this; तस्य = his; विनिश्चयः = firm conviction.

The man of knowledge lives in the conviction that the caste, stage in life etc., are superimposed and imagined by *māyā* with respect to gross body and do not belong to the Self, which is pure Consciousness! (101)

Varṇa āśrama ādayo dehe māyayā parikalpitāḥ: As regards the *tattvavit puruṣaḥ* i.e. man of Self knowledge he knows very clearly that the difference on account of *varṇa* or *āśrama* etc., are with reference to the gross body and they are mere super-impositions. They are only imagined on the body. Therefore, he does not take these differences seriously, because he knows that *na ātmanah bodharūpasya*: the *ātman* is neither *brāhmaṇa*, *kṣatriya* etc.; nor *brahmacārī*, *gṛhastha* etc.; nor man, woman etc.; nor young, old etc.; that all these are associated with the conditionings and not with the pure Self.

If so, what is the *ātman*? *Ātman* is essentially of the nature of pure Knowledge.

Iti evam tasya viniścayaḥ: In this way, he is established in this Knowledge. For him there are no do's and don'ts that apply in the life of an ignorant person.

How the *tattvavit* is beyond the limitations of do's and don'ts is indicated in the next *śloka* ---

समाधिमथ कर्माणि मा करोतु करोतु वा ।

हृदयेनास्तसर्वास्थो मुक्त एवोत्तमाशयः ॥१०२॥

Samādhim atha karmāṇi mā karotu karotu vā
Hṛdayenāsta sarvāsthō mukta evottama āśayaḥ (102)

हृदयेन अस्त सर्वास्थः = all the attachment in his heart; मुक्तः = free from; एव = and; उत्तम आशयः = thus the one with purified knowledge; समाधिम् = the meditation; अथ = and; कर्माणि = the activities; मा = don't; करोतु = may do; वा = or; करोतु = may do.

The best among the men of Knowledge, who has fully renounced all the attachments of the mind, may he engage himself in meditation or do a lot of activities or keep absolutely quiet. (102)

Hṛdayena asta sarvāsthāḥ mukta eva: He who by true wisdom is devoid of any attachment, truly and sincerely, from the inner core of his being, knows definitely that the world of matter has nothing to do with him and cannot condition him in any way, and that the worldly matters and problems exist only so long as he accepts them. Therefore, his detachment is born out of wisdom and not out of frustration or depression, and hence all his actions resulting from this state of wisdom brings nothing except joy. His renunciation is because of the understanding that this world is *māyā parikalpitāḥ*, (as projected by *māyā*) it exists only to the extent he gives value to it, and therefore, the world is not important but 'he', this 'I' who gives value to the world is important. So he is totally free and *uttamāśayaḥ* — one who is established in pure Knowledge. Such being the case, *samādhim atha karmāṇi mā karotu vā karotu*: what difference does it make whether he engages himself in meditation or in action in worldly matters or does neither? He has already gone beyond *vidhi* and *niṣedha* — the do's and don'ts.

The teacher explains further ---

नैष्कर्म्येण न तस्यार्थस्तस्यार्थोऽस्ति न कर्मभिः ।

न समाधानजप्याभ्यां यस्य निर्वासनं मनः ॥१०३॥

Naishkarmyeṇa na tasyārthas tasyārtho'sti na karmabhiḥ
Na samādhāna japyābhyām yasya nirvāsanam manaḥ (103)

यस्य = he whose; मनः = mind; निर्वासनम् = is devoid of any desires; तस्य = for him; नैष्कर्म्येण = by renunciation of activities; अर्थः न = has no meaning; कर्मभिः = by activities; तस्य = his; अर्थः न अस्ति = has no meaning; समाधान जप्याभ्याम् = by meditation and *japa*; न = has no purpose to be achieved.

He whose mind is fully emptied of all desires or the seeds of desires, for him renunciation of activities or their performance has no meaning nor has he any use for *japa* or meditation. (103)

Yasya manaḥ nirvāsanam: He whose mind is devoid of delusion (ignorance, desire and undertakings). First delusion is that 'I am the body'; second, that the world is real; third that the experience of the world are of value. He who is a victim of these three convictions is embedded in illusion. Here the teacher refers to that man of wisdom who has gone beyond the impact of the limitations of the *vāsanā*-s.

Vāsanā is ignorance. Ignorance is the absence of knowledge. When one knows absence, and comes to discover his presence in spite of all absence, for him there is nothing further to be known.

He whose mind is without *vāsanā*-s is the one who has come to discover that he the 'knower' is also the 'known' i.e. the knower-known difference does not exist. Such an undivided mind is called "Consciousness".

Tasya nishkarmyeṇa artha na: For such an individual, if he has decided not to engage in activities, he has nothing to lose; *karmabhiḥ tasya artha na asti*: nor if

engages himself in activities, he has anything to gain. Action and inaction do not touch him (ref: *B.G.* III-22). He has nothing to lose, nothing to gain (*B.G.* III-18). Action associated with loss and gain is bondage; when not associated with loss or gain, when it has no consequences, it is freedom!.

Na samādhāna japyābhyām: Thus for such a person whose mind has become *nir-vāsanam* worldly matters, *kartavya karma* (obligatory duties), *japa* or *samādhi* have any meaning left.

How he is without *vāsanā*, is now explained ---

आत्माऽसङ्गस्ततोऽन्यत्स्यादिन्द्रजालं हि मायिकम् ।

इत्यचञ्चलनिर्णति कुतो मनसि वासना ॥१०४॥

Ātmā'saṅga stato'nyat syādindra jālaṁ hi māyikam
ityaçañcala nirṇate kuto manasi vāsanā (104)

आत्मा = the *ātmā*; असङ्गः = is unattached; ततः अन्यत् = other than *ātmā* (i.e. the world); हि = indeed; मायिकम् = is an expression of *māyā*; इन्द्रजालम् = magic; स्यात् = is; इति = in this way; अचञ्चले निर्णति = firmly convinced; मनसि = in the mind; वासना = desires; कुतः = how can be?

When one is firmly established in the conviction that *ātmā* is unattached to anything and everything other than *ātmā* (i.e. the world) is a play of *māyā* and therefore, is like a show of magic; how can there be any desires in such a mind? (104)

Ātmā asaṅgaḥ: This man of wisdom has come to realise that in truth he is a-*saṅgaḥ* —unattached; nothing can touch the *kūṭastha caitanya*. The space is *asaṅga* as regards the other four elements; the consciousness is *asaṅgaḥ* with reference to space; the mind is *asaṅga* when it renounces not only the gross objects but also the thoughts. Thoughts are nothing but mind giving or

not giving 'value' to some objects. When mind accepts objects with positive or negative value as its content, it creates turmoil.

Therefore, spiritual *sādhana* consists in devaluing the world, in a balanced manner. In this way, one attains *ātmā asaṅga*, when one can watch one's own thoughts as if from a distance, as one would watch the traffic on the road!

Tataḥ anyat māyikam indrajālam syāt : Then this *tattvavit* understands that other than this 'I', which is illuminating everything in this world, all else is born out of *māyā*, and is an illusion!

Iti acañcala nirnīte kutaḥ manasi vāsanā : Having thus arrived at this conclusion, without a single doubt in his mind, how, then, will his mind get disturbed?

We do not give any value to our shadow. In the same way, to the extent we devalue the world, we devalue our shadow of husband, wife, friends, enemies etc. Therefore, he who has thus clearly understood his own true identity, to do or not to do makes no difference to him.

This thought that the man of wisdom is not conditioned by do's and don'ts is now concluded ---

एवं नास्ति प्रसङ्गोऽपि कुतोऽस्यातिप्रसङ्गनम् ।

प्रसङ्गो यस्य तस्यैव शङ्क्येतातिप्रसङ्गनम् ॥१०५॥

Evam nāsti prasaṅgo'pi kuto'syāti prasaṅjanam
Prasaṅgo yasya tasyaiva śaṅkyetāti prasaṅjanam (105)

एवम् = thus; अपि = when; प्रसङ्गः = the obligations; न = not; अस्ति = is; अस्य = this (man of knowledge); तस्य = for him (the wise one); अति प्रसङ्गनम् = the possibility of disrespecting scriptural injunctions; कुतः =

how can be; यस्य = he for whom; प्रसङ्गः = obligation; तस्य एव = for him alone; अति प्रसङ्गनम् = the possibility of disrespecting the scriptural injunctions; शङ्क्येत = can be suspected.

In this way, when there is no obligation of any kind for the man of knowledge, where is the possibility of disrespecting the scriptures etc.. He, for whom there are obligations (i.e. an ignorant) scriptural injunction etc. are applicable for him alone! (105)

Evam asya prasaṅgaḥ api na asti, ati prasaṅjanam kutaḥ? : In this way, for the man of wisdom, there is no bondage of do's and don'ts. When he is not bound by these limitations, where is the question of *atiprasaṅjanam*, the sin of omission, of not doing something that he should have done?

Yasya prasaṅgaḥ tasyaiva atiprasaṅjanam : Because, for him there is neither any obligation to do nor is there any prohibition from doing something. There is no possibility of his violating any injunction. He who has any obligations alone can commit the sin of not keeping them.

This thought is explained further by another example ---

विध्यभावान्न बालस्य दृश्येतऽतिप्रसङ्गनम् ।

स्यात्कुतोऽतिप्रसङ्गोऽस्य विध्यभावे समे सति ॥१०६॥

Vidhya bhāvānna bālasya dṛśyeta'ti prasaṅjanam
Syāt kuto'ti prasaṅgo'sya vidhyabhāve same sati (106)

विधि अभावात् = due to lack of obligations; बालस्य = for the child; अतिप्रसङ्गनम् = the sin of disrespecting the do's and don'ts; न = not; दृश्येत = is seen; विधि अभावे समे सति = similarly, the lack of obligation being common; अस्य = for the man of knowledge; अति प्रसङ्गः = the sin of ignoring scriptural injunctions; कुतः स्यात् = how can there be?

A child being not governed by the scriptural injunctions is immune to the sins of disrespecting them. Similar is the case of the man of knowledge. How can he, therefore, suffer the limitations and violations of scriptural injunctions? (106)

Vidhi abhāvāt bālasya ati-prasañjanam na dṛśyate: The child who has not been initiated into any learning, say *yajñopavīta mantropadeśam*, cannot be taken to task for not doing it. He has no problems of do's and don'ts, no sins of omission and commission.

Vidhi abhāve same sati: The position of the man of wisdom is similar to that. He does not have any *kartavya karma* (obligatory duties) and hence is not bound by sins of doing or not doing.

He who is *ātmā-tripta*, *ātmā-rati*, and *ātmā santuṣṭa*, i.e. who is fully established in his own essential nature, has no obligatory duties (B.G.III-17). Obligatory duties are only for those who have a sense of doership and have accepted themselves as limited individuals.

Asya atiprasaṅgaḥ kutaḥ syāt: Where is then the question of the man of wisdom committing sins of omission or commission?

The student takes the simile too literally and misses the main point. The doubt that he raises on the wrong premise is answered in the next *śloka*---

न किञ्चिद्वेत्ति बालश्चेत्सर्वं वेत्येव तत्त्ववित् ।
अल्पज्ञस्यैव विधयः सर्वे स्युर्नान्ययोर्द्वयोः ॥१०७॥

Na kiñcid vetti bālaś cet sarvaṁ vettyeva tattvavit
Alpajña syaiva vidhayaḥ sarve syuṛnānya-yordvayoḥ (107)

बालः = the child; न = not; किञ्चित् = a little bit; वेत्ति = knows; चेत् = if argued; तत्त्ववित् = the knower of Truth; सर्वम् = everything; वेत्ति = knows; एव = certainly; अल्पज्ञस्य = for the incomplete knower; एव = alone;

सर्वे = all; विधयः = the scriptural injunction; स्युः = are; न = not; अन्ययोः द्वयोः = for the other two i.e. ignorant and wise.

If you say that the child is fully ignorant, then the man of knowledge is fully wise. All the do's and don'ts belong to the one who knows little and not to the other two. (107)

Bālaḥ na kiñcid vetti cet?: The student says: in your example the child does not understand, therefore, he is not accountable for his actions and commits no sin whether he does something or not. This is not a relevant question, because the comparison between the child and man of wisdom was not with reference to their understanding, but with reference to the fact that both are not bound by the limitations of do's and don'ts.

However, the teacher answers the question, although it is of the nature of *kutarka* i.e. logic which digresses from the main point.

Tattva vit sarvaṁ vetti: If you say that the child does not understand anything, then the *tattvavit* knows everything i.e. he is *sarvajña*. Therefore, he also does not suffer from the sin of commission or omission. Then to whom do the injunctions of do's and don'ts apply?

Sarve vidhayaḥ alpajñasya eva anyayor dvayor na syuḥ: All these rules apply only to the *alpajña*—he who only preaches and does not practise. It does not apply to the other two categories i.e. the one who understands nothing, and the one who understands everything. Merits and demerits operate only in respect of *alpajñā-s*, those who are intelligent, know something, but are unable to progress because they have too many doubts, too many questions and are all the time struggling 'to know'. To such eager-seekers, who go to the *guru*, the *śrotriya* for guidance, are prescribed the many do's and don'ts!

There is a common belief that the man of wisdom has the power to bless or curse. These powers have in reality

nothing to do with knowledge of one's own self. This thought is discussed in the next four ślokā-s ---

शापानुग्रहसामर्थ्यं यस्यासौ तत्त्वविद्यदि ।
तत्र शापादिसामर्थ्यं फलं स्यात्तपसो यतः ॥१०८॥

*Śāpānugraha sāmāthyam yasyāsau tattva vidyadī
Tanna śāpādi sāmāthyam phalaṁ syāttapaso yataḥ* (108)

यस्य = he who has; शाप = curse; अनुग्रह = blessings; सामर्थ्यम् = ability; असौ = he; तत्त्ववित् = is the knower of Truth; यदि = if you think like this; तत् न = it is not right; यतः = because; शापादि = the curse or blessing; सामर्थ्यम् = ability; तपसः = of the austerities; फलम् स्यात् = is the result.

If you think that a man of knowledge is one who has the power to bless or curse; it is not so. Because, the power to bless or curse is the result of *tapasyā* i.e. austerities (and not of knowledge). (108)

Yadi yasya śāpa anugraha sāmāthyam asau tattvit tat na: If you say that the *tattvavit* — the man of wisdom is he who has the ability to curse or to bless, then your understanding is wrong. It is not so. *Śāpādi sāmāthyam tapasaḥ phalaṁ syāt*: Because the ability to curse, bless etc., is the effect of his *tapasyā* i.e. penance (not of his wisdom).

The discussion is continued ---

व्यासादेरपि सामर्थ्यं दृश्यते तपसो बलात् ।
शापादिकारणादन्यत्तपो ज्ञानस्य कारणम् ॥१०९॥

*Vyāsāder api sāmāthyam drśyate tapaso balāt
Śāpā dikāraṇād anyattapo jñānasya kāraṇam* (109)

व्यासादेः = of *Veda Vyāsa* etc.; अपि = also; तपसः = by austerities; बलात् = by strength of; सामर्थ्यम् = the ability to bless or curse; दृश्यते = is seen; शापादि कारणात् = other than the cause of ability to curse etc., i.e. austerities; अन्यत् तपः = the other austerities i.e. enquiry etc.; ज्ञानस्य कारणम् = is the cause of knowledge of Self.

This power to bless or curse seen in the sages like *Veda Vyāsa* etc., are the fruits of their austerities. The austerities leading to Self-knowledge are other than these (i.e. Self enquiry etc.) (109)

Vyāsādeḥ api tapaso balāt sāmāthyam drśyate: A doubt is expressed: power to bless or curse is seen in *tapasvī-s* like *Veda Vyāsa*, on account of the strength of their *tapasyā*. *Śāpādi kāraṇāt anyat tapaḥ jñānasya kāraṇāt*: The teacher points out that this *tapasyā* leading to Self-knowledge is of a different kind. It is of the nature of enquiry (*vicāra rūpa tapasyā*).

Every individual has two types of abilities: *jñāna śakti* and *kriyā śakti*. Spiritual unfoldment consists in the control of these two. First, he focusses his attention on the conditioning by matter (*prakṛti*) — the gross body, the sense organs, and gains control over the *kriyā śakti*. Second, he practises control of the mind — the power of knowledge. The mind being the substratum of the whole world, the world comes under his control. This is *jñāna śakti*.

When, decisions once taken are executed firmly without vacillation, then there is synchronisation of *jñāna śakti* and *kriyā śakti*, and the individual gains *saṅkalpa śakti*. The spiritual seeker should, therefore, guard himself against destroying his own decisions, his own conclusions after thorough enquiry.

Rṣi-s like *Veda Vyāsa* gained the power of their *tapasyā* through this dual control — of action and of the mind. Their power to bless or curse results from this

kind of *tapasyā* (*tapasā Brahma vijñāśasva tapo Brahmeti* (T.U.)). By such *tapasyā* alone *Brahman* can be known. That *tapasyā* which leads to the knowledge about Self—the nature of 'I', is consciousness-oriented and not matter oriented. Matter oriented *tapasyā* treats the body, other people and the world as reality. Consciousness-oriented *tapasyā* directs the thoughts (I am *cit-svarūpa*, *asaṅgaḥ*, *abhoktā*, *akartā*, etc.) to their own origin.

Now the teacher says that one gets *phala*, i.e. result according to the type of *tapasyā* one has done ---

द्वयं यस्यास्ति तस्यैव सामर्थ्यज्ञानयोर्जनिः ।

एकैकं तु ततः कुर्वन्नेकैकं लभते फलम् ॥११०॥

Dvayaṁ yasyāsti tasyaiva sāmārthya jñānayoṛ-janiḥ
Ekaikaṁ tu tataḥ kurvanne kaikaṁ labhate phalam (110)

यस्य = he who; द्वयम् = both (types of austerities); अस्ति = has; तस्य = for him; एवं = alone; सामर्थ्य ज्ञानयोः = the ability to curse or bless and Self knowledge; जनिः = can be had; ततः = because of this reason; तु = indeed; एकैकम् = only one; कुर्वन् = practicing; एकैकम् = only one; फलम् = the result; लभते = is gained.

He who has undergone both types of austerities, has both the power to bless or curse and Self-knowledge. The one who engages himself only in one type of austerity gains only that type of result. (110)

Yasya dvayam asti tasya eva sāmārthya jñānayoḥ janiḥ: He who has done both types of *tapasyā* i.e. the matter-oriented and consciousness-oriented, he will have both qualities viz. the power to curse or bless, as well as the wisdom.

Tataḥ tu ekaikaṁ kurvan (tasya) ekaikaṁ phalam labhate: On the other hand he who is engaged in one or the other form of *tapasyā*. he will acquire either

of the abilities depending upon the type of *tapasyā* he has done.

Therefore, one should not get the wrong notion that the *mahātmā* who is established in the Self and does not display any *siddhī-s*, is in any way inferior to the one who does show such abilities. The other important corollary of such abilities to bless, curse etc., is that only he who gives value to worldly problems will seek *mahātmā-s* with such powers. He who is established in the knowledge that the world is an illusion, he will not even try to eradicate the problems but will let them run their own ordained course.

Now some more doubts are raised which really have no strength ---

सामर्थ्यहीनो निन्द्यश्चेद्यतिभिर्विधिवर्जितः ।

निन्द्यते यतयोऽप्यन्यैरनिशं भोगलम्पटैः ॥१११॥

Sāmārthya hīno nindyaś cedyatibhir vidhivarjitah
Nindyate yatayo'py anyair a niśam bhoga lampṭaiḥ (111)

सामर्थ्य हीनः = he man of knowledge devoid of ability to bless or curse; विधि वर्जितः = devoid of scriptural life style; यतिभिः = by the traditional *sannyāsī*; निन्द्यः = is censured; चेत् = if this is a doubt; यतयः = orthodox *sannyāsī*; अपि = also; अन्यैः = by other; भोगलम्पटैः = of worldly indulgence; अनिशम् = always; निन्द्यते = are censured; तत् = that; तपः = austerities;

If a man of knowledge devoid of powers to bless or curse and the scriptural injunctions is condemned by the orthodox ritualist and men of austerities; in that case, their orthodox and austere life style is also condemned by those engaged in worldly pleasures. (111)

Yatibhiḥ sāmāthyā-hīnaḥ vidhi-varjitāḥ nindyaḥ cet?
That man of wisdom who has not acquired the power to bless, curse etc. and who has not followed traditional procedures in acquiring knowledge step by step, will he not be criticised by those who are following the orthodox way?

The teacher replies: (*yatayaḥ*) *api anyaiḥ bhoga-lampātaiḥ anīṣaṁ nindyate*: the same orthodox persons also (in their turn) are criticised by those who are interested in worldly enjoyments. Just as the orthodox person does not care about the opinion of the worldly persons, so also the man of wisdom is not concerned if the orthodox person criticises him.

The thought is continued in a sarcastic vein in the next two *ślokā-s*---

भिक्षावस्त्रादि रक्षेयुर्यद्येते भोगतुष्टये ।
अहो यतित्वमेतेषां वैराग्यभरमन्थरम् ॥११२॥

Bhikṣā vastrādi rakṣeyur yadyete bhoga tuṣṭaye
Aho yatitvam-eteṣāṁ vairāgya bhara mantharam (112)

एते = these (orthodox *sannyāsi-s*), भोग तुष्टये = for their sensuous enjoyment; भिक्षा वस्त्रादि = the alms, clothing etc.; यदि = if; रक्षेयुः = accumulate and store; अहो = how great; एतेषाम् = their; वैराग्यभर मन्थरम् = slowed due to the heavy load of dispassion; यतित्वम् = the *sannyāsi*-hood!

If the (so called) orthodox *sannyāsi-s* accumulate and store thing i.e. alms, clothings etc. for their enjoyment and therefore slow down their progress, great indeed is their *sannyāsi*hood — carrying the load of dispassion. (112)

Yadi ete bhoga tuṣṭaye bhikṣā vastrādi rakṣeyuḥ: The teacher says: these orthodox individuals, who perform a great deal of ritualistic *tapasyā* in order to fulfil their attachment for worldly objects, they go on collecting food and clothings.

Although, outwardly they appear as *yogī-s*, they are in their action, *bhogīs*. A *Yogī* is one who does not have *sangraha* — the desire to accumulate, because such an inclination betrays his dependence on external objects and a lack of confidence in himself and the Lord.

Aho eteṣāṁ vairagyabhara mantharam yatitvam: How dispassionate these persons are! Such a spiritual life is great indeed!

The thought continues further ---

वर्णाश्रमपरान्मूढा निन्दन्त्वित्युच्यते यदि ।
देहात्ममतयो बुद्धं निन्दन्त्वाश्रममानिनः ॥११३॥

Varṇāśrama parān mūḍhā nindantu ityucyate yadi
Dehātma matayo buddhaṁ nindantvā śrama māninaḥ (113)

मूढाः = the ignorant persons; वर्ण आश्रम परान् = engaged in the life of caste, stages in life etc.; निन्दन्तु = let them censure; यदि इति उच्यते = if this is your reaction; देहात्म मतयः = those who consider themselves to be body; बुद्धम् = to the man of knowledge; निन्दन्तु = may censure; आश्रम = station in life; मानिनः = followers or believers;

Let the ignorant worldly persons censure those who are engaged in orthodox life of scriptural injunctions, if this is your attitude then, let those orthodox, considering themselves to be body, censure the man of knowledge. (113)

Mūḍhāḥ varṇāśrama parān nindantu yadi iti ucyate: The student says worldly persons condemn the *varṇa āśrama vyavasthā*. (*varṇa vyavasthā* and *āśrama vyavasthā* go together. One cannot accept one and not the other also. Normally people find excuses for avoiding the obligations of *āśrama vyavasthā*, wanting to have the best of both worlds!) But who cares for their opinion?

The teacher replies: *dehātma matayaḥ āśrama māninaḥ buddhaṃ nindantu*: in the same way those who have *dehātma buddhi* (I am body notion), the *kartṛtva abhimāna* (sense of doership) they will always condemn the man of wisdom. But he does not get disturbed (just as an elephant moves on majestically, indifferent to the barking of the dogs!).

Where does all this discussion lead to? To bring the thought process—the *vicāra* back to the main theme —

तदित्थं तत्त्वविज्ञाने साधनानुपमर्दनात् ।
ज्ञानिनाचरितुं शक्यं सम्यग्राज्यादि लौकिकम् ॥११४॥

Taditthaṃ tattva vijñāne sādhanānupa mardanāt
Jñāninā caritum śakyam samyag rājyādi laukikam (114)

तत् = therefore; इत्थम् = in this way; तत्त्व विज्ञाने = having known the Self; साधन = the instrument of transactions; अनुपमर्दनात् = not being destroyed; ज्ञानिना = by the wise; राज्यादि = the ruling of kingdom etc.; लौकिकम् = the worldly activities; सम्यक् = perfectly; आचरितुम् = performing; शक्यम् = possible.

Therefore, in this way he who has realised the Self does not have to destroy or weaken the means of knowledge (like mind, speech etc.). It is, therefore, certainly possible for the man of realisation to conduct himself in worldly matters like kingdom etc., in an effective manner. (114)

Tat itthaṃ tattva vijñāne sādhanā anupamardanāt: Therefore, because of all the above reasons (discussed from *śloka* 91), namely the individual established in knowledge is not concerned about the power to bless or curse, or about what others say, or about any unwarranted criticism. He who is established in his own Self, in this way, he who is a *tattva śākṣātkārī*, does not have to reject his instruments of knowledge through which worldly

transactions are conducted viz. the sense organs, organs of action, mind and intellect.

He is so clear in his understanding that (*guṇāḥ guṇeṣu varānte, iti matvā na sajjate*) the world is an expression of *tamo guṇa*, the instruments with which he is working is *sattva guṇa*, and the contact between the two—the object and instruments of knowledge is *rajo guṇa*, that he feels no need to curb the instruments of knowledge.

Jñāninā rājyādi laukikam samyak ācaritum śakyam: Therefore, the *jñāni* is able to perform any task in the world (unlike *upāsaka*) even if it were to rule a whole nation because all his faculties are under his full control. He has gone beyond all limitations. The presence or absence of objects makes no difference, nor does he want the world to change one way or the other, because he knows that the world is not real. This thought which commenced in *śloka* 90 is concluded here.

Now a new doubt is raised: if the man of wisdom knows that the world is an illusion, then why will he have any desire to act in the world in whatever capacity, to serve or to rule? —

मिथ्यात्व बुद्ध्या तत्रेच्छा नास्ति चेत्तर्हि मास्तु तत् ।
ध्यायन्वाऽथ व्यवहरन् यथारब्धं वसत्त्वयम् ॥११५॥

Mithyātva buddhyā tatreccchā nāsti cettarhi māstu tat
Dhyāyan vā'tha vyavaha ranyathā rabdham vasatvayam (115)

मिथ्यात्व बुद्ध्या = having known (the world to be) an illusion; तत्र = in the worldly activities; इच्छा = desire to participate; न अस्ति = is not (for the wise); चेत् = if argued; तर्हि = in that case; तत् = the desire; मा = not; अस्तु = be; अयम् = this man of knowledge; यथा आरब्धम् = as per the results of his *prārabdha karma* (i.e.

fruits of his past actions); ध्यायन् = meditating; वा = or; अथ = now; व्यवहरन् = participating in worldly undertakings; वसतु = may he be.

If we think that there cannot be any desire in his (the man of knowledge) mind to participate in the worldly things, as he is convinced that the world is an illusion—so what? He may lead his life according to his *prārabdha* (fruits of past actions) either in meditation or worldly activities. (115)

Mithyātva buddhyā tatra icchā na asti cet tarhi: A doubt is raised: Once the *jñānī* discovers that the world is *mithyā* or an illusion, will he ever have the desire to act in this world?

The teacher replies: *tat mā astu, ayam yathārabdham dhyāyan vā atha vyavaharan vasatu*: let him not have the desire; whether he is in meditation or actively engaged in worldly matters, the man of wisdom continues to live in the world playing the role allotted to him by the Lord to the best of his capacity. He does not deny, oppose, or contradict anything in this world, because his mind is in perfect tune with the Absolute and he knows that this world is nothing but a stage.

Can an *upāsaka* be like this? ---

उपासकस्तु सततं ध्यायन्नेव वसेद्यतः ।
ध्यानेनैव कृतं तस्य ब्रह्मत्वं विष्णुतादिवत् ॥११६॥

Upāsakastu satatam dhyāyanneva vasedyataḥ
Dhyāne-naiva kṛtaṁ tasya brahmatvaṁ viṣṇu tādivat (116)

उपासकः = the meditator; तु = on the contrary; सततम् = all the time; ध्यायन् एव = meditating alone; वसेत् = is engaged; यतः = because; तस्य = his; ब्रह्मत्वम् = being *Brahman*; ध्यानेन = by meditation; एव = alone; कृतम् = is achieved; विष्णु आदिवत् = like the *Viṣṇu-hood*

resulting from meditation on the form of *Viṣṇu* etc., (i.e. not real).

On the contrary let the *upāsaka* (meditator) continue his practice of meditation, because through this practice alone he is maintaining his *Brahman hood*, like the godliness (*Viṣṇutva*) is achieved by the devotee with constant devotion to Lord *Viṣṇu*. (116)

Upāsakaḥ tu satatam dhyāyan eva vaset: Because this *upāsaka*—the man of meditation is constantly in a state of contemplation, *yataḥ tasya brahmatvaṁ dhyānena eva kṛtaṁ*: his state of being *Brahman* is the product of his *dhyānam*.

The *upāsaka* is all the time struggling to be established in wisdom. But his *Brahmatvam* is intermittent, depending upon the strength and continuity of his *dhyānam*. When this *dhyānam* weakens the world's limitations pull him down.

It is not so with the *jñānī*. Whether he is in *yoga*, or in *bhoga*, whether alone or in a crowd, he is all the time established in *Brahman*, he is in supreme bliss (*Bj.G.* - 19)

Viṣṇutādivat: The *upāsaka* must continue his *abhyāsa* (practice) assiduously till he reaches such a state of identity with *Brahman*. Like one who worships a deity (*Viṣṇu*, *Śiva* etc.) attributes everything to that deity, like *Rāmakṛṣṇa Paramahansa's* total identity with *Kālī mātā*. Gradually, when this *upāsana* ripens, he goes beyond the limitation of the fixation on one form and sees all forms in the Self. He then ceases to be an *upāsaka* and is established in *advaita tattva* the non-dual Self.

Now the difference in the experience of *Brahmatva* in knowledge and in *upāsana* is explained ---

ध्यानोपादानकं यत्तद्ध्यानभावे विलीयते ।
वास्तवी ब्रह्मता नैव ज्ञानाभावे विलीयते ॥११७॥

Dhyāno pādānakam yatta ddhyānā bhāve vilīyate
Vāstavi brahmatā naiva jñānābhāve vilīyate (117)

यत् = that state (like *Viṣṇu* hood etc.); ध्यान उपादानकम् = is because of meditation; तत् = that state; ध्यान अभावे = in the absence of meditation; विलीयते = is dissolved; वास्तवी = the essential; ब्रह्मता = the nature of being *Brahman*; ज्ञान अभावे = in the absence of knowledge; न = not; विलीयते = is destroyed.

That (*Viṣṇutā* or *Brahmatā*) which is created by meditation is lost after the cessation of meditation. But the essential nature of ours, that is *Brahman*, is not destroyed in the absence of knowledge of *Brahman*. (117)

Yat dhyānopādānakam tat dhyāna abhāve vilīyate: That experience, which is the result of *dhyānam* (that 'I am *Brahman*' etc.) disappears the moment that *dhyānam* is suspended.

That *Aham Brahmāsmi vṛtti* gets replaced by 'I am father, mother etc.', the moment the support of the *dhyānam* is taken away, the moment meditation stops. *Vāstavi brahmatā jñāna abhāve na eva vilīyate*: On the other hand, the essential *Brahman*-hood i.e. being *Brahman* does not disappear even when knowledge is absent. Once knowledge has taken place, there is no need to repeat it.

That knowledge which is based on thoughts, demands repetition, but pure absolute knowledge demands no repetition. At the level of *upāsana*, one is still at the level of *antaḥkāra*. The thought that 'I am the body', is replaced by another counter thought that 'I am *Brahman*', but it is all at the level of the mind only. Therefore, such a thought is likely to be lost.

But-with regard to *ātma jñānam*, there is no need to practice the knowledge, whether one wants to know or not, it is always present.

This eternal nature of *ātma jñānam* is further explained ---

ततोऽभिज्ञापकं ज्ञानं न नित्यं जनयत्यदः ।
ज्ञापकाभावमात्रेण न हि सत्यं विलीयते ॥११८॥

Tato'bhi jñāpakam jñānam na nityam janayatyadaḥ
Jñāpakā bhāva mātrena na hi satyam vilīyate (118)

अदः = that *Brahman*; नित्यम् = (being) eternal; ततः = therefore; ज्ञानम् = the knowledge (of the *Brahman*); आभिज्ञापकम् = is (only) the revealer of *Brahman*; न = not; जनयति = does not create *Brahman*; ज्ञापक अभाव मात्रेण = by the mere absence of the revealing knowledge; सत्यम् = the truth i.e. *Brahman*; न हि = certainly not; विलीयते = is destroyed.

The *Brahma tattva* is eternal, hence it is just revealed by knowledge and not created by it. Even when the knowledge revealing is absent (after or before it is revealed) the *Brahman* / Truth does not cease to be! (118)

Adaḥ nityam tataḥ jñānam abhijñāpakam na janayati: The *Brahman tattvam* is eternal; so also is *tattva jñānam*. That which is gained by knowledge is never lost. *Brahmatvam* is not 'created' by knowledge. It can only be known by being. Knowledge that is created demands action and falls in the purview of ignorance; but the knowledge that 'I am *Brahman*' demands no action.

Jñāpaka abhāva mātrena satyam na hi vilīyate: Because in the absence of the *vṛtti jñānam* (*Aham Brahmāsmi*), the knowledge i.e. *Brahman* does not end! Truth cannot be 'known' by the intellect or by enquiry, because in such efforts the result will be 'I' am the knower and

the Truth is the *known*. But Truth can never become the object of knowledge.

A question is raised! If *Brahma jñānam* is eternal and cannot be created, then the *Brahma jñānam* of the *upāsaka* should also be eternal. Then why is the *jñāni* alone glorified? ---

अस्त्येवोपासकस्यापि वास्तवी ब्रह्मतेति चेत् ।

पामराणां तिरश्चां च वास्तवी ब्रह्मता न किम् ॥११९॥

Astye vopāsaka syāpi vāstavī brahma teti cet
Pāmarāṇām tiraścāṁ ca vāstavī brahmatā na kim (119)

उपासकस्य = of the meditator; अपि = also; ब्रह्मता = the *Brahmanhood*; वास्तवी = the real i.e. not created; अस्ति एव = certainly is; इति चेत् = if agreed; पामराणम् = of the worldly, ignorant ones; च = and; तिरश्चाम् = of the animals; वास्तवी ब्रह्मता = the real (un-created) *Brahmanhood*; किम् न = is not?

'In that case the *Brahman-hood* of the *upāsaka* i.e. meditator is also real', to such an argument the reply is: Why that of meditator alone, but also of the worldly ignorant one's and animals too. (119)

Upāsakasya api vāstavī brahmatā asti eva iti cet: The student asks: You said that the *Brahman-hood* of the *upāsaka* is real and eternal. If so, why do you say that the *Brahmatā* of the *upāsaka* is temporary?

Pāmarāṇām tiraścāṁ brahmatā kim na: The teacher replies sarcastically: Why do you stop at the *upāsaka*? If you pursue your line of reasoning further, even ignorant persons, the lowliest of the lowest (*pāmarā-s*) and beings of the lower order of living, like animals, birds, reptiles, amphibians etc., are in a state of eternal *Brahman-hood*! Why not? (na kim?) This kind of 'why-not' argument is called *kaimutika nyāya*.

[Note: *tiryāṅga* - that which is horizontal, those that eat from the front and grow behind, as distinct from plants which feed from the bottom - *pādapā* and grow upwards; or human beings who eat above and grow below. This is the acme of morphological evolution]

Naturally this kind of reply evokes the expected question: if you say that *Brahmatā* is in ignorant people, in animals etc., as well as in the *upāsaka-s*, then where is the need for any *upāsana*? Why do the scriptures prescribe *nididhyāsana*?

This is explained ---

अज्ञानादपुमर्थत्वमुभयत्रापि

तत्समम् ।

उपवासाद्यथा भिक्षा वरं ध्यानं तथाऽन्यतः ॥१२०॥

Ajñānāda pumarthatva mubhayatrāpi tat samam
Upavāsād yathā bhikṣā varam dhyānam tathā'nyataḥ (120)

अज्ञानात् = due to the ignorance of *Brāhmaṇa*; अपुमर्थत्वम् = is not sought after by men (if this is a doubt); तत् = the *Brāhmaṇa* being not sought after by men; उभयत्र = for both ignorant and meditator; अपि = also; समम् = is same; यथा = as; उपवासात् = in comparison to starvation; भिक्षा = the begging; वरम् = is better; तथा = in the same way; अन्यतः = in comparison to the ignorant life style; ध्यानम् = meditation (is superior).

The ignorance of *Brahman* (for the worldly people) does not prompt them for striving; if this is argument in favour of them, then this ignorance is common for the ignorant and the meditator. However, as it is better to ask for alms than to starve, a meditator is certainly superior to the worldly people. (120)

Ajñānāt apum-arthatvam: If one argues that although *Brahman* always is, it does not serve any purpose because

of ignorance. *Tat ubhay-atra api samam*: This ignorance is the same in both categories in the *upāsaka* as well as in others mentioned above the—*pāmarā-s* and the *turīya*. Ignorance is common to all. But out of these, which is better? *Yathā upavāsāt bhikṣā varam tathā anyataḥ dhyānam*: An example is given to illustrate: just as it is better to beg for food rather than die of hunger, in the same way, it is better to practice *dhyānam* than follow other methods.

Which are these 'other' methods? The teacher is trying to develop a hierarchy in *upāsana*---

पामराणां व्यवहृतेर्वरं कर्माद्यनुष्ठितिः ।
ततोऽपि सगुणोपास्तिर्निर्गुणोपासना ततः ॥१२१॥

Pāmarāṇāṃ vyavahṛter varam karmādy anuṣṭhiṭiḥ
Tato'pi saguṇo pāstir nirguṇo pāsanaḥ tataḥ (121)

पामराणम् = in comparison to indulgent people's; व्यवहृतेः = activities; कर्मादि अनुष्ठितिः = those who are engaged in orthodox life of do's and don't's as per scripture; वरं = are superior; ततः = to them; अपि = also; सगुण उपास्तिः (वरम्) = those engaged in *saguṇa upāsana* (are superior); ततः = in comparison to the *saguṇa upāsana*; निर्गुणोपासना = meditation of attributeless *Brāhmaṇa*.

Superior to the licentious worldly ignorant people, are the orthodox ritualists, superior to them are the devotees of *Brahman* with attributes, and superior indeed to them all are the meditators of attributeless *Brahman*! (121)

Pāmarāṇāṃ vyavahṛteḥ karmādi anuṣṭhiṭiḥ varam: As compared to those who live at the level of instincts (who live a life of licentiousness) those who live in accordance with scriptural injunctions are superior. *Tataḥ api saguṇopāstīḥ*: Better than those who live the *dhārmik*

life of 'dos' and don'ts i.e. those who follow a duty-oriented life-style, are those who are guided by *saguṇa upāsana*, because the *saguṇa upāsana* is motivated not by *kartavya karma*, but by a sense of service to the Lord; *saguṇa upāsana* alone is the bridge between duty orientation and *nirguṇa upāsana*. Duty orientation creates a sense of doership. In order to sublimate this *kartṛtva abhimāna*, *saguṇa upāsana* is essential. Instead of activities being done by and for oneself, they are surrendered to the Lord, as by one who is only an instrument in His hands (*nimitta mātra bhava savyasācin* - (B.G. XI-33), even a blade of grass cannot move without His will (Ke.U. -3.10) refer to story of the *Yakṣa* and *agni* and *vāyu* etc.). Thus by rejecting the limitation of doership, one lifts oneself from duty orientation to surrender orientation, where the Lord's will (not mine) takes centre-stage.

Tataḥ nirguṇa upāsana: Superior to the *saguṇa upāsana* is *nirguṇa upāsana*. *Arjuna* asked *Bhagavān Kṛṣṇa* which *upāsana* was superior *saguṇa* or *nirguṇa* (B.G. XII-1). *Bhagavān* clearly states, it is not important as to which method is better, but how and whether you reach the goal. He who is able to fix his mind on the Lord and becomes one with Him is Supreme (B.G. XII-2).

Now the teacher explains why *nirguṇa upāsana* is better ---

यावद्विज्ञानसामीप्यं तावच्छ्रेष्ठ्यं विवर्धते ।
ब्रह्मज्ञानायते साक्षान्निर्गुणोपासनं शनैः ॥१२२॥

Yāvad vijñāna sāmīpyam tāvacchreṣṭhyam vivardhate
Brahma jñānāyate sākṣā nnirguṇo pāsanaḥ śanaiḥ (122)

यावत् = as much; विज्ञान मीसप्यम् = is the proximity to the Self; तावत् = that much; श्रेष्ठ्यम् = superiority (of spiritual practice); विवर्धते = increases; निर्गुणोपासनम् = the meditator of the attributeless *Brahman*; शनैः = gradually

and steadily; साक्षात् = directly without and obstacle; ब्रह्मज्ञानायते = gets matured in knowledge of *Brahman*.

More proximity of the pure Self is achieved, superior is that spiritual practice. The meditation on attributeless *Brahman* gradually and steadily leads one to direct immediate knowledge of *Brahman*. (Therefore, meditation on *nirguṇa Brahman* is superior). (122)

Yāvat vijñāna sāmīpyam tāvat śraīṣṭhyam vivardhate: That method by which one can come closest to one's own essential nature, is the most superior.

In the case of *karma* we get established in doership; in *saguṇa upāsana* the God to whom we are devoted is still other than us, far away. But in *nirguṇa upāsana*, we come directly to our own essential nature.

Nirguṇopāsanaṁ śanaīḥ brahma jñānāyate sāksāt: By constant practice of the *nirguṇa upāsana*, by constantly denying the world, the body, the senses, the *pañca prāṇā-s*, the intellect, the mind, the thoughts, everything (*vyatireka*) and by asserting that 'I am *satyam*, *jñānam*, *anantām*'—the ever present conscious being, slowly, in due course of time, arrives at the final stage of *being one with one's own essential nature*.

Therefore, *nirguṇa upāsana* is the most superior of all *sādhana-s*.

How *nirguṇa upāsana* is ultimately responsible for leading one to the goal—viz. one's own essential nature is further explained with reference to *saṁvādi bhrama*—

यथा संवादिविभ्रान्तिः फलकाले प्रमायते ।
विद्यायते तथोपास्तिमुक्तिकालेऽतिपाकतः ॥१२३॥

Yathā saṁvādi vibhrāntiḥ phalakāle pramāyate
Vidyāyate tathopāstir mukti kāle'ti pākataḥ (123)

यथा = as; संवादिविभ्रान्ति = the fructifying error of judgement; फलकाले = at the time of receiving the results; प्रमायते = gets culminated in right knowledge; तथा = in the same way; उपास्तिः = the meditation on attributeless *Brahman*; अति पाकतः = due to complete maturity; मुक्तिकाले = at the time of liberation; विद्यायते = becomes Self experience.

As the fructifying error of judgement leads to right gain at the right time, so also the *upāsana* of *nirguṇa Brahman* also culminates in Self-realisation on complete maturity; at the time of liberation. (123)

Yathā saṁvādi vibhrāntiḥ phalakāle pramāyate: The erroneous knowledge which prompted the individual towards the goal, leads him to the correct destination. (Like those searching for gold in the river bed do not know which piece of brightness will turn out to be gold!)

Tathā upāstīḥ atipākataḥ mukti kāle vidyāyate: In the same way, this *upāsana* or *nididhyāsana* of *Aham Brahmāsmi* *vṛtti* when repeated again and again reaches a stage of maturity and then the *upāsana* turns into direct knowledge—*aparokṣa jñānam*.

Now a doubt is raised: In the case of a material object, the *saṁvādi bhrama*—the erroneous knowledge not only leads to the real object, but also provides additional means of knowledge viz. touching the object and thus getting additional knowledge. But in the case of *upāsana*, in *Aham Brahmāsmi* knowledge, where all means of knowledge have been dropped, what additional means of knowledge can be gained? —

संवादिभ्रमतः पुंसः प्रवृत्तस्यान्यमानतः ।
प्रमेति चेत्तथोपास्तिर्मन्तरे कारणायताम् ॥१२४॥

Samvādi bhramataḥ puṁsaḥ pravṛttasyā nyamānataḥ
Prameti cettathopāstir māntare kāraṇāyatām (124)

संवादि भ्रमतः = by the *saṁvādi bhrama*; प्रवृत्तस्य = one prompted; पुंसः = man; अन्य मानतः = by another means of knowledge; प्रमा = the right knowledge (takes place); इति चेत् = if this is your objection; तथा = in the same way; उपास्तिः = the meditation on attributeless *Brahman*; मान्तरे = forgetting the direct immediate knowledge; कारणतायाम् = becomes the cause.

If one considers that the man prompted by the *saṁvādi bhrama* gets the real knowledge by another means of knowledge, in that case the meditation on attributeless *Brahman* also becomes a cause (i.e. it helps) for the direct immediate Self-knowledge. (124)

Samvādi bhramataḥ pravṛttasya puṁsaḥ anya mānataḥ pramā itī: The doubt raised by the student that person who is prompted to make an effort because he has come under the influence of *saṁvādi bhrama*, he gains correct knowledge about what he was seeking because of the additional (*anya*) means of knowledge (*pramā*).

Iti cet: The teacher replies, if this is the objection you are raising, you are wrong, because, *tathā upāstih māntare kāraṇāyatām*: *upāsanā* is also of the same nature.

In *upāsanā* also, in course of time, when practised regularly over a length of time, the *mahāvākya* knowledge *Aham Brahmasmi* takes place. The (instruction) *upadeśa Tat tvam asi* is transformed into knowledge in the form of *Aham Brahmasmi*.

It was explained in chapter VII, that there are two aspects of *āvarṇa* or veiling: *na asti* i.e. *Brahman* is not, and *na bhāti* i.e. *Brahman* is not experienced. Gradually on the strength of the *āpta vākya* of the teacher and the scriptures, the seeker comes to accept that *Brahman* is. Then on the basis of *sādhana* and *guru's upadeśa* (*Tat tvam asi*), he comes to study and reflect (which

constitutes the 'other means') on the nature of 'I'. This leads him to his own essential Self.

The question that is now raised is: why cannot this single-pointedness achieved through *nirguṇa upāsanā*, also be achieved through other means, such as *kartavya karma*, *japa*, or *saguṇa upāsanā*, through which the mind can be fixed at one point with reference to time, space and object i.e. through the practice of *dhāraṇā*, *dhyāna* and *samādhi*? All these three techniques help the mind in arriving at the required qualification for knowing the Truth. Why then this insistence on *nirguṇa upāsanā*? ---

मूर्तिध्यानस्य मन्त्रादेरपि कारणता यदि ।

अस्तु नाम तथाप्यत्र प्रत्यासत्तिर्विशिष्यते ॥१२५॥

*Mūrti dhyānasya mantrāde rapi kāraṇatā yadi
Astu nāma tathā pyatra pratyāsattir viśiṣyate* (125)

मूर्तिध्यानस्य = the mediation on *Brahman* with attributes; मन्त्रादेः = the *japa* of *mantra* etc.; अपि = also; कारणता = is the cause of single-pointedness of mind; यदि = if (this is the logic); अस्तु नाम = so what?; तथापि = however; अत्र = in case of meditation on attributeless *Brahman*; प्रत्यासत्तिः = the proximity to *Brahman*; विशिष्यते = is certainly the cause of its being most superior.

If one argues that the single-pointedness is also achieved through meditation on *Saguṇa Brahma* or *japa sādhana* (therefore they are equal to *nirguṇa upāsanā*). Let it be so! However, in case of *nirguṇa upāsanā*, the proximity to pure Self keeps its superiority intact! (125)

Mūrti dhyānasya mantrādeḥ api kāraṇatā yadi: if you say that *saguṇa upāsanā* where the form is contemplated upon as the *mūrti*, and the name of the Lord is chanted as *mantra*, can also be an effective means of knowing the Truth; *astu nāma*: Yes, I agree that by contemplating

on the name and form of the Lord, one can purify the mind and attain single-pointedness.

Tathāpi atra pratyāsattiḥ viśiṣyate: However, with reference to *nirguṇa upāsanā* (which goes beyond name and form), there is one special characteristic in this meditation—*pratyāsattiḥ*. This meditation—(on *Aham Brahmāsmi*) takes the seeker closest to the Truth. He achieves the closest proximity to the Truth through this type of contemplation.

This *pratyāsatti* (the proximity to the goal) is now explained —

निर्गुणोपासनं पक्वं समाधिः स्याच्छनैस्ततः ।

यः समाधिर्निरोधाख्यः सोऽनायासेन लभ्यते ॥१२६॥

Nirguṇo pāsanam pakvaṁ samādhiḥ syāccha naistataḥ
Yaḥ samādhir nirodhā khyāḥ so'nāyāseṇa labhyate (126)

निर्गुणः उपासनम् = the meditation on attributeless *Brahman*;
पक्वम् = when gets matured; शनैः = gradually; समाधिः
= the *savikalpa samādhi*; स्यात् = is attained; ततः
= thereafter; यः = that; निरोध आख्यः = (*samādhi*)
known as *nirvikalpa*; समाधिः = *samādhi*; सः = that; अनायासेन
= effortlessly; लभ्यते = is attained.

After the maturity of meditation on attributeless *Brahman*, one enters (*savikalpa*) *samādhi*. Thereafter, one is lead to *nirvikalpa samādhi*, (where the duality of subject-object is dissolved) effortlessly. (126)

Nirguṇa-upāsanam pakvaṁ: When the *nirguṇa upāsanā* becomes mature—first by *vyatireka* i.e. by rejecting all that which is not the Truth, namely the objects (*Śabda, sparśa, rūpa, rasa, gandhaḥ* etc.), the people, the sense organs, and the mind. When one comes to the level of the *śāksī* (consciousness), one realises that the *śāksī* is never absent but the consciousness (knowing-ness) comes

and goes. So I am not consciousness. Then who am I? I am that which expresses as consciousness in the waking and dream states, and which is present as absence, in the deep sleep state.

Śanaiḥ samādhiḥ syāt: When *nirguṇa upāsanā* is done in this manner, then gradually, by slow stages, the knowledge matures and leads to *nirvikalpa samādhi*. Initially, it is *savikalpa samādhi*, that is the knowledge is not firmly established. It fluctuates, sometimes strong, at others weak. *Tataḥ yaḥ nirodhākhyāḥ samādhiḥ*: By constant *upāsanā*, the *savikalpa samādhi* leads to *nirodha samādhi* i.e. *samādhi* without *vikalpa* (*nir-vikalpa*).

How is the *nirvikalpa* or *nirodha samādhi* attained? *Śaṅ anāyāseṇa labhyate*: Effortlessly! Struggle and vision of the Truth are incompatible. When the *nirguṇa upāsanā* goes deeper and deeper, it takes one away from the mortal world and slowly, effortlessly, with no anxiety or haste, he attains *nirvikalpa samādhi*.

Then what happens ? —

निरोधलाभे पुंसोऽन्तरसङ्गं वस्तु शिष्यते ।

पुनः पुनर्वासितेऽस्मिन्वाक्याज्जायेत तत्त्वधीः ॥१२७॥

Nirodha lābhe puṁso 'ntara saṅgam vastu śiṣyate
Punaḥ punar vāsite'smin vākyaṁ jāyeta tattva dhīḥ (127)

निरोध लाभे = having attained the *nirvikalpa samādhi*;
पुंसः = a person; अन्तः = at the end of it; असङ्गम्
वस्तु = the unattached conscious Self; शिष्यते = is left
behind (remains); अस्मिन् = in this Self; वाक्यात् = by the
'*Tat Tvam Asi*' *mahāvākya*; पुनः पुनः = again and again;
वासिते = when meditated upon; तत्त्व धीः = the experience
of Self; जायेत = takes place.

On the attainment of *nirvikalpa samādhi*, the non-relational absolute unattached *Brahman* is revealed. When the seeker dwells in this *samādhi* again and gain i.e. for longer periods, the Self realisation i.e. the meaning of *Aham Brahmāsmi* takes place. (127)

Nirodha lābhe puṁsaḥ antaḥ: Once the *upāsaka* attains *nirodhaḥ* or *nirvikalpa samādhi* at the culmination of that *samādhi*, *asaṅgam vastu śiṣyate*: the truth which alone is, is revealed. The Truth is not 'created' as a result of any action, because it always exists. It was not known earlier because of the *vikalpa* of knower-known difference. *Nirvikalpa* is that where the difference between the meditator and the meditated upon ends. Any effort to 'understand' the Truth through the intellect can only operate in the field of cause and effect. Truth is not the effect of any cause. Therefore, such an individual who has through *nirguṇa upāsana* come to drop his conditioning of the intellect, to him the Truth is revealed, which is *asaṅga vastu* i.e. independent—where the knower is not dependent upon the known, where one has transcended the relative existence and entered the arena of absolute conscious existence.

Punaḥ punaḥ vāsīte asmin: When the seeker repeatedly dwells in this *samādhi* (for extended periods of time). *Vākyaṭ tattva dhīḥ jāyeta*: Thereafter, from the study and contemplation on the *mahāvākya* like the great commandments propounded by the scriptures '*Tat tvam asi*', he gets the knowledge of one's own being.

Tattva buddhi is that *sat buddhi* which takes the attention away from names and forms (*alankāra buddhi*) and fixes it on that existence which is supporting the names and forms. (*suvarṇa buddhi*).

Thus when the seeker keeps himself in *samādhi* longer and longer, the 'knowledge' takes place and he is helplessly 'sucked in' into that knowledge which is: the substratum-ness (*tvam*) of the substratum (*tat*), that substratum I am

(*dhī*). The '*Aham Brahmāsmi*' knowledge takes place as a flash of revelation.

What is the nature of this *tattva jñānam*, is further explained---

निर्विकारासङ्गनित्यस्वप्रकाशैकपूर्णताः ।

बुद्धौ इदिति शास्त्रोक्ता आरोहन्त्यविवादतः ॥१२८॥

*Nirvakārā saṅganitya svaprakāśaika pūrṇatāḥ
Buddhau jhaṭīti śāstroktā ārohanīya vivādataḥ* (128)

निर्विकार = being without modification; असङ्गः = being unattached; नित्य = being eternal; स्वप्रकाशः = being Self-effulgent; एक = being one; पूर्णताः = being infinite; शास्त्र उक्ताः = that are supported by scriptures; बुद्धौ = in the understanding; अविवादतः = without any difficulty; इदिति = instantaneously; आरोहन्ति = are acceptable/takes place.

Then the declarations of the scriptures about the Self to be immutable, unattached, eternal, self-illuminated, one, infinite, is meant instantaneously in one's understanding, as Self-realisation firmly. (128)

Nirvikāra asaṅga: (this *tattva jñānam*) It is without modifications. Modifications are with reference to various thoughts which are the conditionings superimposed on that which is supporting the *vikārā*-s. It is like the illusion of movement superimposed on the landscape by a moving train. Nothing affects the pure Knowledge just as the other four elements cannot in any way influence the space (*ākāśaḥ*). *Nitya svaprakāśa aika pūrṇatāḥ*: It is not conditioned by time, self-illuminated; one without a second, infinite, therefore, unconditioned by any of the conditionings. It is not the *pūrṇatā* of hunger satiation, an opponent of limitations, but the absolute completeness indicated by

the scriptural statement 'Pūrṇamadaḥ pūrṇamidam, pūrṇāt pūrṇam udacyate —'. *Buddhau jhaṭiti ārohani*: This knowledge, that I am *nirvikāra*, *asaṅga*, *nitya*, *svaprakāśa*, *eka* and *pūrṇatāḥ* takes place instantaneously in our understanding. Prior to this understanding, all these descriptions of the *tattvam* were only words, but with proper *sādhana* when the knowledge of the Truth as nothing other than this Self dawns, it happens all at once, in a flash of a moment.

What is the nature of this knowledge? *Śāstroktāḥ*: The Truth that is revealed in this knowledge is according to the *śāstrā-s*; what is even more significant, *avivādataḥ* effortlessly. There are no more arguments, fallacious logic and consequent confusions—worse confounded, because, this knowledge is no more objectified. The knowledge itself has become the subject, it is thoughtless knowledge.

The teacher quotes scriptural texts in support of this statement to establish that these explanations are *śāstroktāḥ* i.e. according to the scriptures ---

योगाभ्यासस्त्वेतदर्थोऽमृतबिन्दादिषु श्रुतः ।
एवं च दृष्टद्वारापि हेतुत्वादन्यतो वरम् ॥१२९॥

Yogābhyaśa stvetad-artha'mṛtabin-dvādiṣu śrutah
Evam ca dṛṣṭa dvārāpi hetutvā danyato varam (129)

एतद् अर्थः = for this purpose; तु = indeed; योग अभ्यासः = the practice of *nirvikalpa samādhi*; अमृतबिन्दु आदिषु = in *Amṛtabindu* and other *upaniṣad-s*; श्रुतः = is declared; एवम् = in this way; च = and; दृष्ट द्वारा = leading to *nirvikalpa samādhi*; अपि = also; हेतुत्वात् = being the cause for; अन्यतः = in comparison to (*saguṇa upāsana*); वरम् = (*nirguṇa upāsana*) is superior.

For this reason and purpose, the practice of meditation is described in *upaniṣad-s* like *Amṛtabindu* etc. In this way, as explained above and being the cause of immediate direct knowledge, the *nirguṇa upāsana* is certainly superior to the *saguṇa upāsana*. (129)

Etad arthaḥ tu yogābhyaśaḥ: For this purpose (of realising one's own essential nature), the practice of *yoga* viz. either *Rāja yoga abhyāsa* which leads to *nirvikalpa samādhi* or *nirguṇa upāsana* which leads to the same goal, *Amṛtabindu ādiṣu śrutah*: is (heard) stated by several *upaniṣad-s* like *Amṛta Bindu upaniṣad*. *Evam ca dṛṣṭa dvārā api hetutvāt*: Therefore, what has been explained so far has the sanction of the *śāstrā-s*.

By the method of this *samādhi*—first *savikalpa*, then *nirvikalpa*—one is able to know the Truth. *Anyataḥ varam*: Therefore, this *nirguṇa upāsana* is superior to all other spiritual practices like *saguṇa upāsana* etc.

(Ref. A.B.U. 7-9, 16-17)

If this is so, then why do individuals not pursue this method? ---

उपेक्ष्य तत्तीर्थयात्राजपादीनेव कुर्वताम् ।
पिण्डं समुत्सृज्य करं लेढीति न्याय आपतेत् ॥१३०॥

Upekṣya tattīrtha yātrāja pādīneva kurvatām
Piṇḍam samut srjya karaṁ leḍhīti nyāya āpatet (130)

तत् उपेक्ष्य = being indifferent to such *nirguṇa upāsana*; तीर्थ यात्रा = pilgrimages; जप = chanting (*japa*); आदीन् = etc.; एव = only; कुर्वताम् = those who are practicing; पिण्डम् = the sweet meat; समुत्सृज्य = throwing; करम् = the hand; लेढि = licks; इति = this; न्यायः = situation; आपतेत् = results.

For those who keep themselves engaged in the pilgrimages, *japa* etc., and are totally indifferent to meditation on attributeless *Brahman*, the proper description is 'they are the ones who discard the sweet and lick the fingers'. (130)

Tat upekṣya: Those who are indifferent to *nirguṇa upāsana* and do not understand its value, therefore, — *tīrtha yātrā japādīn eva kurvatām*: undertake pilgrimages, *mantra* or *nāma japa* etc. The purpose of *japa* is to attain single-pointedness, it is not an end in itself. Not knowing this, they do not give importance to *nirguṇa upāsana*. *Piṇḍam samutsrjya karam leḍhīti nyāyaḥ āpatet*: Their condition can only be compared to what is expressed in the maxim - 'like the person who drops the sweets from his hand and licks his fingers!!'

Instead of following the direct means of *nirguṇa upāsana* which will lead directly to the goal, they waste their time and energy in non-essential subsidiary practices.

This *nyāya* referred to here also applies to those who are unable to engage in *vicāra* or enquiry into their essential nature but feel satisfied with *nirguṇa upāsana* alone!---

उपासकानामप्येवं विचारत्यागतो यदि ।
बाढं तस्माद्विचारस्यासंभवे योग ईरितः ॥१३१॥

Upāsakānāma pyevam vicāra tyāgato yadi
Bāḍham tasmād vicārasya sambhave yoga īritah (131)

विचार त्यागतः = rejecting the enquiry of the Self; उपासकानाम् = for those engaged in *nirguṇa upāsana*; अपि = also; एवम् = the situation will come across; यदि = if you say so; बाढम् = you are right; तस्मात् = therefore; विचारस्य = of the enquiry; असंभवे = when not possible; योगः = the meditation or *upāsana*; ईरितः = is advised.

If one says that this description is also applicable to those who are engaged in meditation on attributeless *Brahman*, because they are not engaged in enquiry of the Self, the reply is—yes, it is true. Therefore, for those who are not able to enquire into the nature of the Self, the *nirguṇa upāsana* is advised. (131)

Vicāra tyāgataḥ upāsakānām api evam yadi bāḍham: If the *upāsaka* who is doing *nirguṇa upāsana*, is not ready to engage himself in enquiry into his essential nature; if one is just content meditating and does not desire to contemplate on and enquire into his own essential nature, he also belongs to the same category of persons referred to in the maxim cited in the previous *śloka*.

The purpose of *nirguṇa upāsana* is to discover one's own essential nature and not to go on sitting in *samādhi*, because *samādhi* is also an *upādhi* (of the intellect) as *ādhi* i.e. agitations of the mind and *vyādhi* i.e. disease is of the body. To get over-engrossed and enchanted by *samādhi* is to get diverted from the main objective. *Tasmāt vicārasya asambhave yogaḥ īritaḥ*: Therefore, for such individuals who are unable to conduct enquiry into their own essential nature, *yogābhyāsa* is recommended in the scriptures.

Why is *vicāra* not possible? —

बहुव्याकुलचित्तानां विचारात्तत्त्वधीर्नहि ।
योगो मुख्यस्ततस्तेषां धीर्दर्पस्तेन नश्यति ॥१३२॥

Bahuvyākula cittānām vicārā ttattva dhīrnahi
Yogo mukhya statas teṣāṁ dhīdar pastena naśyati (132)

बहु व्याकुल चित्तानाम् = those with extremely agitated and unstable minds; विचारात् = by enquiry; तत्त्व धीः = the experience of the Self; न = not; हि = certainly; ततः = therefore; तेषाम् = for such persons with agitated minds; योगः = *upāsana*; मुख्यः = primary spiritual practice;

तेन = by this practice; धी दर्पः = the agitations of the mind; नश्यति = are destroyed.

The Self-knowledge by enquiry is not possible for those who are unsteady, agitated and disturbed mentally. For such persons, the control of mind is the main practice, by which their minds are freed of these shortcomings. (132)

Bahu vyākul cittānām: Those persons whose mind or *antaḥkaraṇa* is always of a miserable nature, whose self-esteem and self-respect in their own being, is lost; who are constantly depending upon persons or objects for happiness, who do not have the self-confidence to walk their individual, independent path - *vicārāt tattva dhiḥ na hi*: they are not capable of attaining *tattva jñānam* through enquiry.

They give too much value to worldly things and are unable to translate spiritual *sādhana* into their daily life style. *Tataḥ teṣām yogaḥ mukhyaḥ*: Therefore for them, it is advised, continuance of *yogābhyāsa* is essential. *Tena dhī darpaḥ naśyati*: By such *abhyāsa*, the agitations of the mind arising out of vanity, ego etc. get reduced. The various types of *upāsana*-s like *tūrtha yātrā*-s etc., do help them in getting qualified for *vicāra* into their own essential nature in due course of time.

Then who is qualified to do *vicāra*? ---

अव्याकुलधियां मोहमात्रेणाच्छादितात्मनाम् ।
सांख्यनामा विचारः स्यान्मुख्यो ज्ञातिरिति सिद्धिदः ॥१३३॥

Avyākula dhiyām mohamātreṇ ācchādī tātmanām
Sāṅkhyānāmā vicāraḥ syān mukhyo jñātiḥ siddhidaḥ (133)

अव्याकुल धियाम् = those with an undisturbed mind; मोह मात्रेण आच्छादित् आत्मनाम् = (and) whose Self is covered by delusion alone; सांख्यनामा = the approach called *sāṅkhya*; विचारः = enquiry and discrimination; मुख्यः स्यात्

= is primary; ज्ञातिरिति = quickly; सिद्धिदः = fructifies in Self-realisation.

Those with pure and single pointed mind and ignorant about their essential nature due to delusion; for them, the path of discrimination known as *sāṅkhya*, is the main means of knowledge which gives quick results of Self-realisation. (133)

Avyākula dhiyām: Contrary to the type of persons described in the previous *śloka*, those who are not enchanted by worldly things, those who have conquered the *vikṣepa* (agitations), *mala* (impurities), *āvaraṇam* (veiling) and *vikṣepa* (projection) which constitutes bondage; *parokṣa* (indirect) and *aparokṣa* (direct) *jñānam* (knowledge) are the *sādhana*-s to get out of the bondage; and *śoka nivṛtti* (denial of grief) and *nirāṅkuṣa tṛpti* (unlimited contentment) constitutes *mukti* or liberation.

The *vyākula citta* persons described in the previous *śloka* are under *vikṣepa*—constantly agitated because of their egoistic personality. For them the simpler types of *sādhana* were recommended.

In the case of *a-vyākula* persons, who have overcome *vikṣepa* or agitations, who are at the stage of *āvaraṇa*, their only problem is not knowing what the Truth is!

Moha mātreṇ ācchādī tātmanām: Those who are veiled, hidden from their own essential nature because of ignorance (*moha*), *sāṅkhya nāmā vicāraḥ mukhyaḥ syāt*: for them it is important that they engage themselves in *sāṅkhya vicāra* i.e. discrimination between *puruṣaḥ* and *prakṛti* (spirit and matter). When they do continue *sāṅkhya vicāra* (*tattva vicāra*), *jñātiḥ siddhidaḥ*: then this enquiry leads instantaneously to the knowledge of the Self.

In this way, by either process *nididhyāsana* or *nirvikalpa samādhi* or by the process of proper enquiry (*vicāra*), one enters his essential abode called *sat-cit-ānanda* (*Aham Brahmasmi* experience).

Now *Bhagavad Gītā* is cited to support this statement ---

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥१३४॥

Yatsāṁkhyaiḥ prāpyate sthānaṁ tadyogair api gamyate
Ekam sāmkhyaṁ ca yogaṁ ca yaḥ paśyati sa paśyati (134)

यत् = that which; स्थानम् = state/goal; सांख्यैः = by those who enquire; प्राप्यते = is attained; तद् = then; योगैः = by those who practice *nirguṇa upāsana*; अपि = also; गम्यते = is reached; यः = he who; सांख्यम् च = the path of enquiry; योगम् च = and the path of *upāsana*; एकम् = oneness (from the point of view of reaching the goal); पश्यति = understands; सः = he (alone); पश्यति = has correct vision of the scriptures.

That state which is attained by enquiry of Self is also attained by the path of meditation (on *nirguṇa Brahman*). He who has realised the oneness of the goal, attained by enquiry and meditation, alone has clear vision of the scriptures. (134)

In chapter 5 of *Bhagavad Gītā*, Arjuna asks *Bhagavān Kṛṣṇa*: sometimes you talk of *karma yoga* and at others of *sannyāsa yoga*, (i.e. the *yoga* of enquiry), out of these two, which is superior? To this, Lord *Kṛṣṇa* clarifies (B.G.V-2) —

Both are essential, neither is superior nor inferior. Initially you have to do *karma* long enough to remove the agitations in the mind about worldly things. Then you enquire about your own essential nature’.

Yat sāmkhyaḥ prāpyate sthānam tad hyogaiḥ api gamyate: then *Bhagavān* says further (B.G. V-5): the goal reached is the same, whether you reach it by *nirvikalpa samādhi* followed by enquiry, or through *rāja yoga* or *nirguṇa upāsana*. The criterion is whether you reach the goal or not.

Ekam sāmkhyaṁ ca yogaṁ ca yaḥ paśyati sa paśyati:
He who is able to understand the oneness of the apparently different paths, he alone has the correct understanding.

Having cited the *smṛti vākya* (the secondary source), the teacher now quotes from the *śruti vākya* (the primary source)—the *upaniṣad* ---

तत्कारणं सांख्ययोग अधिगम्यमिति हि श्रुतिः ।
यस्तु श्रुतेर्विरुद्धः स आभासः सांख्ययोगयोः ॥१३५॥

Tatkāraṇam sāmkhya yogādhi-gamyamiti hi śrutiḥ
Yastu śruter viruddhaḥ sa ābhāsaḥ sāmkhya yogayoḥ (135)

तत् कारणम् = the cause of liberation of the world i.e. Self knowledge; सांख्य योग अधिगम्यम् = is attainable by enquiry and meditation; इति = thus; हि = indeed; श्रुतिः = the scriptures say; यः = who; तु = however; श्रुतेः विरुद्धः = is contrary to scriptures; सः = he; सांख्य योगयोः = of the enquiry and meditation; आभासः = is an illusion.

The cause of the world (or the cause of liberation called Self-knowledge) can be attained by enquiry and practice of meditation, thus declare the scriptures. However, whatever, from these two paths, does not fall in line with scriptures (*Vedā-s*), should be rejected considering it as weakness of these schools. (135)

Tat kāraṇam sāmkhya yoga adhi-gamyam hi śrutiḥ:
For attaining *tattva jñānam* i.e. cause of the world of names and forms, one can do so either by *sāmkhya* method i.e. by *ātma vicāra* or by *yoga* or *upāsana*—
So says the *śruti*. (S.U. 6.13; B.S.- 2.1.1, 2.1.3)

Yaḥ tu śruteḥ viruddhaḥ saḥ sāmkhya yogayoḥ ābhāsaḥ:
That which is not in accordance with the *śruti*, is not finally authentic. It is an illusion. Therefore, the *Sāmkhya*

philosophy can be accepted only so far as it falls in line with the *vedik* and *upaniṣadik* statements. Those aspects which commit *śruti hāni* i.e. which contradict the *śruti* must be rejected. The *śruti hāni* occurs in the *sāṃkhya* philosophy when it says that *prakṛti*, *puruṣa* and *jīva*, all the three are eternal. This is a fallacious statement since there can be only one eternity, otherwise one eternity will limit the other—a contradiction in terms!

What happens to the person who cannot achieve perfection in his *upāsana* in this life? This is explained in the next *śloka*---

उपासनं नापि पक्वमिह यस्य परत्र सः ।
मरणे ब्रह्मलोके वा तत्त्वं विज्ञाय मुच्यते ॥१३६॥

Upāsanaṃ nāpi pakvamiha yasya paratra saḥ
Marane brahmaloke vā tattvaṃ vijñāya mucyate (136)

यस्यः = he whose; उपासनम् = the practice of meditation; इह = while living in this life; पक्वम् = matures; न = not; अपि = although; सः = he; मरणेः = at the time of death; परत्र = in another life; ब्रह्मलोके = in the region of *Brahmājī*; वा = or; तत्त्वम् = the reality; विज्ञाय = having realised; मुच्यते = is liberated.

He whose practice of meditation (*upāsana*) is not fructifying in this life, he, having attained another life or the *Brahmaloka*, gains Self-knowledge and gets liberated. (126)

Yasya upāsanaṃ iha pakvam na api: What happens to an individual who started the *upāsana*, but it has not yet fructified in this life?

This thought appears in the *Bhagavad Gītā* (VI.37-38) also, when *Arjuna* asks Lord *Kṛṣṇa*: 'he who is not able to complete the spiritual *sādhana* and attain liberation, what happens to him? Like the cloud which does not fructify as rain, gets broken to pieces by the wind, does

he also suffer from a similar kind of fate—of utter disintegration?'

Saḥ maraṇe paratra brahma loka vā tattvaṃ vijñāya mucyate: The teacher replies: such a person, after his death goes into another body; or he goes to *Brahma loka*. In either case his efforts, in this life, do not go waste. He continues *sādhana* in the next body; or in the *Brahma loka* also. He receives direct knowledge about the Truth from *Brahmājī* himself, the teacher of *Kaivalya upaniṣad* and in due course at the end of the *kalpa*, he merges with the Absolute along with *Brahmājī*.

This thought is also echoed in the *Bhagavad Gītā* which is cited in the next *śloka*---

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति यच्चित्तस्तेन यातीति शास्त्रतः ॥१३७॥

Yaṃ yaṃ vāpi smaran-bhāvaṃ tyajatyante kalevaram
Taṃ tamevaiti yaccitta stena yātiiti śāstrataḥ (137)

यम् यम् = whatever; वा अपि = or also; भावम् = thought; स्मरन् = remembering; अन्ते = at the time of death; कलेवरम् = the body; त्यजति = rejects/leaves; तम् तम् एव = to that alone; एति = he attains; यत् = whatever; चित्तः = thought; तेन = to that; याति = he goes; इति = thus; शास्त्रतः = according to scriptures i.e. even at the time of death one can attain liberation by knowledge.

Man attains his next destination as per his last thought at the time of leaving his body, says *Gītā*. Similar declaration of *upaniṣad* adds 'the *jīva* goes to that, wherever his mind gets 'fixed' (at the time of death). (137)

Yaṃ yaṃ vā api smaran bhāvaṃ ante kalevaram tyajati: In *Bhagavad Gītā* (VIII-6) also *Bhagavān Kṛṣṇa* says: 'Whatever is the last thought on the mind of the individual

at the time of his departure from the body, *tam tam eva eti*: he attains the same destination in the next life. *Yat cittaḥ tena yāti iti śāstrataḥ*: as is the last thought so is the next destination. This is what the *śāstrā-s* say.

Thus the person who has begun his *upāsana* either *sākāma upāsana* (with desires) or *niṣkāma upāsana* (without desires) carries over that tendency into the next body or to *Brahma loka*; continues from where he had left off and is ultimately liberated. This is called *krama mukti* i.e. liberation in stages. No *sādhana* is ever lost.

If at the time of his departure, he is already established in *tattva jñāna*, he has no more births. (B.G. II-72)

Rebirth or *punar janma* is mentioned not to give importance to it, but to focus the attention of the student on the knowledge that should take place, namely that 'I have been and I will be in other embodiments, which means that I am someone other than the body'!

Only such an understanding of the deeper significance of a simple sounding statement about *punar janma* will help in gaining knowledge of the purpose of these statements and not of their apparent meaning.

(B.U. 4.4.5-6; C.U. 3.14.1; P.U. 3.10)

How the nature of one's thoughts at the time of death determines the course of spiritual evolution, is explained further ---

अन्त्यप्रत्ययतो नूनं भावि जन्म तथा सति ।

निर्गुणप्रत्ययोऽपि स्यात्सगुणोपासने यथा ॥१३८॥

*Antyaprat yayato nūnaṁ bhāvi janma tathā sati
Nirguṇa pratyayo'pi syāt saguṇo pāsane yathā* (138)

अन्त्य = the last; प्रत्ययतः = as per the thought; नूनम् = indeed; भावि जन्म = the next birth is decided; तथा सति = this being acceptable; सगुण उपासने = by

doing *śaguṇa upāsana* i.e. meditating on *Brahman* with attributes; यथा = as; निर्गुण प्रत्ययः = is true with respect to meditation on *Brahman* without attributes; अपि स्यात् = he attains Self knowledge and gets liberated.

Once this is accepted that 'the next life is determined according the last departing thought', as the devotee of *saguṇa Brahman* gets merged with that form, so also the meditator of *nirguṇa Brahman* gets absorbed in It and attains liberation. (138)

Antya pratyayataḥ nūnaṁ bhāvi janma: Depending upon the nature of the last thoughts at the time of departure, next life is determined. There is no doubt about it. *Tathā sati saguṇa upāsane yathā*: This being so - 'he who has done *saguṇa upāsana* he gets the *sākṣātkāra* of *saguṇa Brahman*. On the strength of his *upāsana* he gets the *darśana* (vision) of his *iṣṭa devatā*. In the same way, one who has been contemplating on one's own essential nature, he comes to be one with the *Para Brahman* (*Brahmavit Brahmaiva Bhavati*).

That *nirguṇa prāpti* and *mukti* (liberation) are one and the same is said in the next *śloka* ---

नित्यनिर्गुणरूपं तन्नाममात्रेण गीयताम् ।
अर्थतो मोक्ष एवैष संवादिभ्रमवन्मतः ॥१३९॥

*Nitya nirguṇa rūpaṁ tannāma mātreṇa gīyatām
Arthato mokṣa evaiṣa saṁvādi bhramavan mataḥ* (139)

तत् = that (*Brahman*); नित्य निर्गुण रूपम् = is of the nature of ever present, without attributes; नाम मात्रेण = for name sake only ; गीयताम् = you say; अर्थतः = in reality; एषः = this; मोक्ष एव = itself is liberation; मतः = this is the opinion of the wise; संवादि भ्रमवत् = just as the *Samvādi bhrama* is an error for the sake of it, but leads to the right conclusion.

As the fructifying error of judgement (*saṁvādi bhrama*) is considered an error although it is not, so also the *Brahman* is eternal, without attributes etc., is said for the sake of it. In fact essentially it is liberation. [139]

Tat nitya nirguṇa rūpaṁ nāma mātreṇa gīyātam: This *Brahman* is described as *nityam, nirguṇa rūpaṁ* etc., others call it liberation (*mokṣam*). All these are only different names to indicate the same *tattva jñāna*.

Arthataḥ eṣaḥ mokṣa eva mataḥ saṁvādi bhramavat: Like *saṁvādi bhrama*, whatever be the name, right or wrong, it means the same thing—liberation or the goal of self-realisation. The *saṁvādi bhrama* is not *bhrama*, but knowledge.

Thus the apparent erroneous-ness of the knowledge is removed.

This is further explained---

तत्सामर्थ्याज्जायते धीर्मूलाविद्यानिवर्तिका ।
अविमुक्तोपासनेन तारकब्रह्मबुद्धिवत् ॥१४०॥

Tatsāmarthyā jjāyate dhīrmūlā vidyāni vartikā
Avimukto pāsanena tāraṇa brahma buddhivat (140)

अविमुक्त उपासनेन = by the *upāsana* of *Brahman* with attributes; तारक ब्रह्म बुद्धिवत् = the realisation of that God takes place; तत् सामर्थ्यात् = by the strength of meditation on the attributeless *Brahman*; मूला अविद्या निवर्तिका = the removal of the original ignorance; धीः = understanding; जायते = and Self-realisation takes place.

As the meditation on *Brahman* with attributes (*saguna*), the mind takes that form and gets the knowledge of the Lord; so also by the strength of *nirguṇa Brahman upāsana*, the knowledge that arises is capable of destroying the primary ignorance. (140)

Avimukta upāsanena tāraṇa brahma buddhivat: When the *upāsana* of *saguna Brahman* is done i.e. the *upāsana* of *Brahman* with form, the mind or *buddhi* takes the form of a particular *saguna Brahman* for which one has been doing *upāsana*.

Therefore, the devotee is able to transform all his thoughts and perception around that one form to the exclusion of all others. *Tat sāmāthyāt mūla avidyā nivartikā dhī jāyate*: In the same manner, by the strength of contemplation, meditation, *nididhyāsana* etc., on *Aham Brahmāsmi*, he is able to negate the last aspect of bondage called the 'first sin'—ignorance.

We are in truth *sat, cit* and *ānanda* but we have begun to take ourselves to be limited individuals. This is the 'first sin' or mistake which is the root cause of all the problems that *jīva* faces. It may be recalled that the bondage of *jīva* is constituted of three components: *avidyā, āvaraṇa* and *vikṣepa*. *Vikṣepa* is removed by *saguna upāsana, karma yoga* etc. (*śloka* 132). *Āvaraṇa* is removed by *sāṁkhyānāma vicārataḥ*: by enquiry and discrimination between spirit and matter; the last *avidyā* is removed by *nirguṇa upāsana* i.e. meditation on one's own essential nature which is *nirguṇa, asaṅga, nitya, svaprakāśa, eka* and *pūrnatā* (ref: *śloka* 128). This is the meaning of *tat sāmāthyāt*. Thus by the strength of this *nirguṇa Brahman upāsana*, the last aspect of bondage called ignorance is negated.

Now *śruti mātā* is quoted to provide authority to this statement ---

सोऽकामो निष्काम इति ह्यशरीरो निरिन्द्रियः ।

अभयं हीति मुक्तत्वं तापनीये फलं श्रुतम् ॥१४१॥

So'kāmo niṣkāma iti hyaśarīro nirindriyaḥ
Abhayaṁ hīti muktatvaṁ tāpanīye phalaṁ śrutam (141)

सः = the meditator on attributeless *Brahman*; अकामः = desireless; निष्कामः = devoid of impression or intentions to achieve any thing worldly; इति = thus (attains the Self); अशरीरः = going beyond body; निरिन्द्रियः = transcending the senses; हि = (by this practice) alone; अभयम् = the state of fearless Self; हि = certainly; इति = (attains) in this way; तापनीये = in *Tāpanīya upaniṣad*; मुक्तत्वम् = the liberation; फलम् = the result of *nirguṇa upāsanā*; श्रुतम् = is heard.

In the *Nṛsiṃha Tāpanīya upaniṣad*, it is declared that 'He who attains *Brahman*, is desireless, not attached, beyond body and senses, fearless' i.e. liberation is attained by him as a result of *upāsanā* on *nirguṇa Brahman*. (141)

Tāpanīye saḥ akāmaḥ niṣkāmaḥ iti: In the *Nṛsiṃha Tāpanīya upaniṣad*, *mukti* or liberation has been defined as follows:

- Saḥ akāmaḥ iti muktatvaṁ*: Liberation is being desireless, not entertaining any desire even with reference to spiritual attainment!
- Niṣkāma* or *Vāsanā rahita* i.e. devoid of even a seed of desire;
- Aśarīraḥ hi*: no more identified with the gross body;
- Nirindriyaḥ*: No more under the sway of the senses and other perceptions; and
- Abhayaṁ (iti muktatvaṁ)*: Fearlessness. Liberation is the joy of fearless-ness.

Muktatvam phalam śrutam: This is the *phala śruti* given in the above mentioned *upaniṣad*. This is the nature of liberation which the seekers enjoys, when he continuously practises meditation and then receives *mahāvākya upadeśam* and comes to realise his own nature.

(Ref. Nar. Uttar. U. 5,7,8.)

Now the discussion turns to another angle; if by meditation, one realises one's own real nature, does it mean that meditation is the cause and realisation the effect, which in turn would mean that *ātma jñānam* is created in time and will necessarily die in time? —

उपासनस्य सामर्थ्याद्विद्योत्पत्तिर्भवेत्ततः ।

नान्यः पन्था इति ह्येतच्छास्त्रं नैव विरुध्यते ॥१४२॥

*Upāsanasya sāmartyā dvidyot pattir bhavet tataḥ
Nānyaḥ panthā iti hyeta cchāstram naiva virudhyate* (142)

उपासनस्य सामर्थ्यात् = by the strength of meditation on attributeless *Brahman*; विद्योत्पत्तिः = the Self realisation; भवेत् = is; ततः = therefore; अन्यः = other; पन्था = way; न = not; इति = in this way; एतत् = this; शास्त्रम् = the authority of scriptures; हि = in line with; न एव = and certainly not; विरुध्यते = is contradicted.

'On the strength of the *nirguṇa upāsanā*, the knowledge of the Self takes place'. Therefore, whatever is discussed so far, is not contrary to (in accordance with) the scriptures, for the scripture declare 'there is no other way than this'. (142)

Upāsanasya sāmartyāt vidyā utpattiḥ bhavet: Because of the strength of the *upāsanā*, one is able to negate the three aspects of bondage, namely, *avidyā*, *āvaraṇa* and *vikṣepa*. Because ignorance is removed, knowledge is 'revealed', not 'created'. *Tataḥ anyaḥ panthāḥ na iti etat śāstram hi na eva virudhyate*: Therefore, the *śāstra vākya* 'nānyaḥ panthā virudhyate naiva': 'there is no way to get liberation other than through knowledge', is not in any way denied.

A source of light is covered by three blankets. When the outermost *vikṣepa* is removed, one thinks 'there is something below'; when the second blanket *āvaraṇa* is

removed, there is a suspicion that there may be some light below; this is *sañhvādi bhrama*, when the last blanket, *avidyā* is removed that suspicion is confirmed and the light which was already there is revealed.

So the Knowledge, which is ever existing, is revealed when *nirguṇa upāsana* negates ignorance.

(Ref. S.U. 3.8, 6.15)

Now the *sakāma upāsana* is being taken up ---

निष्कामोपासनान्मुक्तिस्तापनीये समीरिता ।
ब्रह्मलोकः सकामस्य शैब्यप्रश्ने समीरितः ॥१४३॥

*Niṣkāmo pāsanaṁ muktis tāpanīye samīritā
Brahmalokaḥ sakāmasya śaibya praśne samīritāḥ* (143)

निष्काम उपासनात् = by the desireless (without any desire to be fulfilled) *upāsana*; मुक्तिः = liberation; तापनीये = in the *Tāpanīya upaniṣad*; समीरिता = is well established; सकामस्य = for the *upāsana* with desire; ब्रह्मलोकः = is the *Brahmaloka*; शैब्य प्रश्ने = in the *Śaibya's* question in *Praśnopaniṣad*; समीरितः = is explained.

The desireless *upāsana* leads to liberation says the *Tāpanīya upaniṣad*; while meditation with desires leads to *Brahma loka*, says the *śaibya's* question in *Praśnopaniṣad*. (143)

Niṣkāma upāsanaṁ muktis tāpanīye samīritā: That one reaches *mukti* or liberation by following *niṣkāma upāsana*, has been exhaustively explained in the *Nṛsiṁha Tāpanīya upaniṣad* (śloka 141 above).

Sakāmasya brahma lokaḥ śaibya praśne samīritāḥ: It was also said in the *Praśnopaniṣad* in reply to the question asked by *Śaibya*, that through *sakāma upāsana*, the seeker enters the region of *Brahmājī*.

Saguṇa and *nirguṇa upāsana* are with reference to the nature of the *upāsya*—on whom one is contemplating; *sakāma* and *niṣkāma upāsana* are with reference to the *upāsaka*—who is doing the *upāsana*.

Having discussed the nature of the *upāsya*, now the discussion moves to the *upāsaka*. *Niṣkāma upāsana* was explained in śloka 141. Now *sakāma upāsana* is taken up i.e. *upāsana* done with some expectation or desire in mind.

What did *Śaibya* ask in the *Praśnopaniṣad*? ---

य उपास्ते त्रिमात्रेण ब्रह्मलोके स नीयते ।
स एतस्माज्जीवघनात्परं पुरुषमीक्षते ॥१४४॥

*Ya upāste trimātreṇa brahmaloke sa nīyate
Sa etasmā jīvaghanāt param puruṣa mīkṣate* (144)

यः = he who; त्रिमात्रेण = by three *mātrā-s* of *Om*; उपास्ते = does the *upāsana* with desire; सः = he; ब्रह्म लोके = in the *Brahma loka*; नीयते = goes; सः = this seeker (in the *Hiraṇyagarbha* state); एतस्मात् = beyond this; जीवघनात् = the totality of manifestation state i.e. *Hiraṇyagarbha*; परम् पुरुषम् = the supreme Self; ईक्षते = realises.

He who meditates on the three aspects (*tri-mātrā*) of *Omkāra*, says the *Praśnopaniṣad*, is lead to the *Brahma loka* (i.e. state of *Hiraṇyagarbha*) which is undifferentiated consciousness, and thereafter realises the supreme *Brahman*, which is the final abode and beyond *Hiraṇyagarbha*. (144)

Yaḥ trimātreṇa upāsate sa brahmaloke nīyate: In the *Praśnopaniṣad*, *Pippalāda ṛṣi* tells *Śaibya* that *upāsana* of *praṇava* can be done in three ways and what is gained by the *upāsana* of each of the three *mātrā-s*—*a-kāra*, *u-kāra* and *ma-kāra*. He further explains that when the

upāsana of all the three *mātrā-s* is done, the *upāsaka* goes to *Brahmaloka*, where he receives the knowledge from *Brahmājī* and attains the Supreme being.

In this manner, *sakāma upāsana* also leads ultimately, in stages (*krama*) to the release from the bondage of *karma*.

(Ref. P.U. 5.5.)

Now the teacher quotes from the *Brahma Sūtrā-s* (the third of the *Prasthāna trayī*, the other two being the *upaniṣad-s* and the *Bhagavad Gītā* or *smṛti granthā-s*) ---

अप्रतीकाधिकरणे तत्क्रतुर्न्याय ईरितः ।
ब्रह्मलोकफलं तस्मात्सकामस्येति वर्णितम् ॥१४५॥

*Apratīkādhī karaṇe tatkratur nyāya īritaḥ
Brahmaloka phalaṁ tasmāt sakāmasyeti varṇitam* (145)

अप्रतीक अधिकरणे = in the *apratīka adhikaraṇa* (B.S.-4.3.15);
तत् क्रतुः न्यायः = the fruit as per the desire is *upāsana*;
ईरितः = is established; तस्मात् = on the basis of this principle; सकामस्य = for the seeker with a desire prompted *upāsana*; ब्रह्मलोक फलम् = the result is the gain of *Brahmaloka*; इति = in this way; वर्णितम् = is described.

In the *Apratīka* section (*adhikaraṇa*) of *Brahma sūtra* 'attainment of the region as per the desire' is declared. On the basis of this principle, the meditator with desires, attains *Brahma loka* as a result of his meditation on attributeless *Brahman*. (145)

Apratīka adhikaraṇe tat kratur nyāyaḥ īritaḥ: In this particular section of the *Brahma Sūtrā-s* called *Apratīka adhikaraṇa* (4.3.15), it is said that those who do *sakāma upāsana* attain *Brahma loka*. (This statement also means that one gets the *phala* according to one's actions.

Tasmāt sakāmasya brahmaloka phalaṁ iti varṇitam: Those who do *nirguṇa Brahman upāsana* with desire, they attain *Brahmaloka*, so says the *sūtra*.

The question now arises: how will this *sakāma puruṣa* who is doing *nirguṇa upāsana*, get *tattva jñānam*? How will he come to realise his own essential nature? This doubt is answered ---

निर्गुणोपास्तिसामर्थ्यात्तत्र तत्त्वमवेक्षते ।
पुनरावर्तते नायं कल्पान्ते च विमुच्यते ॥१४६॥

*Nirguṇo pāsti sāmartyā ttatra tattva mavekṣate
Punarā vartate nāyaṁ kalpānte ca vimucyate* (146)

निर्गुण उपास्ति सामर्थ्यात् = on the strength of meditation on *nirguṇa Brahman*; तत्र = in the *Brahmaloka*; तत्त्वम् = the Truth; अवेक्षते = realises; अयम् = this seeker of attributeless *Brahman*; पुनः = again; न = not; आवर्तते = returns to this world of change; च = and; कल्पान्ते = at the end of the *kalpa*; विमुच्यते = gets liberated along with *Hiraṇyagarbha*.

The meditator, by the strength of his meditation on attributeless *Brahman*, realises the Truth in *Brahma loka*; thereafter does not return to this world of mortals, and gets liberated alongwith *Brahmājī* at the end of the *kalpa* (life span of *Brahmājī*). (146)

Nirguṇa upāsti sāmartyāt tatra tattvam avekṣate: By the strength of *nirguṇa upāsana*, he is able to realise his essential nature in *Brahma loka*.

Ayaṁ punaḥ na āvartate: The *nirguṇa upāsaka* once he goes to *Brahmaloka* and attains the supreme knowledge, never comes back. (In all other place like *svarga*, *vaikuṇṭha*, *kailāśa* etc., the *jīva* has to return to *mṛtyu loka*, once the *puṇya* or merit is exhausted). But he who has gone to *Brahma loka* becomes one with the Absolute. *Kalpānte*

ca vimucyate: Furthermore, at the end of the *kalpa*, when *Brahmā* dissolves his individuality, all those in his kingdom also become one with the Absolute.

(Ref. C.U. 4.15.5; 5.10.2)

Now the *upāsana* of *praṇava* or *Om̐kāra* is taken up for discussion ---

प्रणवोपास्तयः प्रायो निर्गुणा एव वेदगाः ।

क्वचित्सगुणताऽप्युक्ता प्रणवोपासनस्य हि ॥१४७॥

Praṇavo pāstayah prāyo nirguṇā eva vedagāḥ
Kvacit saguṇatā 'pyuktā praṇavo pāsanasya hi (147)

वेदगाः = those sung in *upaniṣad*-s; प्रणवोपासनस्य = the *upāsana* on *Om̐*; प्रायः = normally; निर्गुणाः एव = are only of attributeless *Brahman*; क्वचित् = in some instances; प्रणवः उपासनस्य = the meditations on *Om̐*; सगुणता = with attributes; अपि = also; उक्ता = are said; हि = however.

In the *vedā*-s the meditations (*upāsana*) on '*Om̐*' are normally meant to be on attributeless *Brahman*. However, in some places, the *upāsana* of the *Brahman* with attributes is also meant. (147)

Vedagāḥ praṇavaḥ upāstayah prāyah nirguṇāḥ eva: In the *vedā*-s and *upaniṣad*-s, the *upāsana* of *praṇava* (*Om̐kāra*) is normally of the nature of *nirguṇa praṇava upāsana*. *Kvacit praṇavaḥ upasanasya saguṇatā api uktā hi*: However, in some places, the *saguṇa upāsana* of *praṇava* is also indicated.

What is the authority for this statement that there are two types of *praṇava upāsana* - *saguṇa* and *nirguṇa*? ---

परापरब्रह्मरूप ओंकार उपवर्णितः ।

पिप्पलादेन मुनिना सत्यकामाय पृच्छते ॥१४८॥

Parāpara brahmarūpa om̐kāra upavarṇitah
Pippalādena muninā satyakāmāya pr̥cchate (148)

पिप्पलादेन मुनिना = by the *Pippalāda muni*; पृच्छते = being asked; सत्यकामाय = to the student *Satyakāma*; ओंकार = the '*Om̐*'; पर अपर ब्रह्मरूपः = the higher (unmanifest) and lower (manifest) nature of *Brahman*; उपवर्णितः = is explained.

When enquired by his disciple *Satyakāma*, the *Pippalāda muni* told that *Om̐* means, both *Brahman* with and without attributes. (148)

Pippalādena muninā pr̥cchate: The teacher cites *Praśnopaniṣad* (ch 5). When *Satyakāma* asked the *guru Pippalāda*, how *praṇava upāsana* is done? *Satyakāmāya parāpara brahma rūpa om̐kāraḥ upavarṇitah*: The *ṛṣi* said: that one can do *Om̐kāra upāsana* either for *Para Brahma* or for *Apara Brahma*. These two types of *upāsana*-s were explained.

Apara Brahmarūpa upāsana is the *upāsana* of *praṇava* with reference to the limited and relative realm. The *upāsana* of *Parabrahma* is with reference to the unlimited essential nature that I am. The *apara upāsana* involves *praṇava* with one *mātrā a-kāra*, two *mātrā-s u-kāra* and *m-kāra*. The *Para upāsana* involves all the three *mātrā-s* and beyond (*amātrā*). Thus *Om̐kāra* is indicative of both the relative and the Absolute.

¹ (Ref. P.U. 5.2)

The second quotation is from *Kaṭhapaniṣad* ---

एतदालम्बनं ज्ञात्वा यो यदिच्छति तस्य तत् ।
इति प्रोक्तं यमेनापि पृच्छते नचिकेतसे ॥१४९॥

Etad-ālambanam jñātvā yo yadicchati tasya tat
Iti proktaṁ yamenāpi pṛcchate naciketase (149)

यमेन = by *Yamarāja*; अपि = also; पृच्छते = having asked by; नचिकेतसे = that student *Naciketa*; एतत् = this 'Om'; आलम्बनम् = the support for meditation; ज्ञात्वा = having meditated upon; यः = the meditator; यद् इच्छति = whatever one desires; तस्य = to him; तत् = that (fruit is gained); इति = in this way; प्रोक्तम् = both the types of 'Om' *upāsana* are described.

When enquired by *Naciketa* (in *K.U.*). The Lord *Yamarāja* also told that 'Om' is the support of meditation for whatever one wants to attain—*Brahman* with attributes or without attributes. (149)

Etad ālambanam jñātvā yo yad icchati tasya tat: By the *upāsana* on this one *Om*, whatever one wants in this life, in the other life or if he wants to know his own essential nature i.e. everything that he desires in the *Apara Brahma* realm or *Parabrahma* realm can be achieved.

Iti yamena api pṛcchate naciketase proktaṁ: Thus was explained by *Yamarāja* when *Naciketas* asked him such a question (*K.U. I.2.16-17*).

Nirguṇa upāsana is further explained ---

इह वा मरणे वास्य ब्रह्मलोकेऽथवा भवेत् ।

ब्रह्मसाक्षात्कृतिः सम्यगुपासीनस्य निर्गुणम् ॥१५०॥

Iha vā maraṇe vāsyā brahma loke 'thavā bhavet
Brahma sākṣāt kṛtiḥ samyagu pāsīnasya nirguṇam (150)

निर्गुणम् = on the attributeless *Brahman*; सम्यक् = in the proper scriptural way; उपासीनस्य = of the meditator; अस्य = for him; इह वा = either while living; मरणे वा = and at the time of death; अथवा = or; ब्रह्म लोके = in the *Brahma loka*; ब्रह्म साक्षात् कृतिः = the realisation of *Brahman*; भवेत् = happens.

He who meditates on *Nirguṇa Brahman*, as per the scriptural guidance—properly and perfectly gets the direct immediate experience of *Brahman* in this life, or at the time of death or in *Brahmaloka* (150)

Nirguṇam samyak upāsīnasya: He who does *nirguṇa upāsana* according to scriptural injunctions i.e. *śravaṇam* (listening) of scriptures with full faith; reflection on what has been heard, rejection of what is not *ātmā* and affirmation of what is *ātmā* and then *nididhyāsana* or *nirguṇa upāsana*; *asya iha vā maraṇe vā athavā brahma loke brahma sākṣāt kṛtiḥ bhavet*: such a person while living (as a *jīvan mukta*) or at the time of death or after having gone to the *Brahma loka* (*karma mukti*), he gets direct (*aparokṣa*) knowledge of *Brahman* - the pure Self.

[An overall framework of one hour *śravaṇam*, 22 1/2 hours reflection and half an hour of mental quiet, could be adopted.]

The methodology is systematic and perfect. To what extent that methodology gets translated into realisation depends on the seeker's own efforts behind his own life. This is called *ātmakṛpā*. *Īśvarakṛpā* comes to us in the form of scriptures; *guru kṛpā* is a natural showering of *guru's* grace, because he can never be otherwise. The uncertain factor is the *ātma kṛpā*, our own determination to help ourselves.

Meditation is of two kinds—matter-oriented and consciousness-oriented. The former is gross—matter oriented and is preoccupied with posture, time, place etc. It is doubtlessly necessary but it is not primary.

When the student does *Om̐kāra upāsana*, he has come out of the gross aspect of material equipment called the mind. Now he is in the process of annihilating his own existence! His enquiry shifts to 'who am I?' and when persisted in, the mind is no more disturbed, the thoughts are not turbulent, the world is devalued. In this way his enquiry focuses on the discovery of the mind's own source. For this the *ālamban* or support is the *Om̐kāra upāsana* explained in the *Praśnopaniṣad* and *Kāthopaniṣad*.

This *upāsana*, when it is according to (*śāstrīya*) scriptural injunctions, will be enquiry into one's own nature without fear—fear that the world may overpower me once again. This is consciousness-oriented meditation.

This thought is also echoed in the *Ātma Gītā*---

अर्थोऽयमात्मगीतायामपि स्पष्टमुदीरितः ।
विचाराक्षम आत्मानमुपासीतेति सन्ततम् ॥१५१॥

Artho'yam ātmagītāyā mapi spaṣṭa mudīritah
Vicārākṣama ātmāna mupā sīteti santatam (151)

विचार अक्षमः = the seeker who is unable to enquire into Self; आत्मानम् = on the pure Self i.e. attributeless *Brahman*; सन्ततम् = incessantly; उपासीत = should meditate upon; इति = thus; अयम् अर्थः = meaning this; आत्म गीतायाम् = in the *Ātma Gītā*; अपि = also; स्पष्टम् = distinctly; उदीरितः = is explained.

He who cannot undertake Self enquiry and discrimination should practice meditation incessantly, so says the *Ātma Gītā* very clearly. (151)

Ayam arthaḥ Ātma Gītā spaṣṭam udīritah: In the same way (as said by the two *upaniṣad*-s mentioned earlier), it is also said very distinctly in the *Ātma Gītā* that - *vicāra akṣamaḥ*—who are unable to engage themselves

in the enquiry into their own essential nature, should engage in *nirguṇa upāsana*. This enquiry means that any *śabda, rūpa, rasa, gandha*—every experience should take one to one's own essential nature, that 'I' is ever present—in presence as well as in absence, in sound, as well as in the absence of sound. For those who cannot focus their attention on such an enquiry, *ātmānam santatam upāsita iti*: such persons are unqualified for enquiry and should go on contemplating again and again (without giving up) on the lines of *nirguṇa upāsana* detailed earlier.

This thought continues with quotations from *Ātma Gītā*---

साक्षात्कर्तुमशक्तोऽपि चिन्तयेन्मामशङ्कितः ।
कालेनानुभवारूढो भवेयं फलितो ध्रुवम् ॥१५२॥

Sākṣāt kartuma śakto'pi cintayen mām aśaṅkitaḥ
Kālenānu bhavārūḍho bhaveyaṁ phalito dhruvam (152)

साक्षात् कर्तुम् = direct realisation of attributeless *Brahman*; अशक्तः = not able to; अपि = also; अशङ्कितः = without any doubt; माम् = on Me the Self; चिन्तयेत् = may he contemplate; कालेन = in due time; अनुभव आरूढः = experience of Self; फलितः = fructifies; ध्रुवम् = certainly; भवेयम् = I shall be.

He who is unable to realise me directly (by enquiry) should go on meditating on me (The Self), without any trace of doubt or suspicion (of success). I shall certainly reveal Myself to him in due time, as his own Being. (152)

Sākṣāt kartum aśaktaḥ api: Although one is unable to contemplate and enquire on the lines indicated in the previous *śloka*, *aśaṅkitaḥ mām cintayet*: one should go on meditating on the Self without any trace of doubt. Doubt can be removed in two ways :

(a) By absolute faith in the scriptures and the teacher;—and

(b) By reflection on all possible doubts until they are cleared.

Only a doubtless mind can sit in meditation.

Kālena anubhava ārūḍhaḥ phalitaḥ dhruvam bhavyam :
By this practice in due course of time, I will be able to control the mind, realise the Self and be liberated.

Now an example of *vyatireka* style is given ---

यथाऽगाधनिधेर्लब्धौ नोपायः खननं विना ।

मल्लभेऽपि तथा स्वात्मचिन्तां मुक्त्वा न चापरः ॥१५३॥

Yathā'gāḍha nidher-labdhau nopāyaḥ khaṇanam vinā
Mallābhe'pi tathā svātma-cintām muktva nā cāparaḥ (153)

यथा = as; अगाध निधेः = the treasure hidden under ground; लब्धौ = to get; खननम् विना = without digging; उपायः = means; न = there is no other; तथा = in the same way; मल्लभे = for Self-realisation; अपि = also; स्वात्म चिन्ताम् = the meditation on Self; मुक्त्वा = other than this; अपरः = other means; न = not; च = indeed.

As there is no other way to reach the treasure hidden under ground than digging the ground; so is true about Self-realisation i.e. direct immediate knowledge and meditation on the essential nature of Self! (153)

Yathā agāḍha nidheḥ labdhau : If a treasure is buried in the earth and if one wants to get it, *khaṇanam vinā upāyaḥ na :* there is no other way except to dig for it. *Tathā mallābhe api svātma cintām muktva aparāḥ ca na :* In the same way, to discover one's own essential nature other than deeper and deeper contemplation, shedding all *saṃsāraḥ cintā* and dwelling only on one's own essential nature (*svātma cintā*), there is no other way for liberation. (This is the *vyatireka* method) -

(Ref. V.C. 65)

The *anvaya* method is explained in the next *śloka* ---

देहोपलमपाकृत्य बुद्धिकुदालकात्पुनः ।

खात्वा मनोभुवं भूयो गृहीयान्मां निधिं पुमान् ॥१५४॥

Dehopalama pākṛtya buddhi-kuddāla kātpunaḥ
Khātvā manobhuvam bhūyo gṛhīyānmām nidhim pumān (154)

बुद्धि कुदाल कात् = by the help of the pick-axe of intellect; देह उपलम् = the rock of body; अपाकृत्य = having negated; पुनः = thereafter; मनः भुवम् = the ground of mind; खात्वा = having dug; भूयः = then; पुमान् = the seeker; माम् = the Self; निधिम् = the treasure; गृहीयात् = may come to realise.

Having removed the rock of body identification and digging the ground of mind, by the pick-axe of intellect, man should hold on to the hidden treasure i.e. 'I'—the Self! (154)

Buddhi kuddālakāt : with the help of the pick-axe of intellect, *dehopalam apākṛtya :* one should get rid of too much of body orientation in one's life style i.e. one should be able to control the body, not by denial but with understanding and adopt a balanced approach avoiding extremes.

Punaḥ mano bhuvam khātvā : Once this is done, when the rock is removed, once again there is earth (the mind) below which one has to dig again and again. *Pumān nidhim gṛhīyāt :* Then the student becomes qualified to get the treasure of his own essential nature.

The gross body is compared to the rock, the mind to the earth, the intellect to the pick-axe and when one goes deeper into the essential nature of the *buddhi* itself, a stage is reached when the *buddhi* and the one who was enquiring both disappear and what remains is the *nidhi*—the treasure of our own essential nature. The

hardness in our personality, the *jīvātmā bhāva*, this individuality is disowned through this inquiry. Thereafter there may be actions, but no actor; knowledge but no knower, meditation but no meditator.

Without the experience of *Brahman*, will not the meditation be only an imagination? ---

अनुभूतेरभावेऽपि ब्रह्मास्मीत्येव चिन्त्यताम् ।
अप्यसत्प्राप्यते ध्यानान्नित्याप्तं ब्रह्म किं पुनः ॥१५५॥

Anubhūte rabhāve'pi brahmā smītyeva cintyatām
Apyasat prāpyate dhyānānni tyāptam brahma kiṁ punaḥ (155)

अनुभूते: = of the experience; अभावे = in the absence; अपि = also; ब्रह्मास्मि = 'I am *Brahman*'; इति एव = in this way; चिन्त्यताम् = one should meditate; ध्यानात् = by virtue of meditation; असत् = non-existence; अपि = although; प्राप्यते = the seeker attains the *Brahman* with attributes; किम् पुनः = in that case; नित्य प्राप्तम् ब्रह्म = ever-gained *Brahman* (why not).

In spite of the lack of direct experience, one should go on meditating on 'I am *Brahman*' theme. By virtue of meditation on other Gods one can attain them, although they may not be the final reality; why the *Brahman* will not be attained which is ever present? (155)

Anubhūteḥ abhāve api: Although, one has not experienced the Truth, *Brahmāsmi eva cintyatām*: one should go on persevering in the meditation of *Aham Brahmāsmi* without worrying about the result.

Dhyānāt asat api prāpyate: By the potency of constant thinking, things happen even about what does not exist e.g. a person constantly accused of clumsiness does end up believing that he or she is clumsy and even starts acting clumsily. If this can happen about a conditioned

behaviour, *kim punaḥ nitya prāptam brahma*: why cannot it happen in the case of *Parabrahma Paramātmā*, which is ever existing? Surely this *Brahman*, which is all the time our own essential nature, will definitely be revealed?

Every experience good and bad contributes to the cognition of our essential nature. Therefore, by continuous study and *upāsana* one can definitely realise the Truth, even if one feels initially that one is not progressing.

The last three *ślokā-s* are of the nature of *phala śruti*—the effect of the *nirguṇa upāsana*---

अनात्मबुद्धिशैथिल्यं फलं ध्यानादिने दिने ।
पश्यन्नपि न चेद्ध्यायेत्कोऽपरोऽस्मात्पशुर्वद ॥१५६॥

Anātma buddhi śaithilyam phalam dhyānād dine dine
Paśya nnapi na ceddhyāyetko 'paro'smāt paśurvada (156)

दिने दिने = regular; ध्यानात् = by meditation on attributeless *Brahman*; अनात्म बुद्धि शैथिल्यम् = weakening of the 'I am body' notion; फलम् = the result; पश्यन् अपि = although clearly known; चेत् = if; न ध्यायेत् = one does not practice meditation; अस्मात् = other than him; अपरः पशुः = other animal; कः = who can be; वद = say i.e. think.

Having fully appreciated the fact that daily and regular practice of meditation (on *nirguṇa upāsana*) leads to weakening of the body identification, and yet, if one does not practice meditation; who else could be animal other than this man? (156)

Dine dine dhyānāt anātma buddhi śaithilyam: When the individual continues his contemplation regularly and everyday, gradually he will have less identification with the body, mind and intellect, less and less attraction for worldly things, and more and more dispassion, *phalam paśyan api na dhyāyet cet*: even after knowing this to be the only way to realise one's own essential nature, if one does not invest time and talents to this pursuit,

asmāt aparāḥ paśuḥ kaḥ vada: tell me, can such a person be other than an animal or can the animal be different from this type of person? This *śloka* stresses the importance of perseverance and regularity in *sadhanā*.

The thought continues on the *phalam*—fruit of contemplation. ---

देहाभिमानं विध्वंस्य ध्यानादात्मानमद्वयम् ।

पश्यन्मर्त्योऽमृतो भूत्वा ह्यत्र ब्रह्म समश्नुते ॥१५७॥

Dehābhimānam vidhvāṁsya dhyānā dātmāna madvayam
Paśyan martyo 'mṛto bhūtvā hyatra brahma samaśnute (157)

देह अभिमानम् = the body identification; ध्यानात् = by the practice of meditation; विध्वंस्य = having destroyed; अद्वयम् = the non-dual; आत्मानम् = to the Self; पश्यन् = realising; मर्त्यः = the mortal; अमृतः = immortal; भूत्वा = having attained; अत्र = in this life; हि = itself; ब्रह्म = the *Brahman*; समश्नुते = attained firmly.

By the practice of meditation, destroying the 'I am body' notion, discovering the non-dual Self, a mortal attains immortality and realises the *Brahman* while living in this very body. (157)

Deha abhimānam dhyānāt vidhvāṁsya: Having destroyed the body identification by constant *upāsana* or *nididhyāsana*, the *deha abhimāna* is destroyed every day in dream and deep sleep states. But this *dhvāṁsya* of body identification in deep sleep takes place under the influence of ignorance, and this *abhimāna* resurrects on re-entering the waking state. But, when this body identification is destroyed under the influence of wisdom, enquiry and knowledge, then inspite of being in the waking state, the body and its modifications do not touch the wise person.

Advayam ātmānam paśyan: Secondly, having discovered one's own essential nature to be *advayam*,

there is no 'second-ness' or non-dual existence. This secondness arises from the point of view of the *sākṣī* onwards. Witness can exist only when there is something to be witnessed. Therefore, even the *sākṣī bhāva* is transcended. That means where the *tripuṭi* (trio) of knower-known-knowledge is absent, these three coverings are totally rejected.

Thus, when the *sādhaka* (seeker) exposes himself to this contemplation again and again, the meditation becomes consciousness-oriented. He, no more, gives value to anything that happens around; all perceptions through *śabda*, *sparsa*, *rūpa*, *rasa*, *gandha* do not touch him. Although there are transactions of knowledge through the instruments of knowledge and the objects of knowledge, he is not influenced by them.

Going even further and deeper, this knower who was a witness to the world of objective knowledge, even his witness-hood is destroyed. The *sākṣī*, this subject who was knowing the object of knowledge, itself becomes the object of his knowledge! If this point is reached where the subject (the *sākṣī*) which had existence only in relation to the object, is itself an object, then 'who am I? 'I' is that subject where there is no trace of objectivity.—In this manner, when he (*dhyānāt*) contemplates again and again, *martyaḥ amṛto bhūtvā*: he becomes immortal. How? By not dying. Only a living being can die. The living one is this witness, who is living with reference to something to witness. So in this witness-hood, the *dvaitam* is maintained. Although, the *dvaitam* is not able to influence the *sākṣī*, nevertheless, it is not negated. So he becomes *amṛta* or immortal, when he dies no more in the presence or absence of the object. Then he becomes qualified to become one with the Absolute.

The *amṛtatva*, our essential nature, is not gained in the *sākṣī bhāva*, but one is almost there, on the

threshold -*atra hi brahma samaśrute*: and then—he gets established in his own essential nature where both consciousness and inertness are his glories. Even the consciousness is gone in the final merger with the Self, the *Brahman*!

The teacher now concludes ---

ध्यानदीपमिमं सम्यक्परामृशति यो नरः ।

मुक्तसंशय एवायं ध्यायति ब्रह्म सन्ततम् ॥१५८॥

Dhyānadīpa mimaṁ samyak parāmṛśati yo naraḥ
Mukta saṁśaya evāyaṁ dhyāyati brahma santatam (158)

यः नरः = a person who; इमम् = this; ध्यानदीपम् = *Dhyānadīpa* chapter; सम्यक् = properly and perfectly; परामृशति = contemplates upon; अयम् = he; मुक्त संशयः = rejecting all the doubts; ब्रह्म = the *Brahman*; एव = only; सन्ततम् = continuously; ध्यायति = meditates on attributeless *Brahman* (and attains Self-realisation).

A sincere qualified seeker, who contemplates on this chapter '*dhyānadīpa*', and becomes free from all doubts through reflection, continues to meditate on *Brahman* regularly (and thus attains freedom while living). (158)

Yo naraḥ imaṁ dhyānadīpaṁ samyak parāmṛśati: A qualified person who enquires, contemplates, and practices regularly in his life, *ayam mukta saṁśayaḥ eva*: he goes beyond all doubts. He has no more doubts about the Truth. *Santatam dhyāyati*: And then he comes to realise his own essential nature.

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15

Chapter X

NĀTAKA DĪPAḤ or THE LAMP OF THE THEATRE

Introduction

In this chapter, the teacher is developing a theatre by which we can encash our experiences to know the Truth. This technique is called in *vedānta śāstra* as the method of superimposition (*adhyāropa*) and de-superimposition (*apavāda*).

By this technique our experiences are interpreted in the light of scriptural declarations. When this act of looking at every experience of our life in the light of wisdom from the scriptures, is developed as a life-style, that itself becomes the spiritual *sādhana*.

परमात्माऽद्वयानन्दपूर्णः पूर्वं स्वमायया ।
स्वयमेव जगद् भूत्वा प्राविशज्जीवरूपतः ॥१॥

Paramātmā 'dvayā nanda pūrṇaḥ pūrvam svamāyayā
Svaya meva jagad bhūtvā prāviśat jīva rūpataḥ (1)

पूर्वम् = before creation; अद्वय = non-dual; आनन्द = blissful; पूर्णः = infinite; परमात्मा = the supreme Self; स्वमायया = by his own power of *māyā*; स्वयमेव = he himself; जगत् = the world; भूत्वा = having become; जीव रूपतः = in the disguise of *jīva*; प्राविशत् = entered.

The Supreme Self essentially being infinite non-dual bliss, himself manifested as the world, by his own inherent *māyā*-power and entered in the form of *jīva* (1)

This is the beginning of the thought about *Paramātmā* and the manifested world. The spiritual seeker is he who has desire for freedom (*mumukṣā*) - from the bondage of objective existence. Therefore, he has to understand very clearly what the world is, vis-a-vis the *jīva* himself, not to get lost in questions of, 'why' the world is like this but 'what' it is. To get this *mumukṣatva*, the first step is *śraddhā* or faith in the scriptures. The scriptures say - *Pūrvam Parmātmā* before the manifested world, *Paramātmā* alone was.

'Paramātmā and *ātmā* are terms which can be compared to 'very sweet' and 'sweet'. By 'sweet' is meant sweetness mixed with something not sweet, while very sweet is where sweetness is predominant. So also *ātmā* is that which is adulterated with what is *an-ātmā*, and *Paramātmā*

is that where other than the Truth, nothing else is. *Paramātmā* is the absolute, conscious, blissful, existence. *Paramātmā* is said to be:

- (a) *Advaya*: absolute, one without a second. Anything that has duality-twoness is not *advaya*. When knowledge is in the form of knower - known, it is far from perfection; the five great elements of which the world is made, are more than one; so are the sounds, colours etc. At the level of the mind, the thoughts are more than one; at the level of 'time', it is also not one, since 'time' is only with reference to object and space; even *māyā* is not the one without a second. *Paramātmā* alone is one, and the only one.
- (b) *Ānanda* - *Paramātmā* is *ānanda*. *Ānanda* is unconditioned, independent existence. There is total absence of the influence of conditionings, because *Paramātmā* is independent existence.
- (c) *Pūrṇaḥ* - Infinite, where nothing is lacking, no trace of incompleteness.

In the absolute - *Paramātmā*, there is a movement, a *sphuraṇā*, called consciousness. Consciousness gets polarised into knower and known. The knower is perceived in the form of plurality or pairs of opposites.

Therefore, if one has to go back to one's own essential nature, from which all this projection started, one must retract - withdraw from the world of plurality to the extent that one can stand apart from the gross world (*draṣṭā bhāva*) as well as from the subtle world (the mind and its thoughts) — *sākṣī bhāva* i.e. witness-hood that which is seen. *Drṣṭā bhāva* is essential while moving in the world, and *sākṣī bhāva* is essential while on the seat of meditation.

In this way, when the world is dropped and thoughts have disappeared, there can be no knower, because there

is nothing to be known; and one attains *laya*, merger with the absolute.

Svayam-eva sva-māyayā jagad-bhūtvā jīva-rūpataḥ prāviśat - Now this *Paramātmā* who is *advaya*, *ānanda* and *pūrṇa*, by his own *māyā*, entered the world without entry.

In the classic picture of *śeṣa-śayana Nārāyaṇa*, *Nārāyaṇa* represents the consciousness which arises on 'I' the absolute, which is neither consciousness nor inertness. (*Nārāyaṇa* is the abode of creation).

This consciousness is, as if it has, divided into two aspects: *Aham vṛtti* represented by the *ādi-śeṣa* (snake), and the ocean (the world) on which the cobra rests. Both *ādiśeṣa* and the ocean with its millions of waves, are supported by *Nārāyaṇa*— the Consciousness.

In this way *Paramātmā*, pure consciousness by his own power or *māyā* turned into matter (the *jagat*). Then it was he who entered into this world (*prāviśat*) in the form of the *jīva*. Then he got so enchanted with his creation, that he lost his sense of proportion! He got lost! This stage is called the *jīvātmā bhāva*. He got identified with the *jīva* (*jīva rūpataḥ*) that is, he entered the world not only like gold entering the ornaments, but consciously. So the same Truth became the *jīva*—the Conscious, *prakāśa* aspect, and the *jagat*, the world, the inert aspect.

[References: C.U.-6.2.1, B.U.-3.9.34 and 5.1.2, S.U.-4.10, T.U.-2.6 and 2.7]

Now the question arises: If *Paramātmā* who is One, entered the world, why is there difference in the different types of creations?---

विष्णवाद्युत्तमदेहेषु प्रविष्टो देवताभवत् ।
मर्त्याद्यधमदेहेषु स्थितो भजति मर्त्यताम् ॥२॥

*Viṣṇvā dyuttama deheṣu praviṣṭo devatā bhavat
Martyā dyadha madeheṣu sthito bhajati martyatām* (2)

विष्णु आदि = the *Viṣṇu* etc.; उत्तम = superior most; देहेषु = in the bodies; प्रविष्टः = entering; देवता = the gods; अभवत् = became; मर्त्य आदि = the mortals etc.; अधम = the lower/inferior; देहेषु = in the bodies; स्थितः = staying; मर्त्यताम् = the mortals; भजति = attain.

Having entered superior most bodies, like *Viṣṇu* etc., became Gods and entering the inferior bodies of the mortals etc., became the mortals. (2)

Viṣṇu ādi uttam deheṣu praviṣṭaḥ devatā bhavet: The same *Paramātmā*, having accepted the conditionings of bodies like those of *Viṣṇu*, *Brahma*, *Rudra* etc., became those *Devatā*-s, the Gods. These are the superior category of bodies (*Uttama deha*).

Martya ādi adhama deheṣu sthitaḥ martyatām bhajati: The *Paramātmā* entered the inferior types of bodies like those of human beings or *manuṣya* (*madhyama deha*) and animals (*adhama deha*). Having got established there, He functions from these lower level of bodies, as mortals.

What has been said thus far, is the technique of superimposition (*adhyāropa*), that which is mistaken through ignorance — (*a-dhī* = ignorance + *ārope* = superimposition) and therefore, cannot be wisdom. In this way, *Paramātmā* appears, as if, He has suffered the limitations of *jīvātma bhāva*.

Now the teacher explains how to remove this *adhyāropa*, by the technique of de-superimposition or *apavāda*---

अनेकजन्म भजनात्स्वविचारं चिकीर्षति ।
विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥३॥

*Aneka janma bhajanāt sva-vicāraṁ cikīrṣati
vicāreṇa vinaṣṭāyām māyāyām śiṣyate svayam* (3)

अनेक = many; जन्म = births; भजनात् = having lived in devotion to the Lord; स्व विचारम् = the Self enquiry; चिकीर्षति = desires to know; विचारेण = by proper enquiry; मायायाम् विनष्टायाम् = when the limitations of *māyā* are destroyed; स्वयम् = he himself; शिष्यते = is discovered.

Going through many lives and living in devotion to the Lord, desires to know about one's own nature. When the *māyā* is destroyed by proper enquiry, the Self is revealed. (3)

Desire and action can arise only from two possibilities: One, of need; the other out of an awareness of one's own power, of plenitude. God's creation falls under the latter category. It is a manifestation of the completeness and of the awareness of potentiality. He (God) who does for the sake of sport (*līlā*)— out of joy, does not suffer; but he (the *jīva*) who works to fulfil a need, suffers. It is this suffering *jīva*, who is not satisfied with life, who feels the need for *vicāra*. It is for such an individual, who feels acutely the need to understand the *raison d'être* of existence, that the technique of *apavāda* i.e. de-superimposition is explained below:

Aneka janma bhajanāt sva-vicāraṁ cikīrṣati: After having gone through many lives or after having been devoted to the Lord for many lives, the *vicāra* or enquiry into what is one's essential nature, is initiated. Even to feel the need to start such an enquiry needs the *tapasyā* of many lives. *Vicāreṇa māyāyām Vinaṣṭāyām*: Then by the proper method of enquiry, this *māyā* or ignorance or *adhyāropa* is totally destroyed. *Svayam śiṣyate*: Thereafter, the self is 'revealed'. It is not created, because it is already there. One is revealed to one-self. Therefore, *ātmā jñānam* is not the result or *phala* of *vicāra*; 'I'

is not 'created' by *vicāra*. It is in the existence of one's own essential being that *vicāra* is possible.

Is destruction of *māyā* equivalent to the creation of knowledge or are these two different things? What is bondage and what is liberation? These questions are now taken up---

अद्वयानन्दरूपस्य सद्वयत्वं च दुःखिता ।

बन्धः प्रोक्तः स्वरूपेण स्थितिर्मुक्तिरितीयते ॥४॥

*Advayā nanda rūpasya sadvayatvaṁ ca duḥkhitā
Bandhaḥ proktaḥ svarūpeṇa sthitiḥ muktiḥ itīryate* (4)

अद्वय आनन्दस्य = of the non-dual blissful Self; सद्वयत्वम् = the duality; च = and; दुःखिता = being miserable; बन्धः = bondage; प्रोक्तः = is said; स्वरूपेण = by ones own essential nature; स्थिति = abidance; मुक्तिः = liberation; इति = thus; ईर्यते = is declared.

The presence of duality in the non-dual and the misery in the blissful Self is called bondage. Attainment of ones essential nature (non-dual, blissful existence) is called liberation. (4)

Advaya ānanda rūpasya: The essential nature of the Self is *advaya* i.e. one without a second—there is no knower- known difference; and because it is *advaya*, it is *ānanda*. It is not conditioned by any limitation. A great *mahātmā* (*Śrīdhara Svāmī*) has defined *ānanda* as 'the absence of any conditioning'. *Ānandam* is *anantam*, infinite. Infinite is that which supports all the conditionings but which itself is not conditioned by the conditionings.

Although *a-dvaya* and *ānandarūpa* are my essential nature, I have fallen. In what way?

(a) *Sadvayatvaṁ duḥkhitā ca bandhaḥ proktaḥ*: Although, I am *advaita tattva*, I have suffered the dichotomy of knower-known; and,

(b) I have become a miserable being. *Duḥkham* is the dependence on the conditioning. (*Sarvam para-vaśam duḥkham - Mahābhārat*)

The Combination of the two constitutes bondage. This bondage is contradicted by *mukti* or liberation. What is *mukti*?

Svarūpeṇa sthitiḥ muktiḥ itī ryate :It is said that *mukti* is getting established in one's own essential nature, which is *advaya*, *ānanda rūpam*.

Having thus defined the creation of the world, one's own essential nature, bondage, liberation etc., this particular theme is now concluded.

Therefore---

अविचारकृतो बन्धो विचारेण निवर्तते ।

तस्माज्जीवपरात्मानौ सर्वदैव विचारयेत् ॥५॥

*Avicāra kṛto bandho vicāreṇa nivartate
Tasmāt-jīva parātmānau sarvadaiva vicārayet* (5)

अविचारकृतः = born out of lack of discrimination; बन्धः = bondage; विचारेण = by proper enquiry; निवर्तते = is removed; तस्मात् = therefore; जीव परत्मानौ = of the *jīva* and *Paramātmā*; सर्वदैव = all the time; एव = firmly; विचारयेत् = should be enquired.

This bondage is due to lack of discrimination of one's real nature, It can be negated by proper enquiry. Therefore, one should always enquire about *jīva* and supreme Self. (5)

Avicāra kṛto bandhaḥ vicāreṇa nivartate: Bondage is caused by the lack of discrimination, not by the absence of thinking (which is deep sleep) but by the inability to think correctly. It therefore follows, that *a-vicāra* can be removed only by *vicāra*. when one starts thinking (analysing) correctly, the bondage born out of *a-vicāra* will be removed.

Tasmāt jīvā paramātmānau sarvadā eva vicārayet: Therefore, one should constantly contemplate on what is *jīva*, what is *Paramātmā* etc.?

What is the nature of this contemplation? The world of matter, the conscious I, who is the knower of this world, (the waker) and the waking experience of this world, all the three together constitute the 'world'. The technique to discover this understanding, is to examine the extent to which this 'I' is independent of the world, in the following manner:

- (a) The world of matter is 'known' by the sense organs and whether the world is there or not, it does not affect the sense organs. So the sense organs are other than the object.
- (b) Then the instruments of knowledge, the *jñāna-indriyā-s*, are examined only to discover that the seer, behind the eyes, the hearer behind the ears etc., is someone other than these instruments of perception.
- (c) Third, coming to the level of the mind, enquiry shows that the modifications of the mind are other than 'I'—the (*sākṣī*) witness.

Thus in the journey of *vicāra*, we reach the point where understanding is gained that 'I' am someone other than the gross world of matter, the instruments through which the gross world is perceived, the mind which is agitated or quiet and the experience of the world.

Only when this point is reached, can the regency to know 'who am I' be born; only then will there be any speed in the intensity and depth of enquiry (*vicāra*), only then will one shed the present state of *a-vicāra*, where, through ignorance, so much importance is given to the world, where the world is accepted as of value.

Only when this acceptance born of *a-vicāra* is denied, will one be able to come out of the world, by keeping

the world intact. Then the *vicāra* begins and is maintained all the time (*sarvadā eva*) as to what is *jīva* and what is *Paramātmā* - what are the relative positions of this limited *jīva* and the unlimited *Paramātmā*, both of whom fall in the same category of conscious existence.

When such an enquiry begins—how is *jīva* defined?---

अहमित्यभिमन्ता यः कर्ताऽसौ तस्य साधनम् ।
मनस्तस्य क्रिये अन्तर्बहिर्वृत्ती क्रमोत्थिते ॥६॥

Aham ityabhi mantā yaḥ kartā'sau tasya sādhanam
Manas tasya kriye antar bahir vṛttī Kramotthite (6)

यः = the *cidābhāsa*; अहम् इति अभिमन्ता = identified with the gross, subtle and causal body; असौ = this; कर्ता = is the doer; तस्य = his; साधनम् = means of knowledge; मनः = is mind; तस्य = his; क्रिये = two types of thoughts; अन्तर् बहिर् वृत्तिः = The inner and outer thoughts; क्रमः उत्थिते = arise respectively, in the same order.

The *cidābhāsa* identified with gross body etc., is the doer—the *jīva*. The mind is his instrument of function. There are two types of thoughts in the mind, the one facing inside, the other facing out side, respectively. (6)

Yaḥ aham iti abhimantā asau kartā: He who supports and accepts the limitations thinks that 'I am the doer'. And how does he function in this world?

Tasya sādhanam manaḥ:- His instrument of action is his mind. *Tasya kriye antar bahir vṛttī:* The modifications of the mind are of two types :

- (a) Thoughts with reference to inside, and
- (b) Thoughts with reference to outside.

The internal and external modifications of the mind are now explained---

अन्तर्मुखाऽहमित्येषा वृत्तिः कर्तारमुल्लिखेत् ।
बहिर्मुखेदमित्येषा बाह्यं वस्त्वदमुल्लिखेत् ॥७॥

Antar mukhā'ham ityeṣā vṛttiḥ kartāram ullikhet
Bahir mukheda mityeṣa bāhyaṁ vastvada mullikhet (7)

अहम् इति = 'I am'; एषा = of this type; अन्तर्मुखा = introvert; वृत्तिः = thought; कर्तारम् = to the doer i.e. *jīva*; उल्लिखेत् = makes an object; इदम् इति = this is; एषा = of this type; बहिर्मुखा = the extrovert; (वृत्तिः = thought); बाह्यम् = the external; वस्तु = object; इदम् = this is it; उल्लिखेत् = objectifies.

'I am'—this type of introvert thought illumines the doer i.e. *jīva* 'This is'—this type of extrovert thought objectifies the external objects for illumination. (7)

Aham vṛttiḥ antarmukhā iti eṣā kartāram ullikhet: The modification which is turned inwards is called *aham vṛtti*. This *vṛtti* of the mind is responsible for illuminating the doer.

Idam vṛttiḥ bahirmukhā iti eṣā bāhyaṁ vastu idam ullikhet: The modification which is turned outwards is called *idam vṛttiḥ*, and it illumines the world of matter. The mind has two aspects - one, that which perceives the world of matter as 'this'; this, i.e. something other than 'I' (*idam*); the second that illuminates the knower of the world (*aham*).

Therefore, if these two *vṛtti*-s are to be transcended, this dichotomy of the knower and the known has to be obliterated. The mind disappears. Then consciousness alone manifests.

Thus the mind itself illuminates the doership and the mind itself illuminates the world of matter, which is therefore, the manifestation of One—an aspect of which is existence oriented (*sat-pradhāna*). The other aspect is

knowledge-oriented (*cit-pradhāna*). Unless there is a knower, nothing can exist and be known; and unless something exists, there can be no knower.

Thus when the *sat* and *cit* unite and become one, the knower-known difference ends.

How does the external modification operate?---

इदमो ये विशेषाः स्युर्गन्धरूपरसादयः ।
असाङ्कर्येण तान्भिन्द्याद् घ्राणादीन्द्रिय पञ्चकम् ॥८॥

Idamo ye viśeṣāḥ syur-gandha rūpa rasādayaḥ
Asāṅkaryeṇa tān bhiṇdyāt ghrāṇādīndriya pañcakam (8)

इदमो = of the objects that are known as 'This'; ये = those; विशेषाः = objects; गन्ध रूप रस आदयः = smell, form, taste etc.; स्युः = are; तान् = to those objects; घ्राणादि = nose etc.; इन्द्रिय पञ्चकम् = the five sense organs; असाङ्कर्येण = without admixture i.e. separately; भिन्द्यात् = perceive.

The objective perceptions such as smell, form, taste etc., are perceived without any admixture in knowing, by the five separate senses such as nose etc. (8)

Idamaḥ ye viśeṣāḥ syuḥ gandha rūpa rasa ādayaḥ: The objects in the world of matter that are perceived by the *idam vṛtti* or external modification, are of five types i.e. smell, form, taste, touch and sound.

Tān ghrāṇa ādi indriya pañcakam asāṅkaryeṇa bhiṇdyāt: These objects are cognised or known by the five sense organs such as eyes, ears, nose, tongue and skin, and there is no confusion or mix up in the field of these perceptions.

How does objective knowledge take place? ---

कर्तारं च क्रियां तद्वत् व्यावृत्तविषयानपि ।
स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्वपुः ॥९॥

Kartāraṁ ca kriyāṁ tadvat vyāvṛtta viṣayānapi
Sphorayedekayatnena yo'sau sākṣyatra cidvapuḥ (9)

कर्तारम् = the *jīva*; क्रियाम् = the objective thoughts;
च = and; तद् वत् व्यावृत्त विषयान् = the respective objects
perceived by the senses; अपि = also; एकयत्नेन = simultaneously
in one whole; यः = that; चिद्वपुः = conscious being; स्फोरयेत्
= illumines; असौ = he; अत्र = in the *vedāntik* text;
साक्षी = the witness.

The *jīva*, the objective thoughts and the respective objects
perceived by the senses also, are illumined simultaneously as
a whole, by the conscious being. In *vedānta* he is referred
as witness. (9)

Kartāraṁ kriyāṁ ca tadvat vyāvṛtta viṣayān api: The
factors involved are :

- (a) The doer or the knower
- (b) His activities or undertakings, and
- (c) Along with the different objects and perception
of those objects.

Yaḥ cidvapuḥ eka yatnena sphorayet asau atra sākṣī.
All these are illumined simultaneously by one source i.e.
consciousness and this is called the witness.

A true understanding of this statement should lead
to the knowledge that the witness or *sākṣī* cannot be
different from individual to individual. This is what Lord
Kṛṣṇa makes emphatically clear when He says (B.G.;
XIII:2) 'There is only one knower, one *kṣetrājña*, one
sākṣī, although there are many *kṣetrā*-s, embodied'. The
sākṣī is not different from body to body.

The waker, waking world and waking experience; the
dreamer, the dream world and dream experience etc.,
is illumined simultaneously by the *sākṣī* (*eka yatnena*).

This *sākṣī* is itself the *turiya avasthā* or fourth state
of consciousness. The *turiya avasthā* is that which is present
in all the other three *avasthā*-s. It is not mutually exclusive
unlike the other three *avasthā*-s, where one *avasthā* cannot
exist in the other two. This *turiya avasthā* or *sākṣī* which
is in all the three states is, therefore, one without a
second. It is known as undifferentiated consciousness.

How this *draṣṭā* or *sākṣī* is able to illumine the trio,
of knower-known-knowledge, is stated in the next *śloka*---

ईक्षे शृणोमि जिघ्रामि स्वादयामि स्पृशाम्यहम् ।
इति भासयते सर्वं नृत्यशालास्थदीपवत् ॥१०॥

Īkṣe śṛṇomi jighrāmi svādayāmi sprśā myaham
Iti bhāsayate sarvaṁ nṛtya śālāstha dīpavat (10)

अहम् = the I; ईक्षे = I see; शृणोमि = I hear; जिघ्रामि
= I smell; स्वादयामि = I taste; स्पृशामि = I touch;
इति = in this way (the experiences); सर्वम् = the objects
of knowledge; भासयते = the one witness illumines, (the
knower, known and knowledge); नृत्य-शालास्थ दीपवत् =
like the lamp in the theatre.

The I, experiencing as : I see, I hear, I smell, I taste,
I touch, in this way experiences all the objects of the experiences,
which the witnessing consciousness illumines, like the lamp in
the theatre. (10)

Aham īkṣe śṛṇomi jighrāmi svādayāmi sprśāmi iti sarvaṁ
bhāsayate: I see, I hear, I smell, I taste and I touch.
In this way all the five experiences are illumined by
the *sākṣī*.

The word 'sarvam' has a loaded meaning in *vedāntik* language. It does not mean merely all that is seen, heard etc., but the two of seer, seen and the knowledge of the object; knower, known, (*bahir vṛtti*) and knowledge etc. This trio of *draṣṭā*, *darśana* and *drśya* i.e. the experiencer, experience and experienced, is illumined by the *sākṣī* simultaneously, without any effort.

Nṛtya śālāstha dīpavat: Like the light in the theatre, illumines 'every thing.' What is the 'everything' that is being illumined by the theatre light? what does 'everything' include, is explained in the next *śloka*.

(References : U.S.-18.120 and 18.123)

From this *śloka* onwards, it will also become clear as to why this chapter is entitled as the 'lamp of the theatre.'---

नृत्यशालास्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् ।
दीपयेदविशेषेण तदभावेऽपि दीप्यते ॥११॥

Nṛtya śālā-sthito dīpaḥ prabhum sabhyāṁśca nartakīm
Dīpayeda viśeṣeṇa tada bhāve'pi dīpyate (11)

नृत्यशाला स्थितः दीपः = the lamp in the theatre; प्रभुम् = the owner; सभ्यान् च = and the audience; नर्तकीम् = the dancer; अविशेषेण = without biasness and differentiation; दीपयेत् = illumines; तद् = there; अभावे अपि = although absent; दीप्यते = illumines.

The lamp of the theatre illumines the owner, the audience and the dancer without any biasness and differentiation. It continues to illumine even when all these are absent. (11)

Nṛtya śālā sthitaḥ dīpaḥ aviśeṣeṇa dīpayet: The light which is illuminating everything in the theatre illumines without any discrimination, without any preferences (*rāga-dveṣa rahita*). *Prabhum sabhyāṁś ca nartakīm*:- What are those things? The owner of the theatre, the audience,

as well as the dancer on the stage. *Tad abhāve api dīpyate*: And (the most beautiful part is) even when everyone has left, and there is nothing happening in the theatre, it continues to illumine. It is not concerned even if there is nothing specific to illumine!

In the same way, witness or *sākṣī* is he who has no sense of doership, because he is independent of the illumined. So 'I' the witness neither wants to do, to achieve, nor does it have any fear of losing. Fear arises when there is *dvaita bhāva*. Therefore, the doership, the doer and the experiences of doing, are all illumined by this one 'I' — the witness.

This simile of the Lamp in the Theatre is further elaborated---

अहङ्कारं धियं साक्षी विषयानपि भासयेत् ।
अहङ्काराद्यभावेऽपि स्वयं भात्येव पूर्ववत् ॥१२॥

Ahaṅkāraṁ dhiyaṁ sākṣī viṣayānapi bhāsayet
Ahaṅkāra dyabhāve'pi svayaṁ bhātyeva pūrvavat (12)

साक्षी = the witness; अहङ्कारम् = to the *jīva*; धियम् = to intellect is thoughts; विषयान् = to objects; भासयेत् = illumines; अहङ्कार आदि = the *jīva* etc., अभावे = when absent; अपि = also; स्वयम् = itself; पूर्ववत् = as earlier; भाति एव = continues to illumine.

The witness illumines the *jīva*, the thoughts and the object of thought also. However, even in the absence of the *jīva*, etc., the witness continues to illumine by itself as earlier. (12)

Sākṣī ahaṅkāraṁ dhiyaṁ viṣayān api bhāsayet:- As the light in the theatre illumines the three—the owner or proprietor, the audience and the performer, so also the *sākṣī* illumines the *ahaṅkāra*, the intellect or buddhi and the objects which are perceived through the intellect.

How does one know that one has come upto the point of being a *sākṣī*. When one has ceased to worry, to be excited, ceased planning actions to solve problems. *Bhagavān Kṛṣṇa* says (B.G. VI. 24) 'Understand that when desires born out of *saṅkalpa* are eliminated, one is nearer to *sākṣī*.

Ahaṅkāra *ādi abhāve apī svayam pūrvavat bhāti eva*: Even when all the three i.e. the knower, known and Knowledge are absent,—as in the deep sleep (*suṣupti*) state, the *sākṣī* himself does not disappear, but it continues to illumine the absence also. That *presence* which is not opposed to absence is that *presence* which gives validity even to non-existence as to the existence. That is the *sākṣī*.

Now a doubt is raised. Only the intellect can know the presence and absence of the world. Therefore, only the *antaḥkāraṇa* or the mind would appear to be important and not the *sākṣī*. This is rebutted in the next *śloka*—

निरन्तरं भासमाने कूटस्थे जप्तिरूपतः ।
तद्भासा भासमानेयं बुद्धिर्नृत्यत्यनेकधा ॥१३॥

Nirantaram bhāsamāne kūṭasthe jñapti rūpataḥ
Tadbhāsā bhāsamāneyam buddhir nṛtya tyanekadhā (13)

कूटस्थे भासमाने = because of the illumination of the witnessing consciousness; निरन्तरम् = uninterruptedly; जप्ति रूपतः = as pure undivided consciousness; इयम् = thus; बुद्धिः = the thoughts; तद्भासा = by the light of witnessing consciousness; भासमाना = having got illumined; अनेकधा = in many ways; नृत्यति = dances.

Because of the incessant illumination of the witnessing consciousness, itself being of the nature of pure knowledge, the intellect dances in many ways having got illumined by light of consciousness. (13)

Nirantaram bhāsamāne kūṭasthe jñapti-rūpataḥ: This *Kūṭastha*, the *nirvikāra sākṣī* is of the nature of knowledge alone. It is ever present.

Knowledge is of different degrees -- one, is the knowledge of an object; second, this knowledge is in the form of a thought, which declares that this is an object; third, is the stage where this knowledge of the object is owned by the owner of the knowledge, that 'I know that this is an object' (*aham jānāmi, śṇomi* etc.) . These three factor of knowledge put together make the objective knowledge complete.

There is, however, a fourth knowledge, called *Jñapti rūpam*, which illumines not only the presence of an object but also its absence. This knowledge illumines the presence of the thought, as well as its absence. When an owner of the knowledge is associated with the presence or the absence of a thing, it falls in the pervue of objective knowledge involving thought process. In *Jñapti*, this knowledge is pure without involvement of thought process. Hence there is absence of knower at this stage.

But when it comes to 'I', one is both the knower and Known, both subject and object. This is pure knowledge, pure consciousness, *jñapti*. It is undifferentiated consciousness, that which is not influenced by the presence or absence of objects like the light in the theatre.

It is never absent being present in the trio of knower-known-knowledge.

Iyam buddhiḥ tat bhāsā bhāsyamānā anekadhā nṛtyati: This *buddhi* which is illumined by the *kūṭastha caitanya* (which is not influenced by the presence or absence of objects, or the knowledge of the objects) constantly dances in different ways -- it takes the shape of one object, drops it and takes the shape of another and so on, ad nauseum, constantly dancing to the tune of the world!

Therefore, the argument that the *buddhi* alone is important for knowledge and that the *sākṣī* is not required, is not correct.

Continuing the example of the lamp in the theatre---

अहङ्कारः प्रभुः सभ्या विषया नर्तकी मतिः ।

तालादिधारीण्यक्षाणि दीपः साक्ष्यवभासकः ॥१४॥

Ahaṅkāraḥ prabhuḥ sabhyā viṣayā nartakī matiḥ
Tālādi dhārīṇya kṣāṇi dīpaḥ sākṣya vabhāsaḥ (14)

अहङ्कारः प्रभुः = the *jīva* is the owner; विषयाः सभ्याः = objects are the audience; मतिः नर्तकी = the intellect is dancer; अक्षाणि तालादि धारीणि = the sense organs are men with musical instruments; साक्षी अवभासकः दीपः = the witnessing consciousness is the lamp that is illuminating all these!

The *jīva* is the owner, the objects are the audience, the intellect being the dancer, the senses are the men playing the music and the witness is the illuminating light (that is illuminating this drama of life). (14)

There are two aspects in the performance of a play in a theatre which can be compared to human existence in this world of plurality -

- Ahaṅkāraḥ Prabhuḥ*:- The proprietor of the theatre is the *ahaṅkāra*. The whole drama is staged because of this *Prabhu*'s power and will.
- Viṣayāḥ sabhyāḥ*:- The patrons (the audience) are the objects in the world.
- Matiḥ nartakī*: The *buddhi* is the dancer.
- Akṣāṇi tālādi dhārīṇi*: The senses are the musicians playing on the different instruments.

Sākṣī avabhāsaḥ dīpaḥ: The light illuminating the theatre and the whole show is the *sākṣī*.

Ahaṅkāra expresses itself not only in the pride of affluence or power but also in pseudo-humility.

Only when there are persons in the audience - the objects in the world, --can the dancer be inspired to perform, can the mind feed itself on the multiplicity of the world and undergo a variety of modifications. The *buddhi* begins its agitations because of the value given to the different objects, when the audience empties out, to whom will the dancer dance. In the absence of the objects and the value given to the objects, there can be no modifications of the mind.

The dancer is given support by the music and the *tāla*. So are the *buddhi* and the senses excited by the colours and forms, which add spice to experiences.

All these—the *ahaṅkāra*, the *buddhi* and its modifications and the senses organs are all illumined by the same *sākṣī*.

Now a doubt arises: If *sākṣī* is the illuminator of everything, it means that *sākṣī* cannot exist without the *ahaṅkāra*, *buddhi* etc.---

स्वस्थानसंस्थितो दीपः सर्वतो भासयेद्यथा ।

स्थिरस्थायी तथा साक्षी बहिरन्तः प्रकाशयेत् ॥१५॥

Svasthanā samsthito dīpaḥ sarvato bhāsayet yathā
Sthira sthāyī tathā sākṣī bahirantaḥ prakāśayet (15)

यथा = as; दीपः = the lamp; स्वस्थान संस्थितः = is stationed in its own place; सर्वतः = to everything in the theatre; भासयेत् = illumines; तथा = similarly; साक्षी = the witness; स्थिर स्थायी = remaining unchanged; बहिः अन्तः = the external and internal; प्रकाशयेत् = illumines.

As the lamp stationed in its own place illumines everything in the theatre, similarly, the witness remaining unchanged illumines the inner and outer world. (15)

Svasthāna samsthito dīpaḥ sarvataḥ bhāsayet: The light in the theatre stays in its own place and does not undergo any modifications irrespective of what the dancer does on the stage, although she is constantly on the move. The light illumines everything, whatever be the backdrop, whatever be the performance.

Tathā sākṣī sthira sthāyī bahirantaḥ prakāśayet: The *sākṣī* is also similar, it is established in its own glory and it is not subjected to any modification, it illumines everything 'outside' (objects) and 'inside' (*ahaṅkāra* etc.) That is, the *sākṣī* has in reality no differentiation with regard to 'in' or 'out' which have validity only with reference to the knower and not to the *sākṣī*.

The question arises: there is no outside and inside in the *sākṣī*, how can it illumine outside and inside? There seems to be same flaw in this statement. This is answered in the next *śloka*—

बहिरन्तर्विभागोऽयं दहापेक्षो न साक्षिणि ।
विषया बाह्यदेशस्था देहस्यान्तरहङ्कृतिः ॥१६॥

Bahir-antar vibhāgo'yaṁ deha pekṣo na sākṣiṇi
Viṣayā bāhya deśasthā dehasyāntar-ahaṅkṛtiḥ (16)

अयम् = this; बहिर् अन्तर् विभागः = differentiation into outer and inner; देह अपेक्षः = with reference to gross body; न = not; साक्षिणि = is the witness; विषयाः = the objects; बाह्यदेशस्था = are outside; अहङ्कृतिः = the 'I am' notion i.e. *jīvabhāva*; दहस्य = of the gross body; अन्तः = inside.

This differentiation of inner and outer is with reference to the gross body and are not in the witness. The objects of knowledge are outside while the 'I am' notion is inside the gross body. (16)

Ayaṁ deha apekṣaḥ bahir antar vibhāgaḥ sākṣiṇi na (bhavati): (Of course) Difference of outside and inside have no meaning in the *sākṣī*. It is only because the discussion is with reference to this gross body, that these terms 'in' and 'out' are used. The *sākṣī* is unnecessarily associated with these concepts.

How are these concepts of 'in' and 'out' developed?

Viṣayāḥ bāhya deśasthā dehasya antar ahaṅkṛtiḥ: The objects of knowledge are spoken of outside, and the *ahaṅkāra* the owner of the worldly objects is the owner with reference to inside, the body.

So when it is said that the *sākṣī* is the illuminator of in and out; it does not mean that 'in' and 'out' are given importance. It is only to help in the understanding that in-and-out-difference is brought in only in conceptualised objective knowledge, not in the Absolute knowledge which supports in and out.

How does the *sākṣī* which is un-touched by 'in' and 'out' i.e. either the knower or the objects of knowledge, comes to be referred with reference to 'in' and 'out'?...

अन्तःस्था धीः सहैवाक्षैर्बहिर्याति पुनः पुनः ।
भास्यबुद्धिस्थचाञ्चल्यं साक्षिण्यारोप्यते वृथा ॥१७॥

Antaḥ-sthā dhiḥ sahai vākṣaiḥ bahiryāti punaḥ punaḥ
Bhāsyā buddhi-stha cāñcalyaṁ sākṣiṇyā ropyate vṛthā (17)

अन्तःस्था धीः = the intellect staying inside the gross body; अक्षैः सह = along with the sense faculties; पुनः पुनः = again and again; बहिर् = out; याति = goes; एव = alone; भास्य बुद्धिस्थ चाञ्चल्यम् = the modifications of the thoughts that are illumined; साक्षिणि = on the witness; वृथा = vainly; आरोप्यते = is superimposed.

Essentially, it is the intellect staying inside the body goes out again and again through the senses, and the modifications of the thoughts is vainly superimposed on the witness. (17)

Antaḥsthā dhīḥ eva akṣaiḥ saha bahiryāti punaḥ punaḥ: The mind which is inside (the gross body), flows out through the sense organs. To the field of objects—*śabda, sparśa, rūpa, rasa, gandha*, again and again.

Bhāsyā buddhi stha cāñcalyam sākṣiṇi vṛthā āropyate: As a result of this going out and coming in of the *vṛtti*-s or thoughts, the *buddhi* is in a state of constant modification or *cāñcalatā*. But, these *vṛtti*-s are vainly superimposed on the *sākṣi*.

According to the *Kṣāṇaika vijñāna vāda* of the Buddhist philosophy, when the mind has taken the shape of the object, this shaped-thought is illumined in the light of consciousness, and the knowledge takes place. This is one entity. Then the second thought takes shape and the cycle is repeated. For each entity there is a *sākṣi*, and therefore, *sākṣi* is born with every thought and dies. But because of the frequency of these thought-entities, an illusion of continuity is created.

This approach is denied here. The fickle modifications of the mind, the thoughts are superimposed on the *sākṣi* (the *kūṭastha caitanya*) which is immune to any modification or conditioning.

This is illustrated by an example ---

गृहान्तरगतः स्वल्पो गवाक्षादातपोऽचलः ।
तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥१८॥

Gṛhāntar-gataḥ svalpaḥ gavākṣā dātapo'calaḥ
Tatra haste nartyamāne nṛtyatī vātapo yathā (18)

गवाक्षात् = from the hole in a door; गृह अन्तर गतः = the one entered inside the house; स्वल्पः आतपः

= a thin ray of sun; अचलः = is without any movement; तत्र = is that (beam of light); हस्ते नर्त्यमाने = when the hand is moved; यथा = as; आतपः = the eight; नृत्यत् = dancer; इव = as it.

The tiny ray of sunlight entering inside the house through the hole of a door is infact without any movement, when intercepted by the dancing movement of the hands, appears to be moving itself, as if. (18)

Svalpa gavākṣāt gṛha antargataḥ ātapaḥ acalaḥ: The thin ray of sunlight coming into the room through the small hole (in a wall or a window) is motionless.

Tatra haste nartyamāne nṛtyati iva ātapo yathā: But if the hand is moved across the sunbeam, it appears as if the sun's ray is dancing (same principle as of a film projector). In the same way, the constant movement or *cāñcalatā* of the mind is superimposed on the *kūṭastha* or *sākṣi*, which by itself does not change from knowledge to knowledge, and is without any modification.

This is stated in the next śloka---

निजस्थानस्थितः साक्षी बहिरन्तर्गमागमौ ।
अकुर्वन्बुद्धिचाञ्चल्यात्करोतीव तथा तथा ॥१९॥

Nija sthāna sthitaḥ sākṣiḥ bahiran targamā gamau
Akurvan buddhi cāñcalyāt karotīva tathā tathā (19)

तथा = in the same way; निज स्थान स्थितः = rooted in his own place; साक्षी = the witness; बहिर् = out; अन्तर् = inside; गम आगमौ = going and coming; अकुर्वन् = although not doing so; बुद्धि चाञ्चल्यात् = due to the modification of the intellect; तथा = same way; करोति = does; इव = as if.

In the same way, the witness rooted in its being, although not going in or out, appears to be doing so on account of the modification of the intellect. (19)

- *Sākṣī nija sthāna sthitaḥ*: The *sākṣī* is rooted in its own place. Which is this place? Where is it? .

Sākṣī does not fall within the concept of space. So to try to locate *sākṣī* inside or outside is an illusion.

Bahih antaḥ gama-āgamau akurvan: Because he is everywhere; therefore, there is no place he can go to or come from (like space). So, if *buddhi* goes out through the organs of perception, wherever the *buddhi* goes, there *sākṣī* is, whether it is *sukham* or *duḥkham*.

When the *buddhi* or *vṛtti* comes back, the *sākṣī* is there. That is how the perceptions of the world is known.

Buddhi cāñcalyāt karoti iva tathā tathā: In this manner, the association of the *sākṣī* with every thought, agitations of the mind are super-imposed on the *sākṣī*. This gives an illusory perception that the *sākṣī* is behaving as if it is the mind.

The same thought continues---

न बाह्यो नान्तरः साक्षी बुद्धेर्देशौ हि तावुभौ ।
बुद्ध्याद्यशेषसंशान्तौ यत्र भात्यस्ति तत्र सः ॥२०॥

Na bāhyo nāntaraḥ sākṣī buddher deśau hi tāvubhau
Buddhyā dyaśeṣasam śāntau yatra bhātyasti tatra saḥ (20)

साक्षी = the witnessing consciousness; न = neither; बाह्यः = is outside; न = nor; आन्तरः = is inside; तौ उभौ देशौ = there both the outside and inside (concepts); हि = indeed; बुद्धेः = of the intellect; बुद्धि आदि = the intellect etc.; अशेष = totally; संशान्तौ = when absorbed; सः = the witness; यत्र भाति = wherever illumines himself; तत्र = there; अस्ति = exists.

In fact, the witnessing consciousness is neither inside nor outside. Both these concepts belong to the intellect. Therefore,

when the intellect is quietened, the witness is where he is illuminating himself (i.e. everywhere or nowhere). (20)

Sākṣī na bahya na āntar: *Sākṣī* is neither 'in' nor 'out'.

Tau ubhau deśau buddeḥ hi: These two spatial concepts of 'in' and 'out' of outer space and inner space refer to the condition of the intellect.

Buddhi ādi aśeṣa samśāntau: When the *buddhi*, with all its thoughts and agitations gets totally quietened, the concepts of time and space which constitute the agitations of the mind is quietened.

Sah yatra asti tatra bhāti: Then the *sākṣī* continues to shine forth in his non-existence independent of the presence or absence of agitations.

Space is defined as the consciousness of expanse. Therefore, expanse happens when consciousness is present. It illumines the *vṛtti*-s (specific consciousness), like a mirror's reflected light on a wall. When the *vṛtti*-s are quietened, the consciousness still illumines (general consciousness), like general sunlight.

Therefore, concept of inside, outside has no meaning with reference to *kūṭastha caitanya*, in which the individuality has already dissolved.

The irrelevance of concept of space with reference to *sākṣī* is now explained ---

देशः कोऽपि न भासेत यदि तर्ह्यस्त्वदेशभाक् ।
सर्वदेशप्रकृत्यैव सर्वगत्वं न तु स्वतः ॥२१॥

Deśaḥ ko'pi na bhāseta yadi tarhya stva deśabhāk
Sarva deśa prakṛtyaiva sarva gatvaṁ na tu svataḥ (21)

कः अपि = any; देशः = space; यदि = if; न = not; भासेत = is illumined; तर्हि = there; अदेश भाक् = beyond

space; अस्तु = may be; सर्वदेशप्रकल्प्या = being associated with total space (concept); एव = certainly; सर्वगतम् = being omnipresent; स्वतः = essentially by himself; न तु = not indeed.

When there is no concept of space to illumine, then the witness may be considered as not belonging to any space. Being associated with total concept of space, the witness is called as omnipresent; essentially he is not. (21)

Kaḥ api deśaḥ na yadi bhāseta: When as in deep sleep, the mind and its agitations i.e. the concept of time and space are totally quietened, there is no question of space at all.

Tarhi adeśabhāk astu : Then what can be said about the *sākṣī* who does not belong to any space, and hence not conditioned by the space.

Sarva deśa prakṛptyā eva sarvagatām na tu svataḥ: Because the total space is associated with the *sākṣī*, the *sākṣī* is called all-pervading. But from the point of view of the *sākṣī*, there is no such thing as all-pervading.

From the standpoint of man on the earth, the sun's light removes darkness. But from the sun's point of view, light and darkness have no meaning. So the terms like *in*, *out* and *every-where* have no meaning, where *sākṣī* is concerned.

Continuing this thought further---

अन्तर्बहिर्वा सर्वं वा यं देशं परिकल्पयेत् ।
बुद्धिस्तद्देशगः साक्षी तथा वस्तुषु योजयेत् ॥२२॥

Antar bahir vā sarvaṁ vā yaṁ deśaṁ parikalpayet
Buddhiḥ tad deśagaḥ sākṣī tathā vastuṣu yojayet (22)

बुद्धिः = the intellect; अन्तर = inside; बहिर् = outside;
वा = or; सर्वम् = all space; वा = or; यम् = to whichever;

देशम् = space; परिकल्पयेत् = can imagine; साक्षी = the witnessing consciousness; तद् देशगः = is accepted to be present there; तथा = in the same way; वस्तुषु = with regards to objects; योजयेत् = can be applied and deducted.

Whichever concept of space, inside or outside or total space is imagined by the intellect, the witness is present there. In the same way, it can be applied to every object. (22)

Buddhiḥ yaṁ sarvaṁ deśaṁ antar bahir vā parikalpayet: Whatever concepts of space that the *buddhi* projects — in, out or everywhere, *Sākṣī tad deśagaḥ (yojayet):* the *sākṣī* is there, because unless *buddhi* is illumined in the light of consciousness, it cannot develop, maintain and sustain concept of space. The *kūṭastha*, which is the substratum, is present everywhere, at all times, in deep sleep and even after the death of the body.

Tathā vastuṣu yojayet: In the same way, the *sākṣī*, its presence and its association with all objects, exists only with reference to the concept of space.

For example, where does the knowledge that 'the *mūrti* of *Kṛṣṇa* is', take place? In the *mūrti* or in the mind? If in the *mūrti*, then the viewer's presence is not required; if inside, that will mean the object is outside, and the knowledge is inside. The correct statement would be that the object, the knower and the Knowledge, all the three are in 'Me'. Where is 'Me'?—Wherever and everywhere.

Thus, when one realises that space is only the mind's concept, conditioning of the *sākṣī* with concepts of space will be dropped.

That the *sākṣī* is the witness of whatever is conceived by the *buddhi*, is the subject of the next śloka---

यद्यद्रूपादि कल्प्येत बुद्ध्या तत्तत्प्रकाशयन् ।
तस्य तस्य भवेत्साक्षी स्वतो वाग्बुध्यगोचरः ॥२३॥

Yadya drūpādi kalpyeta buddhyā tattat prakāśayan
Tasya tasya bhavet sākṣī svato vāg buddhya gocaraḥ (23)

स्वतः = the witnessing consciousness by itself; वाग् बुद्धिः अगोचरः = not being the object of speech etc.; बुद्ध्या = by the intellect; यद्यत् = whichever; रूप आदि = the form etc.; कल्प्येत = is imagined; तत् तत् = all that; प्रकाशयन् = illumining; तस्य तस्य = of that object; साक्षी = witness; भवेत् = is.

The witness is neither an object of speech or intellect. Whatever forms etc. is imagined by the intellect, illumining all that it stays as the witness of all that. (23)

Yad yad rūpādi buddhyā kalpayet tat tat prakāśayan: Whatever forms of body are conceived by intellect, that is illumined by *sākṣī*.

Concept of expanse called space, concept of distance called time, and concept of volume called object, are all concepts of the mind which are given validity by the presence of consciousness.

Tasya tasya sākṣī bhavet: The consciousness becomes the witness for everything that is conceived by the intellect.

Svataḥ vāgbuddhiḥ agocaraḥ: The *sākṣī* itself is beyond speech and mind.

If the *sākṣī* is beyond speech and mind, then how can one know it? This is now answered---

कथं तादृङ्मया ग्राह्य इति चेन्मैव गृह्यताम् ।
सर्वग्रहोपसंशान्तौ स्वयमेवावशिष्यते ॥२४॥

Katham tādṛṅ mayā grāhya iti cenmaiva grhyatām
Sarva grahopa saṁśāntau svaya mevāva śiṣyate (24)

तादृक् = the *ātmā* being not an object of speech etc.; मया = = by me; कथम् = how; ग्राह्यः = be known; इति चेत् = if this is the problem; मा एव = may not; गृह्यताम् = be known; सर्वग्रह = all the concepts; उपसंशान्तौ = having cooled down; स्वयम् एव = one's own self; अवशिष्यते = is already there.

If one has the difficulty in knowing this witness, being not in the pervue of speech and intellect; one may not know it. When all concepts are cooled down, the witness is already there by itself. (24)

Katham tādṛṅmayā grāhya iti cet: If the Truth cannot be comprehended by *buddhi*, if the speech cannot describe the Truth, then how can one know it? If this is your problem—

Mā eva grhyatām: Then do not try to understand whatever you do, you will only be forming some concept or the other, which is not the Truth.

Sarva graha upsaṁśāntau svayam-eva avaśiṣyate: When one relinquishes totally the hold on concepts of time, space and object i.e. when this rejection of concept formation in the mind is total and complete, not because others have said so (*parokṣa jñānam*) but in a very direct way (*aparokṣa*) then 'I' alone is. The trio of knower-known-knowledge can exist only in the conceptual framework of time, space and object.

The world has existence only in the pairs of opposites and, therefore, there is no meaning in *rāga-dveṣa*, *kāma-krodha* etc., which are only minds' modifications. When this knowledge takes place, everything is dropped as, indeed, of no consequence.

Coming to the level of mind, the mind is divided

into two—inert and the consciousness in—3:1 ratio. The inert consists of *manas* in the form of doubt, of *buddhi* in the form of decision and of memory in the form of *citta*. The fourth aspect is *ahaṅkāra* which gives validity to the other three. The consciousness has no *deśa*, *kāla* and *vastu* modifications.

The inertness of the world is an illusion, but the world as existence is not. The difference between consciousness and inertness is, therefore, an illusion since it is the former that has given existence and validity to the latter. Once this knowledge takes place, the knower-known difference gets obliterated and pure consciousness alone remains. In this pure consciousness, there is no creation and no destruction, no *jīva-jagat-Īśvara* and above all, no ignorance!

Therefore 'Being' is the goal and not *Becoming*.

If all the instruments of knowledge at our disposal viz. the senses, the mind, intellect etc., are dropped, then how will one know the Truth? ---

न तत्र मानापेक्षास्ति स्वप्रकाशस्वरूपतः ।
तादृग्व्युत्पत्त्यपेक्षा चेच्छ्रुतिं पठ गुरोर्मुखात् ॥२५॥

*Na tatra mānā pekṣāsti svaprakāśa svarūpataḥ
Tādṛg-vyutpa tyapekṣā cecchrutiṁ paṭha guror-mukhāt* (25)

तत्र = in knowing the *ātmā*; मान अपेक्षा = authority of means of knowledge; न = not; अस्ति = required; स्वप्रकाश रूपतः = being self illumined; तादृग् = of that type; व्युत्पत्ति अपेक्षा चेत् = if authority of knowledge is still needed; गुरोः = from the *guru*'s; मुखात् = mouth; श्रुतिम् = scriptures; पठ = study.

The *ātmā* being self-effulgent, there is no need of any authority of means of knowledge. If you feel this need of authority, then study scriptures from the mouth of a teacher. (25)

Tātra māna apekṣā na asti svaprakāśa svarūpataḥ:
No authority (*māna* or *pramāṇa*) is required to prove that the pure self exists, because it is *ātma anubhūti*. For *kūṭastha caitanya*, there is no expectation of any authority for its being conscious.

Tādṛg vyutpatti apekṣā cet śrutiṁ paṭha guror mukhāt:
If you require the proof of authority that you are *kūṭastha caitanya*, then approach the *guru mahārāja* and study the scriptures. Then slowly you will reach the stage after which even the *upaniṣad-s* are dropped.

This is the highest spiritual Truth. Take refuge in:-

- (a) 'buddhau śaraṇam anvicchā' in *buddhi*, then;
- (b) 'Tam abhyar ca'; in *Īśvara* and then;
- (c) *Māma ekam śaraṇam vraja*', take refuge in the Absolute, dropping everything including the individuality.

There are three types of seekers: the highest, who has already reached the goal, and does not require certification from others; the middle level student who expects authority, and appreciation; and the lowest level student to whom the teacher says---

यदि सर्वग्रहत्यागोऽशक्यस्तर्हि धियं ब्रज ।
शरणं तदधीनोऽन्तर्बहिर्वैषोऽनुभूयताम् ॥२६॥

*Yadi sarva graha tyāgo 'śakyas-tarhi dhiyaṁ vraja
Śaraṇam tad-adhīno 'ntar bahir vaiṣo 'nubhūyatām* (26)

यदि = if; सर्वग्रह = all conceptual; त्यागः = rejection; अशक्यः = is impossible; तर्हि = then; धियम् = to the intellect; शरणम् ब्रज = take refuge; तद् अधीनः = that dependent on intellect; अन्तर् बहिः वा = in or outside; एषः = the witnessing consciousness; अनुभूयताम् = may you experience yourself.

If one is unable to reject all the conceptualisation of intellect; then take refuge in the intellect, because 'inner or outer' concepts are dependent on intellect. Experience this as a witness. (That is beyond the inner or outer concepts). (26)

Yadi sarva graha tyāgaḥ aśakyaḥ: He who is unable to reject the concept of time, space and object, *Tarhi dhiyaṁ śaraṇaṁ vraja*: let him take refuge in the intellect!

In the effort to know the Truth, logic is the weakest step. When one evolves towards the infinite, logic ends. But for him who is unable to take the bold step of rejecting the *deśa-kāla-vastu* limitations, there is no choice but to take the support of the intellect. One day he will come to realise that—*Eṣa anter bahir tad adhinaḥ anubhūyatām*: there is no more question whether the *sākṣī* is 'in' or 'out'. The 'in' and 'out', time, space and object are all concepts at the level of *antaḥkaraṇa*. When these concepts are dissolved, only that which is supporting the concepts remains (*svayam eva avaśiṣyate*).

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