

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

by
Swami Anubhavananda

15

१५

पञ्चदशी

Central Chinmaya Mission Trust
Bombay-400 072.

Discourses on

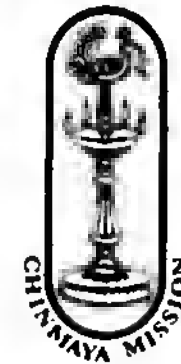
PAÑCADAŚĪ

Vol: V

(Chapter 11 to 15)

by

Swami Anubhavananda



Central Chinmaya Mission Trust
Bombay 400 072.

© Central Chinmaya Mission Trust

1995-First Edition 3000 copies

Composed & Published by:

SAT BHAVANA TRUST N TRUST

104, Siddheshwar, 'A' Khot Gully, Shivaji Park,
Mumbai, Mumbai - 400 016, India. ☎ +91-22-448-9924
Email: anubhavananda@yahoo.com

For more details
Premodines Madkalkar ☎ +91-22-448-7025
Email: pramedines@india.com

Printed by :

Priya Graphics

E-127 Ansa Industrial Estate.

Saki Vihar Road, Saki-Naka.

Bombay-400 072. Ph.: 578 0517/807 8360

Publisher's Note

There was a constant demand for publication of *Pañcadaśī*, from our side, 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 signs have been added to untranslated *sanskṛta* words after a hyphen (-) to show that it is not elemental to the words e.g. *Mantrā-s*, *Vedā-s*, *Ṛṣi-s* etc.

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

Param Pūjaniya 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 and the last volume contains chapters eleven to fifteen.

Publishers,
Central Chinmaya Mission Trust,
Bombay.

Place: Bombay

Date: 12th April 1995

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	ट
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.



DEDICATED TO
THE EVER SHINING PRESENCE OF
PUJYA GURUDEVA



CHINMAYA MISSION®

Swami Tejomayananda

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

Contents

1: Introduction.....	i
2. Chapter XI	1297
3. Chapter XII	1438
4. Chapter XIII	1527
5. Chapter XIV.....	1634
6. Chapter XV.....	1704

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 *samskrta śloka* and a short commentary on different words and thoughts. We have used the international transliteration symbols for writing the *samskrta* words in Roman script. However, the splitting of the transliteration is strictly on the basis of the phonetic sounds rather than the breaking of *samskrta* 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 Dūn *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. Sarasvati Doraisvāmī and Mrs. Gāyatri 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.

Śrī Rām Navami
Bombay,
April 9th 1995.

Swami Anubhavananda
(formerly Br Sudhanshu Chaitanya)
Sāṅgīpany Sādhanaśāla
Bombay 400 072.

Abbreviation used in this volume

A.U.	Aitārya Upaniṣad
Āt.Ā	Āitareya 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 Īśāvāsyā 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-purvatāpaṇi Upaniṣad
Nrut.U	Narsimhā uttara - tapanīya Upaniṣad
P.U.	Prasna Upaniṣad
R.V.	Rg Veda
Ś.U.	Śvetaśvatara 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.	Vivekūdāmaṇi
V.P.	Viṣṇu Purāṇa
V.V.	Vākyavṛtti
Vana	Vanaparva

1.1	Introduction
1.2	Chapter I
1.3	Chapter II
1.4	Chapter III
1.5	Chapter IV
1.6	Chapter V
1.7	Chapter VI
1.8	Chapter VII
1.9	Chapter VIII
1.10	Chapter IX
1.11	Chapter X
1.12	Chapter XI
1.13	Chapter XII
1.14	Chapter XIII
1.15	Chapter XIV
1.16	Chapter XV
1.17	Chapter XVI
1.18	Chapter XVII
1.19	Chapter XVIII
1.20	Chapter XIX
1.21	Chapter XX
1.22	Chapter XXI
1.23	Chapter XXII
1.24	Chapter XXIII
1.25	Chapter XXIV
1.26	Chapter XXV
1.27	Chapter XXVI
1.28	Chapter XXVII
1.29	Chapter XXVIII
1.30	Chapter XXIX
1.31	Chapter XXX
1.32	Chapter XXXI
1.33	Chapter XXXII
1.34	Chapter XXXIII
1.35	Chapter XXXIV
1.36	Chapter XXXV
1.37	Chapter XXXVI
1.38	Chapter XXXVII
1.39	Chapter XXXVIII
1.40	Chapter XXXIX
1.41	Chapter XL
1.42	Chapter XLI
1.43	Chapter XLII
1.44	Chapter XLIII
1.45	Chapter XLIV
1.46	Chapter XLV
1.47	Chapter XLVI
1.48	Chapter XLVII
1.49	Chapter XLVIII
1.50	Chapter XLIX
1.51	Chapter L

1.1	Introduction
1.2	Chapter I
1.3	Chapter II
1.4	Chapter III
1.5	Chapter IV
1.6	Chapter V
1.7	Chapter VI
1.8	Chapter VII
1.9	Chapter VIII
1.10	Chapter IX
1.11	Chapter X
1.12	Chapter XI
1.13	Chapter XII
1.14	Chapter XIII
1.15	Chapter XIV
1.16	Chapter XV
1.17	Chapter XVI
1.18	Chapter XVII
1.19	Chapter XVIII
1.20	Chapter XIX
1.21	Chapter XX
1.22	Chapter XXI
1.23	Chapter XXII
1.24	Chapter XXIII
1.25	Chapter XXIV
1.26	Chapter XXV
1.27	Chapter XXVI
1.28	Chapter XXVII
1.29	Chapter XXVIII
1.30	Chapter XXIX
1.31	Chapter XXX
1.32	Chapter XXXI
1.33	Chapter XXXII
1.34	Chapter XXXIII
1.35	Chapter XXXIV
1.36	Chapter XXXV
1.37	Chapter XXXVI
1.38	Chapter XXXVII
1.39	Chapter XXXVIII
1.40	Chapter XXXIX
1.41	Chapter XL
1.42	Chapter XLI
1.43	Chapter XLII
1.44	Chapter XLIII
1.45	Chapter XLIV
1.46	Chapter XLV
1.47	Chapter XLVI
1.48	Chapter XLVII
1.49	Chapter XLVIII
1.50	Chapter XLIX
1.51	Chapter L

Chapter XI

BRAHMĀNANDE YOGĀNANDAH

THE BLISS OF YOGA

Introduction

The scheme of thought in this text of 15 chapters is built around three major themes. These are in essence elaborations of the *Upaniṣadik* statement '*Satyam, Jñānam, Anantam, Brahma*'.

If the Truth is *Sat-svarūpa*, what is the nature of *Sat* or Pure Existence? This was explained in the first

five chapters. Following that, the *Cit* aspect of Truth was described in the next five chapters. The third *Ānanda* aspect is now taken for detailed explanation in the last five chapters.

Out of these five chapters, the first three deal with the three aspects of *Brahmānanda*, namely, *yogānanda*, *ātmānanda* and *advaitānanda*, and the last two chapters deal with *vidyānanda* and *viśayānanda*.

Introduction to the Chapter---

ब्रह्मानन्दं प्रवक्ष्यामि ज्ञाते तस्मिन्नशेषतः ।
ऐहिकामुष्मिकानर्थं व्रातं हित्वा सुखायते ॥१॥

Brahmānandaṁ pravakṣyāmi jñāte tasminn aśeṣataḥ
Aihikā muṣmika nārtha vrātaṁ hitvā sukhāyate (1)

ब्रह्मानन्दम् = the bliss of *Brahman* / bliss Infinite; प्रवक्ष्यामि = I declare; तस्मिन् ज्ञाते = having known this (bliss); ऐहिक = of this world; आमुष्मिक = of the other world; अनर्थं व्रातम् = hoards of miseries; अशेषतः = totally; हित्वा = having discarded; सुखायते = attains the bliss Infinite.

I hereby declare (what is) the bliss Infinite. Having known this, hoards of miseries of this world and the other are discarded and bliss Infinite is attained. (1)

Every chapter begins with an overview of the four aspects of the subject dealt with, called *Anubandha catuṣṭaya* namely :-

- For whom is the text intended,
- What is the subject matter?
- What is the relationship? and
- What is the purpose?

Brahmānandaṁ pravakṣyāmi- I am now going to talk about *Brahmānanda*. This is the subject. What is the purpose

for this exposition? *Anārtha vrātaṁ hitvā* : for *hitvā* : leaving aside on a removing all miseries, so that-*sukhāyae* -one is able to realise the bliss of one's own nature.

To whom is the text addressed? For those who want to walk the spiritual path and enquire into the Truth (*sādhana catuṣṭaya sampanna adhikārī*).

The *prayojana* or purpose of this explanation of *Brahmānanda* is two fold:

- Śoka-nivṛtti*—removal of misery and;
- Nirankuṣā tṛpti*—complete satisfaction, unadulterated happiness (Refer Ch. VII ante, for seven stages of *aparokṣa anubhūti*).

These two stages put together constitute *jīvan mukti ānanda*. When the teacher says 'I am going to teach this text called *Brahmānanda*', it means that not only will he teach the text to the best of his ability but will also ensure that the student understands (*pravakṣyāmi*).

Brahmānandaṁ is not a mere text. It is our own essential nature. *Ādi Śaṅkara* has said while defining the meaning of the word '*upaniṣad*' that it does not mean just that it is merely a book. The word indicates the goal of life, the knowledge that is '*Aham Brahmasmi*'. This knowledge, this 'I' itself is *Upaniṣad*. The same approach is adopted here in referring to *Brahmānanda*. It is 'I' myself. Therefore, the study of this text is not for any wordly gain but to live up to the knowledge that is revealed. *Tasminn aśeṣataḥ jñāte aihikā āmuṣmika anārtha vrātaṁ hitvā sukhāyate* : When the Truth is known fully and exhaustively (not created), all the battalions of miseries of this world and the other worlds are totally destroyed.

The other worlds are heaven and hell. The misery of gain itself is hell, and when these are given up then one comes to be in one's own essential blissful conscious existence.

In the next nine *śloka*-s, the teacher quotes from the *upaniṣad*-s and the *smṛti grantha*-s to substantiate what has been stated in *śloka* 1 ---

ब्रह्मवित् परमाप्नोति शोकं तरति चात्मवित् ।
रसो ब्रह्म रसं लब्ध्वाऽऽनन्दीभवति नान्यथा ॥२॥

Brahmavit param āpnoti śokam tarati cātmavit
Raso brahma rasam labdhvā ānandī bhavati nānyathā (2)

ब्रह्मवित् = the knower of *Brahman*; परम् = supreme; आप्नोति = attains; च = and; आत्मवित् = the knower of the Self; शोकम् = the miseries (sorrows) of the world; तरति = transcends; रसः = bliss; ब्रह्म रसम् = the Infinite bliss; लब्ध्वा = having attained; आनन्दी = blissful; भवति = attains; अन्यथा = without this (identity between Self and *Brahman*); न = not.

The knower of *Brahman* attains Supreme (bliss). And the knower of the Self (in his essential nature to be infinite bliss) transcends the miseries of the world of relative existence. The Self is of the nature of bliss. Having discovered this blissful-Self, one attains Infinite Bliss. Knowledge of the identity between the Self and *Brahman*, is the only way to attain Supreme Bliss. There is no other way. (2)

Knowledge or *jñānam* takes place at three levels:

- (a) Objective knowledge or *jñānam* of objects takes place in two stages: (i) *vyṛtti vyāpti* (this is...) and (ii) *phala vyāpti* (I know that this is...)
- (b) *Ātma-jñānam* is the knowledge that 'I am *Ātmā*'. This initiates an analysis of what is meant by *Ātmā* and through *pañca kośa viveka* (Ref chapter III) leads to the point where the understanding takes place that 'I am *Caitanya*' and there is no difference between the knower and the known.
- (c) *Brahma-jñānam*: 'I am *Ātmā*' is not the final knowledge. The final *jñānam* is 'This *Ātmā* that I am, is not limited to me alone but everywhere I alone am! (*sarvam khalvidam Brahma*). In other words "the Self that is me, is the Self that is

...all'. 'I' alone is. The otherness is an illusion. Thus the identity of *Ātmā* with *Brahman* takes place. (*Brahma-ātmā-aikeya bodha*)—this is *Brahma jñānam*.

In this *śloka*, the teacher quotes from two *upanīśad-s*—the *Taitirīya* (2-1-1) and *Chāndogya* (Ch. VII.1.3): The Knower of the *Ātman*—The Self, crosses the sorrow. The *Brahmavit* i.e. the knower of *Brahman* attains the Supreme.

The *Brahmavit* is one who has discovered that all the 'Knowers and Knowns' of the waking state and all the knowledge collected by all the pairs of Knower-Known, are 'I alone'. This vision is one of totality, where individuality has no meaning. Such a *Brahmavit* attains perfect unconditioned bliss. He transcends all problems. *Param* is that state where the knower—the *cit* and the known—the *sat* do not condition each other, where their difference is obliterated and there is only a state of *ānandam*. Thus *Brahmānanda* is *sukha prāpti*, the last stage in the process of attaining *aprokṣa anubhūti*.

The penultimate stage in realising that *anubhūti* is *śoka nivṛtti*—hence *Śokam ca tarati ātmavit*: he who has discovered that he is '*ātmā*', that he is, *aparicinna*: not limited by time, space and object, he transcends all the miseries, since all miseries arise only with reference to these three factors. How is this possible? *Raso Brahma*: The nature of this *Brahman* is *rasa*. Those who are established in the *Brahma-tattva*, those who have discovered the joy of 'alone-ness', they are totally fulfilled in their existence. They have transcended the limitations of 'becoming and are established in the joy of being'. *Rasam labdhvā ānandī bhavati*: having discovered his total independence and his own *ānanda svarūpa*, he attains *nirankuṣa tṛpti*. *Anyatha nā*: other than this method of discovering the identity between the limited 'I' and the Absolute 'I', there is no other way. In other words, only by direct immediate experience of the *Brahman*, one attains Supreme Bliss. There is no other way to attain this! Any amount of thinking and searching from the point of view of the limited, will only lead to unlimited misery, whereas

the line of thinking or the vision from the Absolute point of view will limit all the miseries. Therefore, the whole purpose of spiritual *sādhana* is to develop that angle of vision with which the Lord is looking at the world. This is the method of explaining the Truth by affirming that he who knows the Truth obtains Absolute bliss.

Now the teacher explains using *anvaya* and *vyatireka* methods ---

प्रतिष्ठां विन्दते स्वस्मिन् यदा स्यादथ सोऽभयः ।
कुरुतेऽस्मिन्नन्तरं चेत् अथ तस्य भयं भवेत् ॥३॥

Pratiṣṭhāṁ vindate svasmin yadā syādatha so'bhayaḥ
Kurute'sminn antaram cet atha tasya bhayaṁ bhavet (3)

यदा = when; स्वस्मिन् = in one's own essential nature; प्रतिष्ठाम् = firm abidance; विन्दते = attains; अथ = thereafter; सः = he; अभयः = fearless; स्यात् = becomes; अस्मिन् = in this (Self abidance); चेत् = if; अन्तरम् = duality or otherness; कुरुते = does; अथ = in that case; तस्य = of him; भयम् = fear (of transmigration); भवेत् = results.

When one is firmly established in one's essential blissful Self, he attains fearless-ness. However, when one accepts even a little of duality, he is destined to repeated transmigration i.e. fearful existence. (3)

Yadā svasmin pratiṣṭhāṁ vindate atha saḥ abhayaḥ syāt: He who is fully established in this *Brahmātma-aikya-bodha*, he who realises that one's own Self is the only reality, his life is without fear because there is no sense of otherness. Wherever the Divine presence expresses in its fullness, there cannot be any fear. *Asmīn antaram kurute cet*: But he who separates himself, who differentiates, who maintains the sense of otherness, who has even the smallest degree of *bheda dṛṣṭi*—he sees dangers from others and so wants to protect himself. He is afraid.

Tasya bhayaṁ bhavet: Therefore, he is constantly in fear because of the acceptance of otherness. This *bheda dṛṣṭi*, the vision of separateness is an expression of ignorance and not of wisdom.

The teacher now says how even the five Gods, *Vāyu*, *Sūrya* etc. are in constant fear of the *Parabrahma Paramātmā* because of this *bheda darśanam* ---

वायुः सूर्यो वह्निरिन्द्रो मृत्युर्जन्मान्तरेऽन्तरम् ।
कृत्वा धर्मं विजानन्तोऽपि अस्माद्भीत्या चरन्ति हि ॥४॥

Vāyuḥ sūryo vahnirindro mṛtyur janmāntare 'ntaram
Kṛtvā dharmam vijānanto'pi asmād bhītyā caranti hi (4)

वायुः = air; सूर्यः = sun; वह्नि = fire; इन्द्रः = Indra; मृत्युः = death; जन्मान्तरे = in their earlier births; धर्मम् = the *dharma*; विजानन्तः = knowing well; अपि = also; अन्तरम् = duality; कृत्वा = having done; अस्मात् = from the *Brahman*; भीत्या = fear; चरन्ति = move on; हि = indeed.

Although, knowing *dharma* very well in their earlier lives, the Gods viz., Air, Sun, Fire, *Indra* and Death have maintained duality. Now under the fear of *Brahman* (these Gods) are compelled to be engaged in their fields. (4)

Brahma-ātma-aikya-bodha: is the knowledge of the identity between *Brahman* and *Ātmā* (myself). The discovery is that *Ātmā* is *Brahma-svarūpa*—the two are one and the same. '*Ātmā*' is used to bring to the cognition of the student 'Is-ness' and 'I-ness'; and '*Brahman*' is used for the denial of other-ness. When the difference between 'I'-the *Ātman* and *Brahman* is removed, there is no more any fear. This is established by this *śruti vākya* from *Taittirīya upaniṣad* (2.8.1) and *Kāthopaniṣad* (2.3).

Vāyuḥ, Sūryaḥ, Vahnir Mṛtyuḥ: Those who have attained much *siddhi* as a result of their *sādhana* are Gods such as *Vāyu devatā*, *Sūrya devatā*, *Agni devatā*,

Indra devatā and *Mṛtyu devatā*. *Janmāntare (āntaram) dharmam kṛtvā vijānantaḥ api*: because of their *sādhana* through many many lives, *janmā-s*, they have acquired great powers. Yet they have not discovered their identity with the Absolute. As a result, although they have followed the *dhārmik* way of life, and they know what should and should not be done, *Asmāt bhūtyā caranti, hi*: they carry out their functions under the influence of fear of *Paramātmā*. The question is raised: But this is only a *vyatireka* statement that 'if this does not happen, this will result'. It does not establish that *Brahman* is *Ananda svarūpa*. Only then can one experience *Brahmānanda*.

So the teacher quotes another *śruti* which specifically states that *Brahman* is *ānanda svarūpa*---

आनन्द ब्रह्मणो विद्वान् न बिभेति कुतश्चन ।
एतमेव तपेनैषा चिन्ता कर्माग्निसंभृता ॥५॥

Ānandam brahmaṇo vidvān na bibheti kutaścana
Etameva tapennaiṣā cintā karmāgni sambhṛtā (5)

ब्रह्मणः = of the *Brahman*; *आनन्दम्* = bliss; *विद्वान्* = knower; *कुतश्चन* = of any one; *न* = not; *बिभेति* = is afraid; *कर्म अग्नि संभृता* = born out of the fire of *karma*; *एषा* = this; *चिन्ता* = worry; *एतम् एव* = to this (knower of *Brahman*); *न* = not; *तपेत्* = inflict pain.

The knower of the bliss of *Brahman* is not afraid of any thing or being. The worry born out of the fire of *karma* does not even inflict any pain to him. (5)

Brahmaṇah ānandam vidvān kutaścana na bibheti: He who has discovered or known (*vit*) *ānandam* as his essential nature, he is not afraid of anything, not even of death. He has nowhere to go to, and nowhere to come from (*Tait Up.* 2.9.1). *Karmāgni sambhṛtā eṣā cintā etam eva na tapet*: Therefore, the anxiety is with reference to

the fire of *karma*. This anxiety is born out of two things: Why did I not do the right thing? Why did I commit this wrong. These anxieties and regrets about *punya* and *pāpa* do not torment him. The man of wisdom has no regrets. He has gone beyond *karma anuṣṭhāna*.

That *pāpa* and *punya* born out of *karma* have no influence on the man of wisdom who has discovered his *Ātma svarūpa* to be *Brahman*, is said in the next *śloka*---

एवं विद्वान् कर्मणी द्वे हित्वाऽऽत्मानं स्मरेत्सदा ।
कृते च कर्मणी स्वात्मरूपेणैवैष पश्यति ॥६॥

Evam vidvān karmaṇī dve hitvā ātmānam smaret sadā
Kṛte ca karmaṇī svātmarūpe ṇaivaṣa paśyati (6)

एवम् = in this manner; *विद्वान्* = knower; *द्वे* = two; *कर्मणी* = *karmā-s*; *हित्वा* = having given up; *आत्मानम्* = the Self; *सदा* = always; *स्मरेत्* = remembers; *च* = and; *एषः* = this (knower of the *Brahman*); *कृते* = performed by body etc.; *कर्मणी* = (both good and bad) actions; *स्वात्म रूपेण* = as one's own Self; *एव* = alone; *पश्यति* = knows.

In this way, the wise one who has known the blissful Self, having abandoned both good and bad *karmā-s*, revels always in the Self. And he, thereafter, sees all the good and bad action as his own Self. (6)

Evam vidvān dve karmaṇī hitvā sadā ātmānam smaret: In this way, he who has discovered everything to be his own essential nature, who sees the world as nothing except as existing in *dvandva* (the pairs of opposites) and *dvaita* (duality), such a *vidvān* is not carried away by the two types of *karma* i.e. *pāpa* and *punya*—he is ever established in the Self.

Eṣaḥ kṛte karmaṇi ca ātma rūpeṇa eva paśyati: Therefore, for him *pāpa* and *puṇya*, birth and death, gain and loss, are nothing but the Self. This is the meditation of the *Ātman* to be *Brahma svarūpa*, nothing is denied or rejected. Everything is accepted as 'He alone'. Thus the *santāpa* or anxiety about *pāpa* and *puṇya* does not touch him. He is in a state of bliss, despite the world, its divisions and the effects of the divisions.

It is said in the scriptures that one has perforce to go through the *prārabdha*, *sañcita* and *āgāmi karma* before getting liberated. So, how is it possible that the man of wisdom is untouched by his *karma* and *karma-phala*?

To remove this doubt, the teacher quotes from *Muṇḍaka upaniṣad*—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥७॥

Bhidyate hṛdaya granthiś chidyante sarva saṁśayaḥ
Kṣīyante cāsya karmāṇi tasmin dṛṣṭe parāvare (7)

अस्य = of this (knower of *Brahman*); परावरे = the unmanifest and the manifest; तस्मिन् दृष्टे = when comes to know; हृदय ग्रन्थिः = the knots of the heart; भिद्यते = are undone; सर्व संशयाः = all the doubts; छिद्यन्ते = get destroyed; च = and; कर्माणि = all the *karmā-s*; क्षीयन्ते = are nullified.

When the wise man—the knower of *Brahman*, comes to know the unmanifest and the manifest aspect of the Self, the knots of his heart are cut asunder, all his doubts are destroyed and all his *karmā-s* and their results are nullified. (7)

Tasmin parāvare dṛṣṭe (sati): When this man of wisdom has discovered his nature to be both *para* and *avara*. These terms *para* and *avara* can be interpreted in two ways:

- (a) *Bhagavān Kṛṣṇa* says (B.G.Ch VII) : These differences between *para* and *avara* do not exist in me. I am equally present in both. They are my manifestations. I am not only the Consciousness but the matter also. He who knows this, in whom the difference of Knower-Known i.e. Consciousness and matter is totally gone, has the complete vision.
- (b) The conditioned Consciousness called the *Hiraṇyagarbha* is called *avara* i.e., the Absolute with the conditioning of the relative world. In *Praśnopaniṣad*, *Prajāpati* is called *avara Brahman*, and *para Brahman* is beyond relative existence. Therefore, *parāvare* is that which is both unmanifest and manifest or transcendent and immanent.

He who knows what does he gain? (1) *Bhidyate hṛdaya granthiḥ*: The knots of his heart are totally removed. There are three *hṛdaya granthi-s*—*avidyā*, *kāma* and *karma*. These three knots are in truth not other than the *hṛdaya*. The knot of *avidyā* is ignorance about one's own essential nature. *Kāma* or desire arises out of a sense of incompleteness (*apūrṇatā*). And *karma* or action is to fulfil that desire to restore that sense of completeness.

The man of wisdom has no ignorance (*avidyā*) about his own essential nature. He knows it to be *ānanda svarūpa*. Therefore, he has no *kāma* for seeking any other form of happiness, nor undertake any *karma* to fulfil any desire from an external source. The discovery of happiness within, and absence of dependence (total *svatantratā*) is realization. In the wake of this Self-knowledge, the entire progeny of ignorance—*kāma* and *karma* are undone. This act of undoing does not create anything, only that which had appeared as a result of the entanglement of the Self with ignorance has been dis-entangled.

(2) *Sarva saṁśayāḥ chidyante*: When the *hṛdaya granthi* is undone, there is no question of *karma*, *pāpa*, *puṇya* etc. He has no doubt left. It is *sandeha rahita* (doubtless) knowledge. These doubts include:

- (a) Can I really exist other than the body.
- (b) How can I be *akartā* (non-doer), *abhoktā* (non-enjoyer), when I am doing all the time and enjoying or suffering?
- (c) How can I believe that there is only one *Ātmā*?
- (d) If the *Ātmā* is *asaṅga* i.e. devoid of bondage, why should I struggle to do *sādhana* since I am already liberated?

(3) *Asya karmāṇi ca kṣīyante*: The third gain is that the actions and the consequences of actions in the form of *pāpa* and *puṇya*, have no more any strength. The doer himself is no more traceable. Therefore, all *karmā-s*, *upāsana* etc., have value only up to a point and beyond that point, they have no more strength in helping us to discover our own true nature. Such *Brahma jñānam* is the only path to know one's own Self.

This is supported by a quotation from *Śvetāśvatara upaniṣad*---

तमेव विद्वानत्येति मृत्युं पन्था न चेतः ।
ज्ञात्वा देवं पाशहानिः क्षीणैः क्लेशैर्न जन्मभाक् ॥८॥

Tameva vidvānatyeti mṛtyuṁ panthā na cetarāḥ
Jñātvā devaṁ pāśahāniḥ kṣīṇaiḥ kleśairna janmabhāk (8)

तम् विद्वान् = that knower of *Brahman*; एव = alone;
मृत्युम् = to death; अत्येति = transcends; इतरः = other;
पन्था = way; न = not; च = indeed; देवम् = Self;
ज्ञात्वा = having known; पाश हानिः = destruction of

bondage; क्लेशैः क्षीणैः = due to destruction of likes and dislikes; जन्मभाक् = due for rebirth; न = not.

This knower of *Brahman* alone transcends death. There is no other way (to go beyond death) other than Self-knowledge. Having known the Self, one destroys the snares that bind and the five *kleśā-s* are weakened and given up. Such a wise man is not born again. (8)

Tam vidvān eva mṛtyuṁ atyeti itarāḥ (anyaḥ) panthā na ca: This *vidvān*, who has come to realise his essential nature as *Brahma svarūpa* in this manner, has transcended the influence of limitations. There is no other way than knowing one's own essential nature, to go beyond the limitations of relative existence. *Devam jñātvā*: Having come to realise the *svaprakāśa ātma jñātvā*, *pāśa hāniḥ*: (*pāśam* is the snare with which the prey is caught and bound) The snares that bind man are *kāma* (desire), *krodha* (anger), *lobha* (greed), *moha* (delusion), *māda* (vanity), *mātsarya* (jealousy) *rāga-dveṣa* (likes and dislikes) etc., The bondage due to these factors is destroyed *Kleśa kṣīṇaiḥ*: all afflictions are destroyed. *Kleśā-s* are of five-folds: *avidyā*, *kāma*, *sukha*, *duḥkha*, *abhinivesa* (identifications with the gross body). These afflictions are the cause for the next birth. When these *kleśā-s* are destroyed, *Na janma bhāk*: he does not take birth again and again.

This thought is also stated in the *Kathopaniṣad* and *Bṛhadāraṇyaka upaniṣad*, quoted in the next *śloka*---

देवं मत्वा हर्षशोकौ जहात्यत्रैव धैर्यवान् ।
नैनं कृताकृते पुण्यपापे तापयतः क्वचित् ॥९॥

Devam matvā harṣa śokau jahāty atraiva dhairya-vān
Nainaṁ kṛtākṛte puṇyapāpe tāpayataḥ kvacit (9)

धैर्यवान् = the seeker with patience and wisdom; देवम् = the Self; मत्वा = having known; अत्र = while living;

एव = alone; हर्ष शोकौ = joy and sorrow; जहाति = gives up; कृत अकृते = (earlier) acts of commission and omission; पुण्य पापे = merit and sin; एनम् = this (knower of *Brahman*); क्वचित् न = never; तापयतः = inflict pain or afflict regrets.

This seeker with patience and wisdom having known the Self, gives up all joys and sorrows while living in this body. Earlier acts of commission and omission and the sins or merit do not ever inflict pain or afflict regrets on him. (9)

Dhairyaṇ devaṁ matvā atra eva harṣa śokau jahāti: The man of wisdom who has discovered his own essential nature dissociates himself from all joys and sorrows even while living this life. *Enaṁ kṛta akṛte puṇya pāpe kvacit na tāpayataḥ*: What has been done or what has not been done, the regret for the sins committed or the good deeds not done, all these do not make him unhappy, do not worry him.

Now the teacher concludes---

इत्यादिश्रुतयो बह्वचः पुराणैः स्मृतिभिः सह ।
ब्रह्मज्ञानेऽनर्थहानिम् आनन्दं चाप्यघोषयन् ॥१०॥

*Ityādi śrutayo bahvyaḥ purāṇaiḥ smṛtibhiḥ saha
Brahma jñāne 'nārtha hāniṁ ānandaṁ cāpya ghoṣayan* (10)

इत्यादि = these; बह्वचः = many; श्रुतयः = scriptural statements; पुराणैः = *purāṇā-s*; स्मृतिभिः = *smṛti granthā-s*; सह = together; ब्रह्म ज्ञाने = after knowing *Brahman*; अनर्थ = miseries; हानिम् = destruction; च = and; अपि = also; आनन्दम् = bliss; अघोषयन् = declared.

These scriptural statements (as quoted in the above *śloka*) and many more, along with many statements from *Purāṇā-s* and *Smṛti granthā-s* declare that the knowledge of *Brahman* leads to removal of all miseries and attainment of bliss. (10)

Ityādi bahvyaḥ śrutayaḥ purāṇaiḥ smṛtibhiḥ saha aghoṣayan: In the *Vedānta Dipīmaḥ*, it has been said authoritatively and conclusively on the strength of the various *smṛti-s*, *purāṇā-s* and *śruti granthā-s*, that—*Brahmajñāne anārtha hāniḥ*: it is only by discovery of one's essential nature to be *Brahma svarūpa*, can all the *an-artha*—the miseries of the world—be removed. *An-artha* is the loss of wealth. The *Brahma jñānam* is of such nature that the cancer of loss cannot affect it. In this way it is established that *śoka nivṛtti* and *nirankuṣa trptiḥ* i.e. that bliss which is of undying nature are possible only on the strength of the *Brahma jñānam* and not by any other means.

Now the teacher begins to explain the nature of *Brahma jñānam*; what it is and what it is not; what are the various types of *ānanda* etc. ---

आनन्दस्त्रिविधो ब्रह्मानन्दो विद्यासुखं तथा ।
विषयानन्द इत्यादौ ब्रह्मानन्दो विविच्यते ॥११॥

*Ānandas trividho brahmānando vidyā sukhāṁ tathā
Viṣayānanda ityādau brahmānando vivicyate* (11)

आनन्दः = bliss; त्रिविधः = of three types; ब्रह्मानन्दः = *brahmānanda*; विद्यासुखम् = *vidyānanda*; तथा = and; विषयानन्दः = *Viṣayānanda*; इति = thus; ब्रह्मानन्दः = the *brahmānanda*; आदौ = first of all; विविच्यते = is enquired.

Ānanda (bliss) is of three kinds viz. (i) *Brahmānanda*; (ii) *Vidyānanda* and (iii) *Viṣayānanda*. First of all, *Brahmānanda* is taken up for enquiry. (11)

The *Taittirīya upaniṣad* is cited to explain how *Brahmānanda* was understood by the student *Bhṛgu*, when he approached his teacher ---

भृगुः पुत्रः पितुः श्रुत्वा वरुणाद् ब्रह्मलक्षणम् ।
अन्नप्राणमनोबुद्धीस्त्यक्त्वाऽऽनन्दं विजज्ञिवान् ॥१२॥

Bhṛguḥ putraḥ pituḥ śrutvā varuṇād brahma lakṣaṇam
Anna prāṇa mano buddhīs tyaktvā 'ānandaṁ vijajñivān' (12)

भृगुः = *Bhṛguḥ*; पुत्रः = son; पितुः = from father; वरुणात् = *Varuṇa*; ब्रह्म लक्षणम् = nature of *Brahman*; श्रुत्वा = having heard; अन्न प्राण मनो बुद्धीः = the food, vital air, mental and intellectual sheaths; त्यक्त्वा = having rejected; आनन्दम् = the bliss; विजज्ञिवान् = came to know.

The son *Bhṛgu* having heard the nature of *brahman* from his father *Varuṇa* rejected the food, vital air, mental and intellectual sheaths and came to know the bliss. (12)

Putraḥ Bhṛguḥ pituḥ Varuṇāt Brahma lakṣaṇam śrutvā: Having heard the various attributes of *Brahman*, from the father-guru *Varuṇa* (*Tait. up.*: 3.6.1.) and *Anna prāṇa manaḥ buddhīḥ tyaktvā*: having rejected through *Pañcakośa viveka* the four sheaths of *anna*, *prāṇa*, *manas* and *buddhī* as not being *Brahman*, *Ānandaṁ*: he came to the *ānandamaya kośa*. The *ānandamaya kośa* is Pure consciousness which is as if (*iva*) conditioned by the limitation. He came to realise the *ānanda* which is the content of *ānandamaya kośa*.

How this was done and what is the *Brahma-lakṣaṇam* are explained in *śloka* 13.---

आनन्दादेव भूतानि जायन्ते तेन जीवनम् ।
तेषां लयश्च तत्रातो ब्रह्मानन्दो न संशयः ॥१३॥

Ānandādeva bhūtāni jāyante tena jīvanam
Teṣāṁ layaśca tatrāto brahmānando na saṁśayaḥ (13)

आनन्दात् = from the *ānandamaya*; एव = alone; भूतानि = beings; जायन्ते = are born; तेन = by this *ānanda*;

जीवनम् = they live; तेषाम् = their; लयः = absorption; च = and; तत्र = in deep sleep; अतः = therefore; आनन्दः = bliss; ब्रह्म = is *brahman*; न = not; संशयः = doubt.

Beings are born out of the *ānandamaya kośaḥ*. They live in this bliss and finally get absorbed in this bliss alone. Therefore, here in deep sleep, there is but bliss. Hence, the blissful *brahman* alone is. There is no doubt about it. (13)

Bhūtāni ānandāt eva jāyante: According to the *Taittirīya upaniṣad*, *Bhṛgu* analysed the *Brahma-lakṣaṇam* and concluded without any doubt that all beings are born out of this *ānanda*. When we wake up from deep sleep, all the five great elements as well as the individuality (*bhūtāni*) i.e. the whole world is created. First there is a division in the undivided Consciousness at the level of the thought as the *known* and the *Knower* of the thought—the *dvaita* of *sat*—the *Known*, and the *cit*—the *Knower*; and the mind is born. What was undivided Consciousness 'I am' gets degraded to the level of the mind and the whole world which is of the nature of mutually cancelling pairs of opposites, is born.

Thus the Consciousness which is the essence of everything in this world, manifests in the totality as the five great elements as well as individual points of expression i.e. as individual beings which are born of the four types of *yonī-s*. *Tena jīvanam*: So long as the Consciousness is functioning from a particular point, there is life. This is called conditioned Consciousness which expresses as sentiency and ownership. The former is the reality and the latter an illusion. *Teṣāṁ laya tatra eva*: Everything goes back and is reabsorbed in Consciousness only *Ataḥ ānandaḥ Brahma atra na saṁśayaḥ*: Therefore, the Bliss is *Brahman*. There is no doubt about it.

The teacher states the same thing from another source viz. the *Chāndogya upaniṣad* (7.24.2) ---

भूतोत्पत्तेः पुरा भूमा त्रिपुटीद्वैतवर्जनात् ।
ज्ञातृ ज्ञानज्ञेयरूपा त्रिपुटी प्रलये हि नो ॥१४॥

*Bhūtot patteḥ purā bhūmā tripuṭī dvaita varjanāt
Jñātr jñāna jñeya rūpā tripuṭī pralaye hi no* (14)

भूत उत्पत्तेः पुरा = before the creation of five great elements and their effects; त्रिपुटी = trio; द्वैत = duality; वर्जनात् = being absent; भूमा = Supreme Self; हि = indeed; त्रिपुटी = trio; ज्ञातृ ज्ञान ज्ञेय रूपा = of the nature of knower, knowledge and known; प्रलये = in dissolution; न उ = never indeed;

Before the creation of the great elements (and their effects like different bodies etc.), the supreme Self (devoid of any limitations of time, space etc.) was without any duality on account of the trio, because this trio of Knower, Knowledge and Known is also absent in the final dissolution. (14)

Bhūta utpatteḥ purā tripuṭī dvaita varjanāt: Before the creation of the five great elements and four types of creation, there was absence of the (*tripuṭī*) trio of Knower, Known and Knowledge and of duality; *Bhūmā*: this Consciousness was devoid of limitations of time, space, and object. *Jñātr jñāna jñeya rūpā tripuṭī pralaye hi no*: The trio of knower-known-knowledge, which are only imagined in the Consciousness, and because of which the duality is also imagined, this division again ceases to exist in the *pralaya*, that is, deep sleep as well as in the total *pralaya*—the final dissolution when the mind which is the cause of imagination is at rest.

What are these three aspects of knower, known and knowledge? ---

विज्ञानमय उत्पन्नो ज्ञाता ज्ञानं मनोमयः ।
ज्ञेयाः शब्दादयो नैतत् त्रयमुत्पत्तिः पुरा ॥१५॥

*Vijñānamaya utpanno jñātā jñānaḥ manomayaḥ
Jñeyāḥ śabdādayo naitat trayam utpattitah purā* (15)

विज्ञानमयः ज्ञाता = the knower i.e. *vijñānamaya*; उत्पन्नः = is born of (*Paramātmā*); मनोमयः = the *manomaya*; ज्ञानम् = is knowledge; शब्द आदयः = sound etc; ज्ञेयाः = are objects known; एतत् = this; त्रयम् = three; उत्पत्तिः पुरा = before creation; न = was not there.

The *vijñānamaya kośa* is the Knower. The *manomaya kośa* is the Knowledge. And the sound etc., are the objects Known. These three were not present before creation. (15)

Vijñānamaya jñātā utpannaḥ: Consciousness accepting the conditioning of the *vijñānamaya kośa* is the Knower, *Jñānam manomayaḥ*: Consciousness accepting the conditioning of the *manomaya kośa* is the Knowledge and *Jñeyāḥ śabdādayaḥ*: the Known is the five sense objects *śabda, sparśa, rūpa, rasa* and *gandha*. *Etat trayam utpattitah purā na*: These three were not present before creation. Before the waking state the pure Consciousness is, so also before the dream and the deep sleep states. The Consciousness which is dormant in deep sleep, when it begins 'to germinate', and gets identified with the *vijñānamaya kośa* and 'I'—the Knower, the waker is born. The next stage is identification with the *manomaya kośa*, where knowledge takes place. The individuality arises on account of these two *kośa-s*. The gross body is accepted as 'I'. The sense objects (*śabda ādi*) begin from the body and the whole world (the known) is created. Before this trio came into being, the consciousness alone was.

This thought continues further quoting various *śruti* sources ---

त्रयाभावे तु निर्द्वैतः पूर्ण एवानुभूयते ।
समाधिसुप्तिमूर्च्छासु पूर्णः सृष्टेः पुरा तथा ॥१६॥

Trayā bhāve tu nirdvaitaḥ pūrṇa evānu bhūyate
Samādhiḥ supti mūrccāsu pūrṇaḥ sṛṣṭeḥ purā tathā (16)

समाधि सुप्ति मूर्च्छासु = in *samādhi*; deep sleep and swooning;
त्रय अभावे = in the absence of the trio; तु = indeed;
निर्द्वैतः = absence of duality; पूर्णः = all complete; एव
= certainly; अनुभूयते = is experienced; तथा = similarly;
सृष्टेः पुरा = before creation; पूर्णः = (the Self) is infinite.

In the state of *samādhi*, deep sleep and swooning, there being an absence of the duality, the Self is all complete (i.e. non-dual). Similarly, before creation the Self was non-dual. (16)

Traya abhāve nirdvaitaḥ pūrṇa eva anubhūyate samādhiḥ supti mūrccāsu: In the absence of the three (Knower-Known-Knowledge) there is no duality and one attains the undivided conscious being, as it happens during the *samādhi* or deep sleep and unconscious states. *Tathā sṛṣṭeḥ purā nirdvaitaḥ*—In the same way, before the total creation, the awareness, the *Paramātmā*, the *pūrṇa tattva* alone was. *Pūrṇa* is that where there is absence of duality. Out of *pūrṇa*—the complete, *apūrṇa*—the incomplete cannot come. He who is able to discover *pūrṇa* in *apūrṇa*, he is one with the *pūrṇa*; he is not other than the *pūrṇa*.

An example is now given from the *Chāndogya upaniṣad* (7-1.3, 7-23.1) to establish that in the *pūrṇa* which is *ānanda svarūpa*, there is no duality in terms of the *tripuṭī*---

यो भूमा स सुखं नाल्पे सुखं त्रेधा विभेदिनि ।
सनत्कुमारः प्राहैव नारदायातिशोकिने ॥१७॥

Yo bhūmā sa sukhaṁ nālpe sukhaṁ tredhā vibhedini
Sanatkumāraḥ prāhaivam nārādāyāti śokine (17)

यः = that; भूमा = unlimited supreme Self; सः = that;
सुखम् = is all bliss; त्रेधा विभेदिनि = the one associated with the trio of duality; अल्पे = finite things; सुखम् = joy;
न = is not; एवम् = thus; सनत्कुमारः = *Sanatkumaraḥ*;
अति शोकिने = grieving extremely; नारदाय = to *Nārada*;
प्राह = said.

Sanatkumara told the deeply greiving *Nārada* that the unlimited supreme Self alone is blissful. There is no joy in the finite that is associated with the trio of duality. (17)

Nārādāya atisokine: *Nārada* was very unhappy. He who is able to discover the misery in this world as Lord Buddha did, is the *adhikārī*, a fit student for knowing the Truth. Only then will he have spiritual desire. Over involvement in the affairs of the world as if they are a source of joy will prevent one from wanting to search for the real source of joy.

Sanatkumāraḥ evam prāha: *Sanatkumāraḥ* instructed *Nārada* thus—That which is without any limitations, that alone is *sukham* (bliss). The real happiness comes from that which is not conditioned by the presence or absence of anything. The freedom in the material world is only a bondage. Freedom from all limitations of the world is real freedom.

Tredhā vibhedini alpe sukhā na: Furthermore, whenever this Consciousness is divided into the *tripuṭī* of Knower, Known and Knowledge, then it has become *alpa-vastu*, where each of the trio-member conditions the other and therefore, there cannot be any happiness in such a divided state—so said *Sanatkumāra* to the dejected *Nārada*.

Why was *Nārada* so dejected? ---

सपुराणान्यञ्च वेदान् शास्त्राणि विविधानि च ।
ज्ञात्वाप्यनात्मवित्त्वेन नारदोऽतिशुशोच ह ॥१८॥

*Sa purāṇān pañca vedān śāstrāṇi vividhāni ca
jñātvā pyanātma vittvena nārado'ti śuśoca ha* (18)

नारदः = *Nārada*; सपुराणान् = along with *Purāṇā-s*; पञ्च = the fifth; वेदान् = *vedā-s*; च = and; विविधानि = of many types; शास्त्राणि = sciences; ज्ञात्वा अपि = although knew; अनात्मवित्त्वेन = being devoid of Self-knowledge; अति शुशोच = grieved extremely; ह = indeed.

Nārada, although knew the four *vedā-s*, the *purāṇā-s* and also many other sciences, grieved extremely due to lack of Self-knowledge. (18)

Sa purāṇān pañca vedān vividhāni śāstrāṇi ca jñātvā api: He knew all the *purāṇā-s*, five aspects of the *veda-s* and several *śāstrā-s* in spite of knowing all this, *Nārada* was very much stricken with grief, because all this erudition did not give him knowledge of the Self. In the objective knowledge, there is need for the instrument viz. the mind, but in subjective knowledge, the mind does not play any role. Therefore, *Nāradaḥ anātmavittvena ati śuśoca ha*: *Nārada* was extremely miserable.

Why was *Nārada* unhappy inspite of all the study of scriptures? —

वेदाभ्यासात्पुरा तापत्रयमात्रेण शोकिता ।
पश्चात्त्वभ्यासविस्मारभङ्गगर्वैश्च शोकिता ॥१९॥

*Vedābhyāsāt purā tāpa traya mātreṇa śokitā
Paścāt tvabhyāsa vismāra bhaṅga garvaiśca śokitā* (19)

वेद अभ्यासात् पुरा = before the study of *vedā-s*; ताप त्रय मात्रेण = only due to three sources of obstacles;

शोकिता = was suffering; पश्चात् तु = now after study of *vedā-s*; अभ्यास विस्मार = forgetting inspite of repeated study; भङ्ग गर्वैः = due to insult; च = and; शोकिता = suffered.

(*Nārada*) was suffering due to the tree types of obstacles (*Ādhi-daivika*, *Ādhi-bhautika* and *Ādhyātmika*) only before the study of the *vedā-s*. Now after the study of *vedā-s*, the sufferings are (in addition to the above three) due to forgetting the scriptures and the insult planted on account of this forgetfulness (or now the suffering are four fold viz. repeated practice, forgetfulness, errors and pride.). (19)

Veda abhyāsāt purā tāpa traya mātreṇa śokitā: Before the study of the *vedā-s* etc., one is miserable because of the three types of miseries:

- (a) *Ādhyātmika* -where the body is ill or the mind is disturbed;
- (b) *Ādhi bhautika* -environmental disturbances like telephones ringing, neighbours disturbing etc. and
- (c) *Ādhi daivika* -natural calamities like floods, earthquakes etc.

These afflictions can happen before the study of the scriptures. *Paścāt tu abhyāsa vismāra bhaṅga garvaiśca śokitā*: After the study, other types of miseries follow such as loss of memory of what has been studied. This is inherent in any objective study and the consequent loss of prestige and humiliation.

Afflicted in this manner, *Nārada* approached *Sanatkumāra* and asked —

सोऽहं विद्वन्प्रशोचामि शोकपारं नयात्र माम् ।
इत्युक्तः सुखमेवास्य पारमित्यभ्यधादृषिः ॥२०॥

*So'ham vidvanpra śocāmi śokapāraṁ nayātra mām
Itiyuktaḥ sukha mevāsyā pāra mityabhyā dhādṛṣiḥ* (20)

विद्वन् = O! wise One; सः अहम् = that me; प्रशोचामि = grieve extremely; माम् = to me; शोकं पारम् = beyond grief; नय = lead; अत्र = here; इति = thus; उक्तः = saying; ऋषिः = The sage; सुखम् एव = The bliss alone; अस्य = of this (grief); पारम् = is beyond; इति = in this way; अभ्यधात् = instructed;

The sage (*Sanat Kumāra*), when asked by *Nārada*; "I am extremely grieved, please lead me beyond grief", instructed that the bliss infinite alone is beyond this grief. (20)

Vidvan saḥ ahaṁ praśocāmi mām śoka pāraṁ naya iti: 'O! sage!' although I have studied all the *Purāṇa*-s, *śāstra*-s etc., I am extremely miserable. Please lift me out of the misery in which I am!

Sukhaṁ eva asya pāraṁ iti uktaḥ ṛṣiḥ abhyadhāt: The sage replied: 'There is only one way to get out of this unhappy state, that is, to discover the source of that bliss which is in every one of us'. Without *Brahma jñāna*, there is no *anartha nivṛtti* and *ānanda prāpti*. Any effort to get out of the misery of this world by making adjustments and compromises is futile. The world has always existed in the pairs of opposites and therefore, efforts made to discover absolute bliss, while continuing to be in the relative world maintaining our relative position are bound to fail.

The nature of the *viśaya sukhaṁ*, the happiness born out of the enjoyment of the worldly objects is now taken up —

सुखं वैषयिकं शोकसहस्रेणावृतत्वतः ।
दुःखमेवेति मत्वाह नाल्पेऽस्ति सुखमित्यसौ ॥२१॥

*Sukhaṁ vaiśayikaṁ śoka sahasreṇā vṛtatvataḥ
Duḥkha meveti matvāha nālpe'sti sukha mityasau* (21)

वैषयिकम् सुखम् = the objective pleasures; शोक सहस्रेण = by many miseries; आवृतत्वतः = being associated with; दुःखम् = sorrow; एव = alone; इति मत्वा = thus knowing; असौ = this; अल्पे = in finite things; सुखम् = happiness; न = not; अस्ति = is; इति आह = thus said.

The joy gained from the objective indulgence being associated with many miseries is called sorrow. Knowing this (*Sanat Kumāra*) declared that there is no happiness in the finite. (21)

Vaiśayikaṁ sukhaṁ śoka sahasreṇā vṛtatvataḥ duḥkham eva: Happiness is no doubt derived from the contact of the sense organs with the sense objects; but what is the nature of this *sukhaṁ*? It is accompanied by thousands of miseries. How can the joy which is mixed with afflictions be called *sukhaṁ* (bliss)? It is only sorrow. There is no real happiness in the enjoyment of worldly objects.

Iti matvā asau alpe sukhaṁ na asti iti āha: Knowing this, it can be concluded that this kind of worldly *sukhaṁ* is *alpam* (finite), is limited, it is not *pūrṇam*. *Viśaya sukhaṁ* is limited by: the presence or absence of the object; availability of the object for enjoyment; capacity of the enjoyer to enjoy the object, and the mood of the enjoyer to enjoy the object. Therefore, there cannot be true happiness from such limited *viśaya sukhaṁ*. So said the sage *Sanat Kumāra*. In technical terms, the limitation is of the nature of divided existence in the form of the *tripuṭī* of enjoyer, enjoyed and enjoyment. When each member of the *tripuṭī* is dependent on the other two, in this limitation there can be no bliss!

A doubt is raised now : Granted that there is no happiness in duality, is there any guarantee that it is available in non-duality? ---

ननु द्वैते सुखं मा भूत् अद्वैतेऽप्यस्ति नो सुखम् ।
अस्ति चेदुपलभ्येत तथा च त्रिपुटी भवेत् ॥२२॥

*Nanu dvaite sukham mā bhūt advaite 'pyasti no sukham
Asti cedupa labhyeta tathā ca tripuṭī bhavet* (22)

ननु = a question is raised; द्वैते = in duality; सुखम् = happiness; मा = may not; भूत् = be; अद्वैते अपि = in the non-dual also; सुखम् = happiness; नो = not; अस्ति = is; अस्ति चेत् = if there is happiness; उपलभ्येत = should be experienced; तथा च = in that case; त्रिपुटी = trio; भवेत् = will result.

A doubt raised is—let there be no happiness in duality. There is no happiness in non-duality also (because it is not experienced). If one says that there is non-dual experience possible, that will result in the trio of duality. (22)

Nanu dvaite sukham mā bhūt, advaite api sukham no Suppose I say: I agree that there is no *sukham* in the *dvaita* or duality because of the separateness of the enjoyer and the enjoyed. In that case there can be no happiness in *advaita* (non-duality) also. Why? *Asti cet upalabhyeta*: Because if there is real bliss in *advaita*, then it should be available, and if it is available, *Tathā ca tripuṭī bhavet*: then the *tripuṭī* comes into existence.

The teacher replies to this doubt ---

माऽस्त्वद्वैते सुखं किंतु सुखमद्वैतमेव हि ।
किं मानमिति चेन्नास्ति मानाकांक्षा स्वयंप्रभे ॥२३॥

*Mā'stva dvaite sukham kiṃtu sukha madvaita meva hi
Kiṃ māna miti cennāsti mānā kāṅkṣā svayaṃ prabhe* (23)

अद्वैते = in non-duality; सुखम् = happiness; मा = may not; अस्तु = be; किंतु = however; हि = because; अद्वैतम्

एव = the non-duality itself; सुखम् = is happiness; किम् = what; मानम् = is the means of knowledge; इति चेत् = if asked; स्वयम् प्रभे = for the Self-effulgent; मान आकांक्षा = expectation of means of knowledge; न = not; अस्ति = is.

Let there be no happiness in the non-duality because the non-dual itself is happiness. On what authority of means of knowledge is this statement made; if this is asked, our reply is—there is no need of any means of knowledge for the Self-effulgent. (23)

Mā astu advaite sukham: Let there be no *sukham* in *advaitam*. *Kintu advaitam sukham eva hi*: Because *advaita* itself is *sukha svarūpam*. Doubt: *Kim mānam iti cet*: What is the authority or *pramāṇam* for saying that *advaita* is *sukha svarūpa*? Answer: *Svayaṃprabhe māna ākāṅkṣā na asti*: That which is self-effulgent does not depend upon any authority or means of knowledge to prove its existence. It is Self-evident.

Discussion follows on this statement ---

स्वप्रभत्वे भवद्वाक्यं मानं यस्माद्भवानिदम् ।
अद्वैतमभ्युपेत्यास्मिन्सुखं नास्तीति भाषते ॥२४॥

*Sva prabhatve bhavad vākyaṃ mānaṃ yasmād bhavānīdam
Advaita mabhyupe tyāsmiṃ sukham nāstīti bhāṣate* (24)

स्वप्रभत्वे = for the Self-effulgence of *Brahman*; भवद् वाक्यम् = words of your good self; मानम् = is means of knowledge; यस्मात् = because; भवान् = your good self; इदम् अद्वैतम् = this non-dual *brahman*; अभ्युपेत्य = having accepted; अस्मिन् = in this non-dual *brahman*; सुखम् = happiness; न = not; अस्ति = is; इति = in this way; भाषते = raise objection, argue, contend.

Your own words are the means of knowledge regarding the self-effulgence of the bliss of *Brahman*, because, your good self has accepted the bliss of the non-dual *Brahman* and also object that there is no happiness in non-dual. (24)

Svaprabhatve bhavat vākyaṃ mānaṃ: For establishing that the *advaita tattva* is *svayam prakāśa*—self-existing, self-effulgent, you yourself said a little while ago that you accept that 'there is *sukham* in *advaita*'! And now, *Yasmāt bhavān idam advaitam abhyupetya asmin sukham na asti iti bhāṣate*: you yourself say quite the opposite, that there is no *sukham* in *advaita*. You are contradicting yourself.

The student defends his stand ---

नाभ्युपैम्यहमद्वैतं त्वद्वचोऽनूद्य दूषणम् ।
वच्मीति चेत्तदा ब्रूहि किमासीद् द्वैततः पुरा ॥२५॥

Nābhyu paimyaham advaitam tvad vaco'nūdyā dūṣaṇam
Vacmīti cettadā brūhi kimāsīd dvaitataḥ purā (25)

अहम् = I; अद्वैतम् = non-dual; न = not; अभ्युपैमि = accept; त्वत् वचः = of your statement; अनूद्य = quoting; दूषणम् = fallacy; वच्मि = I say; इति चेत् = if this is your stand; तदा = then; द्वैततः पुरा = before duality; किम् = what; आसीत् = was; ब्रूहि = say.

(The student says) I did not accept non-dual bliss. I was just quoting you for pointing out the fallacy in your statement. If this is your argument, (now the teacher replies) then what was there before the duality? Please tell. (25)

Aham advaitam na abhyupaimi tad vacaḥ dūṣaṇam anūdyā iti cet: The student says: 'I have not accepted *advaita* as the source of bliss'. I was only referring to your statement, for the sake of the discussion, to refuse it. There was some fallacy in your statement, and I was referring to that fallacy.

Tadā dvaitataḥ purā kim āsit: The teacher says: If this is what you meant, then I ask you another question. What existed before the *dvaita* came into existence?

Now the teacher presents three alternatives of what could have existed before *dvaita* was born ---

किमद्वैतमुत द्वैतमन्यो वा कोटिरन्तिमः ।
अप्रसिद्धो न द्वितीयोऽनुत्पत्तेः शिष्यतेऽग्रिमः ॥२६॥

Kim advaita muta dvaita manyo vā kotirantimāḥ
Aprasiddho na dvitīyo'nutpatteḥ śiṣyate'grimaḥ (26)

किम् अद्वैतम् = was there non-dual *Brahman*; उत = or; द्वैतम् = duality; अन्यः = other than these two; वा = or; अन्तिमः कोटिः = the last alternative; अप्रसिद्धः = is not possible/being unknown; द्वितीयः = the second alternative; न = cannot be; अनुत्पत्तेः = before creation; अग्रिमः = the first; शिष्यते = remains.

(Before creation) was there non-dual *Brahman*, duality or any thing other than these two? The last alternative is not possible because it is unknown. The second alternative is also not possible because creation has not yet taken place (hence there can be no duality). Ultimately one has to accept what remains the first alternative (which is non-dual *Brahman*). (26)

The teacher continues... Before the creation i.e. before the *dvaita* appeared:

(a) *Kim advaitam*: was there *advaita tattva*?

(b) *Uta dvaitam*: or was there *dvaitam*? i.e. was there creation before creation? or

(c) *Anyo vā*: Or can there be a third possibility?

Dvitīyaḥ na: If we say before creation (duality) there was duality. That is absurd. In that case we are not

talking about 'before duality' but 'in duality'. The second alternative is thus not possible.

Antīmaḥ koṭiḥ aprasiddhaḥ: The third and last alternative is not known and so cannot be possible.

Anutpatteḥ agrimaḥ śisyate: Therefore before creation, the first alternative namely, *advaitam* was the only *tattva* that existed. In this way the teacher is trying to bring the student to realise that *advaita tattva* alone is blissful.

Now the student raises another objection. You seem to be establishing the *advaitam* only by logic. That which is established by logic falls in the purview of *dvaitam* and not *advaitam*---

अद्वैतसिद्धिर्युक्त्यैव नानुभूत्येति चेद्वद ।
निर्दृष्टान्ता सदृष्टान्ता वा कोट्यन्तरमत्र नो ॥२७॥

Advaita siddhir-yuktyaiva nānu bhūtyeti cedvada
Nirdṛṣṭāntā sadṛṣṭāntā vā koṭyantara matra no (27)

अद्वैत सिद्धिः = the establishment of non-duality; युक्त्या एव = by logic alone; न = not; अनुभूत्या = by experience; इति चेत् = if argued; वद = tell; निर्दृष्टान्ता = without any logical example; वा = or; सदृष्टान्ता = with any example; अत्र = in this case; कोट्यन्तरम् = any other i.e. third possibility; न उ = cannot be.

The establishment of non-dual *Brahman* is by the strength of logic alone and not by experience, when argued thus—(by the student, the teacher replies)—please say whether your conclusion is based on any example or is without any logical example? There cannot be any third alternative in this case. (27)

Advaita siddhiḥ yuktyā eva na anubhūtyā iti cet: (Question): The establishment of the non-dual *Brahman* which you have presented logically, does not prove the experience of *advaita siddhi*. *Sadṛṣṭāntā nirdṛṣṭāntā*

vā: (Reply by the teacher); If this is your argument, tell me ; your logic seems very peculiar, because it is not supported by any example nor with any simile; *Atra koṭyantaram no*: nor is there any third possibility. The essential requirement in the establishment of logic is that it should be supported by an example in such a way that whatever is logically arrived at, is proved. You do not seem to understand the language of logic.

The teacher continues in the same sarcastic vein ---

नानुभूतिर्न दृष्टान्त इति युक्तिस्तु शोभते ।
सदृष्टान्तत्वपक्षे तु दृष्टान्तं वद मे मतम् ॥२८॥

Nānu bhūtir na dṛṣṭānta iti yuktistu śobhate
Sadṛṣṭān tatva pakṣe tu dṛṣṭāntam vada me matam (28)

न = neither; अनुभूतिः = experience; न = nor; दृष्टान्तः = simile; इति = this; युक्तिः = logic; तु = indeed; शोभते = is great; सदृष्टान्तत्वपक्षे = if logic is supported by an example; तु = indeed; मे = to my; मतम् = opinion; दृष्टान्तम् = simile; वद = say.

"The non-duality is proved by the strength of logic only and not by experience", for there is no example to support the logical deduction; if this is your question, the teacher replies—your objection, regarding lack of proper example is great indeed and similar to my opinion. In that case, please let us know your example for experience for non-duality. (28)

Anubhūtiḥ na dṛṣṭāntaḥ na: (The teacher continues): You said that I was trying to establish the *advaita tattva* only by logic and not by experience and it is not supported by any example. *Iti yuktiḥ tu sadṛṣṭāntatva pakṣe me matam*: In this regard you belong to my opinion. If you do want to give an example, then give me the example by which *advaita siddhi* can be proved!

The teacher is, by this discussion, trying to show how there is no authority possible or required for *advaita siddhi*, because 'I' is beyond the purview of logic. Since the student is getting lost in logic, he has to be helped to come out of the entanglement, which he himself has created.

The student tries to rise to the challenge ---

अद्वैतः प्रलयो द्वैतानुपलम्भेन सुप्तिवत् ।
इति चेत्सुप्तिरद्वैतेति अत्र दृष्टान्तमीरय ॥२९॥

*Advaitaḥ pralayo dvaitānu palambhena sūptivat
Iti cetsūptir advaiteti atra dr̥ṣṭānta mīraya* (29)

प्रलयः = state of total dissolution; अद्वैतः = is non-dual; द्वैत अनुपलम्भेन = due to lack of duality; सुप्तिवत् = like a deep sleep state; इति चेत् = if quoted as an example; सुप्तिः = deep sleep; अद्वैता = is non dual; इति = in this way; अत्र = here; दृष्टान्तम् = example; ईरय = say.

The state of total dissolution is non-dual because of lack of duality, as is seen in the deep-sleep state. If this is an example quoted to establish non-duality in deluge, just as in deep sleep, let us know how do you establish non-duality in deep sleep? (29)

Pralayaḥ advaitaḥ dvaita anupalambhena sūpti-vat iti cet: The *pralaya avasthā* or the total dissolution is *dvaita rahitā*, i.e. without any duality—it is pure *advaita*. There is no experience of duality, as in deep sleep. This is your example. *Sūptiḥ advaitā iti atra dr̥ṣṭāntam īraya:* The teacher replies : Please give an illustration to support your statement that there is no duality in deep sleep.

Now in this example of deep sleep, the point that follows is: Whose deep sleep? Your's or of somebody else's? ---

दृष्टान्तः परसुप्तिश्चेत् अहो ते कौशलं महत् ।
यः स्वसुप्तिं न वेत्त्यस्य परसुप्तौ तु का कथा ॥३०॥

*Dr̥ṣṭāntaḥ parasūptiś cet aho te kauśalaṁ mahat
Yaḥ svasūptim na vettyasya parasūptau tu kā kathā* (30)

पर सुप्तिः = deep sleep of others; दृष्टान्तः = is an example (to establish this point) चेत् = if asked; अहो = bravo indeed; ते = your; महत् कौशलम् = intelligent expertise; यः = he who; स्वसुप्तिम् = one's own deep sleep; न = not; वेत्ति = knows; अस्य = of such a one; पर सुप्तौ तु = about some one else's deep sleep; का कथा = what can be said.

If you are quoting an example of deep sleep of others, bravo! great indeed is your intelligent expertise. He who does not know his own deep sleep, how can he know the deep sleep of others! What to talk about you and your experience! (30)

Dr̥ṣṭāntaḥ para sūptiḥ cet aho te kauśalaṁ mahat: The teacher asks : In this example of deep sleep that you have given, where you say there is total absence of duality, are you talking about your own deep sleep or somebody else's? The student says. The illustration is of the deep sleep of others. The teacher remarks : You are indeed very intelligent! *Yaḥ svasūptim na veti asya para sūptau kā kathā?* : You have no knowledge about yourself in deep sleep, because in deep sleep there is total absence of knowledge of the Self and others. How then can you know about what is happening in somebody else's deep sleep.

The dialogue continues ---

निश्चेष्टत्वात्परः सुप्तो यथाऽहमिति चेत्तदा ।
उदाहर्तुः सुषुप्तेस्ते स्वप्रभत्वं बलात् भवेत् ॥३१॥

*Niśceṣṭa tvātparaḥ supto yathā'ha miti cettadā
Udāhartuḥ suṣupteṣṭe sva prabhatvaṁ balāt bhavet* (31)

परः सुप्तः = other person in deep sleep; निश्चेष्टत्वात् = because he is without any activity; यथा = just as; अहम् = when I am in deep sleep; इति चेत् = if we conclude; तदा = in that case; उदाहर्तुः = the one giving the example of his own deep sleep; ते = your; सुषुप्तेः = of the deep sleep; स्वप्रभत्वम् = Self-illuminated state; बलात् = under compulsion; भवेत् = is established.

Other person is in deep sleep can be inferred from his being without any activity, as when I am in deep sleep, I am devoid of activities (To this reply of the student, the teacher responds)—In that case you, who is giving an example of your own deep sleep have to accept the Self-illuminated nature in deep sleep. (31)

Paraḥ suptaḥ niśceṣṭatvāt yathā aham iti cet: The student says : when I am in deep sleep I am still, and without any activity. If this is so, in my case, in the same way, when I see others in deep sleep, I can infer that in deep sleep there is absence of duality i.e. there is *advaitam*. *Tadā udāhartuḥ te suṣupteḥ svaprabhatvaṁ balāt bhavet:* The teacher is quick to pick up this point and turn it around. In the example you have just given of the *suṣupti avasthā*, you have yourself accepted on the strength of your own example, that in deep sleep there is no *dvaitam*, and for that no logic is required. In the same way in *advaita tattva*, there is *sukham* and for that no logic is required.

Therefore, one can establish without any logic and without any one's certifying that, in *suṣupti avasthā* one is in a state of non-dual existence.

The student protests: How do you say I have accepted that this statement is perforce proved? So the teacher explains ---

नेन्द्रियाणि न दृष्टान्तस्तथाप्यङ्गीकरोषि । ताम् ।
इदमेव स्वप्रभत्वं यद्भानं साधनैर्विना ॥३२॥

*Nendriyāṇi na dṛṣṭāntas tathāpy aṅgīkaroṣi tām
Idameva sva prabhatvaṁ yad bhānaṁ sādhanair-vinā* (32)

इन्द्रियाणि = sense organs; न = not; दृष्टान्तः = (mutually acceptable) examples; तथा अपि = even then; ताम् = deep sleep; अङ्गीकरोषि = you accept; साधनैः विना = without any means (of knowledge); यद् = that; भानम् = knowledge; इदम् = this; एव = alone; स्वप्रभत्वम् = Self-illuminated.

You accept the deep sleep state, although there are neither sense organs nor a mutually acceptable example to prove your experience. Therefore, that knowledge which is gained without any means of knowledge is naturally self-illuminated. (In this way you have accepted Self-illuminated status of deep sleep). (32)

(Suptau) na indriyāṇi dṛṣṭāntaḥ tathāpi tām aṅgīkaroṣi: In deep sleep, there are no *indriyā-s* (i.e. senses), they are all disassociated; there is no example with which you can compare, since the mind and senses are not functioning. In spite of this without any means of knowledge, (because they are absorbed in their own non-existence) you accept that in deep sleep, there is bliss. *Sādhanaḥ vinā yad bhānaṁ idam eva svaprabhatvaṁ:* In the same way *advaita siddhi* is self-established without the need of logic and without any example.

The student says : Even if *advaita tattva* is established in deep sleep, it does not prove that *advaita* (non-dual) is *sukha svarūpa* (bliss) (Ref. *śloka* 23) ---

स्तामद्वैतस्वप्रभत्वे वद सुप्तौ सुखं कथम् ।
शृणु दुःखं तदा नास्ति ततस्ते शिष्यते सुखम् ॥३३॥

*Stāmadvaita svaprabhatve vada suptau sukham katham
Śmṛ duḥkham tadā nāsti tataste śiṣyate sukham* (33)

सुप्तौ = in deep sleep; अद्वैत स्वप्रभत्वे = non-duality and Self-illumination; स्ताम् = may be; सुखम् = happiness; कथम् = how can you prove; वद = say; शृणु = listen; तदा = in deep sleep; दुःखम् = sorrow; न = not; अस्ति = is; ततः = therefore; सुखम् = happiness; ते = for you; शिष्यते = is proved.

Let the non-duality and self-illuminated nature be proved in deep sleep; how about happiness? If this is your objection—please listen. In deep sleep there is no sorrow. Hence, the happiness is naturally proved for your understanding. (33)

Suptau advaita svaprabhatve stām sukham katham vada: The student asks : that in the deep sleep, there is *advaita* or absence of duality which is self-effulgent. I agree. However, how can it be established that there is *sukham* (bliss) in the deep sleep?

The teacher replies: *tadā duḥkham na asti tataḥ sukham te śiṣyate*: Listen, in deep sleep there is no misery. Therefore, what remains is *sukham*! So by the *pariśeṣa nyāya* the existence of bliss in deep sleep is established.

What is the proof that there is no misery in deep-sleep ---

अन्धः सन्नप्यनन्धः स्यात् विद्धोऽविद्धोऽथ रोग्यपि ।
अरोगीति श्रुतिः प्राह तच्च सर्वे जना विदुः ॥३४॥

*Andhaḥ sannapya nandhaḥ syāt viddho'viddho'tha rogyapi
Arogīti śrutiḥ prāha tacca sarve janā viduḥ* (34)

अन्धः सन् अपि = although blind (in waking); अनन्धः स्यात् = is not blind (in deep sleep); विद्धः = hurt or wounded ; अविद्धः = unhurt or unwounded; अथ = similarly; रोगी अपि = although unhealthy; अरोगी = not in ill

health; इति = thus; श्रुतिः = scripture; प्राह = declare; तत् च = and this; सर्वे = all; जनाः = people; विदुः = experience.

Although blind (in waking state) he is not blind (in deep sleep). Similarly although hurt or unhealthy (in waking state) is neither hurt nor unhealthy (in deep sleep). Thus the scriptures have clearly declared. And so is the experience of all the people. (34)

Andhaḥ san api anandhaḥ syāt viddhaḥ aviddhaḥ'atha rogi api arogi iti śrutiḥ prāha: Quoting the *śruti* as the final authority, the teacher says: the *śruti* (*Chāndogya up.* 8.4.2., 8.10.3) says: In the deep-sleep state, the blind man does not suffer the misery of being blind because the mind and the senses are withdrawn. This is with reference to the gross world.

The problems of the subtle body, feeling hurt, pain etc., are also not present. The person who is ill cannot be called an unhealthy in deep sleep, because his identification with the body is already withdrawn.

Tat ca sarve janāḥ viduḥ: This absence of misery is the experience of everyone. The teacher, thus, is trying to prove that wherever there is no misery, there is bliss. But the student is not convinced.

He says 'going by your logic, all these inanimate objects must be experiencing bliss?' ---

न दुःखाभावमात्रेण सुखं लोष्टशिलादिषु ।
द्वयाभावस्य दृष्टत्वात् इति चेद्विषमं वचः ॥३५॥

*Na duḥkhābhāva mātreṇa sukham loṣṭa śilādiṣu
Dvayā bhāvasya dṛṣṭatvāt iti ced viṣamaḥ vacaḥ* (35)

दुःख अभाव मात्रेण = by mere absence of sorrows; सुखम् = happiness; न = cannot be proved; लोष्ट शिला आदिषु = in mud, stone etc.; द्वयाभावस्य = absence of both;

दृष्टत्वात् = are seen; इति चेत् = if asked; विषमम् = not appropriate; वचः = example quoted.

By mere absence of miseries, happiness cannot be proved. Because in mud and stone both (joy and sorrows) are absent. If this is your argument, your example and simile are not appropriate. (35)

Duḥkha abhāva mātreṇa sukham na loṣṭa śilā ādiṣu dvaya abhāvasya dṛṣṭatvāt: (The student's objection is) Just because *duḥkham* is absent, it does not automatically follow that there is *sukham*. In objects like mud, stone etc., both misery and bliss are absent.

Iti cet viṣamarh vacaḥ: The teacher says: If this is your objection, it is not correct.

The thought is continued ---

मुखदैत्यविकासाभ्यां परदुःखसुखोहनम् ।
दैत्याद्यभावतो लोष्टे दुःखाद्यहो न संभवेत् ॥३६॥

Mukha dainya vikāsābhyām para duḥkha sukhohanam
Dainyādyā bhāvato loṣṭe duḥkh ādyū ho na sambhavet (36)

पर दुःख सुख ऊहनम् = The miseries and sorrows of others are inferred; मुख दैन्य विकासाभ्याम् = by the depression or brightness on the face; लोष्टे = in mud etc.; दैन्यादि = depression etc.; अभावतः = being absent; दुःखादि = sorrows etc.; ऊहः = imagination or inference; न = not; संभवेत् = is ever possible.

The miseries and sorrows of others are inferred by the depression or the brightness on their face. (In case of mud etc.) the expressions being absent, the imagination (inference) of sorrow etc. is not possible. (36)

Para duḥkha sukha ūhanam mukha dainya vikāsābhyām: One can infer the misery or happiness of another person from the expression on his face; In the case of stone

and inert objects such inference is not possible. *Loṣṭe dainyādi abhāvataḥ duḥkhādi ūhaḥ na sambhavet*: One cannot imagine by just looking at the mud or clay about the possibility of its misery or happiness. The example you have given is not appropriate.

Elaborating further ---

स्वकीये सुख दुःखे तु नोहनीये ततस्तयोः ।
भावो वेद्योऽनुभूत्यैव तदभावोऽपि नान्यतः ॥३७॥

Svakiye sukha duḥkhe tu nohaniye tatas tayoḥ
Bhāvo vedyo 'nubhūtyaiva tada bhāvo 'pi nānyataḥ (37)

स्वकीये = one's own; सुख दुःखे = joy and sorrows; तु = on the contrary; न = not; ऊहनीये = be inferred; ततः = therefore; तयोः = of these two; भावः = presence; तद् अभावः = their absence; अपि = also; अनुभूत्या = by experience; एव = alone; वेद्यः = can be known; न = not; अन्यतः = by other means like inference etc.

One's own joys and sorrows are on the contrary, never inferred. Their presence as well as absence is known through one's own experience and not by any (indirect) means of knowledge such as inference etc. (37)

Svakiye sukha duḥkhe tu na ūhaniye: As regards one's own misery or joy, it is not necessary to infer or imagine whether I am miserable or not.

Tayoḥ bhāvaḥ abhāvaḥ api anubhūtyā eva vedyāḥ na anyataḥ: Therefore, the presence and absence of *sukha* and *duḥkha* can be known only by one's own direct experience, and not by any other means of knowledge.

This thought is now concluded ---

तथा सति स्वसुप्तौ च दुःखाभावोऽनुभूतिः ।
विरोधिदुःखराहित्यात् सुखं निर्विघ्नमिष्यताम् ॥३८॥

*Tathā sati svasuptau ca duḥkhā bhāvo'nu bhūtitaḥ
Virodhi duḥkha rāhityāt sukhaṁ nirvighna miṣyatām* (38)

तथा सति = having accepted that; स्वसुप्तौ = in one's own deep sleep; च = also; दुःख अभावः = absence of miseries; अनुभूतिः = is a direct experience; विरोधि दुःख राहित्यात् = absence of the opposite of joy i.e. miseries; निर्विघ्नम् = unobstructed; सुखम् = joy; इष्यताम् = should be accepted.

Having accepted (the conclusion in the last verse that absence and presence of joy and sorrow in deep-sleep is through one's own experience) the absence of the miseries in deep sleep is also established by the non-experience of miseries which is opposite of joy. Therefore, what is left is the unobstructed bliss in deep-sleep, which is experienced. (38)

Tathā sati svasuptau duḥkha abhāvaḥ anubhūtitaḥ ca :
In deep-sleep where the mind, body, intellect and sense organs are totally withdrawn, and one is established in one's own being, one does not experience any misery, it is *anubhūti*-direct experience of bliss, which cannot be proved by any means of knowledge.

Virodhi duḥkha rāhityāt nirvighnam sukhaṁ iṣyatām :
Therefore, *sukhaṁ* is that which is devoid of its opponent *duḥkham*; it is unhindered by any obstacle.

Another question is raised : If sleep were not to give joy, why would people give so much attention to prepare comfortable beds? ---

महत्तरप्रयासेन मृदुशय्यादिसाधनम् ।
कुतः संपाद्यते सुप्तौ सुखं चेत्तत्र नो भवेत् ॥३९॥

*Mahattara prayāsena mṛdu śayyādi sādhanam
Kutaḥ sampādyate suptau sukhaṁ cet tatra no bhavet* (39)

तत्र सुप्तौ = in deep sleep; सुखम् = joy; चेत् = if; नो = not; भवेत् = is experienced; महत्तर = great; प्रयासेन = by efforts; मृदु शय्या आदि साधनम् = the preparations like soft bed etc.; कुतः = what for; संपाद्यते = is acquired.

Should there be no bliss gained in the deep-sleep, why and what for do we put in a lot of efforts and a lot of preparations for sleeping such as acquiring a soft bed etc. (39)

On this point, the student raises a doubt ---

दुःखनाशार्थमेवैतद् इति चेद्रोगिणस्तथा ।
भवत्वरोगिणस्त्वेतत् सुखायैवेति निश्चिनु ॥४०॥

*Duḥkha nāśārtha mevaitad iti cedrogiṇas-tathā
Bhavatva roginastve tat sukhāyai veti niścinau* (40)

एतद् = this (soft bed etc.); दुःख नाशार्थम् एव = is for the removal of sorrows alone; इति = thus; चेत् = if said; रोगिणः = for the unhealthy one's; तथा = it can be; भवतु = accepted; तु = however; अरोगिणः = for the healthy person; एतद् = this; सुखाय = for happiness; एव = alone; इति = thus; निश्चिनु = come to conclusion.

This soft bed etc., is for the removal of sorrows—if this is argued—yes, it can be accepted with reference to a sick person. However, healthy person also seek soft bed etc. So we may conclude that they are meant for happiness. (40)

Etad duḥkha nāśārtham eva iti cet : If you say that all this preparation of soft bed etc., is only for the removal

of misery, (and not for attaining bliss), *Rogiṇaḥ tathā bhavatu*: The teacher says: It is so only for those who are not well, who are suffering from some ailment. But it is not exclusively so.

Arogiṇaḥ tu etad sukhāya eva iti niścina: The healthy people also go to sleep, not because they are unhappy but just to have *sukha anubhūti*... the bliss of *Brahman*, which is experienced by every one of us in deep-sleep.

A point arises from the above discussion: Is not the preparation of bed *vaiśayika sukha*—joy born out of objects? ---

तर्हि साधनजन्यत्वात्सुखं वैषयिकं भवेत् ।
भवत्वेवात्र निद्रायाः पूर्व शय्यासनादिजम् ॥४१॥

*Tarhi sādhanā janyatvāt sukhāṁ vaiśayikāṁ bhavet
Bhavatve yātra nidrāyāḥ pūrvam śayyāsanādijam* (41)

तर्हि = in that case; सुखम् = happiness; साधन जन्यत्वात् = resulting from objects; वैषयिकम् = objective happiness; भवेत् = is (and not bliss of the self); अत्र = in the present context; निद्रायाः पूर्वम् = before sleep; शय्यासनादिजम् = that bliss born out of bed, seat etc.; भवतु एव = certainly is an objective happiness.

In that case, this happiness resulting from the object is certainly an objective happiness (and not the bliss of the Self). Yes, in the present context; this happiness before the deep sleep is certainly an objective happiness born out of comfort of soft bed etc. (41)

Tarhi sukhāṁ sādhanā janyatvāt vaiśayikāṁ bhavet: Then (it appears as if) this *sukham* or comfort resulting from comfortable mattress and such like accessories, is a happiness born out of objects, and it is not of the nature of *Brahmānanda*?

Atra nidrāyāḥ pūrvam śayyāsanādijam bhavatu eva: The teacher replies: What you say is true that before we have entered into deep-sleep, the *sukham* born out of the mattress, seat etc., are definitely dependent on *viśayā-s* or objects. Preparatory to getting into deep-sleep all these material adjuncts may be needed and that is definitely *viśaya sukhāṁ*.

But is deep-sleep what makes one blissful? ---

निद्रायां तु सुखं यत्तत् जन्यते केन हेतुना ।
सुखाभिमुखधीरादौ पश्चात् मज्जेत्परे सुखे ॥४२॥

*Nidrāyāṁ tu sukhāṁ yattat janyate kena hetunā
Sukhābhi mukhadhī rādau paścāt majjet pare sukhe* (42)

निद्रायाम् = in deep sleep; तु = indeed; यत् सुखम् = that bliss; तत् = that; केन हेतुना = by what means; जन्यते = is created; आदौ = before the deep-sleep initially; सुख अभिमुखा धीः = one becomes bliss-oriented; पश्चात् = later on; परे सुखे = in the Supreme Bliss; मज्जेत् = gets absorbed.

In that case with what means is the bliss of deep-sleep created? The answer is—First one gets bliss oriented before sleep (through means like soft bed etc.) and subsequently gets absorbed in the supreme bliss of the Self in deep-sleep. (42)

Nidrāyāṁ tu yat sukhāṁ tat kena hetunā janyate: That bliss which is the content of deep-sleep, where the gross world and the gross body, the subtle world and the subtle body have been disowned, can it be derived from any objects? It is not possible. There cannot be any *viśaya sukhāṁ* in deep sleep since sense organs are dormant.

Ādau sukha abhimukhā dhīḥ paścāt pare sukhe majjet: So what happens? The mind and the thoughts turn towards the bliss within, as if finding its own source. First of

all, *buddhi* turns towards *Ātmānanda* or *Brahmānanda* and after that gradually it enters and merges into the Supreme Bliss that we are. That is our own real abode. That is where we get recharged.

This thought is taken up in the next 2-3 *śloka-s*---

जाग्रद्व्यापृत्तिभिः श्रान्तो विश्रम्याथ विरोधिनि ।
अपनीते स्वस्थचित्तोऽनुभवेद्विषये सुखम् ॥४३॥

Jāgrad vyāpṛttibhiḥ śrānto viśramyātha virodhini
Apanīte svastha citto'nubhave dviṣaye sukham (43)

जाग्रत् व्यापृत्तिभिः = by the undertakings during waking;
श्रान्तः = tired and exhausted person; विश्रम्य = having relaxed; अथ = thereafter; विरोधिनि = the opposite of (joy i.e. sorrows); अपनीते = having given up; स्वस्थ चित्तः = relaxed and comforted; विषये = in the objects (like bed etc.); सुखम् = happiness; अनुभवेत् = experiences.

A person (*jīva*) tired and exhausted due to various undertakings in the worldly affairs, having relaxed on the bed, and thereafter, having given up all the sorrows and tiredness which are opponents of joy; he becomes fully relaxed and comforted; then he experiences the joy in the objects like bed etc. (43)

Jāgrat vyāpṛttibhiḥ viśramya: It is not one's natural state to be in tension. And the transactions of the relative world create tension. When, because of all the experiences and agitations of the waking state, this *Jīva* gets totally exhausted, he wants to rest and relax, and goes and lies down on a comfortable bed etc., preparatory to entering deep-sleep. *Atha virodhini apanīte svastha cittāḥ viṣaye sukham anubhavet*: And as a result, the tiredness is removed and he gets established in his own essential being.

In the mind, in which there is no worry about loss or gain, no planning, nothing to be achieved, there are

no thoughts, no tension can result. Such a mind regenerates its own ability. When the mind is calm, the person starts enjoying the bliss.

What is the nature of the *viṣayānanda* that he enjoys, before he enters the deep sleep? ---

आत्माभिमुखधीवृत्तौ स्वानन्दः प्रतिबिम्बति ।
अनुभूयैनमत्रापि त्रिपुट्या श्रान्तिमाप्नुयात् ॥४४॥

Ātmābhi mukhadhī vṛttau svā nandaḥ pratibimbati
Anubhūyai namatrāpi tripuṭyā śrānti māpnuyāt (44)

आत्मअभिमुखधीवृत्तौ = in the thought that is turned towards the Self; स्वानन्दः = the bliss of the Self; प्रतिबिम्बति = is reflected; अत्र = in this case; अपि = also; एनम् = this (*viṣayānanda*); अनुभूय = having experienced; त्रिपुट्या = by the trio (of experience); श्रान्तिम् = tiredness; आप्नुयात् = attains.

(While experiencing *viṣayānanda*), the bliss of the Self is reflected in the quiet thought that is turned towards the Self. In this experience also, the happiness born out of contact with objects is experienced through the trio of experiencer-experience-experienced. Because of this trio the *jīva* feels exhausted and tired. (44)

Ātmā abhimukhadhī vṛttau svānandaḥ pratibimbati: When the individual enjoys the comfort of the bed, how does he enjoy the *viṣaya-sukham*? For the enjoyment of objects, the *tripuṭī* of enjoyer, objects of enjoyment and enjoyment are essential. When the *buddhi* is slowly turning towards its own source (*Ātma abhimukha*), in that calm and quiet mind, one's own essential nature, which is of the nature of bliss, is reflected. This is *viṣayānanda*. The *viṣayā-s* do not have *ānanda*, but in that calm and un-agitated mind, *ātmānanda* is reflected perfectly well, and one imagines it to be because of

that object. And in this state also, this *Ātmānanda* is experienced as a reflection (not in original) in the *buddhi* because of the comforts. *Atra api enam anubhūya tripuṭyā śrāntim āpnuyāt*: But in this *viśayānanda*, the problem of the *tripuṭī* remains. The *Ātmānanda* is not in its natural state, it is, as if, split into three components. Therefore, whatever be the material comfort, the individual gets tired of the *tripuṭī* and wants to drop it and enter into deep-sleep. Thus *viśayānanda* is that where the trio of the experiencer, experience and the object of experience are very much present.

How the tiredness caused by *viśayānanda* is removed? ---

तच्छ्रमस्यापनुत्यर्थं जीवो धावेत् परात्मनि ।
तेनैक्यं प्राप्य तत्रत्यो ब्रह्मानन्दः स्वयं भवेत् ॥४५॥

Tacchramasyā panūtyartham jīvo dhāvet parātmāni
Tenaikyam prāpya tatrātyo brahmānandaḥ svayam bhavet (45)

तत् श्रमस्य = of that tiredness; अपनुत्यर्थम् = for the removal of; जीवः = the *jīva*; परात्मनि = to the Supreme Self; धावेत् = runs; तेन = by this with the Self; ऐक्यम् = one; प्राप्य = having become; स्वयम् = himself; तत्रत्यः = available in deep sleep; ब्रह्मानन्दः = bliss of *Brahman*; भवेत् = attains.

For the removal of tiredness of this *viśayānanda* (trio of experience in joy), the *jīva* runs to the supreme Self (in deep-sleep). By this, having reached one-ness with *Brahman*, he attains the bliss of *Brahman*, available in the deep-sleep. (45)

Tat śramasya apanūtyartham jīvaḥ parātmāni dhāvet: For removing the weariness resulting from the *tripuṭī*, the *jīva* runs towards his own essential nature, *Tena aikyam prāpya svayam tatrātyaḥ Brahmānandaḥ bhavet*: becomes one with it and immediately in the *suṣupti avasthā*

he attains oneness with *Brahmānanda*. There the *tripuṭī* troubles him no more.

In *śloka-s* 46 to 54, the teacher proceeds to cite some examples given in the scriptures, to illustrate the bliss enjoyed in deep sleep ---

दृष्टान्ताः शकुनिः श्येनः कुमारश्च महानृपः ।
महाब्राह्मण इत्येते सुप्त्यानन्दे श्रुतीरिताः ॥४६॥

Drṣṭāntāḥ śakuniḥ śyenaḥ kumāraśca mahānṛpaḥ
Mahābrāhmaṇa ityete suptyānande śrutīritāḥ (46)

सुप्त्यानन्दे = the Bliss of *Brahman* available in deep sleep; शकुनिः = the bird *śakuni*; श्येनः = eagle; च = and; कुमारः = a child; महानृपः = a monarch; महाब्राह्मणः = the knower of the *vedā-s* and *Brahman*; इति एते = and these; दृष्टान्ताः = examples; श्रुति ईरिता = are declared by the scriptures.

The scriptures have declared a number of examples regarding the bliss of *Brahman* available in deep-sleep such as that of--(i) The birds *śakuni* and *śyena*, (ii) a child (iii) a monarch (iv) great knowers of *vedā-s* and *Brahman* etc. (46)

The scriptures give the following examples: *Śakuniḥ* -the falcon, *śyena* -the eagle, *kumāraḥ* -the infant, *mahānṛpaḥ* -the monarch, and *mahā brāhmaṇaḥ* -the man of wisdom.

These examples are explained in the following *śloka-s* ---

शकुनिः सूत्रबद्धः सन् दिक्षु व्यापृत्य विश्रमम् ।
अलब्ध्वा बन्धनस्थानं हस्तस्तम्भाद्युपाश्रयेत् ॥४७॥

Śakuniḥ sūtra baddhaḥ san dikṣu vyāpṛtya viśramam
Alabdhvā bandhana sthānam hasta stambhā dyupā śrayet (47)

सूत्र बद्धः सन् = tied with a thread; शकुनिः = bird *śakuni*; दिक्षु = in many directions; व्यापृत्य = having moved; विश्रमम् = resting place; अलब्ध्वा = having not gained; बन्धन स्थानम् = the point where the thread is tied; हस्त स्तम्भ आदि = such as hand, post etc.; उपाश्रयेत् = takes refuge.

A *śakuni* bird secured and tied down by a thread tries to move away in all directions. (Finally) tired and having failed to get a proper support to rest, (ultimately) takes refuge at the point where he is tied, such as the hand or a post etc. (47) (Ch.U.6.8.2)

Sūtra baddhaḥ san śakuniḥ dikṣu vyāpṛtya viśramam alabdhvā: The example of the *śakuni* bird is often quoted in the *upaniṣad-s*. The bird is not kept in a cage but its leg is tied by a long string to the branch of a tree or post or the master's wrist. He constantly tries to fly away but can go only as far as the length of the string will permit. The *śakuni* bird tied by a string moves in all directions hither and thither, and after some time, gets totally exhausted. *Bandhana sthānaḥ hasta stambhādi upāśrayet*: Tired after this constant effort, he does not get a single place where he can rest comfortably, other than the source to which he is tied. Therefore, he comes back to the source i.e. hand (wrist) or the post to which he is tied and rests.

This examples is applied to the limited entity i.e. *jīva* in the next sloka ---

जीवोपाधिमनस्तद्वत् धर्माऽधर्मफलाप्तये ।
स्वप्ने जाग्रति च भ्रान्त्वा क्षीणे कर्मणि लीयते ॥४८॥

Jīvopādhi manas tadvat dharmā'dharma phalāptaye
Svapne jāgrati ca bhrāntvā kṣīṇe karmaṇi liyate (48)

तद्वत् = similarly; जीव उपाधि मनः = the conditioning of the *jīva* called mind; धर्म अधर्म = right and wrong; फलाप्तये = for getting the results of merit and sin; स्वप्ने = in dream; च = and; जाग्रति = in the waking state; भ्रान्त्वा = having moved; कर्मणि क्षीणे = after having exhausted the deeds; लीयते = is absorbed in its source—the ignorance.

Similarly, the conditioning of the *jīva*, called mind, also gets absorbed into its source (ignorance) after having exhausted all righteous and sinful deeds in the experience of dream and waking states. (48)

In the same manner, the mind, which is the *upādhi*—an instrument for the *jīva*, for obtaining the fruits of righteous deeds (*sukham*) or of unrighteous deeds (*duḥkham*), is constantly moving in all directions in the dream and waking states, from person to person, place to place and time to time. Ultimately when all the *karmā-s* which are responsible for giving these positive and negative *bhogā-s* (experiences) are exhausted, he goes back to his own material cause, the *prakṛti*.

The *jīva* which has two aspects—the limitation aspect of matter and the conscious aspect—the self. In the *laya* of deep-sleep, the *prakṛti* goes to *prakṛti*, and the conscious aspect becomes one with the *Parabrahma Paramātmā*.

Explaining next the example of the *śyena* bird (the eagle) ---

श्येनो वेगेन नीडैकलम्पटः शयितुं व्रजेत् ।
जीवः सुप्त्यै तथा धावेद् ब्रह्मानन्दैकलम्पटः ॥४९॥

Śyeno vegena nīḍaika lampataḥ śayitum vrajet
Jīvaḥ suptyai tathā dhāved brahmānandai kalam paṭaḥ (49)

श्येनः = the eagle; शयितुम् = for sleeping; नीडैकलम्पटः = anxious to reach the nest; वेगेन = speedily; व्रजेत् = goes; तथा = so also; जीवः = *jīva*; ब्रह्मानन्दैकलम्पटः

= anxious for the bliss of *Brahman*; सुप्त्यै = for sleeping; धावेत् = moves fast.

As an eagle anxious to sleep, rushes towards his nest speedily, so also, the *jīva* desirous of the bliss of *Brahman* rushes to deep-sleep. (49) (Br.U.4.3.19)

Śyenaḥ śayitum nīḍaika lampataḥ vegena vrajet: The eagle is normally flying very high up in the sky. How long can it float up there? Sooner or later he gets tired. In order to rest and get rid of his fatigue, he is over-powered by the desire to go back to his nest.

Tathā jīvaḥ Brahmānandaika lampataḥ suptyai dhāvet: In the same way, the *Jīva*, carrying the load of the *upādhi*-s of the mind, the responsibilities, the failures, the successes, the *dharma*-*adharma*, *pāpa*-*punya* etc. gets tired. What will be his desire? He is overpowered by just one desire, he wants *Brahmānanda*; he wants nothing else in this world; he rushes to sleep.

The example of the infant is explained next ---

अतिबालः स्तनं पीत्वा मृदुशय्यागतो हसन् ।

रागद्वेषाद्यनुत्पत्तेः आनन्दैकस्वभावभाक् ॥५०॥

Atibālah stanam pītvā mṛdu śayyā gato hasan
Rāga dveṣādyā nutpatteḥ ānandaika svabhāva bhāk (50)

अति बालः = a suckling baby; स्तनम् पीत्वा = being breast fed by the mother; मृदु शय्या गतः = sleeping on a soft bed; हसन् = smiling; राग द्वेष आदि = liking, disliking etc.; अनुत्पत्तेः = being absent; आनन्दैक स्वभाव भाक् = remains as an embodiment of bliss alone.

A suckling baby being breast-fed (by the mother) and having slept on a soft-bed, smilingly, without any liking and disliking, remains as an embodiment of bliss. (50) (Br.Up. 2.1.9)

Atibālah stanam pītvā mṛdu śayyā gataḥ hasan: A small infant having fed at his mother's breast, sleeps cosily in the soft bed, smiling. Rāga dveṣa ādi: He has no like or dislike towards anyone. He is established in his own Self, in the joy of his own being.

In the same way, when the *jīva* rejects the waking and the dream states and the trio, he goes back to his own essential blissful nature.

The example of the *mahārāja* follows ---

महाराजः सार्वभौमः संतुष्टः सर्वभोगतः ।

मानुषानन्द सीमानं प्राप्याऽनन्दैकमूर्तिभाक् ॥५१॥

Mahārājaḥ sārva bhaumaḥ santuṣṭaḥ sarva bhogataḥ
Mānuṣa nanda sīmānam prāpyā'nandaika mūrtibhāk (51)

सार्वभौमः महाराजः = the all powerful monarch; सर्वभोगतः = having enjoyed everything; संतुष्टः = fully content; मानुष आनन्द सीमानम् = the acme of human happiness; प्राप्य = having experienced; आनन्दैक मूर्तिभाक् = remains as an abode or embodiment of bliss.

An all powerful monarch having fully content through enjoyment of all the joys and having reached the acme of the human happiness, remains as an abode of happiness. (51)

Sārvabhaumaḥ mahārājaḥ sarva bhogataḥ santuṣṭaḥ: A monarch who is the king of the whole world, is totally satisfied enjoying whatever he wants. This is described in the *Taittirīya upaniṣad* where such a monarch's happiness is measured as one 'unit' of happiness and successive states of happiness get multiplied in geometrical proportion to conclude that even the highest in that scale of happiness is but a fraction of the bliss that is *Brahmānanda*.

Mānuṣa ānanda sīmānam prāpya ānandaika mūrtibhāk: This *mahārāja* even after having attained the ultimate

in human happiness, also wants to get into deep sleep. Because the joy that one gets out of worldly enjoyment is always dependent on something or the other, being a part of the constant trio of enjoyer-enjoyed-enjoyment. Therefore, inspite of possessing every conceivable source of worldly enjoyments, he ultimately drops them all and seeks the real bliss of being with his own essential nature, in deep-sleep.

Now the last example of the *jīvan mukta* is explained ---

महाविप्रो ब्रह्मवेदी कृतकृत्यत्वलक्षणाम् ।
विद्यानन्दस्य परमां काष्ठां प्राप्यावतिष्ठते ॥५२॥

Mahā vipro brahma vedī kṛta kṛtyatva lakṣaṇām
Vidyā nandasya paramāṁ kāṣṭhāṁ prāpyā vatiṣṭhate (52)

महाविप्रः = knower of *vedā-s*; ब्रह्मवेदी = knower of the *Brahman*; कृत कृत्यत्व लक्षणाम् = of the nature of fulfilment; विद्यानन्दस्य = of the bliss of knowledge; परमाम् काष्ठाम् = the supreme limit; प्राप्य = having reached; अवतिष्ठते = gets established in *Brahman*.

A great knower of *vedā-s* and also the knower of *Brahman*, having reached the supreme state of fulfilment, through the bliss of knowledge, gets established in *Brahman*. (52)

Mahāvīpraḥ brahmavedī kṛta kṛtyatva lakṣaṇām: The man of wisdom, who has realised his essential nature, in whom the 'Aham *Brahmāsmi*' knowledge has taken place, is established in the conviction that whatever had to be done, has been done and he has no regrets of commissions and omissions. He has gone beyond the limitation of do's and don't's.

Vidyānandasya paramāṁ kāṣṭhāṁ prāpyā vatiṣṭhate: He has attained the bliss of knowledge to the maximum, he has attained *jīvan mukti* and is one with *Brahmānanda*.

Why were these three examples of the child, the king and the *jīvan mukta* given, and not of the common man? The theme that is being developed is that in deep-sleep there is absence of misery and there is *sukham*. To remove the misunderstanding that only unhappy individuals need deep-sleep, these three examples of those who do not have any *duḥkam* in this world and yet want to enter deep sleep were cited.

This is explained in the next two *ślokā-s* ---

मुग्ध बुद्धतिबुद्धानां लोके सिद्धा सुखात्मता ।
उदाहतानामन्ये तु दुःखिनो न सुखात्मकाः ॥५३॥

Mugdha buddhāti buddhānām loke siddhā sukhātmata
Udāhṛtā nāmānye tu duḥkhino na sukhātmakāḥ (53)

मुग्ध बुद्ध अतिबुद्धानाम् = of the ignorant child, intelligent king and the man of realisation; लोके = in the world; सुखात्मता = being happy; सिद्धा = is well-known; उदाहतानाम् = among the examples quoted; अन्ये तु = others indeed; दुःखिनः = are miserable; सुखात्मकाः न = are not happy.

An ignorant child, a wise king and a man of realisation are well known to be happy in the world. Among the examples quoted, others are miserable and are not happy. (53)

Mugdha buddha atibuddhānām loke sukhātmata siddhā: One who does not have any discrimination like the infant, one who has the discrimination to rule the world like a monarch and the man of wisdom—the *jīvan mukta puruṣa*, all the three categories are doubtlessly the happy ones in this world.

Udāhṛtānām anye tu duḥkhinaḥ na sukhātmakāḥ: As compared to these three examples, others in this world are already miserable, they are not happy. Therefore, if the common man is taken as an example, it would

appear as if misery in the waking and dream states are pre-conditions for bliss in the deep-sleep state. Therefore, the three examples were chosen to show that even in the case of those who are happy, their happiness is not the bliss that our essential nature is.

Now the point made is that the *Brahmānanda* or the bliss of our essential being is devoid of any conditioning of time, place or object ---

कुमारादिवदेवायं ब्रह्मानन्दैकतत्परः ।
स्त्रीपरिष्वक्तवद्वेद न बाह्यं नापि चान्तरम् ॥५४॥

Kumārādi vade vāyam brahmānand aika tatparaḥ
Strī pari ṣvakta vad veda na bāhyam nāpi cāntaram (54)

कुमार आदिवत् = like *kumāra-s* etc.; एव = indeed; अयम् = this *jīva* (in deep-sleep); ब्रह्मानन्दैक तत्परः = engaged in the bliss of *Brahman*; स्त्री परिष्वक्त वत् = like a man in the embrace of his wife; न बाह्यम् च = neither the outer; न आन्तरम् अपि = nor the inner; वेद = knows.

Just as the children and infants etc. are ever happy indeed, so this *jīva* in the deep-sleep is engaged in the bliss of *Brahman*. Just as a man in the embrace of his wife neither knows the outer or the inner things. (so also this *jīva* is fully immersed in the bliss of *Brahman* in deep-sleep). (54) (*Br.Up.* 4.3.21)

Kumārādivat ayam eva brahmānandaika tatparaḥ: Like the infant and the other two examples, this *jīva* also is eagerly wanting to be one with the bliss, that we are.

Strī pariṣvakta vat na bāhyam na āntaram ca api veda: How intense is this eagerness, is indicated by an example..... Like a man who, when he is with his beloved, has only one thought and none other, he is oblivious of internal and external matters, all sense of time, place and objects.

In the same way, in the *suṣupti avasthā* the *jīva* is so impatient to be one with his own essential nature that identification with inside, outside, place, time and objects is totally withdrawn.

What is meant by external (*bāhya*) and internal (*āntara*) in this context? ---

बाह्यं रथ्यादिजं वृत्तं गृहकृत्यं यथान्तरम् ।
तथा जागरणं बाह्यं नाडीस्थः स्वप्न आन्तरः ॥५५॥

Bāhyam rathyādijam vṛttam gr̥ha kṛtyam yathāntaram
Tathā jāgaraṇam bāhyam nāḍisthaḥ svapna āntaraḥ (55)

यथा = just as; बाह्यम् = the external; रथ्यादिजम् वृत्तम् = things happening on road etc.; तथा = so also; आन्तरम् = internal; गृह कृत्यम् = means household activities; जागरणम् = waking state; बाह्यम् = is external; नाडीस्थः = within the *nāḍi-s*; स्वप्नः = dream; आन्तरः = is internal.

Just as, we say the happenings on the road etc., to be external and that in the house to be internal; so also waking state is external and the dream state produced within the nervous system is internal. (55)

Yathā rathyādijam vṛttam bāhyam gr̥ha kṛtyam āntaram: Just as the happenings on the street are called outside, and what happens inside the house or building is called 'inside', *Jāgaraṇam bāhyam nāḍisthaḥ svapnaḥ āntaraḥ tathā*: in the same way for the *jīva* the *Jāgrat avasthā*—the waking state is 'outside' (*bāhyam*) and the dream state which is only at the level of the psyche, is 'inside' or *āntaraḥ*. In other words, in the deep sleep state, the *jīva* is neither out nor in; he is neither conditioned by the waking state nor by the dream state. For the *jīva* 'in' and 'out' carry no meaning in deep sleep state.

In support of this statement, the *Bṛhadāraṇyaka upaniṣad* (4.3.22) is cited. ---

पितापि सुप्तावपितेति आदौ जीवत्ववारणात् ।
सुप्तौ ब्रह्मैव नो जीवः संसारित्वासमीक्षणात् ॥५६॥

Pitāpi suptā vapiteti ādau jīvatva vāraṇāt
Suptau brahmaiva no jīvaḥ saṁsāritvā samīkṣaṇāt (56)

सुप्तौ = in deep sleep; पिता = father; अपि = also;
अपिता = is no more a father; इति आदौ = in such
upaniṣadik statements 'etc.'; जीवत्व वारणात् = the negation
of *jīva bhāva*; सुप्तौ = in deep-sleep; संसारित्व = being *saṁsārī*;
असमीक्षणात् = being not possible; जीवः = *jīva*; न उ
= is not; ब्रह्म एव = is *Brahman* indeed.

The scriptures negate the *jīva*-hood in the deep-sleep by statements like 'in deep-sleep, the father is no more a father' etc. Therefore, the sleeping person being not connected with the world of constant change i.e. *saṁsāra*, he is no more a *jīva* but *Brahman* indeed. (56)

Suptau pitā api apitā ityādau: The *śruti* says that in deep-sleep one who is father in the waking state, is no more a father (and likewise for all relationships). But one is happy in deep sleep indicating that *jīva*-s sufferings are because of the identification with these relationships which, in fact, are not the reality. Fatherhood, motherhood etc., are relationships which are imagined and are only at the level of mind. But it is 'I' alone that supports these imaginations. *Jīvatva vāraṇāt*: In deep sleep, there is total freedom from all conditionings of *jīva*-hood viz. father-hood, mother-hood etc. *Suptau brahma eva no jīvaḥ*: In deep sleep, the *jīva* is not *jīva*, he is *Brahman* itself. The *jīva* is one with his own essential nature. The snake on the rope or the blueness of the sky, are not real. Similarly *jīva* is not real. *Brahman*

alone is. The *jīvatva bhāva*, the sense of being limited, is only a sense, and is the cause of man's all sufferings. In deep-sleep this *jīva bhāva* is totally negated and absent.

Saṁsāritva asaṁkṣaṇāt: There is no conditioning of *saṁsāra* for the *jīva* in deep sleep. *Saṁsāra* is that where there is constant change, born out of otherness (*bheda*). In deep sleep, since *jīvatva bhāva* is absent, *saṁsāra* can have no existence. Therefore, the *jīva* is one with his own essential nature called *Brahma-ātma-aikya bodha*.

Continuing this thought further ---

पितृत्वाद्यभिमानो यः सुखदुःखाकरः स हि ।
तस्मिन्नपगते तीर्णः सर्वाञ्छोकान्भवत्ययम् ॥५७॥

Pitṛtvādy-abhimāno yaḥ sukha duḥkhā karaḥ sa hi
Tasminn apagate tīrṇaḥ sarvāṅ-chokān bhavatyayam (57)

यः = that; पितृत्वादि = being father; अभिमानः = conditioning;
सः = that conditioning; हि = indeed; सुख दुःखाकरः =
is the root or 'store house' of joys and sorrows; तस्मिन्
अपगते = when this conditioning is rejected; अयम् =
this (*jīva*); सर्वान् शोकान् = all miseries; तीर्णः भवति = he
transcends.

The conditioning 'that I am father etc.' is the root cause (store house) of the joys and sorrows. When this conditioning is rejected, the *jīva* transcends all the miseries of life. (57)

Yaḥ pitṛtvā ādi abhimānaḥ sa sukha duḥkhākaraḥ: The *jīva* in whom notions of limitations of fatherhood etc. are still strong, he suffers the joys and sorrows associated with the acceptance of these limitations. *Tasminn apagate ayam sarvāṅ śokān tīrṇaḥ bhavati*: When this identification is removed and the limitations that accompany this identification have been destroyed, this individual who has hitherto been considering himself conditioned,

transcends all miseries. Because experiences get devalued and intensity of involvement in worldly affairs gets lessened.

Bhagavān Kṛṣṇa says in the *Gītā* (II-69): In deep-sleep father, mother are there but one is not with them. In the same way, when one is able to be in the waking state and still be immune to the vagaries of the mutations around, then one has liberated oneself from the limitations of the conditionings called father, mother etc. Thus in *suṣupti avasthā*, the *jīva* transcends all miseries and is *Brahma svarūpa*.

These limitations are not only the gross ones relating to fatherhood etc. but include the mutually dependent *tripuṭī-s*, and all the three components of the waking and dream states. These limitations are rejected simultaneously. Through all these limitations 'I' alone is. Thus one transcends the limitations and sorrows that result from them.

Now the teacher quotes from the *Kaivalya upaniṣad* on this specific point ---

सुषुप्तिकाले सकले विलीने तमसावृतः ।
सुखरूपमुपैतीति ब्रूते ह्यथर्वणी श्रुतिः ॥५८॥

Suṣupti kālē sakalē vilīnē tamsāvṛtaḥ
Sukha rūpa mupaitīti brūte hyātharvaṇī śrutiḥ (58)

सुषुप्ति काले = in deep sleep; सकले विलीने = when the total waking and dream states are dissolved; तमसा = by ignorance; आवृतः = covered; सुखरूपम् = the nature of Bliss; उपैति = the *jīva* attains; इति हि = this indeed; ब्रूते = is said; आथर्वणी श्रुतिः = in the *Kaivalya upaniṣad* of *Atharvaṇa Veda*.

'In deep sleep when the waking and the dream states are absorbed, the *jīva* under the covering of ignorance, attains

his one-ness with the bliss (of *Brahman*)', so declares the *Kaivalya Upaniṣad* of *Atharvaṇa Veda*. (58) (*Kai.Up.* 13)

Atharvaṇa śrutiḥ iti brūte: In the *Atharvaṇa śruti* (*Kaivalya upaniṣad-13*) it is thus said: *Suṣupti kālē sakalē vilīnē tamsā āvṛtaḥ*: The conditioned is different from the conditioning. The Known - the conditioning and the Knower - the conditioned, are two distinct things. In the *jīva* also these two things can be seen distinctly. In the deep sleep state, all the conditionings are totally absorbed in their seed form : the five great elements are absorbed in the five sense organs, the five senses are absorbed in the mind, the mind is absorbed in the intellect and the intellect in the *Prakṛti* which is absorbed in its own essential being called *Brahmānanda*. *Sukha rūpam upaiti*: Then, the *jīva* attains the blissful nature of his being.

Three types of authorities are drawn upon in *vedāntik vicāra* (discussion or enquiry):

- (a) Quotations from the scriptures (*śruti*);
- (b) Logic within the framework of the scriptures, and
- (c) *Anubhūti* - the personal direct experience.

Accordingly, after quoting *śruti*, the teacher now quotes *anubhūti* ---

सुखमस्वाप्समत्राहं न वै किञ्चिदेवेदिषम् ।
इति सुप्ते सुखाज्ञाने परामृशति चोत्थितः ॥५९॥

Sukha masvāpsa matrāhaṁ na vai kiñcīda-vedīṣam
Iti supte sukha-jñāne parā-mṛśati cot-thitaḥ (59)

उत्थितः = awakened person; अहम् = I; अत्र = in deep sleep; सुखम् = happily; अस्वाप्सम् = slept; न वै = not indeed; किञ्चित् = anything; अवेदिषम् = I knew; इति = thus;

सुप्ते = in the deep sleep; सुख अज्ञाने = bliss and ignorance; परामृशति = remembers; च = and.

On waking from sleep a person remembers the bliss and ignorance in deep-sleep when he says—'I did sleep happily and I did not know anything.' (59)

Utthitah aham sukham asvāpsam atra na vai kiñcit avidiṣam iti: He who has woken up from the deep-sleep says: In deep sleep, I had such a good, peaceful and refreshing experience, and 'I knew nothing'! *Sukha ajñāne parāmṛśati ca*: In this way, the man who has come out of deep sleep, remembers (recalls) the dual experience of *sukham* as well as ignorance i.e. not knowing anything during deep sleep.

The student immediately raises a doubt that in the scriptures or *nyāya śāstra*, memory is not accepted as an authority for knowledge. (That is why *smṛti granthā-s* do not have the same level of authority as *śruti granthā-s*). What a person recalls through memory of his experience in deep sleep cannot be taken as an authoritative evidence.

This point is now explained ---

परामर्शोऽनुभूतेऽस्तीति आसीदनुभवस्तदा ।
चिदात्मत्वात्स्वतो भाति सुखमज्ञानधीस्ततः ॥६०॥

Parāmarśo 'nubhūte'stīti āsīdanu bhavas tadā Cidātma tvāt svato bhāti sukha majñāna dhīs tataḥ (60)

परामर्शः = memory; अनुभूते = of the experience; अस्ति = is; इति = thus; तदा = therefore, (in deep-sleep); अनुभवः = this experience (of bliss); आसीत् = 'was'; सुखम् = the bliss of (of *Brahman*); चिदात्मत्वात् = being of the nature of consciousness; स्वतः भाति = reveals itself; ततः = and by this (Self-illuminated bliss); अज्ञान धीः = there is knowledge of ignorance.

The memory is of the earlier experience alone. Therefore, in deep-sleep the experience of bliss certainly was. This bliss being conscious, it revealed itself. By this self-illuminated bliss alone, the experience of ignorance took place. (60)

Parāmarśah anubhūteḥ asti iti: The knowledge derived from memory is definitely preceded by experience, because the law of memory is that the 'experiencer' and 'rememberer' are one and the same. No one can remember someone else's experience. *Tadā anubhavaḥ āsīt*: And the experience in deep-sleep was one of total bliss—(*śāntiḥ*). It is this experience that is remembered. It is not imagined. This *anubhava* is one of *Brahma svarūpa sukham*. *Sukham cidātmavāt svataḥ bhāti*: This *Brahma-svarūpa*-bliss is of the nature of conscious existence. The bliss of our own existence does not demand any means of knowledge or any faculty of enjoyment. It is Self-effulgent, blissful existence. *Tataḥ ajñāna dhīḥ*: Therefore, it also illumines the ignorance i.e. the total absence of experiences and problems of the dream and waking states.

Thus in deep-sleep state, these two experiences viz. (a) I am *Brahmānanda svarūpaḥ*; and (b) the absence of all waking and dream experiences are illumined by the pure Consciousness that is 'I'.

That which gives existence even to non-existence, that which gives life even to the dead, is our essential nature: That because of which one comes to know absence of knowledge or ignorance, is this blissful conscious existence.

The bliss of deep-sleep may be Self-illuminated, yet the *Brahman* referred to in earlier *śloka*-45, cannot be accepted in the absence of an authentic support.

Hence the teacher quotes ---

ब्रह्म विज्ञानमानन्दम् इति वाजसनेयिनः ।
पठन्त्यतः स्वप्रकाशं सुखं ब्रह्मैव नेतरत् ॥६१॥

Brahma vijñānam ānandam iti vājasa neyinaḥ
Paṭhan tyataḥ sva-prakāśaṁ sukhaṁ brahmaiva netarat (61)

विज्ञानम् आनन्दम् = conscious bliss; ब्रह्म इति = is *Brahman*;
वाजसनेयिनः = the students of *Bṛhadāraṇyaka Upaniṣad*;
पठन्ति = declare; अतः = therefore; स्वप्रकाशम् = self-illuminated;
सुखम् = bliss; ब्रह्म एव = is *Brahman* alone; न इतरत्
= nothing else.

The students of *Bṛhadāraṇyaka Upaniṣad* declare that the conscious bliss is *Brahman*. Hence, the self-illuminated bliss is *Brahman* indeed and nothing else. (61) (*Br.Up.* 3.9.28)

The bliss of deep-sleep belongs to *ānandamaya kośa* and in the waking state it is remembered by the *vijñānamaya kośa*. How can it be accepted?—Because the experience and memory must belong to the same!

This doubt is answered in the following *śloka*—

यदज्ञानं तत्र लीनौ तौ विज्ञानमनोमयौ ।
तयोर्हि विलयावस्था निद्राऽज्ञानं च सैव हि ॥६२॥

Yad ajñānaṁ tatra līnau tau vijñāna mano-mayau
Tayorhi vilayāvasthā nidrā'jñānaṁ ca saiva hi (62)

यत् = that; अज्ञानम् = ignorance in deep sleep; तत्र
= in that; तौ = both; विज्ञान मनोमयौ = the *vijñāna*
and *manomaya Kośā-s*; लीनौ = are absorbed; तयोः = of
these two; विलया अवस्था = state of absorption; हि = indeed;
निद्रा = is deep sleep; सा एव च = and that deep
sleep alone; अज्ञानम् हि = is ignorance indeed.

In the deep sleep, both the *vijñāna* and *manomaya kośā-s* get absorbed in ignorance. This state of their absorption in (their cause) ignorance is called sleep, and this sleep itself is indeed ignorance. (62)

Yat ajñānaṁ tatra tau vijñāna-manomayau līnau: The *manomaya* and *vijñānamaya* sheaths are unmanifest in the state of ignorance. *Tayoḥ vilayāvasthā hi nidrā. Sā eva ca ajñānam*: Therefore, in deep sleep these two sheaths are in a latent state. They merge to their cause only. That is why the memory is possible, when one comes out of deep sleep or state of ignorance.

This thought is further elaborated ---

विलीनघृतवत् पश्चात् स्याद्विज्ञानमयो घनः ।
विलीनावस्थ आनन्दमयशब्देन कथ्यते ॥६३॥

Vilīna ghr̥ta-vat paścāt syād vijñāna-mayo ghaṇaḥ
Vilīnā vasthā ānandamaya śabdena kathyate (63)

विलीन घृतवत् = like melted *ghī* (clarified butter); पश्चात्
= later (having come in contact with cool air etc., gets solidified); विज्ञानमयः = the *vijñānamaya (jīva)*; घनः
स्यात् = is, as if, solidified; विलीन अवस्थः = this ready
for absorption *jīva*; आनन्दमय शब्देन = by the word
ānandamaya; कथ्यते = is called.

Just as the melted *ghī* (clarified butter) regains its earlier solidified status (after coming in contact with cool air etc.), so also the solidified *vijñānamaya* in deep sleep (although absorbed) is referred to by the word *ānandmāya*, in a state of absorption. (63)

Vilīna ghr̥tavat paścāt vijñānamayaḥ ghaṇaḥ syāt: In the latent state, the *vijñānamaya* and *manomaya kośā-s* are like solidified butter—unmanifest. When the deep sleep is over, like melted butter, they become manifest again. *Vilīna avasthāḥ ānandamaya śabdena kathyate*: The state

in which the two *kośa*-s are latent, where the *jīva*, identified with the *viññānamaya kośa* becomes, as if, unmanifest is called *ānandamaya kośa*.

The *viññānamaya kośa* was hitherto been focussing its attention on exterior objects and experiences. Before entering into deep sleep, the *viññānamaya kośa* slowly withdraws its attention from the *annamaya*, *prāṇamaya* and *manomaya kośa*-s, and it gets stabilised in itself. There are no agitations on account of the remaining three (outer) *kośa*-s, and therefore, it starts revealing its own inherent blissful nature. This is called *ānandamaya kośa*.

Yet the *ānandamaya kośa* is in the form of *bhoga* (or being enjoyed). It is not in the form of one's essential nature. In deep sleep this essential nature is reflected in the *viññānamaya kośa*.

The *viññānamaya kośa* with its reflected bliss gets slowly absorbed in its seed form in deep sleep. The bliss of the deep sleep state, is later remembered on waking up, because of this *viññānamaya kośa*.

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

सुप्तिपूर्वक्षणे बुद्धिवृत्तिर्या सुखबिम्बिता ।
सैव तद्बिम्बसहिता लीनानन्दमयस्ततः ॥६४॥

Supti pūrva kṣaṇe buddhi vṛttirya sukha bimbitā
Saiva tad bimba sahitā līnānanda mayastataḥ (64)

सुप्तिपूर्व क्षणे = just before the deep sleep; या = that; बुद्धि वृत्तिः = the (introvert) thought; सुख बिम्बिता = carries the reflection of bliss; ततः = thereafter; तत् = that (thought); बिम्ब सहिता = along with the reflection (of bliss); सा = that; एव = alone; लीना = is absorbed; आनन्दमयः = hence is called *ānandamaya*.

The introvert thought just before deep sleep, carries the reflection of bliss. This introvert thought along with the reflection of bliss gets absorbed and hence it is called *ānandamaya*. (64)

Yā buddhi vṛttiḥ supti pūrva kṣaṇe sukha bimbitā: Just before entering into deep sleep when the thought agitations are quietened in the intellect, the bliss of one's being is reflected in the *viññānamaya kośa*. *Tataḥ tad bimba sahitā sā eva līnā ānandamayaḥ*: *Ānandamaya kośa* is the *bhoktā*—the enjoyer and the *viññānamaya kośa* is *Kartā*—the doer. To attain *bhoga*, the doer needs to take action for which he needs the instrument of knowledge, the mind. The mind or *manomaya kośa* in turn needs the *prāṇamaya kośa* for the faculty of dynamism or action; and finally the *prāṇamaya kośa* functions through the gross instrument called the body. The pure *saccidānanda* imagines a sense of incompleteness and out of the desire to fulfil the imaginary want, is born this whole creation.

At the time of entering deep sleep, the *jīva* is at the level of *viññānamaya kośa*. At the threshold of deep sleep, the *viññānamaya kośa* discards the *annamaya kośa* (gross body), the *prāṇamaya kośa* (hunger, thirst etc.), and the *manomaya kośa* (*sukha*, *duḥkha*). Therefore, there are no agitations, worries or excitements caused by these three *kośa*-s. In this *viññānamaya kośa* which is devoid of agitations, the inherent bliss, as it were, starts revealing. This is the *bimba* referred to here. This inherent bliss slowly gets absorbed in non-manifestation and therefore, there is bliss in deep sleep.

The moment one comes out of deep sleep, the *viññānamaya kośa* is awakened and says 'I had a blissful deep sleep, I knew nothing'. There was no differentiation of the knower-known-knowledge.

What happens when *viññānamaya kośa* is turned inwards, is explained in greater detail ---

अन्तर्मुखो य आनन्दमयो ब्रह्मसुखं तदा ।
भुङ्क्ते चिद्बिम्बयुक्ताभिः अज्ञानोत्पन्नवृत्तिभिः ॥६५॥

*Antar-mukho ya ānanda-mayo brahma sukham tadā
Bhukte cidbimba yuktābhiḥ ajñānot panna vṛttibhiḥ* (65)

अन्तर्मुखः = the introvert thought (*viññānamaya*); यः = he who; आनन्दमयः = is now known as *ānandamaya*; तदा = that time (in deep sleep); ब्रह्म सुखम् = bliss of *Brahman*; चिद्बिम्ब युक्ताभिः = along with *cidābhāsa*; अज्ञान उत्पन्न वृत्तिभिः = by the thoughts born out of ignorance; भुङ्क्ते = experiences.

That introvert thought (*viññānamaya*) now known as *ānandamaya* (in deep sleep) experiences the bliss of *Brahman* by the thoughts born out of ignorance, along with the *cidābhāsa*. (65)

Yaḥ antarmukhaḥ ānandamayāḥ: When the intellect is constantly focussing attention outside i.e. to the lower aspects such as *manomaya*, *prāṇamaya* and *annamaya kośa-s*, there is consequent suffering. But when the *viññānamaya kośa* is turned inwards, when it is no more concerned about the external world, it slowly enters the *ānandamaya kośa*. *Tadā Brahma sukham cit bimba yuktābhiḥ ajñāna utpanna vṛttibhiḥ bhukte*: In that condition, the bliss of our essential nature is reflected. The individuality is still intact in the form of thoughts like 'I want to sleep, I am tired etc'. Although it does not get disturbed because of the three *kośa-s*, the *viññānamaya kośa* is still present in a calm and quiet *antarmukhi vṛtti* i.e. introvert thought.

In this thought the bliss of *Brahman* along with conditioned Consciousness is revealed. At this stage when the *viññānamaya kośa* is enjoying the bliss, it is called *bhoktrtva abhimānī*. This is *ānandamaya kośa*.

The second memory of the *viññānamaya kośa* is that 'I did not know anything in the deep sleep'. This statement is made by the *viññānamaya kośa* by the *ajñāna vṛtti* i.e. the thought called ignorance.

In the same *ānandamaya kośa* where the bliss is experienced, the *ajñāna vṛtti* also takes place. Therefore, the bliss is experienced by the *ajñāna vṛtti*. The bliss of deep sleep is, therefore, on account of *ajñāna vṛtti* and not because of *jñāna vṛtti*. And that which is the result of ignorance cannot have stability, because ignorance cannot remain, as it has never existed! Those who uphold *vedānta siddhānta* also are of the same view.

This is said in the next *śloka* ---

अज्ञानवृत्तयः सूक्ष्मा विस्पष्टा बुद्धिवृत्तयः ।
इति वेदान्तसिद्धान्तपारगाः प्रवदन्ति हि ॥६६॥

*Ajñāna vṛttayaḥ sūkṣmā vispaṣṭā buddhi vṛttayaḥ
Iti vedānta siddhānta pāragāḥ pravadanti hi* (66)

अज्ञान वृत्तयः = the thoughts in deep sleep that are born of ignorance; सूक्ष्माः = are very subtle; बुद्धि वृत्तयः = the thought in waking state, born out of intellect; विस्पष्टाः = are distinct; इति = thus; वेदान्त सिद्धान्त पारगाः = the experts in the principles of *vedānta*; प्रवदन्ति = declare clearly; हि = indeed.

The thoughts, in the deep sleep state, born out of ignorance, are very subtle and non-distinct. However, the thoughts born out of intellect in waking state are distinct. This is clearly declared by the experts in *Vedānta*. (66)

Ajñāna vṛttayaḥ sūkṣmāḥ: In the deep sleep, this *ajñāna vṛtti* or thought of ignorance is very subtle, and therefore, not distinct. That is why although we experience bliss in deep sleep, we do not own that experience during the experience. The ownership notion (*buddhi*) is virtually absent.

That which happens without the association of doership does not have the quality of producing results like *pāpa*, *puṇya* etc. Therefore, in deep-sleep the experience is the thought that 'I am enjoying the bliss, but I do not know wherefrom this bliss is coming', is the experience. The trio, of enjoyment or knowledge that exists in the waking state, is absent.

Buddhi vṛttayaḥ vispaṣṭā: The moment we return to the waking state, the same thought becomes distinct. In the waking state the *viññānamaya kośa* is the predominant factor. That is why spiritual *sādhana* cannot be done in any state except the waking state.

This is declared by these men of wisdom who are proficient in *vedānta siddhānta*, and who have transcended the limitations of this world.

Now the teacher quotes the *upaniṣad* again to provide authority to his statements ---

माण्डूक्यतापनीयादि श्रुतिष्वेतदतिस्फुटम् ।
आनन्दमयभोक्तृत्वं ब्रह्मानन्दे च भोग्यता ॥६७॥

Māṇḍūkya tāpanīyādi śruti ṣvetad atisphuṭam
Ānandamaya bhoktṛtvaṁ brahmānande ca bhogyatā (67)

माण्डूक्य तापनीय आदि श्रुतिषु = in *māṇḍūkya* and *tāpanīya upaniṣad-s*; एतद् = this; अति स्फुटम् = is very clearly said; आनन्दमय भोक्तृत्वम् = *ānandamaya* to be the experiencer (of bliss of *Brahman*); च = and; ब्रह्मानन्दे = bliss of *Brahman*; भोग्यता = experienced.

It is clearly said in *Māṇḍūkya* and *Tāpanīya upaniṣad-s* that the *ānandamaya* is the experiencer and the bliss of *Brahman* is the experienced. (67) (*Maṇḍūkya up.* 5)

Māṇḍūkya tāpanīyādi etad ānandamaya bhoktṛtvaṁ: It has been stated very distinctly in the *śruti granthā-s*

like *Māṇḍūkya*, *Tāpanīya upaniṣad-s* etc., that the *ānandanaya kośa* is the enjoyer. What does he enjoy? *Brahmānande ca bhogyatā ati sphuṭam*: He enjoys the bliss of non-dual existence. That is why the *sādhaka* is advised not to think in terms of 'enjoying' meditation, because 'enjoying' implies *bhoktṛtva abhimāna* i.e. sense of enjoyership and thus, the desire and effort to continue or repeat that enjoyment and the consequent association with *manomaya* and other *kośā-s*. Thus one is taken far away from the Truth. In respect of the man of wisdom, on the other hand, who is established in his own essential being, his bliss is never disturbed because he is not 'enjoying' Bliss, *he is Bliss*!

Therefore, the *upaniṣad-s* say very clearly that the *Brahmānanda* may be experienced in deep sleep but it has the inherent duality of the enjoyer (the *ānandamaya kośa*) and the enjoyed (the *Brahmānanda*).

The relevant text of the *Māṇḍūkya upaniṣad* is now taken up and explained word by word ---

एकीभूतः सुषुप्तस्थः प्रज्ञानघनतां गतः ।
आनन्दमय आनन्दभुक्चेतोमयवृत्तिभिः ॥६८॥

Ekībhūtaḥ susupta-sthaḥ prajñāna ghanatām gataḥ
Ānandamaya ānanda bhuk cetomaya vṛttibhiḥ (68)

सुषुप्तस्थः = the deep sleeper; आनन्दमयः = *ānandamaya*; एकीभूतः = attains one-ness; प्रज्ञानघनताम् = undifferentiated; गतः = becomes; चेतोमय वृत्तिभिः = thoughts (born out ignorance) along with *cidābhāsa*; आनन्द भुक् = becomes the experiencer of bliss.

The deep sleeper, having attained one-ness with *ānand maya* becomes undifferentiated. Here, he with the thoughts (born of ignorance) along with *cidābhāsa* becomes the experiencer of bliss. (68)

Suṣupta-sṭhaḥ ānandamayaḥ ekībhūtaḥ prajñāna ghanatām gataḥ: The one who is now in the state of deep sleep and who is *ānandamaya kośa abhimānī*, has become one with the unmanifest and undifferentiated Consciousness. *Cetomaya vṛttibhiḥ ānanda bhūk*: The *viññānamaya kośa* containing the reflection of *Brahmānanda* is called *ānandamaya kośa* which is now the enjoyer. The conditioning of the mind is still there, but it is in a very subtle form (Refer *śloka* 66 ante).

In deep sleep *ānandamaya kośa* is enjoying the bliss of its own essential nature. Therefore, the essential nature of this blissful existence-*svārūpānanda* -is both the enjoyer and the object of enjoyment. The enjoyed is 'I', the instrument of enjoyment is 'I' and the 'I' is enjoying itself.

Having given an overview of the *śruti vākya*, each word is now taken up one by one, and explained. The first word is *ekībhūtaḥ* ---

विज्ञानमयमुख्यैर्यो रूपैर्युक्तः पुराधुना ।
स लयेनैकतां प्राप्नो बहुतण्डुलपिष्टवत् ॥६९॥

Viññānamaya mukhyairyo rūpair yuktaḥ purā dhunā
Sa laye naikatām prāpto bahu taṇḍula piṣṭavat (69)

यः = that (Self); पुरा = earlier (in the waking state); विज्ञानमय मुख्यैः रूपैः = *viññānamaya* etc. *kośa-s* and forms; युक्तः = was identified; सः = that (Self); अधुना = now in deep sleep; लयेन = due to absorption (of these *kośa-s*); एकताम् = one-ness; प्राप्नो = attains; बहु तण्डुल पिष्टवत् = like powder made out of lot of rice grains.

That Self, which has become many on account of its identification with *viññānamaya*, *manomaya kośa-s* etc. during waking state, attains its original one-ness, now in deep sleep

due to the absorption of these; just as the powder made out of lot of rice grains. (69)

Yaḥ purā viññānamaya mukhyaiḥ rūpaiḥ yuktaḥ: The *ātmā* which has now become *jīva* with reference to the earlier condition of the waking state, by the conditioning called *viññānamaya kośa* and the other three *kośa-s*, becomes associated and identified with these four conditionings. *Saḥ adhunā layena ektām prāptaḥ*: The same *ātmā* in deep sleep, absorbs all the conditionings within i.e. *annamaya kośa* gets absorbed in *prāṇamaya kośa*, the *prāṇamaya kośa* in *manomaya*, the *manomaya kośa* in the *viññānamaya* and finally the *viññānamaya kośa* is also absorbed in the *ānandamaya kośa*.

Therefore, in the deep sleep, there is no differentiation of the other four *kośa-s*. These differentiations which are absent in one's essential nature, are also absent in the *ānandamaya kośa*. Therefore in deep sleep, the one who is desiring to sleep also disappears; there is no sleeper, but only sleep.

Bahu taṇḍula piṣṭa vāt: An example is given of rice grains which are separated and distinct from each other. When ground into powder form, their individual existence becomes undifferentiated and is gone.

Now the second word, *prajñāna ghana*, is taken up ---

प्रज्ञानानि पुरा बुद्धिवृत्तयोऽथ घनोऽभवत् ।
घनत्वं हिमबिन्दूनाम् उदग्देशे यथा तथा ॥७०॥

Prajñānāni purā buddhi vṛttayo'tha ghano'bhavat
Ghanatvaṁ hima bindūnām udagdeśe yathā tathā (70)

पुरा = earlier (in waking state); प्रज्ञानानि = the knowing; बुद्धि वृत्तयः = thought (objectifying things); अथ = now (in deep sleep); घनः = undifferentiated and united with Consciousness; अभवत् = became; यथा = just as; हिम बिन्दूनाम्

= the snow flakes; उदक् देशे = in the water; घनत्वम् = one-ness with water; तथा = similarly.

Just as the snow flakes falling in the water become one with the water, similarly, the objective knowing thoughts during the earlier waking state, become one with the Consciousness in the deep sleep. (70)

Purā prajñānāni buddhi vṛttayah: Again in the earlier waking state, the objective knowledge about different objects, is in the form of thoughts. These thoughts are modifications of the intellect.

Atha ghanāḥ abhavat: In the deep sleep, all these distinct thoughts fuse into one, because the differentiation in the knowledge or the *prajñāna* on account of the objects of knowledge, does not exist anymore.

Yathā hima bindūnām udak dese ghanatvaṁ tathā: Just as in the northern regions, what were distinct drops of water coalesce and become ice in which the individual water drops cannot be recognised, or like drops of water falling into the ocean or in a bucket of water lose their identity as independent units and become one undifferentiated mass of water.

In the same way, this *prajñāna* has become seemingly differentiated in respect of different objects in the waking state. This differentiation is totally absent in the deep sleep.

Having explained the two phrases, *ekī bhūtaḥ* and *prajñāna ghaṇa*, further elaboration is given about *prajñāna ghaṇa*—

तदघनत्वं साक्षिभावं दुःखाऽभावं प्रचक्षते ।
लौकिकास्तार्किका यावद् दुःखवृत्तिविलोपनात् ॥७१॥

Tad ghanatvaṁ sākṣi bhāvaṁ duḥkhā 'bhāvaṁ pra caksate
Laukikās tārkikā yāvad duḥkha vṛtti vilopanāt (71)

तदघनत्वम् = that one-ness with Consciousness; साक्षि भावम् = is known as witness in *vedānta*; लौकिकाः = common people; तार्किकाः = logicians; दुःख अभावम् = absence of sorrow; प्रचक्षते = call it as; यावत् = because; दुःख वृत्ति = thought of sorrows; विलोपनात् = is totally absent.

This one-ness with Consciousness (in deep sleep) is called as witness in *vedānta*. Common people and logicians call the same as absence of sorrow, because the thoughts of sorrow are totally absent (in deep sleep). (71)

Tad ghanatvaṁ sākṣibhāvaṁ: The *prajñā ghanatva* or undifferentiated knowledge is called *sākṣi bhāva* or witness-hood in *Vedānta śāstra*. In this witness-hood, knowledge refuses to get differentiated on account of differentiated objects. The *sākṣi* observes the differences, but himself has no likes, dislikes etc.

Laukikāḥ tārkikāḥ duḥkha abhāvaṁ pracakṣate: Those who do not have *vedāntik* knowledge and those who are logicians say that this *prajñāna ghanatva* of deep sleep is the state where there is 'absence of misery', because their attention is on the joys and sorrows of life. On the other hand for the *vedāntin-s*, the focus of attention is on the *sākṣi*—the presence of divine Consciousness and not on the *sukha* and *duḥkha*. They know that *sukha* and *duḥkha* are 'because of Me' and 'I am not because of them'. *Yāvad duḥkha vṛtti vilopanāt:* By the *laukikā-s* (worldly people) and *tārkikā-s* (logicians), *prajñāna ghaṇa* is understood as *śoka nivṛtti*—absence of sorrows, because in deep sleep all thoughts pertaining to pain and unhappiness have subsided.

The *vedāntin-s* do not stop here, but go beyond to *nirankuśa tṛpti*. To them *prajñāna ghaṇa* means *sākṣi*, where the attention is on pure Consciousness.

Now the third term *Cetomukhatva* (*Cetomaya vṛtti*—Refer *śloka* 68) is explained —

अज्ञानबिम्बिता चित्स्यात् मुखमानन्दभोजने ।
भुक्तं ब्रह्मसुखं त्यक्त्वा बहिर्यात्यथ कर्मणा ॥७२॥

Ajñāna bimbitā citsyāt mukha mānanda bhojane
Bhuktaṁ brahma sukhāṁ tyaktvā bahir yātyatha karmṇā (72)

आनन्द भोजने = for the experience of the bliss in deep sleep; मुखम् = means; अज्ञान बिम्बिता = reflected in the thought of ignorance; चित् = Consciousness; स्यात् = is; कर्मणा = due to the force of past deeds; भुक्तम् = experienced; ब्रह्म सुखम् = the bliss of *Brahman*; त्यक्त्वा = having rejected; अथ = there after; बहिर्याति = the *jīva* goes to waking state.

The Consciousness reflected in the thought of ignorance (*cidābhāsa*) is the means of experience of the bliss in deep sleep. The *jīva* under the influence of his earlier deeds (*karmā-s*) giving up the experience bliss of *Brahman*, thereafter goes out into the waking state. (72)

For the experience of bliss of the *Brahmānanda*, in the deep sleep, the means of enjoyment is the Consciousness reflected in the ignorance or casual body. In the deep sleep, all the *kośā-s* are no longer separately differentiated. How then is it possible to enjoy the bliss without any instrument of knowledge? It is through the Consciousness reflecting the bliss experienced by the *ajñāna vṛtti* (Ref. *śloka* 65 ante), which is in subtle form. (*Ajñānam* is because I do not know my own essential nature, therefore, I am in deep sleep). In deep sleep *bhokṛtvā abhimāna* is still present, but not *karṣṭva abhimāna*. There is no doership. Therefore, no means of doership or field of operation is required. The *jīva* gives up this enjoyment of bliss of deep sleep because of the compulsion of the earlier *karma*, and now comes out to the waking state and again starts suffering, enjoying etc.

The *jīva* is not able to continue long in the deep sleep state because although the four earlier *kośā-s* are absorbed, they are not destroyed. That can be achieved only through *Brahma jñānam*.

Thus *cetomukha* indicates the state of *sākṣibhāva*, when the *jīva* is no more affected by the agitations experienced through the four earlier *kośā-s*, and the attention is turned towards its own source i.e. the conditioned Consciousness, trying to find its own source. When the *viññānamaya kośa* is a-*cetomukha* or *bahir mukha* (i.e. extrovert), the *jīva* is associated with all types of modifications that arise through the *annamaya kośa* (gross body), the *prāṇamaya kośa* and *manomaya kośa*.

A further quotation is cited from *Kaivalya upaniṣad* in support of the above thought ---

कर्म जन्मान्तरेऽभूद्यत् तद्योगाद्बुध्यते पुनः ।
इति कैवल्यशाखायां कर्मजो बोध ईरितः ॥७३॥

Karma janmāntare 'bhūdyat tadyogād budhyate punaḥ
Iti kaivalya śākhāyām karmajo bodha īritah (73)

जन्मान्तरे = in the earlier life; यत् = that; कर्म = deeds; अभूत् = had been done; तद् योगात् = is association with these; पुनः = again; बुध्यते = wakes up or awakens; इति = in this way; कैवल्य शाखायाम् = in the *Kaivalya Upaniṣad*; बोधः = the waking; कर्मजः = born of deeds; ईरितः = is declared.

The *jīva*, in association with the deeds that had been done in the earlier lives, awakes again to the waking plane. In this way, *Kaivalya Upaniṣad* attributes the waking to be born out of earlier deeds. (73)

Janmāntare yat karma abhūt tad yogād punaḥ budhyate : Because of the *pāpa* or *puṇya karmā-s* (sins and merits) are done in the previous lives by the *jīva*, and because

of the results of as those *karmā-s* till such time that as the *jīvātma bhāva*—the sense of doer-ship remains, the *jīva* takes birth again and again. The same thing happens with our daily experiences, because of the importance and value we attach to what we do or want to do. That strong thought pulls us out of the deep sleep.

Iti kaivalya śakhāyām karmajaḥ bodhaḥ īritaḥ: In this way, in the *Kaivalya upaniṣad* (14) it is said that coming out of deep sleep to the waking state is because of the *karma*. Because of the earlier *karma* or *saṁskāra*, we are unable to continue to be quiet in deep sleep and we come to the waking state.

What is it that can support the experience of *Brahmānanda* in deep sleep?

Gradually the teacher is trying to help discriminate *vāsanānanda* and *viśayānanda* from *Brahmānanda* ---

कञ्चित्कालं प्रबुद्धस्य ब्रह्मानन्दस्य वासना ।
अनुगच्छेद्यतस्तूष्णीम् आस्ते निर्विषयः सुखी ॥७४॥

*Kañcit kālāṁ prabuddhasya brahmānandasya vāsanā
Anugacched yatas tūṣṇīm āste nirviṣayaḥ sukhī* (74)

प्रबुद्धस्य = of the awakened; कञ्चित् कालम् = for a short time; ब्रह्मानन्दस्य = of the bliss of *Brahman*; वासना = impression; अनुगच्छेत् = are carried over; यतः = because; निर्विषयः = without any objects; सुखी = the happy one; तूष्णीम् = quiet; आस्ते = remains.

The impression of the bliss of *Brahman* is carried over to the waking state by the awakened one, for a short period, because of no contact with any object, the happy one keeps quiet when awakened. (74)

*Prabuddhasya kañcit kālāṁ brahmānandasya vāsanā
anugacchet*: He who has just got out of deep sleep,

during those first few moments on waking up, the *vāsanā*—the *saṁskāra* of the *Brahmānanda*—the bliss of undifferentiated Consciousness that he enjoyed in deep sleep, still lingers. During those few short moments, one has no contact with the waking state world. This particular moment(s) is called *Vāsanānanda*. *Vāsanānanda* can be defined as the lingering *Brahmānanda*, when one emerges out of deep sleep. What is the nature of the *Vāsanānanda*?

Yataḥ nirviṣayaḥ sukhī tūṣṇīm āste: In this state, the *jīva* has not associated himself yet with any object; and at that time he is just quietly lying down, not yet involved in the world, no doer-ship, no enjoyer-ship, just a state of being, basking in the warmth of the carryover bliss that he has just left behind and came out of.

But this *tūṣṇī bhāva* does not stay for long. This is explained in the next *śloka* ---

कर्मभिः प्रेरितः पश्चात् नानादुःखानि भावयन् ।
शनैर्विस्मरति ब्रह्मानन्दमेषोऽखिलो जनः ॥७५॥

*Karmabhiḥ preṛitaḥ paścāt nānā duḥkhāni bhāvayan
Śanair vismarati brahmānanda meṣo'khilo janaḥ* (75)

पश्चात् = later; कर्मभिः = by earlier deeds; प्रेरितः = prompted; एषः = this; अखिलो जनः = all *jīvā-s*; नाना दुःखानि = many miseries; भावयन् = projecting; ब्रह्मानन्दम् = the bliss of *Brahman*; शनैः = slowly; विस्मरति = forgets.

Later on, all the *jīvā-s*, prompted by earlier deeds and projecting many miseries slowly forget the bliss of *Brahman*. (75)

Paścāt karmabhiḥ preṛitaḥ eṣaḥ akhilo janaḥ nānā duḥkhāni bhāvayan: The *tūṣṇī bhāva* stays only for a few fleeting seconds after that initial *Vāsanānanda*; the pressures of past actions in the form of anxieties and wordly actions bear down on him, the world assumes importance once again, and the taste of the *Brahmānanda*

gets polluted. After this, he thinks of all the problems and worries he has to face during the day. *Brahmānandam śanaiḥ vismarati*: In this way, by slow degrees everyone forgets the joy of *Brahmānanda* that was experienced in deep sleep and is overwhelmed and sucked in, by the fretting and fuming of the waking state. The little leftover taste of the *Vāsanānanda* is totally lost and remains only as a distant memory.

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

प्रागूर्ध्वमपि निद्रायाः पक्षपातो दिने दिने ।
ब्रह्मानन्दे नृणां तेन प्राज्ञोऽस्मिन्विवदेत कः ॥७६॥

*Prāgūrdhva mapi nidrāyāḥ pakṣapāto dine dine
Brahmānande nṛṇāṃ tena prājño'smin vivadeta kaḥ* (76)

दिने दिने = every day; नृणाम् = of the men; निद्रायाः प्राक् = before sleep; ऊर्ध्वम् = after sleep; अपि = also; ब्रह्मानन्दे = the bliss of *Brahman*; पक्षपातः = attachment; तेन = therefore; अस्मिन् = in this topic; कः = which; प्राज्ञः = intelligent; विवदेत = will argue.

Attachment to the bliss of *Brahman* before and after sleep is seen every day among men. Which intelligent man will ever argue against this? (76)

Dine dine nṛṇāṃ nidrāyāḥ prāk ūrdhvam api Brahmānande pakṣapātaḥ: (That is why) Every day, every person before sleep, as well as after sleep, is biased (favourably disposed or inclined) towards *Brahmānanda*. Before sleep, he is eager to enter into it, and after waking up, he is reluctant to leave that state of bliss. *Tena asmin kaḥ prājñaḥ vivadeta*: It being so how can anyone doubt the existence of *Brahmānanda* in the deep sleep?

A doubt is now raised about this *tūṣṇī bhāva* ---

ननु तूष्णींस्थितौ ब्रह्मानन्द श्चेद्भाति लौकिकाः ।
अलसाश्चरितार्थाः स्युः शास्त्रेण गुरुणात्र किम् ॥७७॥

*Nanu tūṣṇīm sthitau brahmānandaś ced bhāti laukikāḥ
Alasāś caritārthāḥ syuḥ śāstreṇa guruṇātra kim* (77)

ननु = a question is raised; तूष्णीम् स्थितौ = by just keeping quiet; ब्रह्मानन्दः = bliss of *Brahman*; चेत् = if; भाति = one gets; लौकिकाः = ignorant; अलसाः = lazy; चरितार्थाः = fulfilled; स्युः = shall be; अत्र = therefore; शास्त्रेण = by scriptures; गुरुणा = by teacher; किम् = what is achieved.

If one can get the bliss of *Brahman* just by keeping quiet, in that case the ignorant and lazy shall find fulfilment! What is the need of study of scriptures and the teacher? (77)

Nanu tūṣṇīm sthitau brahmānandaḥ bhāti cet: A doubt is raised: Now, if just sitting quietly means *Brahmānanda*, all those who do not have the background of *vedāntik* study and those who are lazy (too indolent to make any effort), they will come to believe that they have attained *Brahmānanda*. Where is the need for the study of *śāstrā-s* or a *guru*? (even the sage *Nārada* was miserable after studying the scriptures for so long and so exhaustively! And sitting quietly does not require a *guru*!!) In this way, those who are lazy and have not been exposed to the scriptures are likely to misunderstand that *Brahmānanda* means mere quietude.

To this point, the teacher replies ---

बाढं ब्रह्मेति विद्युश्चेत् कृतार्थास्तावतैव ते ।
गुरुशास्त्रे विनाऽत्यन्तं गम्भीरं ब्रह्म वेत्ति कः ॥७८॥

*Bādhāṁ brahmeli vidyūcet kṛtārthās tāvataiva te
Guruśāstre vinā'tyantam gambhīraṁ brahma vetti kaḥ* (78)

बाधम् = you are right; ब्रह्म = *Brahman*; इति = is in this way; चेत् = if; विद्युः = come to know; तावता = by that; एव = alone; ते = these; कृतार्थाः = are fulfilled; अत्यन्तम् = extremely; गम्भीरम् = subtle; ब्रह्म = *Brahman*; गुरु शास्त्रे विना = without teacher and scriptures; कः = who; वेत्ति = can know.

You are right indeed. If they come to know this to be *Brahman*, they are indeed fulfilled. Who can know this extremely subtle *Brahman* without the help of the scriptures and the teacher? (78)

Bādhāṁ Brahma iti vidyuh cet: What you say, viz. that *Brahmānanda* is just keeping quiet, is perfectly right. (This is the technique the teacher adopts by seeming to agree with what the student says, and then proceeds to point out the weakness in it.) *Kṛtārthāḥ tāvatā eva te*: If that were so, then by that practice alone, such an individual should attain total fulfilment. That is the litmus test. *Atyantam gambhīraṁ brahma guru śāstre vinā kaḥ vetti*: This *Brahma tattva* being very deep and profound, many difficulties will come in the way of understanding it and realising it. How will he understand such a *Brahma tattva* without the help of the *guru* and the scriptures? Once *Brahmānanda* is realised there is no more struggle, effort and nothing remains to be done or undone, because that state of bliss includes everything. Has this individual reached that state of fulfilment by sitting quiet? If he has not, then obviously the study of the scriptures and the guidance of the *guru* are needed.

The student now asks: Why do I not have this bliss even after listening to you? —

जानाम्यहं त्वदुक्त्याऽद्य कुतो मे न कृतार्थता ।
शृण्वत्र त्वादृशो वृत्तं प्राज्ञमन्यस्य कस्यचित् ॥७९॥

*Jānāmyaham tvad uktyā'dya kuto me na kṛtārthatā
Śṛṇvatra tvādṛśo vṛttam prājñam anyasya kasyacit* (79)

अहम् = I; अद्य = now; त्वत् उक्त्या = by your words; जानामि = I know (bliss of *Brahman*); मे = to me; कृतार्थता = fulfilment; कुतः = why; न = is not experienced; अत्र = in your case; त्वादृशः = like you; कस्यचित् = some rare; प्राज्ञम् मन्यस्य = thinking one-self to be wise; वृत्तम् = story; शृणु = listen.

(Student says:) Now I know the bliss of *Brahman* by your words. However, I do not experience the fulfilment. (Teacher replies:) Listen to the story a man who, like you, considers himself to be wise. (79)

Aham adya tvat uktyā jānāmi. Me kṛtārthatā kutaḥ na: The student says: Sir, from your statement (*tūṣṇīm sthitau Brahmānanda*) I know what *Brahmānanda* is. However, how is it that I do not have that state of fulfilment that you said ought to be concomitant of *Brahmānanda*? *Atra tvādṛśaḥ kasyacit prājñam anyasya vṛttam śṛṇu*: In reply, the teacher says: Your mention about the absence of fulfilment reminds me of the story of a person like you, who thought he was very wise. Listen to that story.

Here goes the story —

चतुर्वेदविदे देयम् इति शृण्वन्नवोचत ।
वेदाश्चत्वार इत्येवं वेदि मे दीयतां धनम् ॥८०॥

*Caturveda vide deyam iti śṛṇvanna vocata
Vedāś catvāra ityevaṁ vedni me dīyatāṁ dhanam* (80)

चतुर्वेद विदे = for the knower of the four *vedā-s*;
 देयम् = the wealth should be given; इति = thus; शृण्वन्
 = having heard; अवोचत = said that; वेदाः = *vedā-s*;
 चत्वारः = are four; इति = thus; एवम् = in this way;
 वेद्मि = I know; मे = to me; धनम् = wealth; दीयताम्
 = be given.

A person having heard that the wealth would be given to the knower of four *vedā-s* said: Yes, I know that the *vedā-s* are four (in number). Therefore, give me the wealth. (80)

Caturveda vide deyam iti śṛṇvan avocata: Having heard the announcement that the one who is proficient in the four *veda-s* will be given a reward/prize. *Vedāḥ catvārā iti evam vedmi. Me dhanam dīyatām*: He said 'I know that there are four *veda-s*', so give me that prize; I am qualified to receive it. Your knowing, what *Brahmānanda* is, and imagining that you have attained it (*Brahmānanda*), is of the same degree of validity, as the claim of that man to being a *caturvedī*!

The dialogue continues further ---

संख्यामेवैष जानाति न तु वेदानशेषतः ।
 यदि तर्हि त्वमप्येवं नाशेषं ब्रह्म वेत्सि हि ॥८१॥

Samkhyā mevaiṣa jānāti na tu vedāna śeṣataḥ
Yadī tarhi tvama pyevam nāśeṣam brahma vetsyi hi (81)

एषः = this person; संख्याम् = number; एव = only;
 जानाति = knows; न = not; तु = and; वेदान् = the
vedā-s; अशेषतः = completely; यदि = if; तर्हि = thus; एवम्
 = so also; त्वम् = you; अपि = also; ब्रह्म = *Brahman*;
 अशेषम् = fully; न हि = not indeed; वेत्सि = know.

This person knows only the number of *vedā-s* and not the contents completely. If this is your observation about this

man, in that case you also know not *Brahman* fully well (and hence do not experience fulfilment). (81)

Eṣaḥ saṅkhyāyām eva jānāti na tu vedān aśeṣataḥ (jānāti): The student says: you are giving a wrong example to compare me with. The man in that story knew only the number of the *vedā-s*. He knew nothing at all the contents of the *vedā-s*. He did not know them at all. *Yadī tarhi evam tvam api brahma aśeṣam na hi vetsyi*: The teacher replies: if you say so, you also fall in the same category. You also do not know *Brahman* completely and fully.

One more doubt is raised by the student ---

अखण्डैकरसानन्दे मायातत्कार्यं वर्जिते ।
 अशेषत्वसशेषत्व वार्तावसर एव कः ॥८२॥

Akhaṇḍaika rasānande māyā tatkārya varjite
Aśeṣatva saśeṣatva vārtāvasara eva kaḥ (82)

माया = *māyā*; तत्कार्यं = the effects of (*māyā*); वर्जिते = devoid of; अखण्ड एक रस आनन्दे = in the unbroken bliss of *Brahman*; अशेषत्व = fully; सशेषत्व = partly; वार्ता अवसरः = possibility of talk; एव = only; कः = what is the need.

In the unbroken bliss of *Brahman*, which is beyond the influence of *māyā* and its effects, the possibility of mentioning it, 'fully or partly', does not arise. (Therefore, there is incomplete or complete knowledge and fulfilment etc., due to this, is not correct). (82)

Akhaṇḍa eka rasa ānande māyā tat kārya varjite: When the teacher said (Ref. *śloka* 81) that 'you do not know the *Brahman* completely (*a-śeṣataḥ*)', the student argues: I do not agree with your statement, because *Paramātmā* is of the nature of being one without parts; one without a second; and totally unconditioned by any conditioning. Furthermore, He is without *māyā* and the

effects of *māyā*. *Aśeṣatva saśeṣatva vārtā avasaraḥ eva kaḥ*: This being so, where is the question of complete and incomplete knowledge of *Brahman*? If one comes to know that the snake is only a rope, it refers to the 'whole snake'. To say that he knew half the snake to be a rope, is absurd. The Truth cannot be divided.

The teacher explains what is meant by incomplete knowledge ---

शब्दानेव पठस्याहो तेषामर्थं च पश्यसि ।

शब्दपाठेऽर्थबोधस्ते संपाद्यत्वेन शिष्यते ॥८३॥

Śabdāneva paṭhasyāho teṣāmarthaṁ ca paśyasi
Śabda-pāṭhe 'rtha-bodhaste sampādyatvena śiṣyate (83)

शब्दान् = words; एव = only; पठसि = chant; आहो = or; तेषाम् = of these words; अर्थम् च = also the meaning; पश्यसि = discover; शब्द पाठे = if merely chanting; ते = for you; अर्थ बोधः = meaning of the words; संपाद्यत्वेन = attainment; शिष्यते = remains.

Whether you chant merely these words (mentioned in above *śloka*) or also know the meaning (of unbroken bliss of *Brahman*) of these words? If you know only how to chant the words, then the attainment of the meaning of these words is yet to be achieved. (83)

Śabdān eva paṭhasi āho teṣām arthaṁ ca paśyasi: The teacher cites an example to show how knowledge can be partial; (when you say the word *Brahman*;) are you only talking about a word or are you understanding its meaning also. *Śabda pāṭhe te arthabodhaḥ sampādyatvena śiṣyate*: Only reading the words is not complete knowledge. You have yet to acquire full knowledge of what the words mean.

Continuing the theme of incomplete knowledge and complete knowledge, the teacher says ---

अर्थे व्याकरणाद्बुद्धे साक्षात्कारोऽवशिष्यते ।

स्यात्कृतार्थत्वधीर्यावत् तावद्गुरुमुपास्व भोः ॥८४॥

Arthe vyākaraṇād buddhe sākṣātkāro 'vaśiṣyate
Syāt kṛtārthatva dhīryāvat tāvad gurum upāsva bhoḥ (84)

व्याकरणात् = on the strength of grammar knowledge; अर्थे बुद्धेः = although the meaning is known; साक्षात्कारः = direct experience (of fulfilment); अवशिष्यते = is yet remaining; यावत् = till such time; कृतार्थत्व धीः = realisation of *Brahman* (fulfilment); स्यात् = (knowledge of completeness) is attained; तावत् = till then; भोः गुरुम् उपास्व = serve the *guru*.

Even if you have known the meaning of these words (unbroken bliss of *Brahman*) by the strength of knowledge of grammar, the direct experience of fulfilment remains. In that case, serve your *guru* till such time that you get the direct experience of realisation of *Brahman* (fulfilment). (84)

Vyākaraṇāt arthe buddheḥ sākṣātkāraḥ avaśiṣyate: Even if you know the language and with the help of grammar you are able to understand the meaning, it is only *parokṣa jñānam*. Furthermore, sometimes that very knowledge of the language based on grammar rules etc., can itself become an obstacle instead of being an asset in going deep into the subject matter. The direct experience of one's own conscious blissful existence is yet to be gained by oneself. *Yāvat kṛtārthatva dhīḥ syāt tāvat bhoḥ gurum upāsva*: Therefore, until such time that you understand the *Paramātmā tattva* through *aparokṣa anubhūti*—until you attain that sense of total fulfilment, the very purpose for which you have come into this life, until you fully develop this *kṛtārtha bhāva* in which there is nothing to gain and nothing to lose, and you are able to forgive yourself and forget what others have done; in short until

you have dissolved your own individuality, go and serve the *guru maharāja* and do as he guides you.

The teacher closes the argument —

आस्तामेतद्यत्र यत्र सुखं स्याद्विषयैर्विना ।

तत्र सर्वत्र विद्ध्येतां ब्रह्मानन्दस्य वासनाम् ॥८५॥

*Āstā metad yatra yatra sukhaṁ syād viṣayairvinā
Tatra sarvatra viddhye tāṁ brahmā nandasya vāsanām* (85)

एतद् आस्ताम् = let this topic be set aside; यत्र यत्र = when and wherever; विषयैः विना = without objects; सुखम् = happiness; स्यात् = is; तत्र सर्वत्र = in all those experiences; ब्रह्मानन्दस्य = of the bliss of *Brahman*; एताम् वासनाम् = these impressions; विद्धि = know to be.

Let this topic be dropped here. Now, know for certain that whenever and wherever, there is bliss without the presence of objects, it is due to the impressions of the bliss of *Brahmānanda*. (i.e. it is *vasanānanda*) (85)

Etad āstām: Let us drop this discussion and come back to the main subject. *Yatra yatra viṣayaiḥ vinā sukhāṁ syāt tatra sarvatra etām Brahmānandasya vāsanām viddhi*: Wherever one is totally blissful and peaceful without dependence on objects, in all periods of time, in every place, understand that there is a lingering taste of *Brahmānanda*, and this is called *vāsanānanda*.

Having explained the nature of *Brahmānanda* and *vāsanānanda*, the teacher now takes up the explanation of *viṣayānanda* (Ref. *śloka* 11 ante) —

विषयेष्वपि लब्धेषु तदिच्छोपरमे सति ।

अन्तर्मुखमनोवृत्तौ आनन्दः प्रतिबिम्बति ॥८६॥

*Viṣayeṣvapi labdheṣu tadicchō parame sati
Antar mukha manovṛttau ānandaḥ pratibimbati* (86)

विषयेषु लब्धेषु अपि = when a desired object is obtained; तद् इच्छा = that desire; उपरमे सति = is quietened; अन्तर्मुख मनोवृत्तौ = in the introvert thoughts of the mind; आनन्दः = bliss; प्रतिबिम्बति = reflects.

When a desired object is obtained and the desire for that object is quietened, the thought becomes introvert. In the introvert thought, the bliss of the Self is reflected. (This is called *viṣayānanda*.) (86)

Viṣayeṣu api labdheṣu tad icchā uparame sati: The moment, the object of enjoyment which one has been desiring is obtained, the desire for that object is removed. This 'removal' of desire can also be interpreted thus: we want to remove that which is not in the right place such as a thorn in the foot or a stone in the rice grain. Therefore, removal of desire means that desire is not man's natural state and it makes us uncomfortable. When the desire for the object is removed by getting that object, the mind becomes quiet. Earlier it was going outwards to obtain that desired object; now it is no more agitated, and the thoughts are turned inwards. *Antarmukha mano vṛttau ānandaḥ pratibimbati*: At that moment the *vṛtti* reflects one's own *Brahmānanda* or *Ātmānanda*.

But unfortunately this *viṣayānanda* is *Ātmānanda* wrongly placed! We superimpose the bliss of our own Being on that object. Therefore, the *śāstrā-s* accept *viṣayānanda*, but the question is where does it come from? From the object or from *Brahman* our own essential nature?

The teacher proceeds further —

ब्रह्मानन्दो वासना च प्रतिबिम्ब इति त्रयम् ।
अन्तरेण जगत्यस्मिन् आनन्दो नास्ति कश्चन ॥८७॥

*Brahmānando vāsanā ca pratibimba iti trayam
Antareṇa jagat yasmin ānando nāsti kaścana* (87)

ब्रह्मानन्दः = bliss of *Brahman* (in deep sleep); च = and; वासना = the bliss experienced in quietness without any object; प्रतिबिम्बः = reflection of the bliss of the Self (referred to as *viśayānanda*); इति = these; त्रयम् = three; अन्तरेण = other than; अस्मिन् जगति = in this world; कश्चन = other; आनन्दः = bliss; न = not; अस्ति = is.

Thus, in this world, other than these three kinds of bliss viz. (i) *Brahmānanda*; (ii) *Vāsanānanda* and (iii) *Viśayānanda*, there is no other bliss (ever known). (87)

Brahmānandaḥ vāsanā pratibimbaḥ ca iti trayam antareṇa asmin jagati kaścana ānandaḥ na asti: Other than these three, namely *Brahmānanda*, *vāsanānanda* and *viśayānanda* (*pratibimbitaḥ*), there is no other source of *ānanda* (bliss) in this world! In the *viśayānanda*, glimpses of *Brahmānanda* are experienced as if triggered off by the availability of the desired object.

Why has the subject of *viśayānanda* been introduced in the discussion about *Brahmānanda*? ---

तथा च विषयानन्दो वासनानन्द इत्यमू ।
आनन्दौ जनयन्नास्ते ब्रह्मानन्दः स्वयंप्रभः ॥८८॥

*Tathā ca viśayānando vāsanānanda ityamū
Ānandau janaya nnāste brahmānandaḥ svayam prabhaḥ* (88)

तथा च = this being so; स्वयम् प्रभः = the self-illuminated bliss (i.e. *Brahmānanda*); विषयानन्दः = *Viśayānanda*; वासनानन्दः = *vāsanānanda*; इति अमू = these two; आनन्दौ

= bliss; जनयन् = creating; ब्रह्मानन्दः = *Brahmānanda*; आस्ते = is.

This being so (i.e. the bliss is of three kinds); it is the self-illuminated *Brahmānanda* that gives rise to the other two kinds viz.—*viśayānanda* and *vāsanānanda*. (Therefore, these two are nothing but *Brahmānanda*. (88)

Brahmānandaḥ svayam prabhaḥ āste: Of these three types of *ānanda* (bliss).....the *ānanda* of one's own Self, one's own Being, is self-existing, self-effulgent. It is not dependent on anything and not conditioned by anything present or absent. *Viśayānandaḥ vāsanānanda iti amū ānandau janayan āste*: For the two other *ānanda*-s the *viśayānanda* and *vāsanānanda*, the *Brahmānanda* is the root cause. That is why one is able to enjoy the *tūṣṇī bhāva* (the quietude of mind) as also the indulgence in the world. All of us search for happiness and everything that we do is for securing this happiness. (Ref. *Tait. up* III-6) *Ānanda* is the base of our Being, that is our essential nature. Everything is in equilibrium in its natural state. Hence the constant endeavour to seek *ānanda*. *Tūṣṇī bhāva vāsanānanda* is experienced by those who are not yet established in *Brahmānanda*, but are 'smacking the lips' over the memory of it. Those who are engaged in worldly enjoyment, seek the same *Brahmānanda* but in the wrong place i.e. in the objects as *viśayānanda*! Thus both these *ānanda*-s have their source in *Brahmānanda* alone.

The teacher now summarises and concludes this theme that *Brahmānanda* is self-revealed in the deep sleep state ---

श्रुतियुक्त्यनुभूतिभ्यः स्वप्रकाशचिदात्मके ।
ब्रह्मानन्दे सुप्तिकाले सिद्धे सत्यन्यदा शृणु ॥८९॥

*Śruti yuktya nubhūtibhyaḥ svaprakāśa cidātmake
Brahmānande sūpti kālē siddhe satya nyadā śṛṇu* (89)

सुप्ति काले = in deep sleep; स्वप्रकाश चिदात्मके = self-effulgent Consciousness; ब्रह्मानन्दे = bliss of *Brahman*; सिद्धे सति = having determined; श्रुति युक्ति अनुभूतिभ्यः = by the authority of scriptures, logic and experience; अन्यदा = at other times i.e. waking; शृणु = listen.

Having determined the self-effulgent conscious bliss of *Brahman* in deep sleep by the authority of scripture, logic and experience, now listen about the bliss in the other i.e. waking state. (89) (*Māṇḍūkya up. 5, Kaivalya up. 13*)

Suptikāle svaprakāśa cidātmake Brahmānande siddhe sati śruti yukti anubhūtibhyaḥ: By the authority of the scriptures, logic and one's own experience, as the three means of knowledge, in the deep sleep state, *Brahmānanda* is self-established. It is a conscious *Brahmānanda*. *Anyadā śṛṇu*: Now listen to the other states in which *Brahmānanda* is available; otherwise one might jump to the conclusion that *Brahmānanda* is available only in the deep sleep state and hence develop a sense of lethargy. *Brahmānanda* can be made available in the waking state also.

How this *Brahmānanda* can be experienced although one is out of the *suṣupti avasthā* (deep sleep) is the *sādhana* explained further ---

य आनन्दमयः सुप्तौ स विज्ञानमयात्मताम् ।
गत्वा स्वप्नं प्रबोधं वा प्राप्नोति स्थानभेदतः ॥९०॥

*Ya ānandamayāḥ suptau sa vijñāna mayātmataṁ
Gatvā svapnaṁ prabodhaṁ vā prāpnoti sthāna bhedataḥ* (90)

सुप्तौ = in deep sleep; यः = he who; आनन्दमयः = is *ānandamaya*; सः = that; विज्ञानमयात्मताम् = as *vijñānamaya*; गत्वा = having manifested; स्थान भेदतः = as per the place of manifestation; स्वप्नम् = dream; प्रबोधम् = waking; वा = or; प्राप्नोति = attains.

In deep sleep that (*Jīva*) who is *ānandamaya*, he alone expresses as *vijñānamaya*, in dream and waking states depending upon the place of expression. (90)

Suptau yaḥ ānandamayāḥ: In the deep sleep state the *jīva* is in a state of *ānandamaya*—a state of absolute bliss. *Sat cit ānanda* (i.e. conscious blissful existence) is our essential nature, it is our natural state. This bliss is independent, conscious existence, unconditioned by anything. This essential nature (as if) falls down. The first step of the 'fall' is called *ānandamaya kośa* (deep sleep). In the deep sleep, the state of *jīva* is *ānandamaya*. *Saḥ vijñānamayātma gatvā*: In the second step of the 'fall', it is called *vijñānamaya kośa*. In the deep sleep, there is no interruption in the *ānanda* by the individuality such as 'I am enjoying' etc. But the moment one comes to the waking state, even the enjoyment is polluted by the enjoyer. In the anxiety that the *ānanda* should continue tomorrow, today's *ānanda* is disturbed. This is the fall of the *ānandamaya kośa* to the level of *vijñānamaya kośa*. After this, *Sthāna bhedataḥ svapnaṁ prabodhaṁ vā prāpnoti*: depending on its location, the *vijñānamaya kośa* is called the dream state or the waking state. The individuality slowly germinates in the *vijñānamaya kośa* and it is this germinating individuality which is called the dream or waking state depending upon its location. What are these loci of placement of the *vijñānamaya kośa*?

This is explained through a beautiful thought ---

नेत्रे जागरणं कण्ठे स्वप्नः सुप्तिर्हृदम्बुजे ।
आपादमस्तकं देहं व्याप्य जागर्ति चेतनः ॥९१॥

*Netre jāgaraṇaṁ kaṇṭhe svapnaḥ suptir hṛdambuje
Āpāda mastakaṁ dehaṁ vyāpya jāgarti cetanaḥ* (91)

नेत्रे = in the eyes; जागरणम् = waking; कण्ठे = in throat; स्वप्नः = dream; हृदम्बुजे = in the heart; सुप्तिः = deep sleep; चेतनः = the conscious *jīva*; आपाद मस्तकम् = from foot to the top of the head; देहम् = gross body; व्याप्य = pervading; जागर्ति = keeps awake.

This conscious *jīva* experiences waking, dream and deep sleep states in the eyes, throat and heart; and exists occupying the gross body from the head to the toe and thus keeps awake. (91) (*Ait.Up.* 1.3.12; *Bṛhad.Up.* 4.2.2)

Netre jāgaraṇam kaṇṭhe svapnaḥ hṛdambuḥe suptiḥ: In the waking state the *jīva* is located in the right eye i.e. the gross body (*Bṛhad. up.* 4.2.2) In the dream state, it is located in the throat and in the deep sleep state in the lotus of the heart.

Cetanaḥ āpāda mastakaṁ dehaṁ vyāpya jāgarti: In the waking state the total identification is with the whole gross body from the feet to the head and thus pervading it.

How does this identification with the gross body takes place? It is explained through an example ---

देहतादात्म्यमापन्नः तप्तायः पिण्डवत्ततः ।

अहं मनुष्य इत्येवं निश्चित्यैवावतिष्ठते ॥९२॥

Deha tādātmya nāpanna staptāyaḥ piṇḍavat tataḥ
Ahaṁ manuṣya ityevaṁ niścityaivā vatiṣṭhate (92)

तप्त अयः पिण्डवत् = like a hot iron ball; देह तादात्म्यम् = identified with gross body; आपन्नः = having become; ततः = thereafter; अहम् = I; मनुष्यः = am man; इति एवम् = in this way; निश्चित्य = having convinced; एव = in that conviction; अवतिष्ठते = exists.

This *jīva* having got identified with the gross body, like the identification of fire and iron ball; thereafter, lives on, in the conviction that 'I am man'. (92)

Tapta ayah piṇḍavat deha tādātmyaṁ āpannaḥ: The Consciousness has itself pervaded the total gross body, like the fire has entered the iron ball which has been kept in fire for several hours, enabling the cold, black iron ball to present itself as red hot and bright fire. *Tataḥ ahaṁ manuṣyaḥ iti evaṁ niścitya eva avatiṣṭhate*: In the same way, this Consciousness having identified itself with the gross body, is firmly established in the belief that 'I am this body' (of a man, woman etc). Just as the iron takes the qualities of the fire so also the body becomes enlivened.

This identification of the Consciousness with the gross body leads to three types of possible expressions ---

उदासीनः सुखी दुःखीति अवस्थात्रयमेत्यसौ ।

सुखदुःखे कर्मकार्ये त्वौदासीन्यं स्वभावतः ॥९३॥

Udāsīnaḥ sukhī duḥkhīti avasthā traya metyasau
Sukha duḥkhe karma kārye tvaudā sīnyam svabhāvataḥ (93)

असौ = this (*jīva*); उदासीनः = I am indifferent; सुखी = I am happy; दुःखी = I am miserable; इति = these; अवस्था त्रयम् = three conditions; एति = experiences; सुख दुःखे = the joy and sorrow; कर्म कार्ये = are the result of deeds; औदासीन्यम् = indifference; तु = on the contrary; स्वभावतः = is natural.

This *jīva* experiences these three conditions viz. (i) I am indifferent; (ii) I am happy and (iii) I am miserable. Of these three, the joy and sorrow are the results of earlier deeds and the indifference is natural. (93)

When the identification with the gross body (*ahaṁ dehaḥ*) has taken place it leads to the next stage which

is one of three alternate possibilities. The identified consciousness or *jīva* can say *aham sukhi, duḥkhi, udāsinaḥ*: I am happy or I am miserable or I am neither happy nor un-happy i.e. I am indifferent.

Asau (jīva) avasthā trayam eti: Thus these are the three ways of expression in the waking state for the *jīva*.

Sukha duḥkhe karma kārye audāsīnyam svabhāvataḥ: The first two, *sukham* and *duḥkham* result from actions either done or not done. The third condition where there is no impact of happiness or un-happiness, no *sukha duḥkha abhimāna*, is a state of total non-involvement. That is our natural state.

The types of *sukha* and *duḥkha* and of *audāsīnya* or non-involvement are now explained ---

बाह्यभोगान्मनोराज्यात्सुखदुःखे द्विधा मते ।
सुखदुःखान्तरालेषु भवेत्तूष्णीमवस्थितिः ॥९४॥

Bāhya bhogān manorājyāt sukha duḥkhe dvidhā mate
Sukha duḥkha āntarāleṣu bhavet tūṣṇīm avasthitiḥ (94)

बाह्य भोगात् = due to external experiences; मनो राज्यात् = due to mental projection and habitual thinking; सुख दुःखे = the joys and sorrows; द्विधा = of two kinds; मते = are known; सुख दुःख अन्तरालेषु = in the intervals between the joys and sorrows; तूष्णीम् अवस्थितिः = state of indifference; भवेत् = is.

The joys and sorrows are of two kinds depending upon their cause viz. (i) due to external experiences and due to habitual mental projections. The interval between the experience of joy and sorrow is the state of indifference. (94)

Sukha duḥkhe dvidhā mate bāhya bhogāt mano rājyāt: *Sukham* and *duḥkham* are considered to be of two kinds

depending on what generates them:

- (a) those that are caused by the experiences in the external world, and
- (b) those that are caused by one's own imaginary fancies.

The Lord has given us such a beautiful opportunity to be with him but we waste time and energy in external objects and *manorājyam* (mental projection). One must come out of this entanglement in the world. However, it will not happen automatically by mere desiring but only with *sādhana*.

Sukha duḥka antarāleṣu tūṣṇīm avasthitiḥ bhavet: In between the two experiences of *sukham* and *duḥkham* is the gap called *tūṣṇī* i.e. total non-involvement—total *audāsīnya*, just as the Lord creates the whole universe, but remains unconditioned—*udāsīnavat-āsīnam-asaktam*-. (B.G.IX-9). It is the state where miseries and joys exist, but do not touch one.

The highest spiritual *sādhana* is the reservation of freedom i.e. when and how far to get involved in the world, and when to withdraw. He, who is able to discover absence of action in action, and action in the absence of action, is the man of wisdom (B.G.IV-18).

How does this *udāsīna puruṣaḥ* (indifferent person) express himself in the world ---

न कापि चिन्ता मेऽस्त्यद्य सुखमास इति ब्रुवन् ।
औदासीन्ये निजानन्दभानं वक्त्यखिलो जनः ॥९५॥

Na kāpi cintā me'styadya sukhamāsa iti bruvan
Audāsīnye nijānanda bhānam vaktya khilo janah (95)

अखिलः जनः = every one अद्य = now; मे = for me; का अपि = any; चिन्ता = worry; न = not; अस्ति =

is; सुखम् = happy; आसे = I am; इति ब्रुवन् = in this way saying; औदासीन्ये = in indifference; निजानन्द भानम् = the conscious experience of the bliss of Self; वक्ति = say.

'Now I have nothing to worry about. I am happy'. Saying thus, every one expresses the indifference as the experience of the conscious bliss of the Self. (95)

Akhilāḥ janaḥ adya me kā api cintā na asti sukham āse: Everyone says at one time or another, that I do not have any worry and I am happy.

This is called non-involvement, where the individual is able to:

- (a) withdraw from the world;
- (b) live in the world without participation, and;
- (c) reserve his freedom to participate or not to participate.

In that state of non involvement, *audāsīnye nijānanda bhānaṁ vakti*: This is the awareness of *nijānanda*, the joy of our own Being—the state where one goes beyond worries and responsibilities.

Is this *nijānanda*, the *Brahmānanda* we have been talking about? No, this is not *nija ānanda*. It is only *nijānanda bhānaṁ* 'to be' and 'to be aware of' are two distinctly different states.

This is now explained ---

अहमस्मीत्यहंकार सामान्याच्छादितत्वतः ।
निजानन्दो न मुख्योऽयं किन्त्वसौ तस्य वासना ॥९६॥

Aham asmītya haṁkāra sāmānyā cchādi tatvataḥ
Nijānando na mukhyo'yaṁ kiṁ tvasau tasya vāsanā (96)

अहम् = I; अस्मि = am; इति = thus; अहंकार सामान्य = The non-specific *ahaṁkāra*; आच्छादितत्वतः = being

covered; अयम् = this; निजानन्दः = bliss of Self; मुख्यः = primary; न = is not; किन्तु = but; असौ = this; तस्य = that of *Brahmānanda*; वासना = is *vāsanā*.

In the indifferent state (devoid of any objects); 'I am' this experience is covered by the non-specific *ahaṁkāraḥ*. Therefore, this bliss of the Self is not the primary one but it is the *vāsanā* (lingering impressions) of the bliss of *Brahmānanda*. (96)

Aham asmi iti ahaṁkāra sāmānyā ācchāditatvataḥ: In the earlier *śloka* it was said that this individual who is in the state of *nijānanda bhāva* is aware that 'I am happy, I have no worries etc.'. This means, the individuality is still maintained. The individuality is covering the *audāsīnya* state. There are two types of *ahaṁkāra*—one is *sāmānyā* or general (sense of separateness), the other *viśeṣaḥ* (specific i.e. 'I am father, mother, officer etc.)

Ayam nijānandaḥ mukhyaḥ na kintu asau tasya vāsanā: This *audāsīnya* is not *nijānanda* or *Brahmānanda*. It is only *audāsīnya*—the *tūṣṇī bhāva*—the non-participation or non-involvement. It is only the lingering taste of *Brahmānanda*, like the bliss that is experienced on emerging from deep sleep.

How do we know that it is only *vāsanānanda* and not *Brahmānanda*? The teacher explains ---

नीरपूरितभाण्डस्य बाह्ये शैत्यं न तज्जलम् ।
किन्तु नीरगुणस्तेन नीरसत्ताऽनुमीयते ॥९७॥

Nīrapūrita bhāṇḍasya bāhye śaityaṁ na tajjalam
Kintu nīraguṇastena nīrasattā'numīyate (97)

नीर पूरित भाण्डस्य = of the pot filled with water; बाह्ये = out side; शैत्यम् = coolness; तत् = that (cold water); जलम् = water; न = is not; किन्तु = but; नीर गुणः

= is the quality of water; तेन = by that; नीर सत्ता = the presence of water in the pot; अनुमीयते = is inferred.

One experiences cold-ness when one touches a pot filled with cold water. This cold-ness is not water. However, by this experience one can infer the presence of water in the pot. (97)

Nīra pūrīta bhāṇḍasya bāhye śaityam tat jalam na: When the pot is filled with water and even if we do not know whether there is water and if there is, how much is there cannot be seen from outside. However, by touching the pot from outside and by the feel of the coolness, one can guess that there is water inside. The feeling of coolness is not water; *kintu nīra guṇaḥ tena nīra sattā anumīyate*: yet the quality of water called coolness is felt through the walls of the pot and therefore, one can surmise or infer that there is water in the pot.

In the same way ---

यावद्यावदहंकारो विस्मृतोऽभ्यासयोगतः ।
तावत्तावत्सूक्ष्मदृष्टेः निजानन्दोऽनुमीयते ॥९८॥

Yāvad yāvad ahaṁkāro vismṛto 'bhyāsa yogataḥ
Tāvat tāvat sūkṣmadṛṣṭeḥ nijānando 'numīyate (98)

अभ्यास योगतः = by the strength of practice of *samādhi*;
यावत् यावत् = as much as; अहंकारः = 'I am-ness';
विस्मृतः = is forgotten; तावत् तावत् = to that extent;
सूक्ष्म दृष्टेः = the subtlety of perception; निजानन्दः = bliss of the Self; अनुमीयते = is inferred.

By the strength of practice of *samādhi*, to the extent 'I am-ness' is forgotten, correspondingly a subtlety of vision is developed. By this (intuitive vision), the bliss of the Self is inferred. (98)

Abhyāsa yogataḥ: Long and continuous practice of this *tūṣṇī bhāva* or *audāsīnya*, (i.e. non-participation, in meditation) is necessary again and again, because the *tūṣṇī bhāva* does not stay for long. Either the contact with external objects (*bāhya sparśa*) or *manorājya* (imagination) becomes operative and creates happiness or unhappiness again. Therefore, tranquility of mind needs steady practice (Ref: BG-VI-25). For how long?

Yāvat yāvat ahaṁkāraḥ vismṛtaḥ: So long as the *ahaṁkāra*,—the 'I', is still maintained in terms of 'I am doing meditation', 'I am happy or unhappy' etc., the individual entitification of our 'Being' is still lingering, and does not get fully dissolved. In spiritual growth, there is no specialisation, no separate or special existence.

Tāvat tāvat sūkṣma dṛṣṭeḥ: Till then the understanding becomes subtler and subtler i.e. there is understanding, but no one who is understanding. It becomes 'objectless awareness'.

In *tūṣṇī bhāva*, the thought that 'I am neither happy nor unhappy, I am un-involved' is still there. In other words, the knower-known difference is still present. But with this *abhyāsa* (practice) even that i.e. 'I am a spiritual seeker' is forgotten, *The forgetfulness of the individuality is the discovery of Reality*. Then, *Nijānandaḥ anumīyate*: one is able to infer *nijānanda* and evolve from *nijānanda bhāva* to *nijānanda* by losing one's individuality and focussing attention on the Self.

The external conditions including *sukham*, *duḥkham*, non-participation etc., have no more existence and one starts discovering the bliss of one's own 'Being'—the state in which this-ness and that-ness, here-ness and there-ness, now-ness and then-ness are no more (*Īśa.Up.* -5). There is an experience but no experiencing entity or agent. It is *anubhava svarūpa*, it is of the nature of experience, because of which all experiences are possible.

The nature of this bliss is further defined --- . .

सर्वात्मना विस्मृतः सन् सूक्ष्मतां परमां व्रजेत् ।
अलीनत्वान्न निद्रैषा ततो देहोऽपि नो पतेत् ॥९९॥

Sarvātmanā vismṛtaḥ san sūkṣmatāṁ paramāṁ vrajet
Alīnatvānna nidraiṣā tato deho'pi no patet (99)

सर्वात्मना = fully; विस्मृतः सन् = when all the thoughts (*aham* and *idam* *vṛtti*); परमाम् = extremely; सूक्ष्मताम् = subtlety; व्रजेत् = is attained; अलीनत्वात् = although all thoughts are absorbed, the mind is still alive and alert; एषा = this state; निद्रा = sleep; न = is not; ततः = therefore; देहः = gross body; अपि = also; नो = not; पतेत् = fall.

When all the thoughts (both *aham* and *idam*) are fully forgotten, the mind becomes extremely subtle. In this state, although all thoughts are absent, the mind is still kept alive and alert. Therefore, it is not deep sleep, that is why in *samādhi* the body does not fall. (99)

Sarvātmanā vismṛtaḥ san : When by continued practice one becomes stabilised and established in the *viññānamaya kośa*, in this constant exposure of the *viññānamaya kośaḥ* to the Self, even the *vāsanānanda* disappears. The *viññānamaya kośaḥ* along with *cidābhāsa* and in due course, the *ahaṅkāra* also gets totally negated..

Paramāṁ sūkṣmatāṁ vrajet : Then one attains a high degree of sensitivity, which at its highest point is called intuition, where there is no effort to know or to do.

Eṣā alīnatvāt nidrā na : This absorption is not like that in the deep sleep. The deep sleep is *ahaṅkāra pradhāna*, where *ahaṅkāra* is still maintained and re-manifests on coming out of deep sleep, whereas, in this state of subtle intuition, *ahaṅkāra* is eliminated. 'The mind which is

absorbed as in deep sleep manifests again, but not the mind which is dead' (*Upadeśa Sāra* of Rāmāṇa Maharṣi-13). 'Death' of the mind is the absence of the *tripuṭi* i.e. meditator-meditation-meditated upon etc.

Tataḥ dehaḥ na patet : Therefore, the body does not fall down in meditation as in deep sleep.

The bliss of *Brahmānanda* is defined ---

न द्वैतं भासते नापि निद्रा तत्रास्ति यत्सुखम् ।
स ब्रह्मानन्द इत्याह भगवानर्जुनं प्रति ॥१००॥

Na dvaitaṁ bhāsate nāpi nidrā tatrāsti yatsukham
Sa brahmānanda ityāha bhagavān arjunam prati (100)

द्वैतम् = duality; न = not; भासते = is experienced; निद्रा = sleep; अपि = also; न = is not; तत्र = in that state; यत् सुखम् = that bliss; अस्ति = is; सः = that; ब्रह्मानन्दः = is bliss of *Brahman*; इति = thus; भगवान् = Lord *Kṛṣṇa*; अर्जुनम् प्रति = to *Arjuna*; आह = said.

When there is neither duality nor deep sleep, the bliss experienced in such a state is the bliss of *Brahman*. This was declared by *Bhagavān Kṛṣṇa* to *Arjuna* (in *Gītā*). (100)

Bhagavān arjunam prati dvaitaṁ na bhāsate iti āha : This is what *Bhagavān Kṛṣṇa* said to *Arjuna* (about the nature of *Brahmānanda*). There is no perception of duality.

The world is essentially of the nature of duality and dualism i.e. *sukha*, *duḥkha* etc.. This is its nature, and there is nothing that *jīva* can do to change that quality. The experiences in the world are of the nature of *dvaita*. I am the experiencer and the world is the experienced. Spiritual *sādhānā* is not to change or remove this dualism but to overcome the duality. Once this duality is overcome, the Knower-known difference is obliterated. The duality is perceived although not real (like the blue-ness of the sky).

Tatra nidra na asti: Nor is it deep sleep (this is the second aspect of *Brahmānanda*).

Yat sukham saḥ brahmānandaḥ: The bliss in which there is no experience of duality and which is not deep sleep either, is *Brahmānanda* or the bliss of *Brahman*.

Sukham means the superior glory of the highest space. There are three kinds of space or *ākāśa*: *Bhūtākāśa*, *Cittākāśa* and *cidākāśa*.

Bhūtākāśa is the *ākāśa*—one of the five great elements, which holds the natural objects also made of the five great elements.

Cittākāśa is space of the mind (*citta*) i.e. Consciousness together with its contents of the memories of objects.

Cidākāśa is Pure Consciousness which has not become divided into Knower and Known.

In this way, the teacher succinctly points to our own essential conscious existence as *Brahmānanda*.

From *śloka* 101 to 108 (B.G.VI-25, 26, 27, 20, 21, 22, 23 and 28 seriatim) the teacher cites the *Bhagavad Gītā* about what *Bhagavān Kṛṣṇa* advised Arjuna on the *yoga sādhanā* to be practised in order to realise this bliss of *Brahmānanda*---

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥१०१॥

Śanaiḥ śanair uparamed buddhyā dhṛti gṛhītayā
Ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet (101)

धृति गृहीतया बुद्ध्या = by the patient and steady intellect;-
शनैः शनैः = slowly and steadily; उपरमेत् = one should
quieten; मनः = mind; आत्मसंस्थम् = on the Self; कृत्वा =
having focused; न किञ्चित् अपि = nothing at all; चिन्तयेत्
= should be thought of.

The mind should be focused on the Self, with the help of patient and steady intellect, slowly and steadily. Thereafter, one should not think about any thing at all. (101)

In this *dhyāna abhyāsa* there is no need for any hurry, there is no target to be met. Going to one's own essential Being is not a task to be 'completed'. So the seeker withdraws his attention from the three outer *kośa-s* and fixes it in the *viññānamaya kośa*.

Dhṛti gṛhītayā buddhyā śanaiḥ śanaiḥ: Controlling the mind with great perseverance and practice slowly and steadily, *Manaḥ ātma saṁsthaṁ kṛtvā*: he focuses his attention on the Self. It is a state of just 'Being'. He is not even a witness any longer. Witness-hood is only one of the steps.

Kiñcit api na cintayet: Once having reached this state of just Being, one should not allow even the smallest thought to rise again, because the moment *cintanaṁ* begins, the regression will start towards the *manomaya kośa*, *prāṇamaya kośa* and *annamaya kośa*.

But it is so difficult to control the mind, it is so restless and fickle. What is the solution? The teacher says ---

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतत् आत्मन्येव वशं नयेत् ॥१०२॥

Yato yato niścarati manaś cañcala masthiram
Tatas tato niyamyaitat ātmanyeva vaśaṁ nayet (102)

चञ्चलम् = naturally unsteady; अस्थिरम् = changing; मनः
= mind; यतः यतः = whenever; निश्चरति = goes out;
ततः ततः = (from) then and there; नियम्य = having
controlled; एतत् = this (mind); आत्मनि एव = in the Self;
वशम् = fixed; नयेत् = should be practiced.

Whenever, naturally unsteady and changing mind, goes out (towards different objects) then and there, it must be controlled by Self control and fixed on the Self. (102)

Yataḥ yataḥ cañcalam asthiram manaḥ niścarati: Whenever and for whatever reason, the mind is revelling in worldly thoughts, because it is the very nature of the mind to be restless and unsteady; (there is no need to get frustrated).

Tataḥ tataḥ niyamyā: (the moment one discovers that the mind has wandered off for no reason) one must pull it back, then and there.

Ramaṇa Maharṣi advises that one way of recovering the mind from its wandering is to trace the path which it has taken, back to the point from which it triggered off the outward movement, in the first place. Trace it back to the source. *Etat ātmani eva vaśam nayet:* By whatever means keep trying to re-gain control over this fickleness and unsteadiness of the mind, slowly and gradually. Any violent struggle to suppress the mind is futile for spiritual progress. The mind must be helped to slowly cool down and become subdued.

In this way, by patient and persevering *abhyāsa*, the *tūṣṇī bhāva* -the quietness of the mind gains strength and the mind becomes immune to external influences. That is called *praśānta*.

This term *praśānta* is used by *Bhagavān Kṛṣṇa* in the next *śloka*---

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥१०३॥

*Praśānta manasam hyenam yoginam sukham uttamam
Upaiti śānta rajasam brahma bhūta makal maṣam* (103)

शान्त रजसम् = with quietened *rajas*; प्रशान्त मनसम् = one with quiet mind; ब्रह्मभूतम् = one with *Brahman*; अकल्मषम् = sinless; एनम् = this; योगिनम् = *yogī*; हि = only; उत्तमम् = supreme; सुखम् = bliss; उपैति = is attains.

The supreme Bliss is gained by such a *yogī* alone, who has quietened his mind, who has subdued his passions (i.e. who is devoid of *rajoguṇa*), who is sinless and who is one with *Brahman*. (103)

Enam yoginam uttamam sukham upaiti: Only to such a *yogī*, the bliss of *Brahman* reaches. What is *Uttama*?

Ut is one of the pointers used to indicate *Parabrahma* (Ref: *Br.Up.*):

Uta indicates *viśayānanda*;

Uttara indicates *vāsanānanda* and;

Uttama indicates *Brahmānanda*

The supreme i.e. *uttama Brahmānanda* alone manifests as *vāsanānanda* and *viśayānanda*.

What are the characteristics of this *yogī*? There are three distinguishing qualities in him:

- Śānta rajasam*: Agitations in his mind have ceased. In other words, the *rajoguṇa* which establishes the contact between the Knower and the Known, is not invoked and active.
- Praśānta manasam*: His mind is immune to external disturbances. It is calm in spite of the presence of factors which cause disturbance. He has gone beyond even the *sattva guṇa*.
- Akalmaṣam*: This mind is clear and unpolluted i.e. he has gone beyond the impact of the *tamoguṇa*

Brahmabhūtam: Such a *yogī* almost becomes *Brahman*. To this *yogī* alone, the attainment of *Brahmatvam* is possible.

The thought continues further ---

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥१०४॥

*Yatro paramate cittam niruddham yoga sevayā
Yatra caivātmanāt mānam paśyann ātmani tuṣyati* (104)

चित्तम् = *cittam*; यत्र = when; योग सेवया = by the practice of *yoga*; निरुद्धम् = fully suspended; उपरमते = is withdrawn; च = and; यत्र = when; आत्मना = by pure mind; आत्मानम् = the Self; पश्यन् = seeing; आत्मनि = in the Self; एव = only; तुष्यति = is content.

When the fully suspended mind (*cittam*) by the practice of *Yoga* is withdrawn and when the seeker thus experiences the Self by the pure mind, he attains total contentment. (104)

Yatra yoga sevayā niruddham cittam uparamate: The moment, the mind through constant, patient, dedicated practice of listening to the silence; becomes withdrawn being in the *viññānamaya kośa*, and ignoring the outer three *Kośā-s*, one is able to remove the *ta-kāra* (the *viṣayānanda*) from the *cit*. *Yatra ca ātmanā ātmānam paśyan*: only then (such a *yogī*) 'sees' the self by the Self. In other words he 'sees' without seeing, because he who 'sees', becomes a 'seer'. Thus it is seeing without a *see-er*, there is no becoming a *seer* or a meditator. It is only *Being*. In 'becoming' there is struggle and effort involved which gives birth to action and actor.

And what does this *yogī* attain as a result? *Ātmani tuṣyati*: Total contentment and fulfilment. He finds the world beautiful as it is. He is like a mirror reflecting everything and retaining nothing. His mind revels in the world but does not allow the world to enter it. He is like *padmapatra ivāmbhasā* - like the lotus leaf on the water, not allowing the water to wet it although it remains in it.

One way of achieving this is by invoking the ability to forget. Forgetting the good and the bad, insults and acclaim as not worth being concerned about, and by exposing oneself to the silence within; then (such a mind) revels (*ramate*) nearer (*upa*) to itself. Revelling away from oneself is revelling in the worldly objects—in the memories of the dead past or worrying about the unknown distant future.

The state of the *yogī* and the bliss he enjoys are further explained ---

सुखमात्यन्तिकं यत्तद् बुद्धिं ग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥१०५॥

*Sukhamāt yantīkam yattad buddhiḥ grāhya matīndriyam
Vetti yatra na caivāyam sthitaś calati tattvataḥ* (105)

यत्र = when; आत्यन्तिकम् = supreme; बुद्धिं ग्राह्यम् = known by pure understanding; अतीन्द्रियम् = that which is beyond senses; यत् = that; सुखम् = bliss; तत् = that; वेत्ति = experiences; च = and; स्थितः = established in self; अयम् = this *yogī*; तत्त्वतः = from the truth; न = not; चलति = falls or moves away; एव = certainly.

When this *yogī* established in the Self experiences that supreme Bliss which is beyond the senses and is comprehended by the pure understanding, he never falls or moves away thereafter from the Truth. (105)

Yat sukham vetti: That *sukham* supreme Bliss has the following qualities:

- (a) *Atīndriyam*: It cannot be comprehended by the senses. The *sukham* obtained through the senses is *Viṣayānanda*. Therefore, that bliss of the Self, is not *viṣayānanda* is absent. There is no more conditioning by the limitations of the presence

or absence of the objects of enjoyment or the organs of perception.

(b) *Ātyantikam*: it is supreme i.e. the limitation of *vāsanānanda* is already transcended. The limitation of *vāsanānanda* is that it is temporary, it lasts only till the *tūṣṇī bhāva* is maintained either on coming out of deep sleep or when *audāsīnya* is maintained in the waking state. Thus *vāsanānanda* is limited in time.

(c) *Buddhi grāhyam*: where *buddhi* is absorbed in its own being i.e. there is absence of *dvaitam*.

Yatra sthitaḥ ayaṁ tattvataḥ na calati eva: This *yogī* is firmly established in *Brahmānanda* and is never deflected from it. *Viśayānanda* is disturbed by the presence or absence of objects; *vāsanānanda* is very fragile and can be experienced only in quietude. But *Brahmānanda* is independent of all limitations. It is always independent of the presence or absence of objects and the presence or absence of quietude. Whether he is revelling in *Yoga* (*vāsanānanda*) or in *bhoga* (*viśayānanda*), whether he is in company (*saṅga rataḥ*) (*viśayānanda*) or in solitude (*saṅga vihināḥ*) (*vāsanānanda*), he whose *cittam* is absorbed in its own source, he alone has understood the bliss that is *Brahmānanda* (*Bhaja Govindam* -19).

Once the *Brahmānanda* has been attained, there is no possibility of any further increase or decrease, whereas in the case of *vāsanānanda* and *viśayānanda*, there is always the possibility of gain or loss i.e. addition and subtraction. Therefore, *Brahmānanda* cannot be compared to anything else.

Further ---

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥१०६॥

Yam labdhvā cāparam lābham manyate nādhikam tataḥ
Yasmin sthito na duḥkhena guruṇāpi vicālyate (106)

च = and; यम् = that; लब्ध्वा = having gained; अपरम् = other; लाभम् = gains; ततः = than this gain; अधिकम् = superior; न = not; मन्यते = considers; यस्मिन् = in whom; स्थितः = being established; गुरुणा = by the greatest; दुःखेन = miseries; अपि = also; न = not; विचाल्यते = is disturbed.

And further, this *yogī*, having gained this supreme Bliss, does not consider any other gain as superior to it. Being, established in this Bliss, he is never disturbed even by the greatest difficulty or sorrows. (106)

Yam labdhvā aparam lābham tataḥ adhikam na manyate: Having attained this *Brahmānanda*, thereafter, he does not consider any other gain as superior to it and worth coveting. That is why the great masters who are firmly rooted in their own bliss cannot be purchased by wealth or power but only by love. *Yasmin sthitaḥ guruṇā duḥkhena api na vicālyate*: Furthermore, once established in this manner, he is not affected even by the worst tragedy that can befall him. The term *guruṇā* can also be interpreted to mean that even if the *guru* comes to disturb him, he will not be disturbed from the uninterrupted experience of the Supreme Bliss.

How does one know that one is in the state of *Brahmānanda*? A beautiful definition follows, where there is no reference to anything except immunity to all pain and misery ---

तं विद्याद् दुःख संयोग वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥१०७॥

*Tam vidyād duḥkha saṁyoga viyogaṁ yoga saṁjñitam .
Sa niścayena yuktavyo yogo'nirviṇṇa cetasā* (107)

तम् = that; दुःख संयोग वियोगम् = dis-union with the association of miseries; योग संज्ञितम् = called *yoga*; विद्यात् = know it to be; सः = that; योगः = *yoga*; निश्चयेन = with commitment; अनिर्विण्ण चेतसा = by an undejected mind; योक्तव्यः = is worthy of practice.

That dis-union with the association of miseries is called *yoga*. This is to be known. That *yoga* is worthy of practice with an un-dejected mind and commitment. (107)

Tam vidyāt duḥkha saṁyoga viyogaṁ yoga saṁjñitam : That knowledge (or science) by which the presence of miseries do not influence one's equipoise, where miseries may be abundantly present but do not make one miserable, is called *yogaḥ*. *Sa yogaḥ niścayena anirviṇṇa cetasā yuktavyaḥ* : This *yoga* must be practised with understanding and commitment. Besides, it should be persistently practised without getting discouraged and frustrated, and with full faith. As a reward of these efforts, the effortless bliss of one's conscious unlimited existence is revealed to such a *yogī*.

This is stated in the next *śloka* ---

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखमश्नुते ॥१०८॥

*Yuñjannevaṁ sadātmānaṁ yogī vigata kalmaṣaḥ
Sukhena brahma saṁ sparśam atyantam sukhamaśnute* (108)

विगत कल्मषः = devoid of sins; योगी = *yogī*; सदा = all the time; आत्मानम् = the Self; एवम् = in this way; युञ्जन् = engaging; सुखेन = effortlessly; ब्रह्म संस्पर्शम् = being *Brahman* like; अत्यन्तम् = extremely; सुखम् = Bliss; अश्नुते = gets or experiences.

The *yogī*, devoid of sins, thus engaging himself all the time in contemplation of the Self, attains the bliss of *Brahman* effortlessly, by being one with *Brahman*. (108)

Vigata kalmaṣaḥ yogī sadā ātmānaṁ evaṁ yuñjan : The *Yogī* who has overcome the imperfections mentioned above viz. loss of faith and confidence in himself, yielding to a sense of despair and defeatism, weakening in *śraddhā* in the *guru* and the scriptures etc., he who has none of these negative attitudes, is ever engaged in the spiritual endeavour. *Sadā* signifies that the objective of being one with the Self is not forgotten even for a single moment. He should be ever vigilant, to see that the purpose of involvement in the worldly affairs is never lost sight of, to recognise the symptoms of over-involvement and make timely withdrawal.

Sukhena brahma saṁsparśam atyantam sukhamaśnute : Thus engaged this *yogī* effortlessly (*sukhena*) without struggle, after withdrawing from the three *kośā-s*, enjoys the supreme Bliss, as if touching *Brahman* again and again. This *sukham* has transcended all the limitations, it is beyond *viṣayānanda* and *vāsanānanda*.

How long should this *yoga* be practised ? What is the extent of patience required ? This is explained by a vivid example ---

उत्सेक उदधेर्यद्वत् कुशाग्रेणैक बिन्दुना ।
मनसो निग्रहस्तद्वत् भवेदपरिखेदतः ॥१०९॥

*Utseka udadher yadvat kuśā greṇaika bindunā
Manaso nigrahas tadvat bhaveda parikhedataḥ* (109)

कुशा अग्रेण = by the tip of grass; एक = one; बिन्दुना = drop by drop; उदधेः = of the ocean; उत्सेकः = to empty the water; यद्वत् = as it is possible; तद्वत् = so too; मनसः = of the mind; निग्रहः = control; अपरिखेदतः = without dejection; भवेत् = is possible.

As it is possible to empty (even) the ocean by removing water (without getting frustrated) drop by drop with the tip of a blade of grass, so also it is possible to acquire control over the mind with untiring practice without getting dejected. (109) (*M.U.Kārikā* 3.41)

Yadvat kuśā agreṇa eka bindunā udadheḥ utsekaḥ: Just as it takes long to empty the ocean by taking out its water drop by drop with the tip of a blade of *kuśā* grass, patience is required. *Tadvat manasaḥ nigraḥ aparikhedataḥ bhavet*: so also, one has to keep on practising the control of the mind, with unending patience and confidence, refusing to get frustrated without giving way to despair. There is just no other way but to persevere doggedly and continue.

The *Maitrāyaṇī upaniṣad* is cited on this point ---

बृहद्रथस्य राजर्षेः शाकायन्यो मुनिः सुखम् ।

प्राह मैत्राख्यशाखायां समाध्युक्तिं पुरःसरम् ॥११०॥

*Bṛhad rathasya rājarseḥ śākāyanyo muniḥ sukham
Prāha maitrākhyā śākhāyām samādh yukti purāḥ saram* (110)

मैत्राख्य = known as *maitrāyaṇīya*; शाखायाम् = in the branch of *yajurveda*; शाकायन्यः = known as *Śākāyanyaḥ*; मुनिः = a seer; बृहद्रथस्य = the disciple *Bṛhadratha*; राजर्षेः = to the royal sage; सुखम् = bliss; समाधि उक्ति

= by that of *samādhi*; पुरः सरम् = with the help of; प्राह = told.

In the *Maitrāyaṇīya* branch of *Yajurveda* (we come across a seer *Śākāyanya*) who spoke to his disciple the royal sage *Bṛhadrathā*, about the great bliss experienced in *samādhi*. (110)

Maitrākhyā śākhāyām śākāyanya muniḥ Bṛhadrathasya rājarseḥ sukham samādhi ukti purāḥ saram prāha: In one of the branches of the *Yajur Veda* called *Maitrāyaṇī upaniṣad*, *Rṣi Śākāyanya* gave the same *upadeśa* (teaching to the royal sage *Bṛhadrathā* about the bliss resulting from the practice of *samādhi*, (vide *śloka* 101 to 108), as has been given in *Bhagavad Gītā* (Ch. VI-25 to 27; 20 to 23 and 28). Hitherto, citing the authority of the *Bhagavad Gītā*, the author explained what *Brahmānanda* is and how it is to be achieved.

Now he proceeds to quote from the *upaniṣad* for the same purpose in *śloka-s* 111 to 118 ---

यथा निरिन्धनो वह्निः स्वयोनौवुपशाम्यति ।

तथा वृत्तिक्षयाच्चित्तं स्वयोनौवुपशाम्यति ॥१११॥

*Yathā nirindhano vahniḥ sva yonā vupaśāmyati
Tathā vṛttikṣayā ccittam sva yonā vupaśāmyati* (111)

यथा = just as; निरिन्धनः = without fuel; वह्निः = fire; स्वयोनौ = its unmanifest state; उपशाम्यति = is absorbed; तथा = in the same way; चित्तम् = the *cittam* (mind); वृत्ति क्षयात् = by exhaustion of thoughts; स्व योनौ = its own source; उपशाम्यति = is absorbed.

Just as the fire without fuel gets absorbed in its own source (unmanifest element—fire), so also the mind gets absorbed in its own cause (*sattva guṇa*) after the exhaustion of all thoughts. (111)

Yathā nirindhanaḥ vahnīḥ svayonau upaśāmyati: The fire is able to manifest only if there is fuel. When fuel is burnt, the fire does not get exhausted, it only becomes unmanifest and latent. It goes back to its own nascent form called the *tanmātrā*. Non-manifestation of fire is not equivalent to the absence of fire. *Tathā cittam vṛttikṣayāt sva-yonau upaśāmyati*: In the same way, when thoughts in the mind or *citta* are eliminated, when the 'ta' i.e. the difference between the Knower and the Known, the *viśayādhyāsa* is removed and the mind is emptied. The *yonī* of the *citta* (mind) is the *cit* (consciousness). In *tūṣṇī bhāva*, when coming out of deep sleep or when in the *audāsīnya bhāva* in the waking state, the world is existing but it is not able to influence the 'I'. The *citta* is at the stage of *vāsanānanda*, where the Knower-Known difference slowly disappears in its own unmanifested existence.

In this way, the teacher brings us back again and again, to the main theme. This is called *abhyāsa*. To such a contemplative person who has dissolved his individuality, the world carries very little importance.

This is stated in the next *śloka* ---

स्वयोनौपशान्तस्य मनसः सत्यकामिनः ।
इन्द्रियार्थ विमूढस्य अनृताः कर्मवशानुगाः ॥११२॥

Svayonā vupaśāntasya manasaḥ satya kāmīnaḥ
Indriyārtha vimūḍhasya anṛtāḥ karma vaśānugāḥ (112)

सत्य कामिनः = the desirer of the Truth; इन्द्रियार्थ = sense objects; विमूढस्य = devoid of; स्व योनौ = in its own cause; उपशान्तस्य = absorbed; मनसः = of the mind; कर्म वशानुगाः = dependent *karma*; अनृताः = are falsified.

For the one desirous of the Truth (Self) and whose mind is no more deluded by the sense objects, being absorbed in

its source, all the *karmā-s* depending upon mind, are considered false or an illusion. (112)

Satyakāmināḥ svayonau upaśāntasya manasaḥ: The seeker who wants nothing which is *asatya* (*Asatya* being that which maintains the difference between the known and the unknown), his *citta* or mind assumes its original, essential undivided state, as a result of this denial of the cleavage between the known and unknown. Therefore it is closest (*upa*) to bliss. It is not *viśayānanda*, which is far away; it is not *vāsanānanda*, which is temporary and fleeting. It is absorbed in its own source. *Karma vaśānugāḥ indriyārtha vimūḍhasya anṛtāḥ*: From such a wise man, all the foolishness born out of individuality, which fosters Knower-Known differences, (*dvaita*), is gone. He is no more enchanted by the presence or absence of objects, as he has realized by his own experience, that experiences which result from actions and efforts, are not real. When a contemplative person is able to analyse his own past experiences, he comes to realise (*na asti akṛtāḥ kṛtena*), 'that which is eternal cannot be the result of finite endeavour.' (*Muṇḍaka Up.* 1.2.12)

Such a contemplative mind gets slowly emptied of its contents of Knower-Known differences, only the *cit*, the consciousness remains. He who has thus sacrificed his individuality realises that all joys and sorrows are the result of *karmā-s* which are performed by the limited individuality and not by 'I' which supports all the limitations. Nothing can influence this 'I'.

That is why the scriptures tell us ---

चित्तमेव हि संसारः तत्प्रयत्नेन शोधयेत् ।
यच्चित्तस्तन्मयो मर्त्यो गुह्यमेतत्सनातनम् ॥११३॥

Citta meva hi saṁsāraḥ tat prayatnena śodhayet
Yaccittas tanmayo martyo guhya metat sanātanam (113)

चित्तम् = *cittam* (mind); एव = alone; संसारः = is the world; हि = is indeed (everybody's experience); तत् = that (*cittam*); प्रयत्नेन = by proper practice (*sādhana*); शोधयेत् = should be purified; मर्त्यः = the embodied *jīva*; यत् चित्तः = as is his mind (*cittam*); तन्मयः = so is he; एतत् = this; गुह्यम् = secret; सनातनम् = is most ancient.

The *cittam* (mind) alone is the world of experience (*saṁsāra*). This *cittam* should be purified by proper spiritual practices. As is his *citta*, so is the embodied *jīva* (as the mind so the man). This is an ancient secret (known to all). (113)

Cittam eva hi saṁsāraḥ tat prayatnena śodhayet: The *cittam* alone is the *saṁsāra*. The beauty or the ugliness that we see in the world is treasured in our own mind, nowhere else. Therefore, if the limitations of the *saṁsāra* are to be transcended, efforts should be made to purify one's own mind and not to change the world. The world seen through tinted glasses will look tinted. The whole spiritual *sādhana* revolves around this—the purification of one's own mind and the change of one's own vision. The peace of mind is not to be compromised at any cost.

Yat cittaḥ tanmayāḥ martyaḥ: As is the *citta*—the mind, so is the character of an individual (*martyaḥ*). ('The mind in itself makes a heaven of hell and a hell of heaven'. Milton in *Paradise Lost*). *Guhyam etat sanātanam*: It is the most ancient, supreme secret to be understood and known. This is wisdom.

To summarise—the *cittam* alone is *saṁsāra*. *Cittam* is consciousness with two notions:

- (a) That the world is real (*Jagataḥ satyatva buddhi*);
- (b) I am incomplete without 'n' number of objects from this world.

Therefore it follows that effort to purify the mind should be aimed at:

- (a) removal of this *satyatva buddhi* in the world; and
- (b) discovery of one's own essential nature.

It follows that one's interactions with the world should be such that there will be no impressions left on the mind. Let the world sit lightly on us. This is called *antaḥkaraṇa śodhanam*, through which frequency of thoughts is reduced and memories are erased. Only when the attention is drawn away from the world, is there a possibility of enquiry into 'Who am I'?

When this practice (*abhyāsa*) is done continuously ---

चित्तस्य हि प्रसादेन हन्ति कर्म शुभाऽशुभम् ।
प्रसन्नात्माऽऽत्मनि स्थित्वा सुखमक्षय्यमश्नुते ॥११४॥

Cittasya hi prasādena hanti karma śubhā'subham
Prasann ātmā 'tmani sthitvā sukha makṣayya maśnute (114)

चित्तस्य = of the *citta*; प्रसादेन = by purification; शुभ अशुभम् = good and bad; कर्म = deed; हन्ति = (man) destroys them; हि = certainly; प्रसन्नात्मा = the seeker with purified heart (*citta*); आत्मनि = in the Self; स्थित्वा = having established; अक्षय्यम् = undecaying; सुखम् = bliss; अश्नुते = attains.

Having destroyed all the good and bad deeds by the purification of *citta* (and not by any other means), with a purified heart (*citta*), the seeker attains undecaying bliss, after being established in the Self. (114)

Cittasya prasādena śubha aśubha karma hanti: The *citta* gets purified and as a result of that purification *dharma* and *adharma*, *pāpa* and *punya*, blame and appreciation do not cause ripples of disturbance in our mind.

This *prasāda* or purification of the *antaḥkaraṇa* has two aspects:

- (a) Devaluation of the world as being naturally *dvandvātmaka*. The pairs of opposites constitute the very fabric of the world; and
- (b) Instead of expecting it to go only one way, the *yogī* accepts *dualism* as the beauty of God's creation. Such an individual will never find the world too much to cope with, and will always reserve the freedom to drop the world at his choice.

Doing good *karma* or avoiding bad *karma* can itself become a bondage as it only strengthens the individuality. To allow all *karmā-s* to happen naturally is to go beyond *śubha* and *aśubha*. Where there is no doer-ship, there is no good or bad, the mind and intellect do not gather impressions in terms of guilt or contentment. (*Bh. Gītā* XVIII-17) Such an individual is *prasanna ātmā*, where the division into *tripuṭī*, i.e. the Knower-Knowing-Knowledge is absent. There is only knowledge. Such an individual becomes one with his own essential nature. *Prasannātmā hi ātmani sthītvā akṣayyam sukham aśnute*: Then he attains that *sukham* which is not conditioned by the objects of joy, the instruments of joy and the mood of the person experiencing the joy. To that *sukham* nothing can be added, from it nothing can be subtracted. It does not end because it is time-less. *Kṣaya* takes place in time.

This individual slowly dissolves his individuality and becomes strong as a person. Personality is the *jīva*. Person is the one who is supporting the *jīvatva bhāva*. Therefore, the *Gītā* (XIII-2) says: 'know that to be the the supreme Self which is the support of all the individual *kṣetra-s*.'

The *Prasannātmāni sthītvā* is explained in the next *śloka*---

समासक्तं यथा चित्तं जन्तोर्विषयगोचरे ।

यद्येवं ब्रह्मणि स्यात्तत् को न मुच्येत बन्धनात् ॥११५॥

Samāsaktam yathā cittam jantor viṣaya gocare
Yadyevam brahmaṇi syāttat ko na mucyeta bandhanāt (115)

जन्तो = of the *jīva*; चित्तम् = mind; विषय गोचरे = sense objects; यथा = just as; समासक्तम् = is attached; यदि = if; तत् = that (mind); ब्रह्मणि = in the *Brahman*; एवम् = also attached; स्यात् = is; कः = who; बन्धनात् = from bondage; न = not; मुच्यते = is liberated.

As the mind of the being (*jīva*) is effortlessly attached to the sense objects; if that mind can be attached equally effortlessly to *Brahman*; who will not be liberated from the bondage (of the world)? (115)

Yathā jantorh cittam viṣaya gocare samāsaktam: Attachment is directly proportional to the value we give to the object of attachment. To the extent we give value to the objects, to the degree our mind is attached to worldly objects all the time, with the same intensity the objects begin to rule us. *Yadi evam brahmaṇi syāt*: If the same intensity of attachment and value were given to one's own essential nature, with total and full commitment, without any compromise, *Kaḥ bandhanāt na mucyeta*: is there any bondage from which he cannot liberate himself? The world can never become stronger than him, since he has already devalued it.

Now the mind is analysed ---

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।

अशुद्धं कामसंपर्कात् शुद्धं कामविवर्जितम् ॥११६॥

Mano hi dvividham proktam śuddham cāśuddha meva ca
Aśuddham kāma saṁparkāt śuddham kāma vivarjitam (116)

मनः = mind; हि = indeed; द्विविधम् = of two kinds; प्रोक्तम् = is declared; शुद्धम् = pure; च = and; एव अशुद्धम् च = and also impure; काम सम्पर्कात् = in association with desires; अशुद्धम् = is impure; काम विवर्जितम् = devoid of desires; शुद्धम् = is pure.

The mind is said to be of two kinds—pure and impure. In association with desires, it is called impure and when it is devoid of desires etc., it is called pure. (116)

Manah hi dvividham proktaṁ śuddhaṁ aśuddham eva ca: The mind is described as being of two types:

(a) Pure mind. *Śuddhaṁ kāma vivarjitam*: The pure mind is that which is free from desires.

(b) Impure mind. *Aśuddhaṁ kāma saṁparkāt*: The impure mind is that which has desires.

When desire arises in the mind, the immediate urge is to fulfil it. Fulfilment of desire is the removal of desire. One wants to 'remove' only that which causes abnormality i.e. which is not its natural healthy state. Therefore, desire is not man's natural condition.

Brahmānanda is thus a desireless state.

The man of wisdom is he, who puts away all desires from his mind and whose mind finds comfort and joy in itself and becomes one with the Consciousness. (*Bh. Gītā* II.55).

The nature of this bliss is now described, quoting from the *Yoga vāsiṣṭha*---

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥११७॥

*Mana eva manuṣyāṇāṁ kāraṇaṁ bandha mokṣayoḥ
Bandhāya viṣayāsaktaṁ muktyai nirviṣayaṁ smṛtam* (117)

मनुष्याणाम् = of the people; बन्ध मोक्षयोः = bondage and liberation; कारणम् = cause; मनः = mind; एव = alone; विषय आसक्तम् = when attached to objects; बन्धाय = for bondage; निर्विषयम् = without objects; मुक्त्यै = for liberation; स्मृतम् = is said by the wise.

It is said by the wise that mind alone is the cause for bondage and liberation of the people. When it is attached to objects it leads to bondage and when not attached to objects, it leads to liberation. (117)

Mana eva manuṣyāṇāṁ kāraṇaṁ bandha mokṣayoḥ: The mind alone is the cause both for bondage and for liberation. Which kind of mind? *Bandhāya viṣayāsaktaṁ muktyai nirviṣayaṁ smṛtam*: The desire ridden mind leads to bondage. The mind which is emptied of its desires born out of attachments, leads to liberation. This does not mean lack of love. Love that binds is attachment, love that inspires is liberation.

Quoting another *śruti vākya*---

समाधिनिर्धूतमलस्य चेतसो
निवेशितस्यात्मनि यत्सुखं भवेत् ।
न शक्यते वर्णयितुं गिरा तदा
स्वयं तदन्तःकरणेन गृह्यते ॥११८॥

*Samādhi nirdhūta malasya cetaso
Niveśi tasyātmani yat sukhāṁ bhavet
Na śakyate varṇayitum girā tadā
Svayaṁ tadantaḥ karaṇena grhyate* (118)

आत्मनि = in the pure Self; निवेशितस्य = one who is established; समाधि निर्धूत मलस्य = of the one who is purified by the practice of *samādhi*; चेतसः = with such a mind; यत् सुखम् = that bliss; भवेत् = is experienced;

तदा = in *samādhi*; तत् = that (bliss); गिरा = by speech; वर्णयितुम् = describe; न = not; शक्यते = is possible; स्वयम् = one's own; अन्तःकरणेन = by inner equipment; गृह्यते = is experienced.

The bliss experienced by a person whose mind is washed of all its impurities, by the practice of *samādhi* and is established in the pure Self, cannot be described by speech. It can only be experienced by one's own pure inner equipment. (118)

Samādhi nirdhūta malasya cetasaḥ ātmani niveśitasya : He, whose psyche has been washed clean of the attachment for worldly objects (*viśaya āsakti*), ignorance (*avidyā*), veiling (*āvaranam*) and projection (*vikṣepam*); through constant practice of contemplation on his own Being lead to *samādhi*.— a state in which the mind is totally empty; and there is complete absence of *dvaitam*, thus purified, becomes one with the undivided mind called Consciousness.

Through *Brahmābhyāsa*, the seeker is constantly contemplating, thinking, talking of only one theme, i.e. 'That' Self alone becomes the thought everywhere, all the time (*tat cintanam, anyonyam tat prabhodanam*). He who is thus firmly established in the knowledge that it is the same *Brahmānanda* which is expressing as *viśayānanda* and *vāsanānanda*, attains that bliss which cannot be comprehended or described in words. The immeasurable, indescribable nature of this bliss has been indicated in the *Taittirīya upaniṣad* through a hierarchical scale of units of bliss which keep increasing geometrically in multiples of one hundred from one *loka* (field of experience) to another, only to conclude that all this 'happiness' put together is not even an atom of the *Brahmānanda*. For whom? For the one who has the wisdom of the scriptures, and who is not influenced and destroyed by desires (*akāmahataḥ*). *Tadā yat sukham bhavet girā varṇayitum na śakyate*: Similarly, it is said here that the bliss of *Brahmānanda* cannot be conveyed through gross speech, but *Tat svayam antaḥ karaṇena grhyate*:

can only be a personal direct *aparokṣa anubhūti*. It is the unspeakable joy of the divine experience of the one who has realised *Brahman*. (*Tait. up* III-10).

Everyone cannot be in the state of *samādhi* for a longtime. How will they ever be able to experience this *Brahmānanda*?

The teacher reassures that even a glimpse of this bliss is potent enough to draw one into it, without effort —

यद्यप्यसौ चिरं कालं समाधिर्दुर्लभो नृणाम् ।
तथापि क्षणिको ब्रह्मानन्दं निश्चाययत्यसौ ॥११९॥

*Yadya pyasau ciraṁ kālaṁ samādhir durlabho nṛṇām
Tathāpi kṣaṇiko brahmānandaṁ niścāya yatyasau* (119)

यद्यपि = although; असौ = this; समाधिः = *samādhi*; नृणाम् = for men; चिरम् कालम् = for long period; दुर्लभः = is difficult to attain; तथापि = even then; क्षणिकः = for a short time; असौ = this *samādhi*; ब्रह्मानन्दम् = bliss of *Brahman*; निश्चाययति = provides the conviction.

Although this *samādhi* is difficult to attain for a long period for men (in general), even then this *samādhi* for a short time is able to provide the conviction of this bliss of *Brahman*. (119)

Yadyapi asau samādhir nṛṇām ciraṁ kālaṁ durlabhaḥ : Although it is difficult for a person to remain in this state of *samādhi* for a long time, *Tathāpi kṣaṇikaḥ asau Brahmānandaṁ niścāyayati*: yet, even if it be only for a moment, he really understands what *Brahmānanda* means. One need not get concerned that one is unable to stay in *samādhi* for protracted length of time. Once the knack of getting into that state is grasped, then even glimpses of *Brahmānanda* are sufficient for him to be convinced that, what the scriptures and the *guru* have said is true. The only pre-requisite for experiencing those glimpses is *śraddhā*. *Śraddhā* is what saves the seeker from being

deflected from the straight path and from falling prey to the *yakṣa* of doubt. (*Kenopaniṣad*).

The teacher continues to stress the importance of this *śraddhā*---

श्रद्धालुर्व्यसनी योऽत्र निश्चिनोत्येव सर्वथा ।
निश्चिते तु सकृत्तस्मिन् विश्वसित्यन्यदाप्ययम् ॥१२०॥

Śraddhānur vyasanī yo'tra niścino tyeva sarvathā
Niścite tu sakṛt tasmin viśvasity anyadā pyayam (120)

अत्र = in this (*samādhi*); यः = he who; श्रद्धालुः = has faith; व्यसनी = committed to practice; सर्वथा एव = certainly indeed; निश्चिनोति = is able to experience (*Brahmānanda*); तस्मिन् निश्चिते = when that (bliss of *Brahman*) is experienced; सकृत् = even once; तु = indeed; अयम् = this (experienced seeker); अन्यदा = in other times; अपि = also; विश्वसिति = believes.

A seeker with faith and commitment to the practice of this *samādhi* is certainly able to experience the bliss of *Brahman*. Having experienced this bliss of *Brahman* even once, he is able to experience it even at other times. (120)

Atra yaḥ śraddhāluḥ vyasanī sarvathā eva niścinoṭi: In this *samādhi abhyāsa*, he who has the following two qualities definitely and undoubtedly attains the bliss of *Brahmānanda*:

- having mountainous faith in himself, in the scriptures and in the Lord; and
- being totally 'addicted' to *Brahmānanda* to such a degree that nothing can convince him to the contrary.

Tasmin niścite sakṛt tu ayam anyadā api viśvasiti:: Furthermore, even if this experience of *Brahmānanda* takes place just once and for a mere second, he is able

to invoke this experience again and again at other times also. He can get in and out of this experience at will.

Having experienced this bliss, how does this individual behave in the world? ---

तादृक् पुमानुदासीन कालेऽप्यानन्दवासनाम् ।
उपेक्ष्य मुख्यमानन्दं भावयत्येव तत्परः ॥१२१॥

Tādṛk pumānudāsīna kālē'pyā nanda vāsanām
Upekṣya mukhya mānandaṁ bhāvaya tyeva tatparaḥ (121)

तादृक् पुमान् = such a person; उदासीन काले = while indifferent; अपि = also; आनन्द वासनाम् = *vāsanānanda*; उपेक्ष्य = discarding; तत्परः = engaged in *Brahmānanda*; मुख्यम् = primary; आनन्दम् = bliss; एव = alone; भावयति = practices.

Such a seeker (with faith and commitment) discarding the *vāsanānanda* during the state of indifference, engages himself in the primary bliss of *Brahmānanda* alone. (121)

Tādṛk pumān udāsīna kālē api ānanda vāsanām upekṣya: He, who has these two qualities of—(1) absolute faith with devotion-*śraddha* and—(2) consistent practice (i.e. *vyasana*) and by constant practice has attained this experience. Even if the experience is only a brief glimpse when he is in the state of *vāsanānanda*, either while coming out of deep sleep or in the waking state, when he is in *udāsīna avasthā*; he does not identify himself with the *udāsīna bhāva*.

Udāsīna avasthā is only a *bhāva*, it is not our essential nature. Normally in *vāsanānanda*, one is aware that 'I am unconcerned'. The personality is still very much intact. But the seeker who has purified himself by *sādhana* renounces even the *udāsīnatā*. He is *udāsīna* even towards *udāsīna bhāva*! *Tatparaḥ mukhya ānandaṁ eva bhāvayati*: This is possible because, his attention is only on the

Supreme, *mukhya ānanda* i.e. *Brahmānanda* and for this goal he is ever ready to renounce his individuality. Or interpreted in another way, he becomes one with the Truth spontaneously and effortlessly. With practice the duality becomes less intense and the bliss becomes more intensely obvious.

Now an example is given to show how *nijānanda*, i.e. *Brahmānanda* is possible, not only in the *udāsina avasthā* by rejecting *vāsanānanda*, but also while one is engaged in worldly activities where *Brahmānanda* becomes a constant companion ---

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि ।
तदेवास्वादयत्यन्तः परसङ्गरसायनम् ॥१२२॥

Para vyasaninī nārī vyagrāpi grha karmaṇi
Tadevā svādaya tyantaḥ parasaṅga rasāyanam (122)

गृह कर्मणि = in the house hold jobs; व्यग्रा = engaged; अपि = although; पर व्यसनिनी = is love with the other person; नारी = a woman; तत् एव = that alone; पर सङ्गरसायनम् = the experience of the pleasure out of contact with the other man; अन्तः = inside; आस्वादयति = enjoys.

A woman in love with another man, although busy in house hold jobs, enjoys the experience of the pleasure of her contact with this other man in her heart. (122)

Paravyasaninī nārī grha karmaṇi vyagrā api: A woman who is involved with another man, although she does all her household chores very meticulously, *Tat para saṅga rasāyanam eva antaḥ āsvādayati*: her thoughts are elsewhere, constantly dwelling on the pleasures she enjoyed with the other man. In the same way, *Brahmānanda* once tasted, the seeker will no longer be able to drop it, whether he is busy in the world (*viśayānanda*) or not, as in the case of *vāsanānanda*. Because he has understood

that the source for *viśayānanda* and *vāsanānanda* is *Brahmānanda*. (This example was also given earlier in chapter IX-84).

This is further explained ---

एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः ।
तदेवास्वादयत्यन्तः बहिर्व्यवहरन्नपि ॥१२३॥

Evam tattve pare śuddhe dhīro viśrānti māgataḥ
Tadevā svādaya tyantaḥ bahir vyavaha rannapi (123)

एवम् = similarly; शुद्धे = pure (Self); परे तत्त्वे = in supreme Truth; विश्रान्तिम् = quietened; आगतः = having gained; धीरः = a wise man; बहिः = outside; व्यवहरन् अपि = although functioning; अन्तः = inside; तत् एव = that bliss of *Brahman* alone; आस्वादयति = tastes.

Similarly, a wise man having quietened (his mind) in the bliss of pure Self, although functioning in the outer world is tasting the bliss of *Brahman* within his heart. (123)

Evam: In this way, by constant contemplation, *samādhi abhyāsa*, listening to the silence, emptying the mind etc., he who has finally found peace and rest within, after running around in the world for seeking happiness, but not finding it and getting weary (like the *śakuntī* bird or the bird that goes out to sea from the mast of a ship, returning there only for rest). *Dhīraḥ*: When the individuality dissolves in its own absolute essence, such an individual is called a *dhīra puruṣa*. *Bahir vyavaharannapi antaḥ tat eva āsvādayati*: Then he may give the impression that he is deeply involved in worldly affairs, but that does not keep him away from *Brahmānanda*. This is the state of *mahātmā*-s, who seem to be concerned about the world, but in reality they are far away, immersed in their own inner bliss.

This *dhīra puruṣa* is further described ---

धीरत्वमक्षप्राबल्येऽपि आनन्दास्वादवाञ्छया ।
तिरस्कृत्याखिलाक्षाणि तच्चिन्तायां प्रवर्तनम् ॥१२४॥

Dhīratva makṣa prābalye'pi ānand āsvāda vāñchayā
Tiras kṛtyā khilākṣāṇi taccin tāyām pravartanam (124)

अक्ष प्राबल्ये अपि = although the senses are functional (fit and in good condition); आनन्द आस्वाद वाञ्छया = desiring the bliss of Self; अखिल अक्षाणि = all sense organs; तिरस्कृत्य = having disregarded; तत् चिन्तायाम् = in the contemplation of bliss; प्रवर्तनम् = getting engaged; धीरत्वम् = is nature of a wise seeker.

Although all the senses are functional, disregarding them in favour of the desire for the bliss of Self, and getting engaged in contemplation on the bliss—is being a wise seeker. (124)

Akṣa prābalye api ānanda āsvāda vāñchayā: This definition of *dhīra puruṣa* given in this *śloka* would seem to draw its inspiration from the *Kathopanīṣad* (II-iv.1) where *Yamarāja*-the guru tells *Naciketā* the disciple, that the senses by their very nature go out. But those rare individuals who are interested only in knowing their own essential nature, they close their eyes (turn their attention inwards). They do not sleep. They are very much alert and awake, enquiring into their own nature. Such individuals are called *dhīra puruṣaḥ*.

Akhila akṣāṇi tiraskṛtya tat cintāyām pravartanam dhīratvam: The individual who has developed patience and desires to know the Truth is said to possess the quality of a *dhīra puruṣa*, who in spite of possessing the ability and capacity to enjoy the world of the senses, is not interested in the tickling of sense enjoyments. His one demand, one desire is the absolute bliss—the *Brahmānanda*. Therefore, he is able to shut down all his senses so that they are unable to have any influence on him. *Kālidāsa* also gives a similar definition of *dhīratvam*

when he says: 'Although many temptations abound around, his mind is not corrupted'. Such a *dhīra puruṣa* is engaged in constant contemplation on *Brahman* (vide Ch VII-106 ante), in the enquiry of *sad-vastu*.

In *śloka* 123 above, it was said that this *dhīra puruṣa* attains *viśrānti* i.e. fatigueless-ness. The nature of this *viśrānti* is now explained ---

भारवाही शिरोभारं मुक्त्वाऽऽस्ते विश्रमं गतः ।
संसारव्यापृतित्यागे तादृग्बुद्धिस्तु विश्रमः ॥१२५॥

Bhāra-vāhī-śiro-bhāraṁ muktvā'āste viśramam gataḥ
Samśāra vyāpṛti tyāge tādṛg buddhistu viśramaḥ (125)

भार वाही = a porter bearing the load; शिरो भारम् = the weight on his head; मुक्त्वा = having unloaded; विश्रमम् = free from exhaustion; गतः = became; आस्ते = stays (relaxed); संसार व्यापृति त्यागे = after discarding the worldly involvement; तादृग् बुद्धिः = that kind of understanding; तु = indeed; विश्रमः = is meant by the word *viśramaḥ*.

Just as a porter carrying a load, when he unloads it (for sometime), he stays relaxed and free from the exhaustion of the load. So also discarding the worldly involvement, this kind of experience and understanding is meant by the word *viśramaḥ*. (125)

Bhāra-vāhī-śiro-bhāraṁ muktvā viśramam gataḥ āste: The person who is carrying a heavy load on his head, removes that load, and puts it somewhere, and feels great relief. *Samśāra vyāpṛti tyāge tādṛg buddhiḥ tu viśramaḥ*: In the same way, the *jñāni puruṣa*, the man of wisdom, sheds (withdraws from) the burden of relative existence when he understands that all the load of worldly relationships only takes one away from the Lord, and experiences peace. He feels no more weighed down by *saṁsāra*.

Neither his participation in the world nor his withdrawal from it, is able to influence him any more.

This thought is continued --

विश्रान्तिं परमां प्राप्तस्त्वौदासीन्ये यथा तथा ।

सुखदुःखदशायां च तदानन्दैकतत्परः ॥१२६॥

*Viśrāntim paramāṁ prāptas tvau dāsīnye yathā tathā
Sukha duḥkha daśāyām ca tadānandaika tatparaḥ* (126)

परमाम् = supreme; विश्रान्तिम् = experience of freedom; प्राप्तः = having attained; तु = indeed; यथा = as; औदासीन्ये = in the state of indifference; तथा = in the same way; सुख दुःख दशायाम् च = in the experience of joy and sorrow; तद् = that; आनन्दैक तत्परः = is engaged in the experience of that bliss of Self alone.

He who has attained the state of experience of supreme freedom, engages himself in the experience of the bliss of the Self alone, whether in joy, sorrow or indifference. (126)

Paramāṁ viśrāntim prāptaḥ tu yathā audāsīnye tathā: He who has thus attained this state of supreme restfulness, (where there is no fatigue, no tension, no worry)—as in the case of *udāsīna avasthā* where he is not-involved in the world, but totally involved in *Paramānanda*; *sukha duḥkha daśāyām ca tad ānandaika tat paraḥ*: even at the time of joys and sorrows he is not affected by them. His personality does not get splintered, because he is totally immersed only in *Brahmānanda*. *Sukha, duḥkha* even *udāsīnatā* drop away from him, effortlessly.

This is illustrated by a startling example ---

अग्निप्रवेशहेतौ धीः शृङ्गारे यादृशी तथा ।
धीरस्योदेति विषयेऽनुसंधानविरोधिनि ॥१२७॥

*Agni praveśa hetau dhīḥ śṛṅgāre yādrśī tathā
Dhīrasyo deti viṣaye'nu sandhāna virodhini* (127)

अग्नि प्रवेश हेतौ = when the desire to enter fire is firm; शृङ्गारे = for ornaments; यादृशी = as; धीः = attitude; तथा = similarly; अस्य = of this seeker; अनुसन्धान विरोधिनि = contrary to contemplation on the bliss of Self; विषये = in the themes; धीः = attitude; उदेति = develops.

Just as a person desirous of entering fire has an attitude of dispassion towards ornaments etc., so also a seeker (*dhīra*) develops an attitude of total dispassion towards all the themes (matters) that are contrary to contemplation on the bliss of Self. (127)

Agni praveśa hetau śṛṅgāre yādrśī dhīḥ: The woman who is going to commit *sati*, will have no interest in decorating herself with clothes, ornaments etc. *Tathā asya viṣaye anusandhāna virodhini dhīḥ udeti*: In the same way, he, who is totally absorbed only in *ātma vicāra*, is not interested in any worldly matters which he considers only as obstacles. He reaches this high degree of dispassion and non-involvement. His understanding becomes conducive to the contemplation of *Brahman*, in a very natural and effortless way.

The teacher now gives a peculiar example to show how this *dhīra puruṣa* is able to jump into the world and out of it in the fraction of a second ---

अविरोधिमुखे बुद्धिः स्वानन्दे च गमागमौ ।
कुर्वन्त्यास्ते क्रमादेशा काकाक्षिवदितस्ततः ॥१२८॥

*Avirodhi sukhe buddhiḥ svānande ca gamāgamau
Kurvantyaṣṭe kramādeṣā kākākṣi vaditastataḥ* (128)

एषा बुद्धिः = this understanding; अविरोधि सुखे = bliss non-contradictory to contemplation on Self; स्वानन्दे = the bliss of Self; च = and; गम आगमौ = going and coming; कुर्वन्ती = doing; क्रमात् = in sequence; आस्ते = remains; इतस्ततः = from here to there; काक अक्षिवत् = like the eye of a crow.

This understanding (of *Brahmānanda*) of this (*dhīra*) seeker, never gets clouded, when he is in the non-contradictory bliss (of *viśayānanda* and *vāsanānanda*). He can keep himself getting in and out of the bliss of Self, while in other *ānanda*, now and then, just as the crow's eye. (128)

Eṣā buddhiḥ avirodhi sukhe svānande ca kramāt gamāgamau kurvanti: The *buddhi*, understanding of this *dhīra puruṣa*, whether he is in *viśayānanda* or *vāsanānanda*, never goes away from *Brahmānanda*—the bliss of his own essential nature. He is so firmly established in that bliss that he is able to get into *viśayānanda* and/or *vāsanānanda* at will and with equal felicity can also come out of them at will. He has attained this degree of freedom of choice. *Kāka akṣivat itastataḥ āste*: His vision can be compared to that of a crow whose faculty of perception operates only in one eye at a time. The crow is, therefore, required to move his eye from one side to the other to perceive objects stationed in different directions. This unilateral ability does not prevent him from seeing from one direction to the other at will. In the same way, the man of wisdom when he is in *Brahmānanda*, the *viśayānanda* and *vāsanānanda* do not disturb him, and when he is in those two states of *ānanda*, they do not over-power him.

This is explained further ---

एकैव दृष्टिः काकस्य वामदक्षिणनेत्रयोः ।
यात्यायात्येवमानन्द द्वये तत्त्वविदो मतिः ॥१२९॥

*Ekaiva dṛṣṭiḥ kākasya vāma dakṣiṇa netrayoḥ
Yātyā yātyeva mānanda dvaye tattva vido matiḥ* (129)

काकस्य = of the crow; दृष्टिः = eye (vision); एका = one; एव = only; वाम दक्षिण नेत्रयोः = in the left and the right eyes; याति आयाति = comes and goes; एवम् = so also; तत्त्व विदः = of the knower of Truth; मतिः = understanding; आनन्द द्वये = in both types of bliss (*viśayānanda*, *vāsanānanda* and *Brahmānanda*)

It is believed that the crow has only one eye. It moves in the left and the right eye socket. So also, the single understanding of the wise man about the bliss of Truth moves in both (*viśayānanda*, *vāsanānanda* and *Brahmānanda*). (129)

Kākasya ekā dṛṣṭi eva vāma dakṣiṇa netrayoḥ yāti āyāti: The crow has only one vision. With that single vision he looks through the right eye or the left by turns, at his own free will. *Evam tattvavidāḥ matiḥ ānanda dvaye*: The outlook of the man of wisdom is similar to this in the matter of *viśayānanda* and *vāsanānanda* on the one hand and *Brahmānanda* on the other. He may be in one or the other. In fact he sees all *ānanda*-s as *Brahmānanda* only.

An example is given to illustrate how a *tattvavit* succeeds in being in the bliss of *Brahmānanda* or in the enjoyment through worldly objects or through *udāsīnatā*---

भुञ्जानो विषयानन्दं ब्रह्मानन्दं च तत्त्ववित् ।
द्विभाषाभिज्ञवद्विद्यात् उभौ लौकिकवैदिकौ ॥१३०॥

*Bhuñjāno viśayānandaṁ brahmānandaṁ ca tattva vit
Dvibhāṣā bhijñavad vidyāt ubhau laukika vaidikau* (130)

तत्त्ववित् = the wise man; भुञ्जानः = while enjoying the objects; विषयानन्दम् = *viṣayānanda*; च = and; ब्रह्मानन्दम् = *Brahmānanda*; लौकिक वैदिकौ = worldly and scriptural; उभौ = both; द्विभाषा भिज्ञवत् = like an expert knowing two languages; विद्यात् = knows.

A wise man, enjoying the bliss of *Brahman* as taught in the scriptures (i.e. *Brahmānanda*) and the wordly objects unopposed to it (i.e. *viṣayānanda*), knows them both like an expert who knows two languages. (130)

Tattvavit bhujjānaḥ viṣayānandaṁ Brahmānandaṁ ca : The man of wisdom who has come to realise his own essential nature, enjoys both *Brahmānanda* and *viṣayānanda*. A *samsāri puruṣa* is not able to enjoy even the *viṣayānanda* fully. *Ubhau laukikau vaidika dvibhāṣā bhijñavat vidyāt :* He, who is established in the *tattva jñānam* enjoys both the *laukika ānanda* i.e. *viṣayānanda* and *vaidika ānanda* or the *ānanda* which is said with reference to the *tat-tvam-asi mahāvākya*. He is like a person who knows two languages equally well and does not get confused. He is able to glide into *viṣayānanda* or *Brahmānanda* with equal ease.

Is the man of wisdom able to enjoy *Brahmānanda* even in the wake of miseries in life? ---

दुःखप्राप्तौ न चोद्वेगो यथापूर्वं यतो द्विदृक् ।
गङ्गामग्नार्धकायस्य पुंसः शीतोष्णधीर्यथा ॥१३१॥

Duḥkha prāptau na codvego yathā pūrvam yato dvīḍṛk
Gaṅgā magnārdhakā yasya puṁsaḥ śītoṣṇadhīr yathā (131)

यतः = because; द्विदृक् = he is the knower of both (types of bliss); दुःख प्राप्तौ = when miseries are experienced; यथा पूर्वम् = just as before (the dawn of wisdom); उद्वेगः = frustration; न = not; च = and; यथा = just

as; गङ्गा मग्न अर्ध कायस्य = half the body immersed in Ganges; पुंसः = of the man; शीतोष्ण धीः = has knowledge of both heat and cold.

Just as a person half immersed in the Ganges-water, can experience both cold and heat simultaneously, this wise man has visions of both (*Brahmānanda* and the other *ānanda*). He does not get frustrated in the wake of miseries, as he would have been before (the dawn of wisdom). (131)

Yataḥ dvidṛk duḥkha prāptau yathā pūrvam na udvegaḥ : When faced with adversities in life, the man of this twin-vision of *viṣayānanda* and *Brahmānanda* will not become afflicted in the way he would have before, when he had attained this state of *udāsīnatā*. How does he attain this state, where he is able to experience *Brahmānanda*, as well as *viṣayānanda*, and also does not suffer when miseries come upon him?

Yathā gaṅgā magna ardha kāyasya puṁsaḥ śītoṣṇa dhīḥ : To make the point clear an example is given of a person who is standing in the cold water of the Ganges, half immersed. He will feel cold in the lower part of his body immersed in water and warm above in the upper part of his body which is above water. Similarly, this man of wisdom will be aware of the miseries of life but will not be affected by them, as the bliss of *Brahmānanda* will continue, undisturbed.

Concluding this chapter ---

इत्थं जागरणे तत्त्वविदो ब्रह्मसुखं सदा ।
भाति तद्वासनाजन्ये स्वप्ने तद्भासते तथा ॥१३२॥

Itthaṁ jāgarane tattva vido brahma sukhaṁ sadā
Bhāti tad vāsanā janye svapne tad bhāsate tathā (132)

इत्थम् = in this manner; जागरणे = in the waking state; तत्त्व विदः = the knower of Self; ब्रह्म सुखम् = the

bliss of *Brahman*; सदा = always; भाति = is experienced; तत् वासना जन्ये = born out of the impression of this bliss; स्वप्ने = in dream; तत् = that (bliss of *Brahman*); तथा = just as (in waking); भासते = is experienced.

In this manner, the knower of Truth is always experiencing the bliss of *Brahman* in the waking state as well as in the dream state, because it is the impressions (experience of *Brahmānanda*) received during the waking state that give rise to dreams. (132)

Itthaṁ tattva-vidāḥ jāgarāṇe Brahma sukhaṁ sadā bhāti: In this manner, as explained in the earlier verses, the *tattvavit* or a man of wisdom is always in the state of *Brahmānanda*, even in the waking state. *Tathā tad vāsanā janye svapne tat bhāsate*: And he continues to be in the same state of bliss in the dream state also, because the expressions of the waking experience, only manifest in the dream state. Thus he is all the time in *Brahmānanda* in all three planes of consciousness. The state of ignorance influences the dream state also. The *vāsanā-s* of the waking state of *sukha* and *duḥkha* influence the dream state also.

So how does the *tattvavit* enjoy only *Brahmānanda* in the dream state? ---

अविद्यावासनाप्यस्ति इत्यतस्तद्वासनोत्थिते ।

स्वप्ने मूर्खवदेवैष सुखं दुःखं च वीक्षते ॥१३३॥

Avidyā vāsanā pyasti ityatas tadvāsa notthite
Svapne mūrkhā vade vaiṣa sukhaṁ duḥkhaṁ ca vīkṣate (133)

अविद्या वासना = the impression of ignorance; अपि = also; अस्ति = exists; इति अतः = therefore; तद् वासना उत्थिते = born out of these impressions; स्वप्ने = in the dream; एषः = this wise man; मूर्खवत् = like an ignorant; सुखम्

= joy; दुःखम् = sorrows; च = and; वीक्षते = experiences; एव = certainly.

Impressions of ignorance also exist in the dream state. Born of these impressions, a wise man experiences joys and sorrows in the dream, like any ignorant man without being affected by either. (133)

Avidyā vāsanā api asti iti atah tad vāsanā utthite svapne: In the dream state also, on account of ignorance and *vāsanā-s*, the man of wisdom may get the experience of *sukham* and *duḥkham*. They will doubtless reach him, but he will not be influenced by their presence even in the dream. *Eṣaḥ mūrkhavat sukhaṁ duḥkaṁ ca vīkṣate eva*: A fool gets carried away by the joy and misery experienced in the dream state and even carries them over into the waking state. But not so the *tattvavit*, because he is already established in *Brahmānanda*.

The teacher concludes the chapter ---

ब्रह्मानन्दाभिधे ग्रन्थे ब्रह्मानन्द प्रकाशकम् ।

योगिप्रत्यक्षमध्याये प्रथमेऽस्मिन्नुदीरितम् ॥१३४॥

Brahmānandā bhidhe granthe brahmānanda prakāśakam
Yogi pratyakṣa madhyāye prathame'sminn udīritam (134)

ब्रह्मानन्दाभिधे = known as *Brahmānanda*; ग्रन्थे = in this book (with five chapters); अस्मिन् = in this *yogānanda*; प्रथमे अध्याये = first chapter; ब्रह्मानन्द = *Brahmānanda*; प्रकाशकम् = revealing; योगि प्रत्यक्षम् = experienced by *yogī*; उदीरितम् = is described.

In this chapter (*yogānanda*), the first of five chapters of the book known as *Brahmānanda*, the *Brahmānanda* as revealed to the *yogī* in direct and immediate experience, is detailed. (134)

Brahmānanda abhidhe granthe asmin prathame adhyāye: In this chapter, which is the first of the five chapters dealing with *Brahmānanda*, *Brahmānanda* as revealed to the *yogī* in direct *aparokṣa* experience is detailed. Hence it is called *Brahmānande yogānanda prakaraṇam*. *Yogī pratyakṣam Brahmānanda prakāśakam udīritam*: The direct experience of the *yogī* established in *Brahmānanda* has been described.

Summary

Ānanda is of three types: *Brahmānanda*, *viśayānanda* and *vāsanānanda*. *Brahmānanda* is predominant in the deep sleep state. But it is not possible to keep on sleeping! How then do we discover *Brahmānanda* even in the waking state? There are three types of *abhimāna*:

- (a) I am *sukhi*,
- (b) I am *duḥkhi*, and
- (c) I am *udāsīna*.

Being *sukhi* or *duḥkhi* is involvement in *viśayānanda* or the experiences of the world. This is how the world begins! To withdraw from the world, first in the waking state, we start living the life of non-involvement, *udāsīnatā*. We live dynamically but the participation is without attachment. When this is practised for a period of time, then slowly one gets established in the *vāsanānanda*, which is abundantly present in the *udāsīna avasthā*.

In this practice, one gets to contemplate on one's own essential nature. On maturity of this *abhyāsa*-the practice, one is able to differentiate between *vāsanānanda* which demands non-participation and *Brahmānanda* which is present irrespective of participation. Slowly the *vāsanānanda* is dropped to get established in *Brahmānanda*. *Viśayānanda* is the joy that is obtained by the contact of senses with their objects. When a desire is satiated, the mind attains absolute quietness for a moment. In that quietness *Brahmānanda* is reflected. But because of

wrong understanding, the reflected *Brahmānanda* is superimposed on the object which helped in bringing the reflected *Brahmānanda* on the mind. When the seeker cognizes this, he is able to drop the object and focus his attention on *Brahmānanda* alone. With practise, he develops the freedom and ease indicated in the examples of as the *kākāṁṣī* and *dvibhāṣī*. The *Brahmānanda* which is thus attained in the waking state, also starts being present in the dream state. It is already present in the deep sleep state. The man of wisdom is ever established in *Brahmānanda* in whatever plane of consciousness he may be. In this way, the discovery of the identity between a *yogī* and *Brahmānanda* has been described in a variety of ways.

OM TAT SAT

Content Summary

Verse No.	Subject matter covered	Page
1	Commitment to explain <i>Brahmānanda</i> the cause of removal of miseries.	1298
2 - 5	Authority of scriptures quoted in support of the view in commitment.	1300
6 - 10	Sins and merit do not touch the wise.	1305
11	Three kinds of Bliss.	1311
12 - 13	<i>Taittirīya upaniṣad</i> summarised to indicate bliss to be nothing but Brahman.	1312
14 - 21	<i>Chāndogya upaniṣad</i> referred.	1314
22 - 32	If joy is not possible in duality, so is true in non-duality — questioned and replied.	1322
33 - 40	How bliss of deep sleep can be proved?	1331
41 - 45	The bliss of deep sleep is created through objects and it cannot be that of Self.	1338
46 - 53	Examples to illustrate the bliss of Self.	1343
54 - 57	The urgency of Bliss of Self and its nature in deep sleep.	1350
58	<i>Kaivalya upaniṣad</i> quoted.	1354
59 - 60	Bliss of deep sleep is universal.	1355

61 - 66	<i>Bṛhadāraṇyaka upaniṣad</i> quoted. The nature of Bliss of deep sleep.	1358
67 - 72	The bliss of deep sleep is out of thought and the <i>ānandamaya kośa</i> is the enjoyer — scriptures quoted.	1364
73 - 75	Discarding the bliss of deep sleep is due to earlier <i>karma</i> -s.	1371
76 - 84	The <i>Brahmānanda</i> experienced in deep sleep should not be doubted.	1374
85 - 89	<i>Vāsanānanda, viṣayānanda</i> etc.	1382
90 - 99	Expression of <i>ānandamaya</i> in dream and waking plane.	1386
100 - 108	Authority of <i>Bhagavat Gītā</i> quoted for <i>Brahmānanda</i> .	1397
109 - 112	Perseverance and patience required for the <i>yoga sādhanā</i> .	1407
113 - 115	Purification of mind alone can lead to Bliss of Self.	1411
116 - 118	Mind and its role.	1415
119 - 120	<i>Samādhi</i> , its practice, limitations etc.	1419
121 - 127	How practice can continue.	1421
128 - 133	Freedom attained by the <i>yogī</i> in both types of Bliss.	1427
134	Conclusion.	1433

OM TAT SAT



12

15

Chapter XII

BRAHMĀNANDE ĀTMĀNANDAH
or
BLISS OF THE SELF

नन्वेवं वासनानन्दात् ब्रह्मानन्दादपीतरम् ।
वेत्तु योगी निजानन्दं मूढस्यात्रास्ति का गतिः ॥१॥

*Nanvevaṁ vāsanānandāt brahmānandā dapītarām
Vettu yogī nijānandam mūḍha syātrāsti kā gatiḥ (1)*

ननु = a doubt is raised; एवम् = in this way; योगी
= a man of discrimination; वासनानन्दात् = in comparison

to *vāsanānanda*; ब्रह्मानन्दात् = in comparison to *Brahmānanda*; अपि = also; इतरम् = other; निजानन्दम् = the bliss of Self; वेत्तु = may come to experience; मूढस्य = of an ignorant seeker; अत्र = in this (bliss of Self); का गतिः अस्ति = how can he come to experience.

A doubt is raised: let a man of discrimination, through *yoga*, experience the bliss of Self, which is other than *vāsanānanda* and *Brahmānanda*. However, what is the possibility of an ignorant seeker in getting this experience of the bliss of Self? (1)

*Nanu evaṁ yogī vāsanānandāt brahmānandāt api itaram
nijānandam vettu*: Now, Sir, you have explained in the previous chapter how this *yogī*, this *tattvavit* is able to enjoy the real *ānanda* of *Brahman*, which is different from *vāsanānanda* of deep sleep and *udāsīnā avasthā*. Let the *yogī* enjoy this bliss. *Atra mūḍhasya kā gatiḥ asti*: But what will happen to the man of ignorance? [This tendency of the spiritual seeker to try to save the world becomes a bondage, diverting his attention from pursuing his own *sādhana*].

The teacher replies this question ---

धर्माधर्मवशादेष जायतां प्रियतामपि ।
पुनः पुनर्देहलक्षैः किं नो दाक्षिण्यतो वद ॥२॥

*Dharmā dharma vaśādeṣa jāyatām mriyatāmapi
Punaḥ punar deha lakṣaiḥ kiṁ no dākṣiṇyato vada (2)*

एषः = this (ignorant person); धर्म अधर्म वशात् = due to the influence of the meritorious and sinful deeds; देह लक्षैः = through innumerable bodies; पुनः पुनः = again and again; जायताम् = may be born; प्रियताम् = may die; अपि = also; नः = by our; दाक्षिण्यतः = compassion; किम् = what is achieved; वद = say.

Let the ignorant person, under the influence of sinful and meritorious deeds, transmigrate through many lives, i.e. may he be born and die repeatedly; what is achieved by our compassion? Please tell. (2)

Eṣaḥ dharma adharma vaśāt deha lakṣaiḥ punaḥ punaḥ jāyatām mriyatām api: This *mūḍha puruṣa*, the ignorant man about whom you express concern, because of the righteous or unrighteous actions which he does, he is born again and again, and goes through the cycle of births and deaths endlessly. There is no escape for him, who considers himself to be limited a *sukhi* or *duḥkhi*, etc.

Naḥ dākṣiṇyataḥ kim vada: There is no use for our sympathy in his case. What can one do except to feel sorry for him?

The student is not convinced of this view and persists in his concern for the man of ignorance —

अस्ति वोऽनुजिघृक्षुत्वाद् दक्षिण्येन प्रयोजनम् ।
तर्हि ब्रूहि स मूढः किं जिज्ञासुर्वा पराङ्मुखः ॥३॥

Asti vo'nujighṛ kṣutvād dākṣiṇyena prayojanam
Tarhi brūhi sa mūḍhaḥ kim jijñāsur vā parāṇ mukhaḥ (3)

वः = your good-self; अनुजिघृक्षुत्वाद् = being compassionate and with a desire to bless others; दक्षिण्येन = by compassion; प्रयोजनम् = purpose; अस्ति = is ever; तर्हि = do you mean; सः मूढः = that ignorant one; किम् = is; पराङ्मुखः = extrovert; वा = or; जिज्ञासुः = dispassionate seeker; ब्रूहि = please tell.

There is a lot of purpose attained through your compassion, for you are ever desirous of blessing disciples. To such a statement, the teacher enquires: is that ignorant person, an extrovert or a dispassionate seeker of the Truth? Please tell. (3)

Vaḥ anujighṛkṣutvāt dākṣiṇyena prayojanam asti: Sir, you alone can bless such a person; it is your responsibility. Please do not say that sympathy is useless in such cases. You cannot thus absolve yourself of the responsibility to save such persons.

Tarhi saḥ mūḍhaḥ kim parāṇmukhaḥ jijñāsu vā brūhi: So the teacher asks: Who is this ignorant person you are so concerned about? To what type does he belong? A man of ignorance can be a *jijñāsu mūḍhaḥ* or a *parāṇmukha mūḍhaḥ*.

Parāṇmukha mūḍhaḥ is one whose lifestyle is so self-centred that his attention all the time is on worldly things (contrary to the wise man who is *pratyak mukha*, who is focusing his attention on his own essential nature). The *parāṇmukhī* is he who is established in *viśayānanda*.

Jijñāsu is one who is sometimes in *viśayānanda* and sometimes in *vāsanānanda*. In *Muṇḍakopaniṣad* (Ref. I.1.5), when the student asks the teacher to tell him that, which having known, nothing remains to be known, the *guru* explains the two types of *vidyā-s* — *parā* and *aparā*.

Parā vidyā is that by which one attains the *akṣara tattva*. The *aparā vidyā* is constituted of the entire range of objective knowledge and includes the *vedā-s*, etc. This is the field of ignorance. We have to know it in order to drop it! The prescription for helping these two types of ignorant persons will naturally differ.

The teacher proceeds to explain the two approaches —

उपास्तिं कर्म वा ब्रूयाद्विमुखाय यथोचितम् ।
मन्दप्रज्ञं तु जिज्ञासुमात्मानन्देन बोधयेत् ॥४॥

Upāstirṇ karma vā brūyād vimukhāya yathocitam
Manda prajñāṇ tu jijñāsum ātmā nandena bodhayet (4)

विमुखाय = extrovert seeker; यथा उचितम् = in a proper manner; उपास्तिम् = do worship; वा = or; कर्म = action; ब्रूयात् = may be instructed; मन्द प्रज्ञम् = to a dull-witted seeker; तु = if; जिज्ञासुम् = to a dispassionate seeker; आत्मानन्देन = the bliss of Self; बोधयेत् = should be instructed.

If the seeker of the Truth is extrovert, he should be instructed to do *karma* (action) or *upāsana* (worship and devotion) in a proper manner. If the seeker is dull-witted but dispassionate and desiring to know the Self, he should be instructed about the bliss of Self. (4)

Vimukhāya yathā ucitam upāstīm vā karma brūyāt: For those whose are *parāṇ-mukha*—i.e. those who are preoccupied with external things instead of being turned within towards their own being who are seated on the senses and therefore cannot have the vision within. For such extrovert seekers, two methods are considered suitable: one is *karma yoga* and the other is *upāsana*.

When the individual takes his life experiences and events as effects, then he is bound to look for the cause, with reference to his individuality—*gati*, *agati* (progress or fall), etc. Such an individual considers himself to be limited and therefore constantly endeavours to draw out happiness from worldly things. He is interested in *viśayānanda*. For such an individual, the scriptures prescribe *karma* and *upāsana*. These two together bring discipline in his participation in the worldly transactions and gradually turn his mind to something subtler.

Manda prajñam jīgñāsum tu ātmānandena bodhayet: As regards the second type, who is not interested in worldly things anymore, who really wants to know the Truth but his instrument through which the Truth is to be known, viz. the intellect (*prajñā*), is dull (*mandam*), to him the instruction is to draw his attention to the *ātmānanda*.

In the previous chapter, the discussion was on how *Brahmānanda* alone is experienced in deep sleep and also manifests as *viśayānanda* and *vāsanānanda* in the waking state. The method to drop these two and focus one's attention on the unlimited conscious bliss that is one's essential nature was also detailed; but no reference was made to the individual personality or to *ātmānanda*. Here the teacher says that, for he who is dull, who cannot comprehend what was said in the previous chapter, the method is to bring his attention to his own essential nature—*ātmānanda*.

How this is done is explained by quoting the *Bṛhadāraṇyaka upaniṣad* (4.5.6) ---

बोधयामास मैत्रेयीं याज्ञवल्क्यो निजप्रियाम् ।
न वा अरे पत्युरर्थे पतिः प्रिय इतीरयन् ॥५॥

Bodhayāmāsa maitreyīm yājñavalkyo nijapriyām
Na vā are patyurarthe patiḥ priya itirayan (5)

याज्ञवल्क्यः = the sage *Yājñavalkya*; मैत्रेयीम् = to *Maitreyī*; निज प्रियाम् = his beloved wife; न वा = not indeed; अरे = O! dear; पत्युः अर्थे = for the sake of the husband; पतिः = husband; प्रियः = dear; इति = thus; ईरयन् = explaining; बोधयामास = revealed the bliss of Self.

The sage *Yājñavalkya* revealed the bliss of Self to his dear wife *Maitreyī*, explaining by words like: 'The husband is not dear for the sake of husband, etc.'. (5)

Yājñavalkyaḥ nijapriyām maitreyīm: Sage *Yājñavalkya* decided to renounce the world and engage himself in *ādhyātmik sādhanā* and therefore, divided his property between his two wives—*Gārgī* and *Maitreyī*. While *Gārgī* accepted it, *Maitreyī* said, 'I want that for which you are giving up everything, and therefore, it must be more valuable. So I will give up my share, and go with you'.

Na vā are patyaḥ artheḥ patiḥ priyaḥ iti irayan bodhyāmāsa: To that *Maitreyī*, who had developed a sufficient degree of dispassion but was not yet qualified to contemplate on the Absolute, being *manda prajña*, yet very dear to *Yajñavalkya*, the following *upadeśa*: 'The love of wife for her husband is not for his sake', was given.

The total import of the *upadeśa* is given in the following *śloka* ---

पतिर्जाया पुत्रवित्ते पशुब्राह्मणबाहुजाः ।
लोका देवा वेदभूते सर्वं चात्मार्थतः प्रियम् ॥६॥

*Patir jāyā putra vitte paśu brāhmaṇa bāhujāḥ
Lokā devā veda bhūte sarvaṁ cātm ārthataḥ priyam* (6)

पतिः = husband; जाया = wife; पुत्रः = son; वित्ते = wealth; पशुः = cattle; ब्राह्मणः = *brāhmaṇā-s*; बाहुजाः = *kṣatriyā-s*; लोकाः = the 14 worlds; देवाः = all *devatā-s*; वेद = scriptures; भूते = five great elements; सर्वम् च = and everything; आत्म अर्थतः = for the sake of the Self; प्रियम् = are dear.

All the things and beings such as husband, wife, son, wealth, cattle, *Brāhmaṇā-s*, *kṣatriyā-s*, the 14 worlds, Gods, *Vedā-s*, the five great elements, etc., are dear for the sake of Self (and not for the sake of these objects). (6)

The relevant *mantra* in the *Bṛhadāraṇyaka upaniṣad* is a long one but its conclusion is what is stated in this *śloka*. Twelve examples are given to illustrate, that everything is loved in this world only for one's own sake, such as husband, wife, son, wealth, animals, *brahmaṇā-s*, *kṣatriyā-s*, various *lokā-s* like *deva loka*, *svarga loka* etc. various Gods, the *vedā-s*, the *pañca mahā bhūtā-s*. All these things are loved not for their sake, but for one's own sake.

In this way, for a *jijñāsu* who is dispassionate but of dull intellect, this *ātmānanda* is the locus where *Brahmānanda* is revealed over to the seeker by the teacher.

Now the teacher takes the examples given above, one by one, and explains them in *ślokā-s* 7 to 19 ---

पत्याविच्छा यदा पत्यास्तदा प्रीतिं करोति सा ।
क्षुदनुष्ठानरोगाद्यैस्तदा नेच्छति तत्पतिः ॥७॥

*Patyā vicchā yadā patnyās tadā prītiṁ karoti sā
Kṣuda nuṣṭhāna rogādyais tadā necchatī tatpatiḥ* (7)

यदा = when; पत्याः = of the wife; पत्यौ = for the husband; इच्छा = desire; तदा = that time; सा = she; प्रीतिम् करोति = loves; तत् पतिः = her husband; क्षुत् = hunger; अनुष्ठान = vows; रोग आद्यैः = due to the diseases etc.; तदा = that time; न = not; इच्छति = he desires.

When the wife has desire for the husband, she loves him. And when her husband is hungry, under any vow or suffering from some disease, he does not desire her. (7)

Yadā patnyāḥ pattyau icchā tadā sā prītiṁ karoti: Only when a wife desires her husband's company does she show affection for him. *Tat patiḥ kṣut, anuṣṭhāna roga ādyaiḥ tadā na icchati:* So also, when that husband is hungry or is busy with other preoccupations, such as worship, illness etc., he does not have desire for his wife. Therefore, the husband is dear to his wife not for his sake but for her own sake.

This is said in the next *śloka* ---

न पत्युरर्थे सा प्रीतिः स्वार्थ एव करोति ताम् ।
पतिश्चात्मन एवार्थे न जायार्थे कदाचन ॥८॥

*Na patyur arthe sã prītiḥ svārtha eva karoti tām
Patiś cātmana evārthe na jâyārthe kadācana* (8)

सा प्रीतिः = that love of the wife; पत्युः अर्थे = for the sake of the husband; न = not; ताम् = that love; स्वार्थे एव = for her own purpose; करोति = acts; पतिः = husband; च = also; आत्मनः अर्थे = for his own sake; एव = alone (love her); जाया अर्थे = for the sake of wife; कदाचन न = never.

Her love for the husband is not for his sake but for her own sake. And the husband also loves her not for her sake but for his own sake alone. (8)

How is it that although both have desire for each other, they love each other only for their own selfish interests? ---

अन्योन्यप्रेरणेऽप्येवं स्वेच्छयैव प्रवर्तनम् ॥९॥

Anyonya prera ṇe'pyevam sveccha yaiva-pravar tanam (9)

एवम् = in this way; अन्योन्य = mutual; प्रेरणे अपि = getting involved; स्वेच्छया = by one's own desire; एव = only; प्रवर्तनम् = participation.

In this way, although they are mutually prompting each other for the fulfilment of desires, it is for the fulfilment of their own desires that both of them participate with each other. (9)

Evam anyonya prerane api evam svecchayā eva pravartanam: In this way, although the husband and wife are attracted to each other, in the expression of love for each other, in reality, each is motivated by the need to fulfill his or her own desire and not really for the fulfilment of other partner's desire.

The next example is that of the son ---

श्मश्रुकण्टकवेधेन बाले रुदति तत्पिता ।
चुम्बत्येव न सा प्रीतिर्बालार्थे स्वार्थ एव सा ॥१०॥

*Śmaśru kaṇṭaka vedhena bāle rudatī tatpitā
Cumbatyeva na sã prītir bālārthe svārtha eva sã* (10)

श्मश्रु कण्टक वेधेन = being hurt by the hair of the beard and mustache; बाले रुदति = when the child cries; तत् पिता = his father; चुम्बति = kisses; एव = indeed; सा प्रीतिः = that love; बालार्थे = for the sake of the child; न = not; सा = that (love); स्वार्थे एव = for his own joy only.

When the child cries because of the hurt caused by the spike like sharp hairs of the father's mustache and beard, even then the father kisses the child. That love is not for the sake of the child but for his own sake. (10)

The next example is that of wealth ---

निरिच्छमपि रत्नादिवित्तं यत्नेन पालयन् ।
प्रीतिं करोति स स्वार्थे वित्तार्थत्वं न शङ्कितम् ॥११॥

*Niriccha mapi ratnādi vittam yatnena pālayan
Prītiṁ karoti sa svārthe vittārtha tvaṁ na śaṅkitam* (11)

निरिच्छम् = desireless (i.e. inert); अपि = also; रत्नादि = diamond etc.; वित्तम् = wealth; यत्नेन = with efforts (care); पालयन् = protecting; सः = he (the owner); स्वार्थे = for his own sake; प्रीतिम् = love; करोति = does; वित्तार्थत्वम् = for the sake of wealth; न = not; शङ्कितम् = no one should doubt.

Wealth and diamonds, being inert, are desireless (have no likes and dislikes); but their owner protects them with love

and care. No one should doubt that it is for the sake of wealth etc.; it is for his own sake. (11)

Niriccham ratnādi vittam yatnena pālayan: Wealth, like gems etc. has no likes or dislikes, but one makes considerable effort to collect and protect it carefully. No one has any doubt that this care and concern are because we like these objects.

Sa svārthe prītiṃ karoti vittārthatvam na śaṅkitam: All that urge to collect them and cherish them is really for the owner's own sense of satisfaction, pride or prestige. The moment these cease to be of value to him, he will not hesitate to reject them.

The example of animals follows ---

अनिच्छति बलीवर्दे विवाहयिषते बलात् ।

प्रीतिः सा वणिगर्थेव बलीवर्दार्थता कुतः ॥१२॥

*Anicchati balivarde vivāhayiṣate balāt
Prītiḥ sā vaṇigartheva balī vardārthatā kutaḥ* (12)

बलीवर्दे = the bullock; अनिच्छति = not desiring; बलात् = under compulsion; विवाहयिषते = make him carry the load; सा प्रीतिः = that need or love to carry load; वणिक् अर्थ = for the sake of the trader; एव = indeed; बलीवर्दार्थता = for the sake of the bullock; कुतः = how can be.

A trader compels a bullock which has no desire to carry any load. It is for his own sake and not for the sake of bullock. (12)

The example of the *brāhmaṇa* follows ---

ब्राह्मण्यं मेऽस्ति पूज्योऽहमिति तुष्यति पूजया ।

अचेतनाया जातेर्नो संतुष्टिः पुंस एव सा ॥१३॥

*Brāhmaṇyam me'sti pūjyo'ham iti tuṣyati pūjayā
Acetanāyā jāterno saṁtuṣṭiḥ puṁsa eva sā* (13)

ब्राह्मण्यम् मे अस्ति = I am a *brāhmaṇa*; अहम् = I; पूज्यः = worthy of worship; इति = thus; पूजया = by worship; तुष्यति = is pleased; सा संतुष्टिः = that contentment; अचेतनायाः जातेः = of the inert caste (*brāhmaṇa*); न = is not; पुंसः एव = of the man alone.

A man is pleased that he is a *brāhmaṇa* and therefore, worthy of worship. And he is pleased by his worship. That contentment cannot be for the sake of the inert caste which is known as *brāhmaṇa* but it is for the sake of that man (who consider himself to be of *brāhmaṇa* caste). (13)

Brāhmaṇyam me asti. Aham pūjyaḥ iti pūjayā tuṣyati: I am a *brahmaṇa*. I am worthy of respect. In this way, the *brahmaṇa* with this notion (*abhimāna*) is happy when he receives respect from others.

Sā saṁtuṣṭiḥ acetanāyāḥ jāteḥ na. Puṁsaḥ eva: Now his happiness is not because of an inert abstraction called *brāhmaṇa-hood*, but the respect he gives to himself as a living conscious being. The concept of *brāhmaṇatva* is inert and can neither enjoy nor suffer.

The next example is of the *kṣatriya* ---

क्षत्रियोऽहं तेन राज्यं करोमीत्यत्र राजता ।

न जातेर्वैश्यजात्यादौ योजनायेदमीरितम् ॥१४॥

*Kṣatriyo'ham tena rājyaṃ karomī tyatra rājatā
Na jāter vaiśya jātyādaḥ yojanā yeda mīritam* (14)

अहम् क्षत्रियः = I am a *kṣatriya*; तेन = therefore; राज्यम् करोमि = I rule the kingdom; इति = this; अत्र = here; राजता जातेः = to the royal class; न = is not; इदम् = this; वैश्य जाति आदौ = for the *Vaiśya* caste etc.; योजनाय = apply; इरितम् = is said.

I am a *kṣatriya* and therefore, I rule the kingdom. Thus, the joy of ruling is not for the ruling class but for the man who is ruling. This can be applied to other castes like *vaiśya* etc., in the same manner. (14)

Ahaṁ kṣatriyaḥ tena rājyaṁ karomi iti atra rājatā jāteḥ na: The king feels supremely proud and happy that he is a *kṣatriya* and therefore, by that valour, he rules the kingdom. The enjoyment of the kingdom is not for the *kṣatriyatva*, but for the king who has accepted that he is a *kṣatriya*. The *rājātva* (being a king) is only an abstract concept; but the individual supporting the concept is the king, who loves his kingdom only for his own sake.

Idam vaiśya jatyādaṁ yojanāya iritam: Similarly, the same principle applies to other two caste—*vaiśya*, and *śūdra*. As the *vaiśyatva* is taken as the support for ones enjoyment, so also is the *śūdratva*.

In this way, the thought is traced. First the husband, wife then the son, followed by wealth and the instrument for gaining the wealth viz. the bullock—all these are rejected. Then comes the rejection of the concepts that we entertain. This is to show that the happiness is not for the concept because concepts are inert and can change but this 'I' for whom the concepts are meant.

Now the *lokā-s* to which one is said to go after death, are taken ---

स्वर्गलोकब्रह्मलोकौ स्तां ममेत्यभिवाञ्छनम् ।
लोकयोर्नोपकाराय स्वभोगायैव केवलम् ॥१५॥

Svargaloka brahmalokau stāṁ mametya bhivāñchanam
Lokayor nopakārāya svabho gāyaiva kevalam (15)

स्वर्गलोक ब्रह्मलोकौ = *svarga* and *brahma loka*; मम स्ताम् = may I attain; इति = this; अभिवाञ्छनम् = desire or love; लोकयोः = for the sake of the two worlds; उपकाराय = for the obligations of; न = is not; केवलम् = only; स्व भोगाय एव = for the joy of the Self alone..

The desire that I may attain *svarga-loka*, *brahma-loka* etc. is not for the obligations of these worlds but for the sake of one's own enjoyment. (15)

Svarga loka brahma lokau mama stāṁ iti abhivāñchanam lokayoḥ upakārāya na: Let me go to heaven, *svarga loka*, *brahma loka* etc. is one's desire. Is this desire born out of concern for these *lokā-s*, that my presence will be useful there? No.

Kevalam sva bhogāya eva: It is for one's own enjoyment. Whatever the subject, at whatever time or place, the hero of every event or experience is this 'I'.

This 'I' is important, not the event. Everything that one seeks is for the satiation of this 'I'ness : *Ātmanastu kāmāya sarvaṁ priyaṁ bhavati*.

The different Gods that we worship are taken up next ---

ईशविष्णवादयो देवाः पूज्यन्ते पापनष्टये ।
न तन्निष्पापदेवार्थं तत्तु स्वार्थं प्रयुज्यते ॥१६॥

Īśa viṣṇvādayo devāḥ pūjyante pāpa naṣṭaye
Nā tanniṣpāpa devārthaṁ tatttu svārthaṁ prayujyate (16)

ईश विष्णु आदयः देवाः = Gods like *Śiva*, *Viṣṇu*, etc.; पाप नष्टये = for the destruction of sins; पूज्यन्ते = are worshipped; तत् = that worship; निष्पाप देवार्थम् = for sinless Gods; न = is not; तु = but; तत् = that (worship); स्वार्थम् = for one's own sake; प्रयुज्यते = is performed.

The worship of the Gods, such as *Śiva*, *Viṣṇu*, etc., is done for the destruction of sins. That worship is not done for the sake of the sinless Gods; it is for one's own sake that the worship is conducted. (16)

Īśa Viṣṇu ādayaḥ devāḥ pāpa naṣṭaye pūjyante. Tat tu niṣpāpa devārthaṁ na: Īśvara Viṣṇu and other Gods are worshipped for the removal of one's sins and for one's purification—not for the sake of the Gods, who do not have sins. *Tat tu svārthaṁ prayujyate*: Therefore, all the *pūjā*, etc. is initiated for one's own sake, for the fulfilment of one's own *saṅkalpa*.

The same line of thinking is extended to the *vedā-s* ---

ऋगादयो ह्यधीयन्ते दुर्ब्राह्मण्यानवास्ये ।
न तत्प्रसक्तं वेदेषु मनुष्येषु प्रसज्जते ॥१७॥

Rgādayo hya dhīyante dur brāhmaṇyā navāptaye Na tatpra saktam vedeṣu manuṣyeṣu prasajjate (17)

ऋग् आदयः = *Rg*, *Yajur* etc. (four *vedā-s*); दुर्ब्राह्मण्य = being uncultured; अनवास्ये = to prevent from getting; हि = indeed; अधीयन्ते = are studied; तत् = that sin of omission; वेदेषु = in the *vedā-s*; प्रसक्तम् = applied; न = not; मनुष्येषु = in man; प्रसज्जते = is applied.

The study of *vedā-s* such as *Rg*, *Yajur* etc., is for the prevention of sins of omission. Sin doesn't pertain to the *vedā-s* but to the man. (17)

Rgādayaḥ durbhrāhmaṇya anavāptaye hi adhīyante: Rg veda etc. are studied for the removal of obstacles in knowing the Truth. When an individual is born, he does not have this knowledge. Therefore, he has to undertake study of the scriptures to remove this deficiency in himself, to get rid of the wrong line of enquiry.

Tat vedeṣu prasaktam na manuṣyeṣu prasajjate: These shortcomings are not associated with the scriptures but are in human beings.

Therefore, the *vedā-s* are studied not for the sake of the *vedā-s* but for one's own sake.

The example of the *pañca mahābhūtā-s* is taken up next ---

भूम्यादि पञ्चभूतानि स्थानतृप्ताकशोषणैः ।
हेतुभिश्चावकाशेन वाञ्छन्त्येषां न हेतवः ॥१८॥

Bhūmyādi pañca bhūtāni sthāna tṛtpāka śoṣaṇaiḥ Hetu bhiścāva kāśena vāñchan tyeṣāṁ na hetavaḥ (18)

स्थान = place; तृद् = hunger; पाक = cooking; शोषणैः = drying; हेतुभिः = being the cause; च = and; अवकाशेन = to offer accommodation; भूमि आदि = earth etc.; पञ्च भूतानि = five great elements; वाञ्छन्ति = the beings desire; एषाम् हेतवः = for their sake; न = not.

The beings desire the five great elements for their usefulness in providing shelter, quenching, thirst, cooking, drying and providing space etc. These elements are not desired for their own sake. (18)

Sthana tṛt pāka śoṣaṇaiḥ hetubhiḥ avakāśena ca bhūmyādi pañca bhūtāni vāñchanti: We desire the five great elements: the earth because it gives us a place to stay, the food because it removes hunger, the fire because it helps to cook the food and keeps us warm, the air, helps in drying and the space because it

accommodates the entire earth. In one way or another all the five elements support our existence on this earth and therefore we like them. *Eṣām hetavaḥ na*: not for their sake but because they are helpful to us.

One more example of master and servant is given ---

स्वामिभृत्यादिकं सर्वं स्वोपकाराय वाञ्छति ।

तत्तत्कृतोपकारस्तु तस्य तस्य न विद्यते ॥१९॥

Svāmibhṛtyādikam sarvaṁ svopa kārāya vāñchati
Tat tat kṛto pakārastu tasya tasya na vidyate (19)

स्वामि भृत्य आदिकम् = the master, servant etc.; सर्वम् = all; स्व उपकाराय = for one's own benefit; वाञ्छति = desire; तु = however; तत् तत् कृत = whatever is done by them; उपकारः = help or service; तस्य तस्य = for those to whom it is done; न विद्यते = is not done.

Beings desire to have a master, servant etc. for their own benefit. However, whatever help they render to others, that help is not for the sake of the servants or masters (it is meant for their own benefit). (19)

Svāmi bhṛtya ādikam sarvaṁ sva-upakārāya vāñchati: The master and servant like each other because they are helpful to each other. The master gives money and gifts to the servant, who in return renders service. *Tat tat kṛta upakārastu tasya tasya na vidyate*: In this way, the master and servant are beneficial to each other and therefore like each other (so long as that mutual dependence lasts).

These twelve examples take us from the nearest point of attraction namely, husband and wife to the farthest i.e. master and servant,—through a wide range of objects or experiences with which we come in contact in this world. We come to the conclusion that none of these is dear to us for its sake but for our own sake.

Why are so many examples given? This is explained in the next śloka ---

सर्वव्यवहृतिष्वेवमनुसंधातुमीदृशम् ।

उदाहरणबाहुल्यं तेन स्वां वासयेन्मतिम् ॥२०॥

Sarva vyavahṛtiḥ svevam anusandhātu mīdṛśam
Udāharaṇa bāhulyam tena svāṁ vāsayen matim (20)

सर्व व्यवहृतिषु = in all dealings; एवम् = in the aforesaid manner; अनुसन्धातुम् = for the purpose of contemplation; ईदृशम् = of this kind; उदाहरण बाहुल्यम् = many examples are given; तेन = by this; स्वाम् मतिम् = one's understanding; वासयेत् = should be trained.

The aforesaid method of contemplation should be applied to all dealings in one's life. These types of multitudes of examples are given so that one should train one's mind in that line of thinking. (20)

Sarva vyahṛtiṣu evam anusandhātum īdṛśam: In this way, in all types of undertakings and worldly transactions that are prompted by our desires, one is able to constantly enquire along the line indicated in each of the above examples.

Udāharaṇa bāhulyam tena svāṁ matim vāsayet: But why so many examples have been given to say the same thing? Many types of examples are given to suit different temperaments, levels of evolution and types of experiences of individuals. What appeals to one may mean nothing to another. What drives home the point in one case may be unsuitable to another and make no impact. Therefore, a variety of examples are given in the hope that one or the other will trigger off the desired line of thinking in the *manda buddhi jijñāsu*.

When it said that everything is dear to us for our own sake, what is the nature of this *priyatva* or liking, this love for the Self? ---

अथ केयं भवेत्प्रीतिः श्रूयते या निजात्मनि ।
रागो वध्वादिविषये श्रद्धा यागादिकर्मणि ।
भक्तिः स्याद्गुरुदेवादौ इच्छा त्वप्राप्तवस्तुनि ॥२१॥

Atha keyam bhavet prītiḥ śrūyate yā nijātmani
Rāgo vadhvādi viṣaye śraddhā yāgādi karmaṇi
Bhaktiḥ syād guru devātau icchā tvaprāpta vastuni (21)

अथ = indeed, a question is raised; या प्रीतिः = that love; निजात्मनि = in the Self; श्रूयते = is heard; इयम् = that (love); का भवेत् = what is its nature?; रागः = attachment; वधु आदि विषये = for wife, etc.; श्रद्धा = faith; याग आदि कर्मणि = in ritualistic activities; भक्तिः = devotion; गुरु देव आदौ = in the *guru*, Gods, etc.; स्यात् = can be; इच्छा तु = if it is a desire; अप्राप्त वस्तुनि = for the objects that one doesn't have.

Now a question is raised: the love that is heard of for the Self—what is its nature? If it is of the nature of attachment, it can be for the wife, etc. (but it cannot be for other activities); if it is of the nature of faith, it can be for the ritualistic activities; if it is of the nature of devotion, it can be for the *guru*, Gods, etc. and not for other things; and if it is of the nature of desire, it can be for those objects which are not possessed by one. (21)

Atha nijātmani yā prītiḥ śrūyate iyam kā bhavet: Now the question is, what is that love for one's Self about which we are all the time hearing? What is its nature? *Rāgaḥ vadhvādi viṣaye*: Is this love like the attachment for objects of enjoyment, like wife, etc.? *Śraddhā yāgādi karmaṇi*: Is it like the faith and belief required to conduct

pūjā-s, *yāgā-s*, etc.? *Bhaktiḥ syāt guru devātau*: Or is it of the nature of devotion for the teacher or God? *Ichā tu aprāpta vastuni*: Or is it like the yearning for the objects which we do not possess? Into which of these four categories does the love for this Self fall? In this way, the teacher is trying to analyse the nature of love for the Self, layer by layer, systematically. So all the types of 'love' that are commonly expressed, from the sublime to the ridiculous, have been listed.

Now the teacher responds to the question posed above ---

तर्ह्यस्तु सात्त्विकी वृत्तिः सुखमात्रानुवर्तिनी ।
प्राप्ते नष्टेऽपि सद्भावाद्विच्छातो व्यतिरिच्यते ॥२२॥

Tarhyastu sātṭvikī vṛttiḥ sukha mātrānu vartinī
Prāpte naṣṭe'pi sad bhāvād icchāto vyatiricyate (22)

तर्हि = in that case; सुख मात्र अनुवर्तिनी = that which is objectifying bliss alone; सात्त्विकी वृत्तिः = of the nature of *sātṭvik* thoughts; प्राप्ते नष्टे अपि = whether gained or not gained; अस्तु = may be; सद्भावात् = being of the nature of existence; इच्छातः = from desire; व्यतिरिच्यते = is different.

In that case (i.e. if the love for the Self cannot be of the nature of desire, etc.), it is the *sātṭvik* thought alone that objectifies bliss. Therefore, whether the desire is fulfilled or not, this bliss continues to exist. Therefore, this love for the Self is different from desire, etc. (referred in the above verse). (22)

Tarhi sukha mātra anuvartinī sātṭvikī vṛttiḥ prāpte naṣṭe api astu: The nature of *sātṭvik* thoughts is to objectify bliss alone, irrespective of whether joy is gained or not. The love for the Self is none of the four types that has been mentioned. All these four expressions come and go; there is nothing permanent about them. They are not real.

Sad bhāvāt icchātaḥ vyatiricyate: The love for the Self is ever-present, irrespective of the presence or absence of the desired object. This being so, it is certainly other than the kind of love mentioned above.

Is this the kind for type of the *prīti* or love for the Self or *ātmā* is? Is it of the nature of love for the means of joy? This thought is continued further ---

सुखसाधनतोपाधेरन्नपानादयः प्रियाः ॥२३॥

Sukha sādhana topādheḥ annapānādayaḥ priyāḥ (23)

अन्न पान आदयः = taking food, drinks etc.; सुख साधनता = being the means of joy; उपाधेः = the conditionings; प्रियाः = are dear.

If one argues that food, drinks etc. are dear to us as the means of happiness, and not for their own sake, - (Then is this the nature of love for the Self?). (23)

Anna pāna ādayaḥ sukha sādhanātā upādheḥ priyāḥ: Now another doubt is raised. Things like food, drink etc. are liked because they are the means through which one gets happiness.

Similarly, is *ātmā* also a means through which we get happiness, like any other object? This doubt shows how strong is the tendency to objectify the Truth. In the previous *śloka*, the teacher clearly said that *ātmā* is *sat-bhāva*, ever present. What is ever present is one's own essential being. All those things which are other than 'I' cannot be 'I'. The fallacy in this doubt is therefore, that the *ātmā* has been made a component of the subject-object relationship.

This fallacy is exposed in the teacher's reply ---

आत्मानुकूल्यादन्नादि समश्चेदमुनात्र कः ।
अनुकूलयितव्यः स्यात् नैकस्मिन्कर्मकर्तृता ॥२४॥

Ātmānukū lyādann ādi samaś ceda munātra kaḥ
Anukūla yitavyaḥ syāt naikasmin karma kartṛtā (24)

आत्मा = the Self; आनुकूल्यात् = helpful (conducive); अन्नादि समः = is also the means of happiness like food, etc.; चेत् = if it is said so; अत्र = in this world; अमुना = by this *ātmā* which is considered as the means of happiness; कः अनुकूलयितव्यः = who is to be pleased; स्यात् = is; एकस्मिन् = in one; कर्म कर्तृता = deed and doer; न = cannot be.

So the *ātmā* is also dear to us being as the means of happiness, like that of food, etc. if this is argued, the answer is: in this world, by this *ātmā*, who is considered as the means of happiness, who is to be pleased (i.e. none) because in the one and the same *ātmā*, the subjectiveness of doership and the objectiveness of means of happiness cannot exist simultaneously. (24)

Ātmā ānukūlyāt annādi samaḥ cet: If the understanding is that *ātmā* is like the food that is conducive to our liking and is the means of happiness, it is not so. Every food is not liked by everyone. We enjoy what we like and reject what is not liked. And if *ātmā* is understood to be like food, then one has to find out that *ātmā* which is conducive to one.

Atra amunā kaḥ anukūlayitavyaḥ syāt: How can anyone say that I don't like my *ātmā* or I like your *ātmā*? There is no question of *ānukūlyatā* or *pratikūlyatā* with reference to one's own *ātmā*. Everyone loves themselves for their own sake. Who else is to be pleased by this *ātmā*?

Ekasmin karma kartṛtā na: In addition if *ātmā* is taken to be a means of joy, then the duality of doer and done, the enjoyer and enjoyed results. In this way, like food etc., *ātmā* will become an object of joy and the enjoyer will be 'I'. This is fallacious. Thus two points are made: (a) *Ātmā* cannot be the source of happiness (like food), as *ānukūlyatā* and *pratikūlyatā* do not apply to *ātmā*, which is our own essential being, and (b) there is no division possible in *ātmā* as the enjoyer and the enjoyed.

The misconception that *ātmā* is an enjoyer—*bhoktā* is denied in the next śloka ---

सुखे वैषयिके प्रीतिमात्रमात्मा त्वतिप्रियः ।

सुखे व्यभिचरत्येषा नात्मनि व्यभिचारिणी ॥२५॥

Sukhe vaiṣayike prīti mātra mātma tvaṭi priyaḥ
Sukhe vyabhicara tyeṣā nātmani vyabhi cāriṇī (25)

वैषयिके सुखे = in the joys gained through objects; प्रीति मात्रम् = is an ordinary love; आत्मा तु = the Self indeed; अति प्रियः = is supremely dear; सुखे = in objective happiness; एषा = this love; व्यभिचरति = changes; आत्मानि = the love for the Self; न व्यभिचारिणी = does not change.

Love for the means of joy is not supreme. However, love for the Self is supreme because while the former is subject to change, love for the Self is not. (25)

Vaiṣayike sukhe prīti mātram: We just love the objective enjoyment. If *ātmā* is taken to be an object of enjoyment our love would not be supreme! *Ātmā tu ati priyaḥ*: However, the love for *ātmā* is of the highest order, as can be seen from the fact that one is willing to give up many objects of enjoyment for the sake of one's

Self. *Eṣā sukhe vyabhicarati ātmani na vyabhicāriṇī*: The liking (*prīti*) for objects keeps changing and is far inferior to the love for one's Self. Because, this love with reference to the *viṣaya sukhaṁ* is not constant and depends on many factors, like the availability of the object, one's own health, mood, etc. It is therefore, only a relative love. But love for one's own essential being never declines.

This thought continues ---

एकं त्यक्त्वाऽन्यदादत्ते सुखं वैषयिकं सदा ।

नात्मा त्याज्यो न चादेयः तस्मिन् व्यभिचरेत्कथम् ॥२६॥

Ekam tyaktvā 'nyadā datte sukhaṁ vaiṣayikaṁ sadā
Nātmā tyājyo na cādeyaḥ tasmin vyabhicaret katham (26)

एकम् वैषयिकम् सुखम् = one objective joy; त्यक्त्वा = having given up; अन्यद् = any other object; आदत्ते = discovers; सदा = always; आत्मा = Self; त्याज्यः न = cannot be given up; न च = nor; आदेयः = can be attained; तस्मिन् = in such (*ātmā*); कथम् = how; व्यभिचरेत् = will be changing.

By giving up one objective happiness, one goes to another object. (Therefore, there is a constant change in the objective happiness.) The Self neither can be rejected nor can be attained; hence in such a Self, how can love ever change? (26)

Ekam vaiṣayikaṁ sukhaṁ tyaktvā anyat ādatte sadā: In the case of *vaiṣayika sukhaṁ*, objective enjoyment, one is constantly changing from one object of enjoyment to another. One is always looking out for new types of enjoyment.

Ātmā na tyājyaḥ na ca ādeyaḥ tasmin katham vyabhicaret: *Ātmā* on the other hand, can neither be rejected nor gained because it is not possible to lose or gain one's Self. Such being the case, how can there

be any *tāratamya*—increase or decrease in the love for the Self? Therefore, it follows that the love for objects and the love for *ātmā* cannot be compared at all.

But then, is it not possible for one to be totally withdrawn from the worldly objects and adopt indifference (*upekṣā bhāva*) towards them? This indifference (*udāsīnatā*) is now explained with reference to the similarity of love for the *ātman*---

हानादानविहीनेऽस्मिन् उपेक्षा चेत्तृणादिवत् ।
उपेक्षितुः स्वरूपत्वात् नोपेक्ष्यत्वं निजात्मनः ॥२७॥

Hānādāna vihīne 'smin' upekṣā cettrṇādi vat
Upekṣituh svarūpatvāt nopekṣyatvaṁ nijātmanah (27)

हानादान विहीने = that which cannot be given up or accepted; अस्मिन् = in this (Self); तृण आदि वत् = like grass etc.; उपेक्षा = indifference; चेत् = if imagined; उपेक्षितुः = of the one who is indifferent; स्वरूपत्वात् = being his own nature; निजात्मनः = one's own Self; उपेक्ष्यत्वम् = an object of indifference; न = not.

If it is imagined that this Self, which neither can be given up nor can be accepted, can be an object of indifference like grass etc. to such an imagination, the reply is: No. The Self cannot be an object of indifference being the essential nature of the one, who wants to be indifferent. (27)

Hānādāna vihīne asmin tṛṇa ādivat upekṣā cet: Even if *ātman* can neither be rejected nor gained, as said in previous *śloka*, suppose one is totally indifferent to it, as one would be about the grass? *Upekṣituh svarūpatvāt nijātmanah upekṣyatvaṁ na:* The teacher's reply, negates this also. He says: The one who wants to be unconcerned about *ātmā*, since *ātmā* is his very essential nature, how can he be indifferent towards it? It will be as unreal as the fire being indifferent to its heat or the sugar to its sweetness. One cannot be indifferent towards

ātmā. Therefore, *ātmā* can neither be rejected nor gained, nor can one be indifferent about it.

If *ātmā* cannot be rejected, how is it that people get fed up with life and wish to die and even commit suicide? Is that not rejection of *ātmā*? This point is dealt with in the next two *ślokā-s*---

रोगक्रोधाभिभूतानां मुमूर्षा वीक्ष्यते क्वचित् ।
ततो द्वेषाद्भवेत्याज्य आत्मेति यदि तन्न हि ॥२८॥

Roga krodhābhi bhūtānām mumūrṣā vīkṣyate kvacit
Tato dveṣād bhavettyājya ātmeti yadi tanna hi (28)

रोग क्रोध अभिभूतानाम् = those suffering from diseases, anger etc.; मुमूर्षा = desire to die; क्वचित् = at times; वीक्ष्यते = is seen; ततो द्वेषात् = because of hatred; आत्मा = the Self; त्याज्यः = worthy of rejection; भवेत् = can be; इति यदि = if doubted; तत् = this doubt; न हि = cannot hold good.

The desire to die is seen among those who are under the influence of diseases, anger etc. at times, therefore, out of hatred for the Self, the Self also becomes worthy of rejection. To such a doubt, the answer is: No, it cannot be so. (28)

Roga krodha abhibhūtānām mumūrṣā kvacit vīkṣyate: A doubt is raised. It is seen that some people have a desire to die (*mumūrṣā*) when they are overpowered by disease or strong emotions, like anger, frustration, disappointment etc.

Tataḥ dveṣāt ātmā tyājyaḥ bhavet iti yadi: Does this not mean that they are rejecting the *ātmā*? Otherwise why would they want to die or commit suicide? *Na hi:* The teacher replies that this line of thinking is totally wrong. This argument is not correct. If a person is troubled by disease or anger or frustration, and wants to die,

it is not *ātmā tyāga*. They only want to get rid of the source of their misery so that they can be happy.

This thought is further analysed ---

त्यक्तुं योग्यस्य देहस्य नात्मता त्यक्तुरेव सा ।

न त्यक्त्यस्ति स द्वेषस्त्याज्ये द्वेषे तु का क्षतिः ॥२९॥

Tyaktuṃ योग्यasya dehasya nātmātā tyaktureva sā
Na tyakta ryasti sa dveṣaḥ tyājye dveṣe tu kā kṣatīḥ (29)

त्यक्तुम् योग्यस्य = that which can be rejected; देहस्य = of the body; आत्मता = to be the Self; न = not; त्यक्तुः = the one rejecting; एव = alone; सा = is that Self; त्यक्तरि = for the one who is rejecting; स द्वेषः = that hatred; न अस्ति = is not; त्याज्ये = for the one that can be rejected; द्वेषे = if there is hatred; तु = indeed; का क्षतिः = what is the harm.

The body, which is worthy of rejection, cannot be considered to be the Self. The one who is wanting to reject is indeed the Self. The hatred is not for the one who is wanting to reject but for that which is worthy of rejection, i.e. the body. If there is hatred for that (body), what is the harm? (29)

Tyaktuṃ योग्यasya dehasya ātmātā na: When someone wants to die or commit suicide, that which is sought to be rejected cannot have *ātmātā* or *ātmā*, because, as already stated, the nature of *ātmā* is that which cannot be rejected.

He only wants to destroy the body. And so far as the body is concerned, it will always be destroyed in time, sooner or later. So he is not committing *ātmā hatyā* or suicide. *Sā ātmātā tyaktuḥ eva*: Because, he who wants to die is himself the *ātmā*. Without *ātmā* even the desire to die is not possible. Both the desires 'I want to live long' or 'I want to die' are supported by the same *ātmā*.

Sa dveṣaḥ tyaktari na asti: The one who is rejecting the body, does not have any disliking for himself his hatred is only for the body because of the disease etc. Even the desire to reject the body is *ātmanastu kāmāya* -because of his love for the Self. *Tyājye dveṣe tu kā kṣatīḥ*: If he wants to reject, his body, because of his disliking for the body, which is associated with disease, or the mind, which is associated with anger and frustration, what is lost? He cannot destroy himself because he is eternal.

Through application of logic, the teacher now compares love towards the objective world and the supreme love for one's essential nature ---

आत्मार्थत्वेन सर्वस्य प्रीतेश्चात्मा ह्यतिप्रियः ।

सिद्धो यथा पुत्रमित्रात्पुत्रः प्रियतरस्तथा ॥३०॥

Ātmārtha tvena sarvasya prīteś cātmā hyati priyaḥ
Siddho yathā putra mītrāt putraḥ priyata rastathā (30)

सर्वस्य = of everything; आत्मार्थत्वेन = being helpful for the Self; प्रीतेः = although dear; च = and; आत्मा = Self; अति प्रियः = is extremely dear; सिद्धः हि = is thus concluded; यथा = just as; पुत्र मित्रात् पुत्रः = one's own son in comparison to the friend of the son; प्रियतरः = is dear; तथा = so too.

The things that are the means of joy for the Self are dear. However, the Self is supremely dear, is thus concluded from the above discussions. Just as (to the father) the son is dearer than the friend of the son, so also, the Self is dearest of all. (30)

Sarvasya ātmārthatvena prīteḥ ātmā ca atī priyaḥ siddhaḥ hi: *Ātmā* is the one for whose sake everything in this world is liked. Therefore, *ātmā* is of the nature of supreme bliss and is the dearest to everyone. *Yathā putra mītrāt*

putraḥ priyatarāḥ tathā: For example, one likes friend of the son very much indeed, but the love for one's own son is much more. Similarly, while we may like the worldly object, love for one's own being is extremely supreme.

The strength of any *vedāntik* statement depends on the source, which is the *śruti* on the basis of which the whole thought is developed. Once that is established, the second means of knowledge to know the Truth is *yukti* or logic. The third is *anubhūti*, one's own experience in the particular field.

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

मा न भूवमहं किन्तु भूयासं सर्वदैत्यसौ ।
आशीः सर्वस्य दृष्टेति प्रत्यक्षा प्रीतिरात्मनि ॥३१॥

Mā na bhūva maharṇ kintu bhūyāsaṁ sarva detyasau
Āśīḥ sarvasya dṛṣṭeti pratyakṣā prītirātmāni (31)

अहम् = I; मा भूवम् = not to be; न = not; किन्तु = but; सर्वदा = always; भूयासम् = should be; इति = this; असौ आशीः = such desire; सर्वस्य = in all beings; दृष्टा = is seen; इति = in this way; आत्मनि = in the Self; प्रीतिः = love; प्रत्यक्षा = is experienced.

May I never cease to be but always should exist. This type of desire is seen among all beings. This is love for the Self, which is evidently experienced by all. (31)

Aharṇ mā bhūvaṁ kintu sarvadā bhūyāsaṁ iti asau āśīḥ sarvasya dṛṣṭā: Nobody ever thinks that 'I should not exist.' On the contrary, everyone thinks and desires that 'I should be eternally present.' But all the time we know that, as a body, it is not possible to be present forever. So we wish to leave our name behind in the form of inscriptions etc. because it is impossible to accept our own absence from this world. This is how he who

desires immortality keeps praying to the Lord. This is seen in every human being. It is the direct experience of every one of us.

Ātmāni prītiḥ pratyakṣā: In this way, it can be definitely concluded that everything in the world is liked for the sake of *ātmā* alone. *Ātmā* is the most dear to us and this dearness of *ātmā* is not like any of the other expressions of love discussed and later negated in the above verses.

Now, there are some who continue to quote the scriptures and interpret them in their own way. The teacher gives some examples of such misinterpretations and exposes the fallacies underlying them ---

इत्यादिभिस्त्रिभिः प्रीतौ सिद्धायामेवमात्मनि ।
पुत्रभार्यादिशेषत्वमात्मनः कैश्चिदीरितम् ॥३२॥

Ityādibhiḥ sribhiḥ prītau siddhāyā meva mātmāni
Putra bhāryā diśeṣatvam ātmanāḥ kaiści dīritam (32)

इत्यादिभिः = by these; त्रिभिः = three (i.e. experience, logic and scriptural authority); एवम् = in this way; आत्मानि = in the Self; प्रीतौ सिद्धायाम् = having established the love; कैश्चिद् = by some people; आत्मनः = to the Self; पुत्र भार्या आदि शेषत्वम् = being helpful to the son, wife etc.; ईरितम् = is said.

Thus, the love for the Self, although having established it by the strength of the three, i.e. scriptural authority, logic and one's own experience, some people say that the Self is helpful to the son, wife etc. (and therefore is dear). (32)

Ityādibhiḥ sribhiḥ evam ātmāni prītau siddhāyām: By these three methods of *śruti*, *yukti* and *anubhūti*, it can be concluded that *ātmā*, alone is the point of love, for everything is dear only for the sake of the *ātmā* which is of the nature of love. *Kaiścid ātmanāḥ putra bhāryā ādi śeṣatvam īritam*: Yet, there are some who say that

love for the *ātmā* is secondary to the love for son, wife etc. And thus what is said about *ātmā* alone being the dearest, is not considered as true. They consider *ātmā* to be a means of joy for son etc.

This subject of primary love and secondary love is now taken up for analysis, after quoting appropriate texts from the *upaniṣad-s* ---

एतद्विवक्षया पुत्रे मुख्यात्मत्वं श्रुतीरितम् ।
आत्मा वै पुत्रनामेति तच्चोपनिषदि स्फुटम् ॥३३॥

Etad vivakṣayā putre mukhyāt matvaṁ śrutīritam
Ātmā vai putra nāmeti taccho pañiṣadi sphuṭam (33)

एतत् विवक्षया = with a desire to make this point;
आत्मा वै पुत्र नाम = *Ātmā vai putra nāma*; इति श्रुति
ईरितम् = thus the *upaniṣadik* statement is quoted; पुत्रे
= in the son; मुख्यात्मत्वं = the primary *ātmā*; तत्
च = this also; उपनिषदि = in *Aitareya Upaniṣad*; स्फुटम्
= is clearly stated.

Desirous of making this point, they quote the scriptural statement: '*ātmā* is the son alone, indeed'. They also refer to the statement of *Aitareya Upaniṣad*, where the son is considered primary. (33)

This thought continues ---

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।
अथास्येतर आत्माऽयं कृतकृत्यः प्रमीयते ॥३४॥

So'syāya mātmaṁ puṇyebhyaḥ karmabhyaḥ prati dhīyate
Athās yetara ātmā'yaṁ kṛta kṛtyaḥ pramiyate (34)

अस्य = of this (father); सः अयम् = that this (son);
आत्मा = the Self; पुण्येभ्यः कर्मभ्यः = for the purpose

of rituals for *puṇyā-s*; प्रतिधीयते = is authorised; अथ = thereafter; अस्य अयम् = his father; इतरः आत्मा = who is his Self (in the form of father); कृत कृत्यः = having fulfilled duties; प्रमीयते = dies away.

Of this father, this son is the Self. He is authorised to conduct all ritualistic deeds. Thereafter, this father, who is other than the son, who is the real Self, having fulfilled all his duties, dies away (and thus the son is established as the principal Self in *Aitareya Upaniṣad*). (34)

In the *Aitareya upaniṣad*, it is distinctly stated that the son is the *ātmā* (*Ātmā vai putra nāma asi*). How is this said? *Asya saḥ ayam ātmā puṇyebhyaḥ karmabhyaḥ pratidhīyate*: Of the father, the son is the *ātmā*; and therefore, in all religious and ritualistic undertakings, the son alone is his representative.

Atha asya ayaṁ itaraḥ ātmā: Therefore, for the father, *ātmā* is the son who does everything in place of the father. This can be seen by the father himself and little by little, the son becomes primary and the father becomes secondary. *Kṛta kṛtyaḥ pramiyate*: Seeing his son doing so well and thus fulfilling all the expectations for which he had desired a son, the father hands over all his responsibilities to the son and dies in peace. Therefore, the son is the primary meaning of *ātmā*.

More quotations are given to prove the same point ---

सत्यप्यात्मनि लोकोऽस्ति नापुत्रस्यात एव हि ।
अनुशिष्टं पुत्रमेव लोक्यमाहुर्मनीषिणः ॥३५॥

Satya pyātmani loko'sti nāputra syāta eva hi
Anuśiṣṭaṁ putrameva lokyamāhur manīṣiṇaḥ (35)

अतः एव = therefore (because son is the principal Self); आत्मनि सति = even when the Self in the form of

the father is alive; अपि = although; अपुत्रस्य = someone without a son; लोकः = the other world; न अस्ति = is not; मनीषिणः = the knowers of the scriptures; अनुशिष्टम् = having instructed by proper *mantrā-s*; पुत्रम् = to the son; एव हि = alone; लोक्यम् = the means of other world; आहुः = is said.

Thus, because the son is the principal Self, although the Self in the form of father is alive, there is no other world for the father without the son. This is well-known in the scriptures. The knowers of the scriptures declare that a properly-instructed son with the right *mantrā-s* is the means for attainment of other worlds. (35)

Ata eva ātmani sati api aputrasya lokaḥ na asti: Therefore, because the son is the real *ātmā*—the son is primary *ātmā*, although the father is alive it is said in the scriptures that he who does not have a son does not go to heaven. Therefore, wise people say that instructions to the son should be the responsibility of the father. The father is the first teacher, he being the one to give *Brahmopadeśa* and initiate the son into further studies. *Maniṣiṇaḥ anuśiṣṭaṁ putram eva hi lokyam āhuḥ:* This is important because the son is the means through which the father will go to heaven. It naturally follows that the son is important and he is the *ātmā*.

Not only is this so with reference the other *loka* (world), but with reference to this *loka* also ---

मनुष्यलोको जय्यः स्यात् पुत्रेणैवेतरेण नो ।
मुमूर्षुर्मन्त्रयेत्पुत्रं त्वं ब्रह्मेत्यादिमन्त्रकैः ॥३६॥

Manuṣya loko jayyaḥ syāt putreṇai vetareṇa no
Mumūrṣuḥ mantrayet putraṁ tvam brahmetyādi mantrakaiḥ (36)

मनुष्य लोकः = the world of mortals; पुत्रेण एव = through son alone; जय्यः स्यात् = is attainable; इतरेण = by other

means; न उ = not indeed; मुमूर्षुः = the dying father; त्वम् ब्रह्म = you are *Brahman*; इत्यादि = by such; मन्त्रकैः = *mantrā-s*; पुत्रम् = to the son; मन्त्रयेत् = should initiate.

The world of mortals is attainable through the son alone and not by any other means. A dying father should initiate his son by *mantrā-s* like 'You are *Brahman*', etc. ('You are of the nature of *yajña* and of the nature of the world'). (36).

Manuṣya lokaḥ putreṇa eva jayyaḥ syāt itareṇa no: Having come into the world, one should have *putra sukha*—the joy of being a father to a son. The fulfilment of life in this world (*mṛtyu loka*) is only through the son, and not by any other means, such as wealth etc.

Mumūrṣuḥ tvam brahma ityādi mantrakaiḥ putram mantrayet: When on the deathbed, i.e. at the time of departure from the body, the father should instruct his son by *mantra-s* such as, 'You are *Brahman*,' 'You are the *yajña*,' 'You are the *lokaḥ*' etc.

Having cited the *upaniṣad-s* to prove his point, the student continues to argue that the importance of the son is stressed not only in the scriptures, but in worldly parlance also ---

इत्यादि श्रुतयः प्राहुः पुत्रभार्यादिशेषताम् ।
लौकिका अपि पुत्रस्य प्राधान्यमनुमन्वते ॥३७॥

Ityādi śrutayaḥ prāhuḥ putra bhāryādi śeṣatām
Laukikā api putrasya prādhānya manu manvate (37)

इत्यादि = and the like; श्रुतयः = scriptural statements; पुत्र भार्या आदि = son, wife etc.; शेषताम् = helpful; प्राहुः = said; लौकिकाः अपि = the worldly people also; पुत्रस्य = of the son; प्राधान्यम् = principal; अनुमन्वते = accept.

The aforesaid scriptural statements etc., declare the father is helpful to the son, wife etc. who are thus the primary Self. (Thus, they accept the son etc., to be the primary Self). The

worldly people also accept the son as the principal inheritor of the father. (37)

Ityādi śruta yaḥ putra bhāryā ādi śeṣatām prāhūḥ: In this way, all the quotations from the *Upaniṣad-s* cited so far have concluded that the son, wife etc. is the primary meaning of *ātmā*. *Laukikāḥ api putrasya prādhānyam anumānate*: Not only that, even in worldly parlance, in the language of the common man, for all the worldly, material things also, the son is definitely considered important.

Concluding this line of argument ---

स्वस्मिन्मृतेऽपि पुत्रादिर्जीवेद्वित्तादिना यथा ।
तथैव यत्नं कुरुते मुख्याः पुत्रादयस्ततः ॥३८॥

*Svasmin mr̥te'pi putrādir jīved vittādinā yathā
Tathaiva yatnaṁ kurute mukhyāḥ putrādaya stataḥ* (38)

स्वस्मिन् मृते अपि = although approaching one's own death;
पुत्र आदिः = my son etc.; वित्त आदिना = by wealth
etc.; यथा जीवेत् = as he should live happily; तथा = for
that purpose; एव = alone; यत्नम् कुरुते = puts efforts; ततः
= therefore; पुत्रादयः = son etc.; मुख्याः = are the principal
Self.

Although approaching one's death, the father puts forward efforts for the sake of his son etc., so that they may live happily through wealth. Therefore, son etc., are the principal Self. (38)

Svasmin mr̥te api putrādīḥ vitta ādinā jīvet: Although he is going to die, the father is concerned that his son, wife etc. should live comfortably after he is gone. *Yathā tathā eva yatnaṁ kurute tataḥ putrādayaḥ mukhyāḥ*: Therefore, he accumulates wealth etc. for them. This goes to show that the son is important and the son is the real meaning of *ātmā*.

These doubts (expressed in *śloka-s* 30 to 38) are now answered ---

बाढमेतावता नात्मा शेषो भवति कस्यचित् ।
गौणमिथ्यामुख्य भेदैः आत्मायं भवति त्रिधा ॥३९॥

*Bāḍha metāvatā nātmā śeṣo bhavati kasyacit
Gauṇa mithyā mukhya bhedaīḥ ātmāyaṁ bhavati tridhā* (39)

बाढम् = let it be so; एतावता = by the son etc.,
being the principal Self alone; आत्मा = Self (i.e. father);
कस्यचित् = of anyone; शेषः न भवति = does not become
the means of joy; गौण मिथ्या मुख्य भेदैः = through secondary,
illusory and primary differences; अयम् आत्मा = this Self;
त्रिधा भवति = becomes of three kinds.

By simply being primarily useful for the son etc. in the worldly dealings, the Self cannot be considered merely a means of joy. This Self is considered to be of three kinds, namely (i) secondary, (ii) illusory and (iii) primary. (39)

Yes, what is said is true. But only when one is talking about the relative world of father and son, this world and the other world etc. With reference to all these, what is said is correct. However, on the strength of this observation alone, this relative existence is not comparable to the Absolute Truth.

Gauṇa mithyā mukhyaḥ bhedaīḥ ayaṁ ātmā tridhā bhavati: For a correct understanding of the Self—the *ātman* or the Self, is described from three standpoints. *Gauṇa* is the secondary meaning used in the relative existence. *Mithyā* is the erroneous acceptance of the five *kośā-s* to be the Self. *Mukhyaḥ* is the absolute Self. This *ātman* is referred to, with three different connotations—*Gauṇātmā*, *mithyātmā* and *mukhyātmā*.

Gauṇātmā or secondary *ātmā* is explained in *śloka* 40 ---

देवदत्तस्तु सिंहोऽयमित्यैक्यं गौणमेतयोः ।
भेदस्य भासमानत्वात्पुत्रादेरात्मता तथा ॥४०॥

*Devadatta stu sinho'yam ityaikyam gauṇa metayoḥ
Bhedasya bhāsa mānatvāt putrā derātmata tathā* (40)

अयम् देवदत्तः = this *Devadatta*; तु = indeed; सिंहः = is a lion; इति = in this; एतयोः = *Devadatta* and the lion; ऐक्यम् = oneness; गौणम् = is secondary; भेदस्य = of the difference; भासमानत्वात् = being obvious; तथा = similarly; पुत्रादेः = of the son etc.; आत्मता = being the Self (is secondary).

In a statement like 'This *Devadatta* is a lion,' the identity between *Devadatta* and the lion is secondary because the difference between the two is obvious. So also, it is obvious, that the status of the son to be the Self is secondary. (40)

Ayam devadatta tu sinhaḥ iti. Itayoḥ aikyam gauṇam. Bhedasya bhāsanabativāt: In the statement, 'This *Devadatta* is a lion,' the identity between *Devadatta* and lion is only figurative; it is not meant literally. The difference between the two is obvious to everyone.

Tathā putrādeḥ ātmata: In the same way, when a father says that he is doing everything for his son because his son is his *ātmā*, it is only a figure of speech to indicate how much joy the son gives him. So what is being referred to is the secondary characteristic namely the *guṇa*; therefore, it is called *gauṇa ātmā*. That the son is *ātmā* is only a relative, qualitative reference. It is not literally meant.

Now the second type of *ātmā*, the *mithyātmā*, is taken up for explanation ---

भेदोऽस्ति पञ्चकोशेषु साक्षिणो न तु भात्यसौ ।
मिथ्यात्मताऽतः कोशानां स्थाणोश्चौरात्मा यथा ॥४१॥

*Bhedo'sti pañca koṣeṣu sākṣiṇo na tu bhātyasau
Mithyāt matā'taḥ kośānām sthāṇoś caurātmā yathā* (41)

पञ्च कोशेषु = between the five *kośā-s*; साक्षिणः = of the witness; भेदः अस्ति = there is difference; तु = however; असौ = this difference; न भाति = is not experienced; अतः = therefore; कोशानाम् = of the five *kośā-s*; मिथ्या आत्मता = is illusory *ātmā*; स्थाणोः = of the post; चौरात्मता = being a thief; यथा = just as.

The Witness is certainly different from the five *kośā-s*; however, this difference is not experienced. Therefore, the status of the *kośā-s* to be *ātmā* is an illusion, (in other words, the *kośā-s* are illusory *ātmā*) just as the perception of the post as a thief is an illusion. (41)

Pañca koṣeṣu sākṣiṇaḥ bhedaḥ asti. Asau tu na bhāti: The *sākṣī* is definitely other than the five *kośā-s* but it is not perceived, being different.

Ataḥ kośānām ātmata mithyā: As a result of not understanding the separateness of the *kūṭastha caitanya* from the five *kośā-s*, the 'I'-ness of the *ātmā* is superimposed on the *kośā-s*. This superimposition is *mithyā*. It is not real. *Yathā sthāṇoḥ caurātmata*: Just as in darkness a post or the stump of a tree looks to be a thief. The image of a thief is thus superimposed on the post. The 'thief' is *mithyā*. In the same way, considering the *pañca kośā-s* to be *ātmā* is equally unreal.

Then what is the real meaning of *ātmā*? The meaning of *mukhyātmā* is given in the following *śloka* 42 ---

न भाति भेदो नाप्यस्ति साक्षिणोऽप्रतियोगिनः ।
सर्वान्तरत्वात्तस्यैव मुख्यमात्मत्वमिष्यते ॥४२॥

Na bhāti bhedo nāpyasti sākṣiṇo 'prati yoginaḥ
Sarvāntara tvāṭta syaiva mukhya mātmatva miṣyate (42)

अप्रतियोगिनः = one without a second; साक्षिणः = the witnessing Self; भेदः = contradiction; न भाति = not seen; न अपि = nor; अस्ति = there is; सर्वान्तरत्वात् = being the substratum of all; तस्य एव = of the Self alone; आत्मत्वम् = being the Self; मुख्यम् = is primary; इष्यते = is accepted.

The Witnessing Self is one without-a-second and therefore does not contradict anyone; nor is there is any negation of anything by the Self. This Self, being the substratum of all, is considered as the primary Self. (42)

Apratiyoginaḥ sākṣiṇaḥ bhedaḥ na bhāti na api asti: In case of *gaṇātmā*, something is required for comparison. In case of *mithyātmā*, there was a necessity of superimposition. In the case of *mukhyātmā* or the real *ātmā*, there is no frame of reference. This *ātmā*, which is of the nature of witness, is not separate from oneself. It is not in competition with anything else. It is all by itself, with no separateness, either in appearance or in experience.

With reference to the body, the inquiry will show that 'I' is separate from the body because the body is the object of knowledge, it is subject to modifications and death. In the case of the real *ātmā*, such separateness is inconceivable. *Sarvāntaratvāt tasya eva ātmatvam mukhyam iṣyate*: The son, who is *gaṇātmā*, the body or the five *kośā-s*, which are *mithyātmā*, all are supported by the real *ātmā* called the *mukhyātmā*. It is dearer than the dearest. Therefore, this is the real meaning of *ātmā*.

Why have these three types of *ātmā-s* been mentioned? ---

सत्येवं व्यवहारेषु येषु यस्यात्मतोचिता ।
तेषु तस्यैव शेषित्वं सर्वस्यान्यस्य शेषता ॥४३॥

Satyevaṁ vyavahāreṣu yeṣu yasyātmā tocitā
Teṣu tasyaiva śeṣitvaṁ sarvasyā nyasya śeṣatā (43)

एवम् सति = this being so; येषु व्यवहारेषु = in whichever dealings; यस्य = of whatever; आत्मता = to consider as the Self; उचिता = is proper; तेषु = among them; तस्य एव = of that Self alone; शेषित्वम् = being primary; अन्यस्य = of the remaining; सर्वस्य = of all; शेषता = are supporting.

The Self being of three kinds, whatever is the proper meaning of the Self in the appropriate worldly dealings and other-worldly affairs, that meaning of the Self is primary and the remaining two meanings are secondary. (43)

Evam sati yeṣu vya va hāreṣu yasya ātmatā ucitā teṣu tasya eva śeṣitvaṁ: If the meaning of the three *ātmā-s* is correctly understood, then in the everyday dealings in worldly affairs, only that meaning of *ātmā* which is appropriate with reference to a particular situation should be taken as the primary meaning, because all dealings in worldly matters are referential.

Anyasya sarvasya śeṣatā: The other two meanings become secondary. For example, when the consideration is with reference to the body, it is *mithyātmā* that is primary; the other two take a secondary role. Thus, if the understanding of the three types of *ātmā-s* is without any ambiguity, then it will be possible to deal with day-to-day *vyāvahāra* (worldly transactions) appropriately, as suited to the relative plane of experience.

This idea is further elucidated through an example ---

मुमूर्षोर्गृहरक्षादौ गौणात्मैवोपयुज्यते ।
न मुख्यात्मा न मिथ्यात्मा पुत्रः शेषी भवत्यतः ॥४४॥

*Mumūrṣor gṛharakṣādaḥ gauṇātmā vopayujyate
Na mukhyātmā na mithyātmā putraḥ śeṣī bhava tyataḥ* (44)

मुमूर्षोः = for a dying person; गृह रक्षा आदौ = protection of the house etc.; गौणात्मा एव = son, wife, etc., i.e. secondary Self; उपयुज्यते = is considered; न = not; मुख्यात्मा = the primary Self; न = nor; मिथ्यात्मा = the gross body etc., which is an illusory Self; अतः = therefore; पुत्रः = the son; शेषी भवति = is the primary Self.

For a person on the deathbed, protection of the house etc., being the concern of the secondary Self (i.e., the son, wife, etc.) is considered as the primary Self, and not the real Self (the Witness) nor the illusory Self, (i.e. the gross body, which is due to die). Therefore, for him the son, who is, in fact the secondary Self, is meant to be primary Self. (44)

Mumūrṣoḥ gṛha rakṣā ādaḥ gauṇātmā eva upayujyate : When a man who is on the deathbed gives instructions (to his son) about the protection of property and of those who will be left behind, it is only the *gauṇātmā* that is operating. *Na mukhyātmā na mithyātmā* : It is not *mukhyātmā* because in the pure Self, there is no place for sentimentality about the relationships of relative existence. The *mithyātmā* also does not apply. *Ataḥ putraḥ śeṣī bhavati* : In such a situation, the son becomes the real meaning of *ātmā*, although he is *gauṇātmā*.

Further explaining this thought ---

अध्येता वह्निरित्यत्र सन्नप्यग्निर्न गृह्यते ।
अयोग्यत्वेन योग्यत्वादबदुरेवात्र गृह्यते ॥४५॥

*Adhyetā vahniri tyatra sannap yagnirna gṛhyate
Ayogya tvena योग्यत्वād bādurevātra gṛhyate* (45)

अध्येता = a student of *Vedā-s*; वह्निः = fire; इति = this; अत्र सन् अपि = such statements have been in common usage; अग्निः = fire; न गृह्यते = is not understood; अयोग्यत्वेन = being inappropriate; योग्यत्वात् = being appropriate; बटुः = a *brahmacārī*; एव = alone; अत्र = in this context; गृह्यते = is understood by.

Popular statements such as, 'The student of *Vedā-s* is fire indeed'. In such statements, fire is not accepted in its own meaning being inappropriate. A *brahmacārī* who is studying *vedā-s* alone is accepted as the meaning of the word 'fire', being appropriate. (45)

Adhyetā vahnir ity atra san api agniḥ na gṛhyate : 'The one who studies the *vedā-s* is fire'. In this statement, although it is said that he is fire, one does not take it literally to mean that he is fire.

'Fire-ness' is *gauṇātmā*, not the real meaning. The reason is that the fire is not qualified to study the *vedā-s* (It will only burn the book). The students of *vedā-s* use fire for the performance of *karma kāṇḍa*, as enjoined in the *veda-s*.

Only a *brahmacārī* who has been properly initiated to become qualified and fit to study the *vedā-s* can do so. This is how that statement is understood. This illustrates how *gauṇātmā* is applied in daily *vyavahāra* (transactions).

Now how *mithyātmā* is invoked in life is explained through an example ---

कृशोऽहं पुष्टिमाप्स्यामीत्यादौ देहात्मतोचिता ।
न पुत्रं विनियुङ्क्तेऽत्र पुष्टिहेत्वन्नभक्षणे ॥४६॥

Kṛśo'haṁ puṣṭi māpsyāmī tyādau dehātma tocitā
Na putraṁ vini yuṅkte'tra puṣṭi hetvanna bhakṣaṇe (46)

अहम् कृशः = I am thin; पुष्टिम् = healthy; आप्स्यामि = I shall become healthy; इत्यादौ = by such; देहात्मता = the Self being the body; उचिता = is appropriate; पुष्टि हेतु = for the purpose of bodily health; अत्र भक्षणे = and for eating food; अत्र = in this case; पुत्रम् = son; न = not; विनियुङ्क्ते = is acceptable.

In statements like 'I am weak; I shall attain a healthy body,' the meaning of the Self to be the body is appropriate. The eating of food is meant for the health of the body. Herein, the son to be the Self, is not acceptable. (46)

Ahaṁ kṛśaḥ puṣṭim āpsyāmi ityādau dehātmata ucitā: When it is stated, 'I am thin' and that I must become more healthy (I must improve my health), what is meant by the word 'I' is not *gaṇātmanā* (i.e. son etc.). It is *dehātmata*, because thinness or fatness is with reference to the body. Therefore, *mithyātmā* is the primary meaning here. *Puṣṭi hetu anna bhakṣaṇe atra putraṁ na viniyunkte*: The reason that the son cannot be taken to mean *ātmā* is because, for becoming healthy, one has to take proper food himself. One cannot improve one's own health by making the son eat!

More examples follow ---

तपसा स्वर्गमेष्यामीत्यादौ कर्त्रात्मतोचिता ।
अनपेक्ष्य वपुर्भोगं चरेत्कृच्छ्रादिकं ततः ॥४७॥

Tapasā svarga meṣyāmī tyādau kartrātma tocitā
Anapekṣya vapuṛ bhogaṁ caret kṛcchrā dikam tataḥ (47)

तपसा = through austerities; स्वर्गम् = heaven; एष्यामि = I shall attain; इत्यादौ = in such; कर्त्रात्मता = the doer is the Self; उचिता = is appropriate; ततः = therefore; वपुः भोगम् = enjoyments of the gross body; अनपेक्ष्य = disregarding; कृच्छ्रादिकम् = specific austerities and vows; चरेत् = practices.

In a statement like 'By austerities I shall attain heaven,' 'the doer' is the right meaning of the Self. Therefore, disregarding comforts of the gross body, he (the doer) practices different kinds of austerities. (47)

Tapasā svargam eṣyāmi ityādau kartrātmata ucitā: 'By doing a lot of *tapasyā*, I want to go to heaven.' In this type of statement, the meaning of *ātmā* is associated with doership, i.e. identification with the *viññānamaya kośa*. *Tataḥ vapuḥ bhogaṁ anapekṣya kṛcchrādikam caret*: The moment this happens, 'I am *dehātmā*' has become secondary. The comforts for the gross body are rejected. There is divorce from *annamaya kośa* and identification with *viññānamaya kośa*. The body becomes a means for *tapasyā*. Thereafter, that individual does a lot of *tapasyā*.

In such a case, the meaning of *ātmā* is not the body but the *jivātmā* associated with the *viññānamaya kośa*. Therefore, *mithyātmā* becomes the primary meaning. (The pure Self goes nowhere and comes from nowhere). In this type of lifestyle, the meaning of *ātmā* is *viññānamaya kośa* or *kartrātmā*.

Thus, the points of reference for determining the primary meaning of *ātmā* varies from situation to situation.

Now the third meaning of *ātmā* is given ---

मोक्ष्येऽहमित्यत्र युक्तं चिदात्मत्वं तदा पुमान् ।
तद्वेत्ति गुरुशास्त्राभ्यां न तु किञ्चिच्चिकीर्षति ॥४८॥

*Mokṣye'ha mityatra yuktaṁ cidātmatvaṁ tadā pumān
Tadvetti gurū śāstrābhyāṁ na tu kiñci ccikīrṣati* (48)

पुमान् = a person; अहम् = I; मोक्ष्ये = shall attain liberation;
इति = thus (decides); तदा = that time; गुरु शास्त्राभ्याम्
= with the authority of the teacher and the scriptural
words; तत् = that (pure conscious Self); वेत्ति = comes
to discover; तु = however; किञ्चित् = anything; न = not;
चिकीर्षति = desires; अत्र = in this; चिदात्मत्वम् = consciousness
to be the Self; युक्तम् = is appropriate.

When a person decides that 'I shall attain liberation,'
thereafter, with the help of *guru* and the scriptures, he comes
to discover his pure conscious Self and does not desire anything.
Here, pure conscious Self is the right meaning of *ātmā*. (48)

*Pumān aham mokṣye iti tadā guru-śāstrābhyāṁ tat
vetti*: When an individual says, 'I want to attain liberation,'
he approaches his guru and receives *upadeśa* (instructions);
and by due *abhyāsa* (practice of knowledge), he attains
aparokṣa jñānam (direct knowledge). He comes to realise
the real nature of the word *ātmā* as pure Consciousness.

Na tu kiñci cikīrṣati: Therefore, he does not want
to do anything or achieve anything because 'doing' is
only with reference to the *annamaya*, *manomaya* and
vijñānamaya kośa-s or *gaṇātmā*, which are not real.
He wants to discard all of them and be one with the
Self.

Atra cidātmatvaṁ yuktaṁ: In this manner, when such
a student talks in the language of liberation, he is not
talking of living or dying. All such desires have gone
from him. Now he has only one point of reference and
that is *cidātmā* - the *mukhyātmā*.

Having clarified the distinctive nature of the three *ātmā-s*,
they are analysed further. The real meaning of *ātmā* is
determined by the point of reference. How? ---

विप्रक्षत्रादयो यद्वद् बृहस्पतिसवादिषु ।
व्यवस्थितास्तथा गौणमिथ्यामुख्या यथोचितम् ॥४९॥

*Viprakṣa trādayo yadvad bṛhaspati savādiṣu
Vyavasthitā stathā gauṇa mithyā mukhyā yatho citam* (49)

यद्वद् = just as; बृहस्पति सव आदिषु = in religious rituals
like *Bṛhaspati Sava*; विप्र क्षत्रादयः = *brāhmaṇa*, *kṣatriya*
etc.; व्यवस्थिताः = are qualified; तथा = similarly; गौण मिथ्या
मुख्याः = secondary, illusory and primary Self; यथा उचितम्
= are appropriately applied.

Just as *brāhmaṇa*, *kṣatriya* etc. are appropriately qualified
for religious rituals such as *Bṛhaspati Sava* etc., so also the
secondary, illusory and primary meanings of the Self are
appropriately applied in different dealings. (49)

*Yadvad bṛhaspati savādiṣu vipra kṣatrādayaḥ
vyavasthitāḥ*: Just as different rituals and *yajñā-s*, such
as *Bṛhaspati Sava*, *Rājasūya*, *Vaiśyastoma*, can be performed
only by *brahmaṇā-s*, *kṣatriyā-s* and *vaiśyā-s*, respectively...
Tathā gauṇa mithyā mukhyāḥ yathā ucitam: in the same
way, one has to understand the proper meaning and usage
of these three *ātmā-s* in the correct context of the points
of reference.

All these explanations are given only to bring to the
notice of the student that all relationships, which appear
and disappear, are only superimpositions on the Absolute
Self, which is unchanging.

This thought is concluded ---

तत्र तत्रोचिते प्रीतिरात्मन्येवातिशायिनी ।
अनात्मनि तु तच्छेषे प्रीतिरन्यत्र नोभयम् ॥५०॥

Tatra tatrocite prīti rātmanyevāti śāyini
Anātmāni tu taccheṣe prītir anyatra nobhayam (50)

तत्र तत्र = in the respective dealings; उचिते = appropriate;
आत्मनि = in the Self; एव = alone; प्रीतिः = love;
अतिशायिनी = is extreme; तत् शेषे = that which is secondary;
अनात्मनि = in the not-Self; तु = indeed; प्रीतिः = love
only; अन्यत्र = in other things; उभयम् = both; न = not.

In the respective dealings, love for the primary Self, is extreme; and for the other secondary things that are helpful to the primary Self, there is only love (not extreme love). For things other than these two (neither primary Self nor the helpful things), neither love nor extreme love are seen. (50)

Tatra tatra ucite ātmāni eva prītiḥ atiśāyini: For each transaction, in each specific context, *ātmā* alone is the point of highest love (*ati prīti*). The supreme love is only for the *mukhyātmā*, which one considers as one's own Self. When this is analysed and understood, then it will be clear that whatever gives the greatest happiness to the Self is that for which there is highest love.

Tat śeṣe anātmāni tu prītiḥ: For that which is secondary, there is moderate love.

Anyatra na ubhayam: For that which is not useful, there is no love (*upekṣā*)—neither supreme nor secondary. One is indifferent.

The meaning of 'anyatra' and 'na ubhayam' is explained ---

उपेक्ष्यं द्वेष्यमित्यन्यद् द्वेधा मार्गतृणादिकं ।
उपेक्ष्यं व्याघ्रसर्पादि द्वेष्यमेवं चतुर्विधम् ॥५१॥

Upekṣyaṁ dveṣya mityanyad dvedhā mārga tṛṇādikaṁ
Upekṣyaṁ vyāghra sarpādi dveṣya mevaṁ catur vidham (51)

अन्यत् = for the other things; उपेक्ष्यम् = indifferent;
द्वेष्यम् = disliking; इति = thus; द्वेधा = two types; मार्ग
तृण आदिकम् = the wayside grass etc.; उपेक्ष्यम् = indifferent;
व्याघ्र सर्पादि = the tiger, snake etc.; द्वेष्यम् = worthy
of disliking; एवम् = in this way; चतुर्विधम् = four types.

For other objects, the attitude is of two kinds, namely indifference and dislike. The wayside grass is an object of indifference, while the tiger, snake etc. are objects of dislike. In this way, the things are of four kinds (extremely loved, loved, indifferent and disliked). (51)

The attempt of the teacher in talking about the different types of *ātmā-s* is to help the student understand that the supreme love is only for one's own Self. Firstly, depending upon the particular worldly transactions, the particular *ātmā* temporarily becomes *mukhyātmā*, for which we have supreme love. Since this *mukhyātmā* is temporary, the *ati prīti* is also temporary. Secondly, those who are helpful to the *mukhyātmā* receive ordinary love, *prīti*. And at third level, are those for whom, there is neither love (*prīti*) nor extreme love (*ati prīti*).

Anyat upekṣyaṁ dveṣyam iti dvedhā: The 'others' (*anyatra*) are of two kinds—those to which one is indifferent and those which one dislikes or hates. *Mārga tṛṇādikaṁ upekṣyaṁ*: Towards objects like stones or grass, one is indifferent.

Vyāghra sarpādi dveṣyam evaṁ caturvidham: Towards objects like tigers or snakes, the attitude is one of dislike or hatred. In this way, there are four types of attitudes: supreme love, moderate love, indifference and dislike. These attitudes are not stable. They keep changing. The meaning of *mukhyātmā* thus, goes on changing in the relative world.

This is said in the next *śloka* ---

आत्मा शेष उपेक्ष्यं च द्वेषं चेति चतुर्विधि ।
न व्यक्तिनियमः किन्तु तत्तत्कार्यतथा तथा ॥५२॥

Ātmā śeṣa upekṣyaṁ ca dveṣaṁ ceti caturvīdhi
Na vyakti niyamaḥ kintu tattat kāryāt tathā tathā (52)

आत्मा = the Self; शेषः = helpful things; उपेक्ष्यम् = indifference; च = and; द्वेषम् = dislike; च = and; इति = thus; चतुर्विधि = in the four; अपि = although; व्यक्ति नियमः = firm determination; न = not; किन्तु = however; तत् कार्यतः = depending upon the purpose and their position; तथा तथा = they are considered accordingly.

Among the four things, namely the primary Self, things supporting the Self, things towards which one is indifferent and things that are disliked, there is no firm classification (of things to be such-and-such always). However, depending upon their position and purpose, they are accordingly considered. (52)

Ātmā śeṣaḥ upekṣam dveṣyam ca iti caturṣu api vyakti niyamaḥ na: These attitudes of supreme love towards *mukhyātmā*, ordinary love towards *gaṇātmā*, indifference and dislike towards other things, are not firm; nor there is any firm rule about these four attitudes. They keep on changing. *Kintu tat tat kāryāt tathā tathā*: Depending upon a particular situation and circumstances, the value given to things and persons changes and so also does the attitude towards them.

How this is seen in the world is illustrated through an example ---

स्याद्व्याघ्र संमुखो द्वेष्यो ह्युपेक्ष्यस्तु पराङ्मुखः ।
लालनादनुकूलश्चेद्विनोदायेति शेषताम् ॥५३॥

Syād-vyāghraḥ saṁmukho dveṣyo hyupe kṣyastu parāṁ mukhaḥ
Lālanā danukūlaś ced vīno dāyeti śeṣatām (53)

व्याघ्रः = a tiger; संमुखः = facing; द्वेष्यः = disliked; स्यात् = is; तु = however; पराङ्मुखः = going away; हि = indeed; उपेक्ष्यः = is indifferent; चेत् = if; अनुकूलः = is useful; विनोदाय = is considered fun; इति शेषताम् = thus becomes helpful; लालनात् = being a pet.

When a tiger is facing us, it is worthy of dislike; when it is going away, one is indifferent to it; if reared as a pet useful for entertainment, it is considered as an object of love. (53)

Vyāghraḥ saṁmukhaḥ dveṣyaḥ syāt parāṁmukhaḥ tu upekṣyaḥ hi: When the tiger is facing a person (in a threatening posture), the attitude is one of hatred. When the tiger is going way (as in a zoo or a sanctuary), the attitude towards it is one of indifference. *Anukūlaḥ cet vinodāya iti lālanāt śeṣatām*: When the same tiger is brought up as a pet, one plays with it; it even becomes helpful and therefore, one develops love for it. In this way, the object being the same, depending upon the situation, our attitude towards it changes.

A question is raised. If attitudes change so much, how are we to conduct ourselves with no rule to guide us? This is answered ---

व्यक्तीनां नियमो मा भूल्लक्षणात्तु व्यवस्थितिः ।
आनुकूल्यं प्रातिकूल्यं द्वयाभावश्च लक्षणम् ॥५४॥

Vyaktīnāṁ niyamo mā bhūlla kṣaṇāntu vyavasthitiḥ
Anukūlyam prātikūlyam dvayā bhāvaśca lakṣaṇam (54)

व्यक्तीनाम् = firm manifestation of things; नियमः = as a rule; मा भूत् = may not be; तु = however; लक्षणात् = by certain criteria; आनुकूल्यम् = favourable; प्रातिकूल्यम् =

unfavourable; च = and; द्रव्याभावः = indifferent; लक्षणम् = characteristic; व्यवस्थितिः = is determined.

There may not be any criteria to label things as primary, secondary etc.; however, they can be considered as favourable, unfavourable and indifferent, depending upon a particular situation and characteristic. (54)

Vyaktūnām niyamo mā bhūt: Let there not be a set of rules about our attitude towards objects and persons. (One need not be over-concerned.)

Lakṣaṇāt tu ānukūlyam prātikūlyam ca dvayābhāvaḥ lakṣaṇam vyavasthitiḥ: There are some characteristics which indicate how one should act in each situation. A general guideline can be: what is favourable is loved, what is not favourable is disliked (and avoided) and where the object is neither favourable nor unfavourable, one is indifferent. Therefore, even if there are no standard rules, it is not difficult to know what the attitude would be.

The thought developed so far is now summarised ---

आत्मा प्रेयान्प्रियः शेषो द्वेषोपेक्षे तदन्ययोः ।

इति व्यवस्थितो लोको याज्ञवल्क्यमतं च तत् ॥५५॥

*Ātmā preyāṇ priyaḥ śeṣo dveṣo pekṣe tadan yayoḥ
Iti vyavasthito loko yājñavalkya matam ca tat* (55)

आत्मा = Self; प्रेयान् = is dearer; शेषः = rest of the (useful) things; प्रियः = are dear; तत् अन्ययोः = other than these two; द्वेषः = dislike; उपेक्षे = indifference; इति = thus; लोकः = the world; व्यवस्थितः = is maintained; तत् च = and these (four classifications); याज्ञवल्क्य मतम् = are also acceptable to *Yājñavalkya*.

The Self is dearest while the helpful things helpful are dear. Things other than these two (i.e. the tiger etc. and the grass etc.) are worthy of hatred or indifference. In this way

the world is maintained. This classification of things as dearer, dear etc., is also accepted by *Yājñavalkya*. (55)

Ātmā preyāṇ śeṣaḥ priyaḥ tat anyayoḥ dveṣaḥ upekṣe iti lokaḥ vyavasthitaḥ: The *mukhyātmā* is thus dearer than all others. Those that support the *mukhyātmā* are dear; and others evoke either dislike or indifference. This is what is called *saṁsāra*, which begins with the thought of mine and not mine. This attitude of my-ness is what makes one categorise persons, objects and experiences as meriting *ati priya*, *priya*, *dveṣya* or *upekṣya*.

Tat ca yājñavalkya matam: This is what *Yājñavalkya Ṛṣi* concluded.

When *Bhagavān Kṛṣṇa* speaks from the point of view of devotion, the *mukhyātmā* is the devotee (*Bhaktāste atīva me priyāḥ*). This is when *Bhagavān* is talking in the language of *dvaitam*.

The same Lord, when he talks the language of *advaitam* (chapter VII), he declares that 'the *jñānī* is supremely dear to me' because 'the *jñānī* and I are not two.' There the *jñānī* is *mukhyātmā* to the Lord.

This is the significance of *Yājñavalkya's* exposition on the *mukhyātmā* and the supreme love for one's own essential nature.

Now the teacher quotes some more references to substantiate these observations ---

अन्यत्रापि श्रुतिः प्राह पुत्राद्वित्ततथाऽन्यतः ।

सर्वस्मादान्तरं तत्त्वं तदेतत्प्रेय इष्यताम् ॥५६॥

*Anyatrāpi śrutiḥ prāha putrād vittāt tathā'n yataḥ
Sarva smādān taram tattvaṁ tadetat preya iṣyatām* (56)

अन्यत्र अपि = in other scriptures (*Puruṣavidha Brāhmaṇa*); पुत्रात् = in comparison to son; वित्तात् = to wealth;

तथा = so also; अन्यतः सर्वस्मात् = than all other things; आन्तरम् = the innermost; तत्त्वम् = the Self; तत् एतत् = that is; प्रेयः = is dearest; श्रुतिः = scriptures; प्राह = said; इष्यताम् = should be understood.

In other scriptural statements, like *Puruṣavidha Brāhmaṇa* also, it is said that the Self that is the innermost is supremely dear than son, wealth and other things. Thus, the scriptures declare the innermost Self to be supremely dear; the Self must therefore be accepted as dearest. (56)

Anyatra api putrāt vittāt tathā anyataḥ sarvasmāt: In other places also, *śruti* declares that in comparison with son, wealth and everything else... *Antaraṁ tattvaṁ tat etat preyaḥ śrutiḥ prāha iṣyatām*: that principle that is very close to us and very dear to us is the very core of our personality. The *śruti* says that supreme love is only for the *pratyagātmā* (immediate Self) and for nothing else.

Having started the chapter with the statement that everything is loved in this world only for the sake of the supreme Self, the discussion is brought back to the same theme—that *ati priya* (extremely dear) is only this Self.

Now the teacher explains the purpose for which this thought has been dwelt upon for so long and with such detailed *vicāra* (enquiry) ---

श्रौत्या विचारदृष्ट्याऽयं साक्ष्येवात्मा न चेतः ।

कोशान्पञ्च विविच्यान्तर्वस्तुदृष्टिर्विचारणा ॥५७॥

Śrautyā vicāra dṛṣṭyā'yaṁ sākṣye vātmā na cetaraḥ
Kośān pañca vivicyāntar vastu dṛṣṭir vicāraṇā (57)

श्रौत्या = according to scriptures; विचार दृष्ट्या = proper enquiry; अयम् = this Self; साक्षी एव = Witness alone; आत्मा = is the primary Self; इतरः = other; च = and; न

= not; पञ्च कोशान् = five sheaths; विविच्य = having discriminated; अन्तः वस्तु दृष्टिः = vision of the inner Self; विचारणा = is the nature of enquiry.

According to the vision of the scriptural enquiry, this Witness alone is the primary Self and not others (such as son, gross body etc.). Having discriminated the five sheaths (such as food sheath etc.), the vision of the inner Self is attained. This is called as the enquiry of the Self. (57)

Śrautyā vicāra dṛṣṭyā ayaṁ sākṣī eva ātmā na ca itaraḥ: By enquiring into and understanding the scriptures, one develops a vision of wisdom; and then one comes to know that this *sākṣī*—who is able to know the son, the wealth (*gaṇātmā*), and the *pañca kośā-s* (*mithyātmā*)—such *sākṣī* is *mukhyātmā* and thus is other than the two. *Pañca kośān vivicya antaḥ vastu dṛṣṭiḥ vicāraṇā*: This vision is developed and needs to be reflected upon again and again. The *mukhyātmā* is nothing else (that we imagine when under the influence of ignorance) and therefore, by study and discrimination, one is able to slowly discard the five *kośā-s* and discover the vision (*dṛṣṭi*) of one's own essential nature.

This is called contemplation and reflection. This is to be achieved. That which takes one away from one's Self under the influence of 'habitual' thinking is bondage. That thinking which is a hobby, and hence joyful, is discovering what is said in the scriptures; and slowly this *vicāraṇā* leads to the vision (*dṛṣṭi*) of the pure Self (*antar vastu Pratyagātmā*) and one attains *aparokṣa anubhūti*.

How is this inner vision of the Self developed? ---

जोगरस्वप्नसुप्तीनामागमापायभासनम् ।

यतो भवत्यसावात्मा स्वप्रकाशचिदात्मकः ॥५८॥

*Jāgara svapna suptinām āgamāpāya bhāsanam
Yato bhavatyā sāvātmā svaprakāśa cidātmakaḥ* (58)

जागर स्वप्न सुप्तीनाम् = waking, dream and deep-sleep states; आगम अपाय भासनम् = departure of the former and the arrival of the latter; यतः = because of whom; भवति = is possible; असौ = that; स्वप्रकाश चिदात्मकः = Self-illuminated consciousness; आत्मा = the primary Self.

That, because of whom the arrival of the latter and the departure of the earlier states of consciousness, namely waking, dream and deep-sleep states is possible, that Witness, Self-illuminated consciousness is the primary Self. (58)

When one is fully convinced that the *pratyak ātmā* is the only thing that is supremely dear to me, will one be able to enquire further? Because the attention is on the *vyavahāra* (interactions), this truth may not be appreciated at first. But gradually a stage will be reached when it will be accepted, although not experienced, that everyone, without exception, loves one's own essential Self the most. At this point in the spiritual evolution, the question will arise as to how to discover this vision of this Self—this 'I'? This 'I' is neither *gaunātmā*, nor *mithyātmā*. The *jīva*, who is now at the level of the *viññānamaya kośa*, has decided to change his vision. By contemplation the three outer *kośa*-s are dropped. The *viññānamaya kośa* also is dissolved by absorption in its own essential nature.

Jāgara svapna suptinām āgamāpāya bhāsanam yataḥ bhavati: How is this inner vision developed? That, because of whom the arrival and departure of the three planes of consciousness—the waking, dream and deep sleep states—are illumined. *Asau svaprakāśa cidātmakaḥ ātmā*: That who is self-illuminated. For the illumination of this *ātmā*, no other *ātmā* is required. Therefore, it is

svaprakāśa. Further, it is of the nature of pure knowledge. It is not *cittātmakaḥ*, which is at the level of the mind alone.

In this state of *cidātmakaḥ*, the mind has disappeared. This is the vision that one has to practise—that 'I', which is self-illuminated and is of the nature of pure knowledge, is ever-present in and through all the three planes of consciousness, which come and go (*āgama* and *apāya*).

Once this knowledge, this vision takes place, one becomes immune to miseries and one is totally independent of worldly things. Thereafter one has no hatred towards any being. (B.G. II-56)

Elaborating further ---

शेषाः प्राणादिवित्तान्ता आसन्नास्तारतम्यतः ।

प्रीतिस्तथा तारतम्यात् तेषु सर्वेषु वीक्ष्यते ॥५९॥

*Śeṣāḥ prāṇādi vittāntā āsannā stārā tarmyataḥ
Prīti stathā tāratamyāt teṣu sarveṣu vīkṣyate* (59)

प्राणादि वित्तान्ताः = from *prāṇa* up to wealth; शेषाः = are the means of happiness; तारतम्यतः = in relative degree; आसन्नाः = are nearer to the Self; तथा = in the same sequence; तेषु सर्वेषु = in all those; तारतम्यात् = with the same degree; प्रीतिः = love; वीक्ष्यते = is seen.

Things starting from *prāṇa* upto wealth are the means of joy and are in close proximity to the Self in relative degrees; thus, the love for them is seen to exist in the same sequence and degree according to their proximity to the Self. (59)

Those objects towards which the attitude is one of *prīti* (i.e. those that are helpful to *ātmā*, which is supremely dear), such as from life down to wealth, they are closer to the Self in degrees. The Self is the innermost; the nearest object to it will be liked the most, the next

further a little less and so on. Depending upon the position of the *śeṣaḥ* (useful) objects and their *ānukūlyatā* and *pratikūlyatā*, the love for them will be in the same ascending or descending order.

It follows then that to me—the 'I'—the Absolute, the dearest is the consciousness, knowing-ness or life. The *ātmā* is present in 'the presence of consciousness' in the waking and dream states and is also present in 'the absence of consciousness' (knowing-ness) in the deep sleep state. Therefore, to the innermost core, the 'I', the dearest will be the consciousness or life. Next will come the senses, the gross body, then children, wife, wealth etc., in descending order of love.

This is elaborated in the next *śloka* ---

वित्तात्पुत्रः प्रियः पुत्रात्पिण्डः पिण्डात्तथेन्द्रियम् ।

इन्द्रियाच्च प्रियः प्राणः प्राणादात्मा प्रियः परः ॥६०॥

*Vittāt putraḥ priyaḥ putrāt piṇḍaḥ piṇḍātta thendriyam
Indriyācca priyaḥ prāṇaḥ prāṇā dātmā priyaḥ paraḥ* (60)

वित्तात् = in comparison to wealth; पुत्रः = son; प्रियः = is dear; पुत्रात् पिण्डः = in comparison to the son, one's own body; तथा = so also; पिण्डात् इन्द्रियम् = in comparison to the gross body, sense organs; इन्द्रियात् प्राणः = in comparison to the sense organs, the *prāṇa*; च = and; प्रियः = is dearer; प्राणात् = in comparison to *prāṇa*; आत्मा = the Self; परः प्रियः = is supremely dear.

The son is dearer than the wealth. One's own body is dearer than the son. So also, the senses are dearer than the body and *prāṇa* is dearer than the senses. The Self is dearer than *prāṇa* and thus, Self is supremely dear. (60)

Vittāt putraḥ priyaḥ, putrāt piṇḍaḥ tathā: Compared to the wealth, the son is dearer; as compared to the son, one's own gross body is loved more.

Piṇḍāt indriyam, indriyāt prāṇaḥ ca priyaḥ: Dearer than the body are the senses, because without them the body is of no use. *Prāṇāt ātmā paraḥ priyaḥ*: As compared to the senses, the life is more dear, that is why no one wants to die, however difficult life is otherwise. And finally, one wants to live, because one loves 'oneself' the most. This Self, this *ātmā* is *paraḥ priyaḥ*, supremely dear.

In the *pañca kośa viveka* also, the same method of discarding the non-essential, 'disposable' conditionings of the *jīva* and reaching to the innermost 'essence' was followed.

So also, in dealing with *Brahmānanda*, what is not *mukhyātmā* is dropped one by one as fallacious, till one discovers the Bliss that one is!

Now the teacher takes up the theme of how the above line of *vicāra* and the conclusion can be understood or misunderstood by the student. It can be accepted and used to transform oneself or it can be a mere tool for argument — *vāda vivāda* ---

एवं स्थिते विवादोऽत्र प्रतिबुद्धविमूढयोः ।

श्रुत्योदाहारि तत्रात्मा प्रेयानित्येव निर्णयः ॥६१॥

*Evam sthite vivādo'tra pratibuddha vimūḍhayoḥ
Śrutyo dāhāri tatrātmā preyān ityeva nirṇayaḥ* (61)

एवम्, स्थिते = this being the case; अत्र = here; प्रतिबुद्ध विमूढयोः = of the wise and the ignorant; विवादः = discussion; श्रुत्या = by the scriptures; उदाहारि = were discussed; तत्र = there; आत्मा = the Self; प्रेयान् = is supremely dear; इति एव = thus; निर्णयः = the conclusion.

Although this is so (that the Self is the dearest of all), in this regard, the scriptures have explained the discussions and view points about Self, respected by the wise and the ignorant. Their (of wise and ignorant) conclusion is that Self is the dearest of all. (61)

Evaṁ sthite atra pratibuddha vimūḍhayoḥ vivādaḥ udāhāri: Although the position of *ātmā*, vis-a-vis all other objects, from consciousness onwards, is like what has been stated above, there will always be an argument between two types of individuals: The one who knows the Truth (*pratibuddha*) and other who refuses to know (*vimūḍha*). These two types are explained in the *śruti*. *Tatra ātmā preyaṇ itī eva nirṇayaḥ*: And the conclusion is reached that *ātmā* alone is *atī prīyaḥ* (extremely dear).

The argument between these two types of individuals is explained in the next *śloka* ---

साक्ष्येव दृश्यादन्यस्मात् प्रेयानित्याह तत्त्ववित् ।
प्रेयान्पुत्रादिरेवेमं भोक्तुं साक्षीति मूढधीः ॥६२॥

Sākṣyeva dr̥śyād anyasmāt prayā nityāha tattva vit
Preyaṇ putrādi revemaṁ bhoktum sākṣīti mūḍhadhiḥ (62)

तत्त्ववित् = knower of the Truth; साक्षी एव = the Witness alone (is the Self); इति आह = is thus declared; अन्यस्मात् = from other; दृश्यात् = the objective things; प्रेयान् = is dearer; पुत्रादिः एव प्रेयान् = in comparison to son etc., is also dearer; इति = thus; मूढधीः = the ignorant; साक्षी = Witness; इमम् = these; भोक्तुम् = for the purpose of joy.

The wise declare that the witnessing Self is dearer than all other objects of the world, while the ignorants say that the son etc. are dearer than everything and that the witnessing Consciousness is a source of joy for them (son etc.) (62)

Tattvavit sākṣī eva anyasmāt dr̥śyāt preyaṇ āha itī: The wise man holds the view that the *ātmā*, which is this *sākṣī* or witness, is most dear, more than anything else.

Mūḍhadhiḥ putrādi eva preyaṇ itī āha: On the other hand, one who is overpowered by ignorance, is totally convinced that only son, wife/husband etc. are most dear.

Sākṣī imaṁ bhoktum: This *sākṣī* is the means of deriving happiness for son etc.

This is our experience: when we go to the temple, the God, who should have been the *mukhyātmā*, becomes *gaṇātmā* or *mithyātmā*, and our worldly concerns about worldly relationships become the *mukhyātmā*! To these two types of students, the teacher speaks the same language, tells them the same truth but each interprets, understands and accepts in his own way, depending on the quality of his mind.

This is elaborated further ---

आत्मनोऽन्यं प्रियं ब्रूते शिष्यश्च प्रतिवाद्यपि ।
तस्योत्तरं वचो बोधशापौ कुर्यात्तयोः क्रमात् ॥६३॥

Ātmano'nyam priyam brūte śiṣyaśca prati-vādyapi
Tasyo-ttaraṁ vaco bodha śāpau kuryāt tayoḥ kramāt (63)

आत्मनः अन्यम् = other than the pure Self; प्रियम् = dear; ब्रूते = is said; शिष्यः = disciple; च = and; प्रतिवादि = opponents; अपि = also; तयोः = of these two; तस्य = of that; उत्तरम् = reply; वचः = words; क्रमात् = respectively; बोध शापौ = instruction and a curse; कुर्यात् = acts.

A disciple and an opponent both assert that the useful things other than Self, are dear to us. To their statements,

the reply given by the teacher acts as an instruction and a curse for the disciple and the opponent, respectively. (63)

Ātmanaḥ anyam priyam brūte śiṣyaśca prativādi api:
Those who assert that objects other than the *ātman* i.e. son, wife etc. are dear to them, fall under two categories: The disciple, who is not able to understand initially but he tries to understand; the debator, who argues for the sake of argument and therefore is not ready to change his views.

Tayoḥ tasya uttaraṁ vacaḥ kramat bodha śāpau kuryāt:
When the reply is given by teacher to this type of statement, although the same type of explanation is given to both types of students, it leads to two different results, respectively: It leads the *śiṣya*, to wisdom; and to the *prativādi*, the argumentative person, it becomes a curse.

How is it possible that one gets wisdom and the other a curse by the same *guru vākya*? Does it not indicate bias on the part of the teacher?

The teacher explains.---

प्रियं त्वां रोत्स्यतीत्येवमुत्तरं वक्ति तत्त्ववित् ।
स्वोक्तप्रियस्य दुष्टत्वं शिष्यो वेत्ति विवेकतः ॥६४॥

Priyam tvāṁ rotsya tītyevam uttaraṁ vakti tattvavit
Svokta priyasya duṣṭatvaṁ śiṣyo veti vivekataḥ (64)

तत्त्ववित् = the knower of the Self (i.e. the teacher);
प्रियम् = dear things and beings; त्वाम् = to you; रोत्स्यति
= shall make you weep; इति एवम् = of this kind;
उत्तरम् = reply; वक्ति = is given; शिष्यः = the disciple;
स्व उक्त प्रियस्य = those called as dear to oneself; दुष्टत्वम्
= the shortcomings; विवेकतः = by proper discrimination;
वेत्ति = comes to know.

The knower of the Self (i.e. the teacher), gives the same reply to both of them: namely, 'Your dear ones will make you cry'. The disciple (who has come for instruction) thus understands through discrimination the shortcomings or limitations of those who are considered to be one's dear and near. (64)

The man of wisdom (the teacher), tells both the disciple and the argumentative person: in this way 'That which you consider the most dear to you will make you weep.' When he makes this kind of a statement, the disciple starts to think and analyse this apparently strange reply of the teacher.

He begins to reevaluate his earlier attitude towards what he considered most dear in the light of the teacher's reply. Because of his faith and devotion, the disciple does not brush aside the teacher's reply but, through proper discrimination, tries to discover the implication of that statement.

The way the student analyses the teacher's reply and discovers the error in his own earlier stand is explained in *alokā-s* 65 to 67 ---

अलभ्यमानस्तनयः पितरौ क्लेशयेच्चिरम् ।
लब्धोऽपि गर्भपातेन प्रसवेन च बाधते ॥६५॥

Alabhya māna stanayaḥ pitarau kleśaye cciram
Labdho'pi garbhapātena prāsavena ca bādhte (65)

तनयः = sons; अलभ्यमानः = unborn/or unconceived; पितरौ
= to parents; चिरम् = for long period; क्लेशयेत् = gives
pain; लब्धः अपि = although (conceived); गर्भपातेन = by possible
abortion; च = and; प्रसवेन = at the time of delivery; बाधते
= gives pain.

The sons, although unborn or unconceived, give pain to the parents. If conceived, there is a fear of abortion and further gives pain at the time of delivery. (65)

Tanayaḥ alabhyamānaḥ pitarau ciraṁ kleśayet: Even before his birth, the son causes worry to his parents—by his absence! The parents are very unhappy because they do not have a child.

Labdhaḥ api garbhapātena ca prasavena bādhate: Then the baby is conceived. However, a miscarriage may cause great disappointment and sorrow or the pain of labour causes distress. So at every stage, even before arrival, the child is the cause of a variety of anxieties and unhappiness to his parents.

Just when the parents think that all that trouble is over and now they can be happy ever after with their child —

जातस्य ग्रहरोगादि कुमारस्य च मूर्खता ।
उपनीतेऽप्यविद्यत्वमनुद्वाहश्च पण्डिते ॥६६॥

*Jātasya graha rogādi kumārasya ca mūrkhataḥ
Upanīte'pya vidyatvam anu dvāhaśca paṇḍite* (66)

जातस्य = son that is born; ग्रह रोगादि = bad position of planets and disease etc.; च = and; कुमारस्य = during teenage years; मूर्खता = foolishness; उपनीते अपि = although initiated in studies; अविद्यत्वम् = inability to study; च = and; पण्डिते = if well-educated; अनुद्वाहः = not getting married.

If the son is born, there are worries about: bad planets and diseases inflicting pain; if the son is a teenager, his foolishness; if he is initiated into the studies, his inability to study; and if he is well-educated, his bachelorhood—(this thought continues in the next verse). (66)

Jātasya graha rogādi: After the child is born, the parents worry that the planets governing his horoscope are not in the most auspicious position; so they run around seeking 'śānti' measures or the child may be beset with various childhood diseases that will cause his parents much worry.

Kumārasya ca mūrkhataḥ upanīte api avidyatvam: The troubles do not end with childhood. When the child grows up into a young boy, he can turn out to be stupid or obstinate; or again when he is initiated into the studies through *upanayanam*, he may turn out to be dull and incapable of learning; *Paṇḍite ca anudvāhaḥ*: And when he grows up still further, even if he is learned, he may not be interested in getting married....

The story of misery on account of the son does not end here —

यूनश्च परदारादि दारिद्र्यं च कुटुम्बिनः ।
पित्रोर्दुःखस्य नास्त्यन्तो धनी चेन्म्रियते तदा ॥६७॥

*Yūnaśca paradārādi dāridryaṁ ca kuṭumbinaḥ
Pitror duḥkhasya nāstyanto dhanī cenmriyate tadā* (67)

च = and; यूनः = of a young son; परदारादि च = visiting another's wife, prostitutes etc.; कुटुम्बिनः = son with a proper family; दारिद्र्यम् = poverty; चेत् = and if; धनी = wealthy; म्रियते = dies; तदा = in this situation; पित्रोः = of the parents; दुःखस्य = miseries; अन्तः = limit; न अस्ति = is not.

And again, (the worries continue): if the son is young enough, the fear of his visiting prostitutes etc.; if he is well-settled in the family, his poverty; if he is wealthy, the fear of his death. In all such situations, there is no end or limit to the miseries of the parents. (67)

Punaḥ ca paradārādi: If the son does get married, he may be making his wife unhappy by running after others' wife or visiting prostitutes. *Dāridryaṁ ca kuṭumbinaḥ*: But he is a steady married man, he may produce too large a family and too little income to support it (and the parents will feel obliged to go to his rescue). *Dhanī mriyate tadā*: Or perhaps he may become rich;

but when that rich son dies his parents are left to look after his family.

Pitraḥ duḥkhasya antaḥ na asti: In this way, there seems to be no end to the miseries of the parents, who had desired a child and had dreamt so many fond dreams for and about him.

In this way, the student has analysed the teacher's statement that 'that which is dearest to you will make you weep' ---

एवं विविच्य पुत्रादौ प्रीतिं त्यक्त्वा निजात्मनि ।
निश्चित्य परमां प्रीतिं वीक्षते तमहर्निशम् ॥६८॥

Evam vivicya putrādaḥ prītiṁ tyaktvā nijātmani
Niścitya paramāṁ prītiṁ vīkṣate tamahar niśam (68)

एवम् = in this way; पुत्रादौ = son etc.; विविच्य = by proper discrimination; प्रीतिम् = love; त्यक्त्वा = having given up; निजात्मनि = for the pure Self; परमाम् प्रीतिम् = supreme love; निश्चित्य = having concluded; तम् = to that pure Self; अहर्निशम् = day and night; वीक्षते = contemplates or sees.

In this manner, having discriminated properly, the limitations in the son etc., and having given up love for these, the disciple focuses his attention on that supreme love that is his own Self. And thereafter, day and night he contemplates upon this pure Self. (68)

Evam putrādaḥ vivicya prītiṁ tyaktvā: In this way, having analysed and enquired into the nature of the relationships of son etc.-with reference to *gaṇātmanā* and *mithyātmanā* the disciple develops a high degree of dispassion towards these things, *Nija ātmani paramāṁ prītiṁ niścitya*: Then he comes to the conclusion that this essential Self (*pratyak ātmā* alone) is supremely dear to him.

The mind is withdrawn from the worldly things by discovering *doṣa dṛṣṭi* in them, (i.e. some shortcomings) in them. Only then, one will be able to find the Truth. This is what the teacher inspired the disciple to do through his statement, 'What one considers the dearest (in this world) will only make him weep.' By developing this *pratipakṣa bhāvanā* alone can the mind be controlled. *Tam aharniśam vīkṣate*: Once he has developed this ability to withdraw from undesirable indulgence in the world, he is able to constantly contemplate on his own essential Self without struggle or effort. He is still able to function in the world efficiently, love everyone and yet knows the limit of that love, the limit beyond which love degrades into *āśakti* (attachment).

This is *viveka*, an understanding with discrimination, without any trace of doubt.

How does the same statement of the teacher, which made the disciple attain that high level of dispassion and reach a steady level of contemplation on the Self, become a curse for the argumentative person? (Ref. *śloka* 63 ante) —

आग्रहाद्ब्रह्मविद्वेषादपि . पक्षममुञ्चतः ।
वादिनो नरकः प्रोक्तो दोषश्च बहुयोनिषु ॥६९॥

Āgrahād brahmavid dveṣād api pakṣama muñcataḥ .
Vādino narakāḥ prokto doṣaśca bahu yoniṣu (69)

आग्रहात् = due to insistence; अपि = or also; ब्रह्मवित् = due to hatred for the wise men; पक्षम् = one's own viewpoint (that the son etc. are the primary Self); अमुञ्चतः = not giving up; वादिनः = the opponent; नरकः = hell; च = and; बहु योनिषु = in many lives; दोषः = shortcomings; प्रोक्तः = which were said earlier.

The opponent, because of his insistence and hatred for the man of wisdom, is unable to give up his own standpoint

that the son etc. are supremely dear. He therefore, either enters hell or goes through many lives. And thus the shortcomings which were said by the wise man (that your son etc. will make you cry) comes to be true, as a curse. (69)

Āgrahāt: Because of his habit of insistence, he suffers from the notion of erroneous identity and identifies with the son, wealth etc., taking these as *mukhyātmā*. Not only does he hold on to wrong priorities and identities, but he is also very adamant about his ideas. *Āgraha* leads to the constant search for sympathy from others; or when the objects with which one has become identified are no more present, it leads to bitterness. *Āgraha* strengthens our conditionings and exposes us to all the trials and tribulations of life. And furthermore, when *Āgraha* becomes an obsession, it makes an individual a *prativādi*—an argumentative person, who is refusing to change or drop his own opinion in the light of wisdom and proper enquiry. Therefore, such a person will not be able to understand what the teacher meant when he said, 'What you love most dearly will make you cry.'

Brahmavit dveṣāt: The second quality of this type of individual is that he cannot stand saints and sages, their life style and their teaching, either because of prejudice or because they represent a view of life that is contrary to his *āgraha*. **Pakṣam amuñcataḥ:** The third characteristics of the individual is that he is biased towards only one point of view and resists any influence that might change it. He is not receptive to thoughts of wisdom from any source.

Vādinah narakah bahu yoniṣu doṣah proktaḥ: Because of these three problems of misplaced identity, hatred of men of wisdom and their philosophy, and bias of such a degree that one shuts the door to one's own spiritual progress. This individual becomes vulnerable to the teachers 'curse'. The curse takes two forms: (a) These argumentative persons suffer in hell; and (b) they take many many births in lower *yoni*-s, where there is no possibility of

enquiry, wisdom or evolution. This is the end result of these wrong notions and fallacies.

Will a *Brahmavit* ever curse anyone? ---

ब्रह्मविद्ब्रह्मरूपत्वादीश्वरस्तेन वर्णितम् ।
यदयत्तत्तत्तथैव स्यात्तच्छिष्यप्रतिवादिनोः ॥७०॥

Brahmavid brahma rūpatvād īśvaras tena varṇitam
Yadyat tattat tathaiva syāt tacchiṣya prati vādinoh (70)

ब्रह्मवित् = the knower of Self; ब्रह्म रूपत्वात् = being of the nature of *Brahman*; ईश्वरः = is capable enough; तेन = therefore; यत् यत् = whatever; वर्णितम् = was described or said to the disciple or the opponent; तत् तत् = that (good or bad); तत् शिष्य प्रतिवादिनोः = for the disciple and the opponent; तथा एव = of that type alone; स्यात् = certainly shall be.

The knower of the Self, being of the nature of *Brahman*, is capable enough to bless or curse; therefore, whatever is said by him to the disciple or the opponent, the same good or bad shall happen to them (there is no doubt about it). (70)

Brahmavit brahma rūpatvāt īśvaraḥ: This *brahmavit* *puruṣa*, the *guru*, who has realised *Brahman*,—the Self, is described as being of the nature of *Parabrahma Paramātmā*. He is all powerful without effort. All the divine powers are fully manifest in him.

Tena yat yat varṇitam tat tat śiṣya prativādinoh tathā eva syāt: Because of that power, whatever such a master says comes true, without his intending it to be either a blessing or a curse. These words, casually said, turn out to be a blessing for the disciple (who takes those words seriously, reflects on them and understands) and a curse for the argumentative person (who only insists on his own point of view and refuses to understand).

Now it is stated that he who accepts the *sākṣī* as *mukhyātmā*, through his *sādhana* realises that this *ātman* is immune to modification ---

यस्तु साक्षिणमात्मानं सेवते प्रियमुत्तमम् ।
तस्य प्रेयानसावात्मा न नश्यति कदाचन ॥७१॥

Yastu sākṣiṇa mātmanāṁ sevate priyam uttamam
Tasya preyāna sāvātmā na naśyati kadācana (71)

यः तु = he who; साक्षिणम् = the Witness; आत्मानम् = the Self; उत्तमम् = supreme; प्रियम् = beloved; सेवते = contemplates upon; तस्य = to that (disciple); असौ = this; प्रेयान् आत्मा = dearest Self; कदाचन = anytime; न = not; नश्यति = is destroyed.

On the contrary, he who contemplates on this witnessing conscious Self as the most supremely dear, he will find that this beloved Self is never destroyed. (71)

Yaḥ tu sākṣiṇam priyam ātmānaṁ uttamam sevate: He who has come to the firm conclusion that the *mukhyātmā* is what is most dear to him, and therefore, he constantly contemplates on this essential nature of the Self (*sevate*). *Tasya asau preyān ātmā kadācana na naśyati:* This being the real *ātmā*, supremely dear, there is no possibility of its destruction. (Because all the other *ātmā*-s viz. the *gauṇātmā* and *mithyātmā*, are vulnerable to destruction.)

A new theme is taken up on the pure happiness that is derived from the supreme Self, for which there is *ati prīti* (supreme love) ---

परप्रेमास्पदत्वेन परमानन्दरूपता ।
सुखवृद्धिः प्रीतिवृद्धौ सार्वभौमादिषु श्रुता ॥७२॥

Parapremā spadatvena paramānanda rūpatā
Sukha vṛddhiḥ prīti vṛddhau sārva bhaumā diṣu śrutā (72)

परप्रेमास्पदत्वेन = being most dear; परमानन्द रूपता = is of the nature of supreme bliss; सार्वभौमादिषु = in the king, etc.; प्रीति वृद्धौ = greater love; सुख वृद्धिः = the bliss is greater; श्रुता = in scriptures; इष्यताम् = is heard.

The Self, being dearest, is of the nature of supreme-bliss, because it is seen everywhere from the sovereign kings to the *Hiranyagarbha*; wherever there is greater love, there is greater bliss. This is heard in the scriptures. (72)

Paramāspadatvena paramānandarūpatā śrutī: The *Ātmā*, which is dearest is the source of maximum joy or *ānanda*.

Prīti vṛddhau sukh vṛddhiḥ sārva bhaumādiṣu iṣyatām: As is the joy or *sukham* derived from an object....so also, in that proportion is our love for that object.

A person wanting to become king because he has got desire for joy, he wants to have more and more power and enjoy greater joy. Therefore, the source of joy is the anchor of love.

Now a doubt is expressed: If *Ātmā* is of the nature of *ānanda* and consciousness, then, since this consciousness is manifest in every thought, the bliss or *ānanda* should also be manifest in every thought! But this does not happen? (*B.U.* 4.33; *T.U.* 2.8.1)

This is taken up for discussion ---

चैतन्यवत्सुखं चास्य स्वभावश्चेच्छिदात्मनः ।
धीवृत्तिष्वनुवर्तेत सर्वास्वपि चित्तिर्यथा ॥७३॥

Caitanyavat sukham cāsyā svabhāvaś cec cidātmanah
Dhī vṛttiṣva nuvarjeta sarvāsvapi citir yathā (73)

चिदात्मनः = of the conscious Self; चैतन्यवत् = like the Consciousness; चेत् = if; सुखम् च = bliss also; अस्य स्वभावः = of this Self is the nature; यथा = just as; चित्तिः = Consciousness; सर्वासु = in all; अपि = also; धी वृत्तिषु = in thoughts; अनुवर्तेत = should appear.

If the nature of the conscious Self is bliss as well as consciousness, in that case, this bliss should be found in all the thoughts, just as the consciousness is reflected, in all thoughts (but this is not so). (73)

This doubt is now answered ---

मैवमुष्णप्रकाशात्मा दीपस्तस्य प्रभा गृहे ।
व्याप्नोति नोष्णता तद्वच्चित्तेरेवानुवर्तनम् ॥७४॥

*Maivamuṣṇa prakāśātmā dīpas tasya prabhā gṛhe
Vyāpnoti noṣṇatā tadvacci terevānu vartanam* (74)

एवम् = in this way; मा = do not doubt; उष्ण प्रकाशात्मा दीपः = just as a lamp with light and heat; तस्य प्रभा = its light alone; गृहे = inside the house; व्याप्नोति = pervades; उष्णता = heat; न = not; तद् चत् = similarly; चित्तेः = of the Consciousness; एव = alone; अनुवर्तनम् = is reflected.

Do not doubt in this manner. Just as a lamp, having both heat and light, its light alone pervades all through the house and not the heat, in the same way in the thoughts, the consciousness alone is manifested (and not the bliss). (74)

Mā evam: Do not have such a doubt! The doubt being—the *ātmā* which is *caitanya svarūpa* is evident in the thought; but the *ānanda svarūpa* of *Ātmā*, is not seen in every thought.

Uṣṇa prakāśātmā dīpaḥ tasya prabhā gṛhe vyāpnoti na uṣṇatā: Lamp has two aspects—heat and light. However,

only the light from the lamp pervades the room, not the heat. This does not mean that there is no heat in the lamp.

Tadvad citeḥ eva anuvartanam: In the same way, the *cit* or consciousness is seen to be associated with every thought but not *ānanda*.

The fallacy inherent in the doubt is that, it is the limitation of the medium (thought), through which the *ātmā* is reflecting, that determines whether the bliss is expressed in that thought or not. It does not mean that there is no bliss in the *ātmā*.

To make this point further clear, another example is given ---

गन्धरूपरसस्पर्शेष्वपि सत्सु यथा पृथक् ।
एकाक्षेणैक एवार्थो गृह्यते नेतरस्तथा ॥७५॥

*Gandha rūpa rasa sparśe śvapi satsu yathā prthak
Ekākṣe ṇaika evārtho gṛhyate netaras tathā* (75)

यथा = just as; गन्ध रूप रस स्पर्शेषु = smell, form, taste and touch etc.; सत्सु अपि = although present in the same object; एकाक्षेण = by one sense organ; पृथक् = separately; एकः एव = only one; अर्थः = quality; गृह्यते = is known; तथा = and; न = not; इतरः = other qualities.

Just as the same object has many qualities such as smell, form, taste, touch etc. By means of *one* sense organ only *one* quality is known and not the other qualities. (75)

Yathā gandha rūpa rasa sparśeṣu satsu api: In any object, like a flower, smell, form, taste and touch are all associated with it simultaneously. *Ekākṣeṇa prthak ekaḥ eva arthaḥ gṛhyate na itaraḥ*: Yet because each of our senses is able to perceive only one quality, one can see only the colour with the eyes or smell the fragrance with the nose etc. One sense organ cannot perceive the

other qualities associated with the same object. This is because of the limitation of each sense organ and not because the flower lacks any of the qualities.

Tathā: In the same way, *ātmā* has the nature of both consciousness and *ānanda*. It is both *cit svarūpa* and *ānanda svarūpa*. But with reference to the thought, only one aspect—the *cetanatā* or consciousness manifests and not the bliss aspect. It is because of the limitation of the reflecting medium called the mind or the thought, which does not allow the manifestation of *ānanda*, and not because *ānanda* aspect is absent in *ātmā*.

Now a doubt is raised about the above example ---

चिदानन्दौ नैव भिन्नौ गन्धाद्यास्तु विलक्षणाः ।

इति चेत्तदभेदोऽपि साक्षिण्यन्यत्र वा वद ॥७६॥

Cidānandau naiva bhinnau gandhā dyāstu vilakṣaṇāḥ
Iti cettada bhedo'pi sākṣiṇya nyatra vā vada (76)

चिदानन्दौ = Consciousness and Bliss; भिन्नौ = separate; न एव = never; गन्ध आद्याः = smell etc.; तु = indeed; विलक्षणाः = are separate from each other; इति चेत् = if this is objected; तत् अभेदः = the absence of difference between consciousness and bliss; अपि = also; साक्षिणि = in the witnessing conscious Self is established; वा = or; अन्यत्र = in the thoughts; वद = say.

Consciousness and bliss are indeed not different things. However, smell, taste etc. are different from each other. If this is the objection, the reply is: please say whether the absence of difference between consciousness and bliss is in the witnessing conscious Self or in the thoughts. (76)

Cidānandau bhinnau na eva gandha ādayāḥ tu vilakṣaṇāḥ
iti cet: The doubt is expressed: 'You say that *cit* and *ānanda* are not different from each other, they are one;

but in the example of the flower, all the qualities of smell, form, colour etc. are separate from each other! *Tad abhedaḥ api sākṣiṇi vā anyatra vada*: The teacher replies, 'If this is your doubt, although *caitanya* and *ānanda* are indeed one, please tell whether this non-separateness is in the *sākṣi* or in the medium through which they are manifesting? (Because the *sākṣi*, the *ātmā* is of the nature of *cidānanda*, i.e. simultaneous presence and *bheda* is not possible).

The teacher clarifies further ---

आद्ये गन्धादयोऽप्येवमभिन्नाः पुष्पवर्तिनः ।

अक्षभेदेन तद्भेदे वृत्तिभेदात्तयोर्भिदा ॥७७॥

Ādye gandhā dayo'pyevam abhinnāḥ puṣpa vartināḥ
Akṣa bhedena tad bhede vṛtti bhedāt tayoṛ bhidā (77)

आद्ये = in the first (consciousness and bliss are one in the witness); पुष्प वर्तिनः = in the flower; गन्ध आदयः = smell etc.; अपि = also; एवम् = indeed; अभिन्नाः = are one; अक्ष भेदेन = due to the differences in the sense organs; तद् भेदे = their differences; वृत्ति भेदात् = because of the differences in the thoughts; तयोः = of the two (consciousness and bliss); भिदा = are different.

Smell etc. existing in the flowers are also undifferentiated just like the consciousness and bliss in the Witness. It is due to the differences in the sense organs that they get differentiated. It is true that on account of the differences in the thoughts (such as *rājasik*, *tāmasik* etc.) the consciousness and bliss are differentiated (not in the Witness). (77)

Ādye puṣpa vartināḥ gandha ādayāḥ api evam abhinnāḥ: These qualities of smell, form, taste etc. are present in

the flower simultaneously and are not separate from each other.

Akṣa bhedena tad bhede: Nevertheless, they appear to be separate because of the differences in the perception of the respective sense organs.

Vṛtti bhedāt tayoḥ bhidā: In the same way, because of the thought differences, the *cit* and *ānanda* seem to have been separated, although they are really *abheda*—essentially one, of the nature of *ātmā*.

The question follows: In the case of flower, although the different qualities are perceived through different senses, the knowledge of the flower is of one composite whole. On the other hand, in the case of *ātmā*, the *cit* and *ānanda* appear to have been separated because of the medium of thought.

Is there any possibility for experiencing the *cit* and *ānanda* simultaneously? ---

सत्त्ववृत्तौ चित्सुखैक्यं तद्वृत्तेर्निर्मलत्वतः ।
रजोवृत्तेस्तु मालिन्यात्सुखांशोऽत्र तिरस्कृतः ॥७८॥

Sattva vṛttau citsukh aikyaṁ tadvṛtter nirmalat vataḥ
Rajo vṛttestu mālinyāt sukhāṁśo'tra tiraskṛtaḥ (78)

सत्त्व वृत्तौ = in *sāttvik* thoughts; चित् सुख ऐक्यम् = identity between consciousness and bliss; तद् वृत्तेः = of that thought; निर्मलत्वतः = being free from *rajas* and *taṁas*; रजो वृत्तेः = in *rājasik* thoughts; तु = indeed; मालिन्यात् = being not pure; अत्र = in such (*rājasik* thoughts); सुखांशः = the bliss aspects; तिरस्कृतः = is hidden.

The identity between consciousness and bliss is seen in *sāttvik* thoughts they being free from impurities. However, in *rājasik* thoughts, because of the impurities, the bliss aspect

is hidden (therefore, consciousness alone is reflected and not bliss). (78)

Sattva vṛttau cit sukh aikyaṁ tad vṛtteḥ nirmalatvataḥ: Yes, it is possible to experience the one-ness or unity of *cit* and *ānanda* when the thoughts are of *sāttvik*, nature for it is only in the *sāttvik vṛtti* that both consciousness and bliss are experienced simultaneously. The reason is that *sattva vṛtī-s* are pure, without agitations or ignorance or any other blemish. *Rajo vṛtteḥ tu mālinyāt atra sukhāṁśaḥ tiraskṛtaḥ*: On the other hand, *rajoguṇī vṛtī-s* are impure agitated, and disturbed, the impurities being:

- (a) *kartṛva abhimāna*, i.e. sense of doership and
- (b) the sense of incompleteness.

Therefore, in this condition of *malinatā* of *rājasik vṛtti*, the bliss aspect is as if, covered.

If it is understood that life is not only agitations but also peace, it is not only doing but also not doing, then the mind can be maintained in *sāttvik vṛtti*.

The *sāttvik buddhi* is the result of fulfilment, which in turn is the outcome of an orderly and systematic life style (B.G. XVIII-36,37). *Sāttvik sukham* is where *cit* and *ānanda* manifest together; where loss and gain, knowledge and ignorance, action and inaction have no relevance.

How in *rajoguṇa vṛtti*, this *sukham* is covered, is explained through an example ---

तिन्तिणीफलमत्यम्लं लवणेन युतं यदा ।
तदाम्लस्य तिरस्कारादीषदम्लं यथा तथा ॥७९॥

Tintiṇī phalamaty amlaṁ lavaṇena yutaṁ yadā
Tadāmlasya tiraskārād īṣadāmlaṁ yathā tathā (79)

यथा = just as; अति अम्लम् तिन्तिणी फलम् = extremely sour tamarind fruit; यदा = when; लवणेन युतम् = is mixed

with salt; तदा = at that time; अम्लस्य = of the sourness; तिस्कारात् = being hidden; ईषद् = a little; अम्लम् = sour taste remains; तथा = similarly.

Just as, when the extremely sour tamarind is mixed with salt, the sourness is reduced or not manifested and only little sour taste is left. (So also, in *rājasik* thought, the bliss aspect is hidden due to impurities). (79)

Yathā ati amlam tintiṇī phalam yadā lavaṇena yutam : The tamarind fruit is very sour. When tamarind is mixed with salt, its sourness is reduced. *Tadā amlasya tiraskārāt iṣad amlam :* Then it tastes less sour. *Tathā :* In the same way, because of the agitations in the *rajoguṇa vṛtti*, the *ānanda* or bliss is covered. In this example the sourness of the tamarind is compared with the bliss of the Self, and the admixture of salt is compared with the impurities in the *rājasik* thought.

Now another thought is taken up, a continuation of what was discussed in chapter 11. There it was emphasized that *aparokṣa anubhūti* is possible with continued *yogābhyāsa* or *nirvikalpa samādhi*. Granted that supreme love is equivalent to supreme joy, the *ātmā* which is *priyatamaḥ* is *Paramānanda*. Can this realisation be gained without the rigours of *yogābhyāsa*? ---

ननु प्रियतमत्वेन परमानन्दतात्मनि ।
विवेक्तुं शक्यतामेवं विना योगेन किं भवेत् ॥८०॥

*Nanu priyata matvena paramānanda tātmani
Vivektuṁ śakyatā mevaṁ vinā yogena kiṁ bhavet* (80)

ननु = a doubt is raised; आत्मानि = in the Self; परमानन्दतः = supreme bliss; प्रियतमत्वेन = being extremely dear; विवेक्तुम् = discriminating; शक्यताम् = can be achieved; एवम् = although; योगेन विना = without *yoga*; किम् भवेत् = what is achieved.

A doubt is raised—one can discriminate that the Self is supreme bliss, since It is supremely dear to us. This being so without the practice of *yoga* (not by mere discrimination), what is achieved? (What is meant is that unless the indirect knowledge gained through discrimination is converted into direct knowledge, there cannot be liberation. In other words mere discrimination is not a means of liberation.) (80)

Nanu ātmani paramānandataḥ priyatamatvena vivektuṁ śakyatām : All that has been said about the *ātmā* being of the nature of bliss is accepted, yet there is a doubt. It is possible to discriminate and arrive at the clear conclusion that *ātmā* is *paramānanda svarūpa* because it is associated with supreme love and it has got nothing to do with the *gaunātmā* or *mithyātmā*. *Evaṁ yogena vinā kiṁ bhavet :* But then what is the use of this discrimination and knowledge, unless it is followed up by the practice of *yoga*?

The teacher replies ---

यद्योगेन तदेवेति वदामो ज्ञानसिद्धये ।
योगः प्रोक्तो विवेकेन ज्ञानं किं नोपजायते ॥८१॥

*Yad-yogena tadeveti vadāmo jñāna siddhaye
Yogaḥ prokto vivekena jñānaṁ kiṁ nopajāyate* (81)

यत् = that; योगेन = by *yoga*; तत् एव = that liberation alone (by discrimination); इति = thus; वदामः = we say; ज्ञान सिद्धये = for the attainment of direct knowledge; योगः = *yoga* is the means; प्रोक्तः = is declared; विवेकेन = by means of discrimination; ज्ञानम् = direct knowledge; किम् न उपजायते = should not take place? or will it not take place?

That liberation that is attained through *yoga*, the same is also attained by discrimination. This is what they say—just as the direct knowledge is attained by means of *yoga*, in

the same way, can't direct knowledge be attained through discrimination? (81)

Yat yogena tad eva itī vadāmaḥ: That which is attained by *yogābhyāsa*, as explained in the previous chapter, the same can be attained by *viveka* or discrimination also. *Jñāna siddhaye yogaḥ proktaḥ*: It was mentioned that for the attainment of *aparokṣa jñānam*, *yoga* is the means; *Vivekena jñānam kirtī na upajāyate*: When the practice of *yoga* (or of *dhyāna*) is effective for attaining *aparokṣa jñānam*, why should it not be possible to attain the same *jñānam* through discrimination? The goal of *aparokṣa jñānam*, which alone leads to freedom or *Brahmānanda*, is reachable equally by *dhyāna abhyāsa* or by a high degree of discrimination that is without confusion. Both the paths lead to the same *aparokṣa jñānam*.

It should also be clearly understood that one's spiritual life starts only in this particular manifestation as a human being. Spiritual evolution continues over several births, ripening and culminating in *Brahma jñāna* in its own time. Spiritual progress cannot be measured in terms of time nor is it relevant to compare and compete. Each *jīva* has to carve out his own path and pace of unfoldment.

The teacher quotes *Bhagavad Gītā* to support his explanation ---

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

इति स्मृतं फलैकत्वं योगिनां च विवेकिनाम् ॥८२॥

Yat sām khyaiḥ prāpyate sthānam tadyo gairapi gamyate
Iti smṛtaṁ phalaikatvam yogināṁ ca vivekinām (82)

सांख्यैः = by the followers of the path of discrimination;
यत् स्थानम् = that liberation; प्राप्यते = is attained; तत्
= that; अपि = also; योगैः = by the practitioner of
yoga; गम्यते = is attained; इति = thus; योगिनाम् = of the

yogī-s; च = and; विवेकिनाम् = of the followers of discrimination; फलैकत्वम् = one-ness of the goal or the result; स्मृतम् = is said in the scriptures.

That liberation which is attained by the followers of the discrimination between the Self and not-Self, the same is attained by the followers of the *yoga* also. Thus, the one-ness of the goal reached by both is established in the scriptures (*Bhagavad Gītā*:V-5). (82)

Sāṅkhyaiḥ yat sthānam prāpyate tat yogaiḥ api gamyate: The same goal, called *aparokṣa jñānam*, attained by enquiry and discrimination, is also attained by *yoga*.

Iti yoginām vivekinam ca phalaikatvaṁ smṛtaṁ: This is what *Bhagavad Gītā* says about the identity of the goal reached by both the *yogī* and the *vivekī* (B.G. V-5).

The discrimination or *viveka* should not be only book knowledge at the intellectual level but should be translated into the consequential change in one's way of thinking and in one's attitude towards life's experiences.

Recognising the differences in people's temperaments, *Bhagavān Kṛṣṇa* suggested two paths ---

असाध्यः कस्यचिद्योगः कस्यचिज्ज्ञाननिश्चयः ।

इत्थं विचार्य मार्गौ द्वौ जगाद परमेश्वरः ॥८३॥

Asādhyah kasyacid yogaḥ kasyacij-jñāna niścayah
Itthaṁ vicārya mārgau dvau jagāda parameśvaraḥ (83)

कस्यचित् = for some; योगः = *yoga*; असाध्यः = is not attainable; कस्यचित् = for some; ज्ञान निश्चयः = discrimination (is not attainable); इत्थम् = in this way; विचार्य = having thought of; परमेश्वरः = *Bhagavān Śrī Kṛṣṇa*; द्वौ मार्गौ = two paths (*yoga* and discrimination); जगाद = declared.

For some, the path of *yoga* is not attainable; for others the path of discrimination is difficult. Having thought of this, *Bhagavān Śrī Kṛṣṇa* declared the two paths. (83)

For attainment of the Supreme, *Bhagavān Kṛṣṇa* enunciates two paths, depending upon the temperament of the individual seeker:

- (i) *Kṣetrajñān ca api mām viddhi sarva kṣetreṣu* (B.G. XIII-3): Real knowledge is of the field as well as of the Knower of the field—knowing this the seeker attains immortality. The seeker should not bring relative existence into the thinking process. In case it is not possible...
- (ii) The seeker should practice *puruṣa-Prakṛti viveka*, i.e. from conditioned consciousness, he should change and concentrate his attention on the Absolute.

There are some who are unable to expose themselves to silence in order to reflect and enquire. Unable to follow this method, they think that being good and doing good is enough, not knowing that good actions are not *done* by individuals but merely manifest through the man of wisdom.

Now the question arises as to whether those who follow the path of *yoga* are superior. This is answered ---

योगे कोऽतिशयस्तेऽत्र ज्ञानमुक्तं समं द्वयोः ।

रागद्वेषाद्यभावश्च तुल्यो योगिविवेकिनोः ॥८४॥

Yoge ko'tiśaya ste'tra jñāna muktam samam dvayoh
Rāga dveṣādyā bhāvaśca tulyo yogivi vekinoḥ (84)

द्वयोः = for both (the paths); ज्ञानम् = the direct knowledge; समम् उक्तम् = is said to be equal; अत्र = among these (two paths); ते = for you; योगे = in the path of *yoga*; कः = what; अतिशयः = speciality; राग द्वेषादि अभावः =

absence of likes and dislikes; च = and; योगि विवेकिनोः = for the *yogin* and the man of discrimination; तुल्यः = is same.

The direct knowledge of the Self attained through both paths (*yoga* and discrimination) is declared to be the same. Therefore, what is the speciality in your path of *yoga*? So also the absence of likes and dislikes is the same for the followers of *yoga* and discrimination. (84)

Dvayoh jñānam samam uktam. Atra te yoge kaḥ atīśayaḥ: The two paths of *yoga* and *viveka* lead to the same type of *aparokṣa jñānam*. Why then do you have this idea that *yoga* is superior, something special? *Rāga dveṣa ādī abhāvaḥ ca yogi vivekinoḥ tulyaḥ*: In both, the *yogī* and the *vivekī*, there is absence of likes and dislikes. Therefore, it is not correct to compare the two, and consider one superior to the other.

How does the absence of *rāga* (like) and *dveṣa* (dislike) express in the man of discrimination? Here the teacher advises that the *vivekī* should do *sādhana* according to the twelfth chapter of *Bhagavad Gītā*---

न प्रीतिर्विषयेष्वस्ति प्रेयानात्मेति जानतः ।

कुतो रागः कुतो द्वेषः प्रातिकूल्यमपश्यतः ॥८५॥

Na prītir viśaye śvasti preyā nātmeti jānataḥ
Kuto rāgaḥ kuto dveṣaḥ prāti-kūlyama paśyataḥ (85)

आत्मा = Self; प्रेयान् = extremely dear; इति = thus; जानतः = who knows; विषयेषु = for the worldly objects; प्रीतिः = love; न अस्ति = not; रागः = attachment; कुतः = how can be; प्रातिकूल्यम् = being inimical; अपश्यतः = one who is not seeing this; द्वेषः = dislike; कुतः = how can be?

For the one who knows the Self to be the dearest of all, and who has no love for worldly objects, how can he have attachment? So also, for one who sees no object inimical to himself, how can he have dislike for them? (85)

Ātmā preyān iti jānataḥ viṣayeṣu prītiḥ na asti: He who has thus discovered and known that the *ātmā* alone is supremely dear to him, he cannot have liking for objects because he knows that everything is dear only for the sake of this *ātmā*.

Rāgaḥ kutaḥ prātikūlyam apaśyataḥ dveṣaḥ kutaḥ: So how can he be attached to particular objects? He also cannot have *dveṣa* or dislike, because he has no animosity towards any object. He knows that the *mukhyātmā* is the one that is totally independent of everything; nothing can touch it. So what and whom will he hate? In this way, the *vivekī* has no liking or aversion towards any object. Like and dislike have as much reality as the hero and the villain on the stage. Neither is real.

Therefore, the *vivekī* does not try to do good but goodness just happens.

In *śloka* 84, it was said that in both the *yogī* and the *vivekī*, likes and dislikes are absent. In *śloka* 85, it was explained how and why a *vivekī* cannot have *rāga* and *dveṣa*. In the next *śloka*, the same point is looked at from another angle ---

देहादेः प्रतिकूलेषु द्वेषस्तुल्यो द्वयोरपि ।
द्वेषं कुर्वन्न योगी चेदविवेक्यपि तादृशः ॥८६॥

Dehādeḥ prati-kūleṣu dveṣas tulyo dvayorapi
Dveṣam kurvanna yogī cedavi vekiapi tādrśaḥ (86)

देहादेः = for the body etc.; प्रतिकूलेषु = unfavourable;
द्वेषः = dislike; द्वयोः अपि = for both indeed; तुल्यः =
is common; द्वेषम् = dislike; कुर्वन् = practising; चेत् = is;

न योगी = is not *yogī*; तादृशः = similarly; अविवेकी
अपि = having no discrimination also.

Dislike for the unfavourable thing for the body etc., is common for both the *yogī* and a man of discrimination. If disliking is the criteria for not being a *yogī*, so too he cannot be a man of discrimination either. (86)

Dehadeḥ pratikūleṣu dveṣaḥ dvayoḥ api tulyaḥ: The dislike for objects like animals etc. that threaten the existence of the body is common in the *yogī* and the *vivekī*.

Dveṣam kurvan yogī na cet tādrśaḥ avivekī api: He who has *dveṣaḥ* or dislike for such objects cannot be a *yogī*! To this objection the reply is: In a *vivekī* also, such expressions of dislike cannot be accepted; thus there is no difference between the two.

Now the absence of the perception of duality in the *yogī* and the *vivekī* is discussed ---

द्वैतस्य प्रतिभानं तु व्यवहारे द्वयोः समम् ।
समाधौ नेति चेत्तद्वत् न द्वैतत्वविवेकिनः ॥८७॥

Dvaitasya prati-bhānam tu vyavahāre dvayoḥ samam
Samādhau neti cet tadvat nādvai tatva vivekinaḥ (87)

व्यवहारे = in the worldly dealings; द्वैतस्य = of the
duality; प्रतिभानम् = experienced; तु = indeed; द्वयोः = for
the two (*yogī* and man of discrimination); समम् = is
same; समाधौ = in *samādhi* (for the *yogī*); न = not; इति
चेत् = if this is argued; तद् वत् = in the same way;
अद्वैतत्व विवेकिनः = for the one who is discriminating
about the non-dual Self; न = (the duality is) not.

The experience of duality is common for both the *yogī* and the man of discrimination while dealing with the worldly things. If one says that there is no experience of duality during *Samādhi* for the *yogī*, the reply is, that it is equally true

for the man of discrimination having discriminated the non-dual Self because during that period, he also does not experience duality. (87)

Vyavahāre dvaitasya pratibhānam tu dvayoh samam: Both the *yogī* and *vivekī* when dealing with worldly *vyavahāra*, are transacting with reference to duality. Therefore, the perception of duality is common to both of them.

Samādhau na iti cet tadvat advaitatva vivekinah: But a doubt is raised: for the *yogī*, while he is in *samādhi*, the perception of duality is absent because in *samādhi*, he alone is; he has folded up his mind. To this doubt, the reply is: In the same manner, for the *vivekī* also who through analysis and discrimination and got established in *advaitatva* i.e. the being of non-dual existence, there is no possibility of *dvaita*.

How is the absence of duality possible in the *vivekī*, since his very tool of discrimination is in and the support of duality? ---

विवक्ष्यते तदस्माभिरद्वैतानन्दनामके ।
अध्याये हि तृतीयेऽतः सर्वमप्यतिमङ्गलम् ॥८८॥

Vivakṣyate tadas mābhiḥ advaitā nanda nāmake
Adhyāye hi tṛtīye'taḥ sarva mapyati maṅgalaṃ (88)

अस्माभिः = by us; तत् = absence of the experience of duality; अद्वैतानन्द नामके = entitled 'Advaitānanda'; तृतीये = in the third; अध्याये = chapter; हि = in detail; विवक्ष्यते = will be dealt with; अतः = therefore; सर्वम् अपि = whatever is discussed so far; अतिमङ्गलम् = is fully acceptable.

We will be discussing the absence of the experience of duality in the third chapter (i.e. chapter XIII, herein) known

as the 'Bliss of non-dual Self'. Therefore, whatever is discussed so far is fully acceptable. (88)

Asmābhiḥ tad advaitānanda nāmake tṛtīye adhyāye hi vivakṣyate: How there is absence of duality, even in the *vivekī*, when he is practising discrimination, will be explained later, in the third chapter of this section (Chapter-XIII), called *Advaitānanda*.

Ataḥ sarvam api atī-maṅgalaṃ: For the present, everything has proceeded auspiciously.

The student is still lost in the terminology of *yogī* and *vivekī*! ---

सदा पश्यन्निजानन्दमपश्यन्निखिलं जगत् ।
अर्थाद्योगीति चेत्तर्हि संतुष्टो वर्धतां भवान् ॥८९॥

Sadā paśyan nijānandam apaśyan nikhilam jagat
Arthād yogīti cettarhi santuṣṭo vardhatām bhavān (89)

निजानन्दम् = bliss of the Self; सदा = always; पश्यन् = experiencing; निखिलम् = total; जगत् = world; अपश्यन् = not seeing; अर्थात् = in reality; योगी = is a *yogī*; इति चेत् = if this is concluded; तर्हि = in that case; भवान् = your goodself; संतुष्टः = contentment; वर्धताम् = may grow.

Experiencing the bliss of Self and not seeing the duality in this total world is, in fact, a *yogī*. If this is your conclusion, bravo! May you find contentment in this. (89)

Nijānandam sadā paśyan nikhilam jagat apaśyan arthāt yogī iti cet: The student still had a doubt. If a person is always established in the bliss of his own *ātmā* and if has already rejected the duality that is the *jagat* (the world), that means he is a *yogī*!

Tarhi bhavān santuṣṭaḥ vardhatām: The teacher replies: If this is your conclusion may you be always content.

Concluding the chapter ---

ब्रह्मानन्दाभिधे ग्रन्थे मन्दानुग्रहसिद्धये ।
द्वितीयाध्याय एतस्मिन्नात्मानन्दो विवेचितः ॥९०॥

Brahmānandā bhidhe granthe mandānu graha siddhaye
Dvitiyā dhyāya etasmin ātmānando vivecitah (90)

ब्रह्मानन्दाभिधे ग्रन्थे = in this section called '*Brahmānanda*';
एतस्मिन् = in this; द्वितीये अध्याये = second chapter of
this section (Ch.XII); आत्मानन्दः = the bliss of the Self;
मन्द अनुग्रह सिद्धये = for blessing the less intelligent
ones; विवेचितः = discussed.

In this second chapter of the section (Chapter XII) called '*Brahmānanda*,' the bliss of Self was discussed for the benefit of less-intelligent seekers. (90)

Brahmānandābhidhe granthe etasmin dvitīye adhyāye
ātmānandah mandānugraha siddhaye vivecitah: In this book
called *Brahmānanda*, in the second chapter *Ātmānanda*
has been explained exhaustively. For those who are unable
to focus attention on the different aspects of the bliss
of the Self, who are not able to be quiet, who put
forth too much effort in their *sādhana* but get frustrated,
and whose participation in the world is pursued to such
a degree that it becomes a burden; to such individuals
this chapter is addressed.

OM TAT SAT

SUMMARY

Śloka Nos.	Subject matter covered	Page No.
1-3.	The method of enquiry about <i>Brahmānanda</i> for an ignorant.	1438
4.	Two paths suggested for two types of ignorant persons (i) action and <i>upāsana</i> for the extrovert and (ii) bliss of Self for the dull witted.	1441
5-20.	The second path is elaborated with the help of <i>Yājñavalkya-Maitreyi</i> dialogue.	1443
21-29.	Nature of love for the Self: (i) attachment (ii) faith (iii) devotion (iv) desire; (v) Blissful <i>sāttvikī vṛtti</i> enquired.	1456
30-31.	Thus the Self is dearest of all is proved.	1465
32-38.	Different schools of thought on the position of the Self and other means of joy, such as son etc.	1467
39-42.	The Self cannot be a means of joy—three types of Self discussed: (i) <i>gaṇa</i> (ii) <i>mithyā</i> and (iii) <i>mukhya</i> —discussed.	1473
43-50.	What is achieved by these three types of classifications of the Self?	1477

51-57.	Four types of attitudes discussed: (i) Self (ii) helpful (iii) indifferent and (iv) hateful.	1484
58-62.	How to discover the Self?	1491
63-71.	The instructions of the teacher-helpful or a curse for different types of seekers.	1497
72.	The Self is dearest of all-it is of nature of bliss.	1506
73-74.	If Self is consciousness and bliss – why all do not experience it?	1507
75-79.	Consciousness and bliss are one-proved	1509
80-83.	Without <i>yogābhyāsa</i> , what is the use of this knowledge?	1514
84-87.	Similarity between <i>yoga</i> and enquiry.	1518
88-89.	Introduction to 13th chapter.	1522
90.	Conclusion.	1524

OM TAT SAT



13

15

Chapter XIII

BRAHMNÂNDE ADVAITĀNANDAḤ
or
THE BLISS OF NON-DUALITY

Introduction

In the first chapter of this section on *Brahmānanda* (Chapter XI), three types of *ānanda* were mentioned (*śloka* 11). They are *Brahmānanda*, *vidyānanda* and *viṣayānanda*. After dealing with *Brahmānanda* as *yogānanda* in chapter XI, the expectation would be that *vidyānanda* would follow. Instead *ātmānanda* was taken up as if, as an off-shoot.

In *śloka* 4 of chapter XII, the reason for what seemed like a digression was given. For those *manda prajñā-s*, who are very much engrossed in the gross world, and who are unable to free themselves from the clutches of *kartavya karma*, it was necessary to use their very attachment to external things to turn their vision around to their own Self-*ātmā*, for the sake of which in the ultimate analysis, they love everything else. This *vicāra* step by step led to the conclusion that *ātmā* is the one that is dearest to us and gives us the highest bliss and this *ātmānanda* is *Brahmānanda*.

Now the doubt raised is: In dealing with *ātmānanda*, it was said that *mukhyātmā* was the real *ātmā*. This brings in an element of duality which is incompatible with the nondual bliss that is *Brahmānanda*.

Secondly if *ātmānanda* is *Brahmānanda*, can it be proved that the entire world has come out of *ātmā* and that no duality is involved?

These two questions form the basis on which the subject of *advaitānanda* is propounded in this chapter, to establish that *Brahmānanda* is necessarily *advaitānanda*.

Wherever there is *dvaita*, there is mind. Absence of *dvaita* is *śuddha caitanya*. In *śuddha caitanya*, there is no *dvaita*. So the joy of being alone and not feeling lonely, is *Brahmānanda* as *advaitānanda*.

Let us enter the topic of *Brahmānanda* expressed as *advaitānanda* ---

योगानन्दः पुरोक्तो यः स आत्मानन्द इष्यताम् ।
कथं ब्रह्मत्वमेतस्य सद्द्वयस्येति चेच्छृणु ॥१॥

Yogānandaḥ purokto yaḥ sa ātmānanda iṣyatām
Katham brahmatva metasya sad dvayasyeti cec chṛṇu (1)

यः = that; योगानन्द = the bliss of *yoga*; पुरा = earlier (in eleventh chapter); उक्ता = was said; सः = that; आत्मानन्दः = is the bliss of Self ; इष्यताम् = accepting this; सद्द्वयस्य = with duality; एतस्य = of this (bliss of Self); ब्रह्मत्वम् = being non-dual; कथम् = how can be; इति चेत् = if this is a question; शृणु = listen.

Brahmānanda was discussed to be the bliss of *yoga* in the eleventh chapter. That was further declared to be *ātmānanda* (in twelfth chapter). How can *ātmānanda* involving duality be accepted as non-dual *Brahmānanda*? If this is the doubt, listen to our reply. (1)

Brahmānanda with which the section was started, which was explained as *yogānanda* in the earlier chapter XI, the same was said to be *ātmānanda* (in chapter XII). In *ātmānanda* duality seems to be present, how can that be *Brahmānanda*, in which there is no trace of duality?

In the case of *ātmānanda* discussed earlier, mention was made of *mukhyātmā*, *gaṇātmā* and *mithyātmā*, in dealing with the world, i.e. *pañca mahā bhautik sṛṣṭi*. All this would appear to the presence of *dvaita* which is quite contrary to *Brahmānanda*. This is the doubt raised.

The teacher replies: If this is your doubt, please listen.

The moment *ātmā* is mentioned, the thought of *an-ātmā* is born. In this way *dvaitam* seems to be immediately established. If *dvaita* and *dvandva* is present, how can that be *Brahmānanda*?... In reply to this doubt, the teacher begins by quoting the *Upaniṣad-s* to establish that *ātmānanda* is nothing but non-dual bliss i.e. *advaita ānanda* is *Brahmānanda*.

The teacher quotes *śruti* to support his statement ---

आकाशादिस्वदेहान्तं तैत्तिरीयश्रुतीरितम् ।
जगन्नास्त्यन्यदानन्दात् अद्वैतब्रह्मता ततः ॥२॥

Ākāśādi svadeh āntaṁ taittirīya śrūtīritam
Jagannās tyanya dānandāt advaita brahmatā tataḥ (2)

तैत्तिरीय श्रुति = the *Taittirīya upaniṣad*; आकाशादि = starting from space; स्व देह अन्तम् = upto our own gross body; जगत् = world; आनन्दात् अन्यत् = other than bliss; न = not; अस्ति = is; ईरितम् = is declared; ततः = therefore; अद्वैत ब्रह्मता = there is non-dual bliss.

Taittirīya upaniṣad declares that the world starting from space to our own gross body is none other than the bliss of Self. Hence, there is non-dual bliss in *ātmānanda*. (2)

The *Taittirīya Upaniṣad* says as follows (2.1.1): Beginning from space upto our own gross body, this whole world, all the *bhūtāni*, is nothing but *ānanda* (because it is born out of the same *ātman* which is *Brahman*) Therefore, *ātmānanda* is nothing other than the non-dual *Brahman*.

If space is born out of *Paramātmā*, it cannot be other than *Paramātmā*. If the world is born out of *ātman*, it cannot be other than *ātman*. Just as ornaments made out of gold cannot be other than gold.

Now another doubt arises: In the *Śruti vākya* it only says that from *ātmā* the whole world is created. It does not say that the world is created from *ānanda*?

The teacher clarifies again quoting from the same *Upaniṣad* (3.6.1) ---

आनन्दादेव तज्जातं तिष्ठत्यानन्द एव तत् ।
आनन्द एव लीनं चेत्युक्तानन्दात्कथं पृथक् ॥३॥

Ānandā deva tajjātaṁ tiṣṭha tyānanda eva tat
Ānanda eva līnaṁ ceti uktānandāt kathaṁ pṛthak (3)

आनन्दात् = from the non-dual bliss of Self; एव = alone; तत् = that (world); जातम् = is born; आनन्दे = in the bliss of Self; एव = alone; तत् = the world; तिष्ठति = is maintained; आनन्दे = in this bliss; एव = alone; लीनम् = is absorbed; च = and; इति = thus; उक्त आनन्दात् = from the bliss of the Self mentioned (in *upaniṣad*); कथम् = how; पृथक् = be separate.

The whole world is born out of this bliss of the Self mentioned in the *Taittirīya upaniṣad*. It is sustained in the same bliss and is ultimately absorbed in this bliss alone. Therefore, how can *ātmānanda* be other than non-dual bliss? (3)

Ānandāt eva tat jātam: In the *Taittirīya Upaniṣad*, it is said that the whole world is born out of *ānanda*. Earlier it was said that the whole world was born out of *ātman* which means that *ātmā* and *ānanda* are one and the same Truth.

Ānande eva tat tiṣṭhati: Everything is maintained in the bliss; and *Ānande eva ca līnaṁ iti*: everything ultimately goes back to merge in the *ānanda*.

Ukta ānandāt katham pṛthak: The *ānanda* which was referred to earlier viz. *ātmānanda*, how can the world be other than that *ānanda*? Therefore, *ātmānanda* does not have a trace of *dvaita*. It is nothing but *Brahmānanda*.

Every action in the world is an expression of bliss. This *ānanda* is not different from *Brahmānanda*, out of which the whole world of multiplicity has come out.

Now another doubt is expressed: The pot maker is different from the pot, he creates. In the same way, the world need not be *ānanda* even though it is created out of *ānanda*? ---

कुलालाद् घट उत्पन्नो भिन्नश्चेति न शङ्क्यताम् ।
मृद्वेष उपादानं निमित्तं न कुलालवत् ॥४॥

Kulālād ghaṭa utpanno bhinnāś ceti na śaṅkyatām
Mṛdvadeṣa upādānaṁ nimittaṁ na kulālavat (4)

कुलालात् = from the pot maker; घटः = a pot; उत्पन्नः = created; भिन्नः = different; च = and; इति = in this way; न = not; शङ्क्यताम् = be doubted; एषः = this (*ātmānanda*); मृद्वत् = like the mud; उपादानम् = is a material cause; कुलालवत् = like the pot-maker; निमित्तम् = efficient cause; न = is not.

As the pot-maker is different from the pot created by him, so also the world is different from *ātmānanda*. In this way, one should not doubt. The *ātmānanda* is a material cause of this world as the mud is that of the pot, unlike the efficient cause—the pot maker. (4)

For every creation two causes are required: the material cause and the efficient cause. The mud out of which the pot is made is the material cause or *upādāna kāraṇa*. The mud by itself cannot convert itself into a pot. The pot-maker is the efficient cause or *nimitta kāraṇa*. Applying this principle, it is natural to imagine the world as the end product of creation and on the analogy of the pot, try to find the material and efficient cause.

Although the difference between these two causes is accepted initially, in reality it is not.

In *Muṇḍaka Upaniṣad*, the question of how the world is created is discussed (ch.I, section-1): The spider, in constructing the web, is himself the efficient cause and the material cause. He designs and he himself executes, and the material is supplied out of himself. So also the world is born out of *Paramātmā* and he himself is both the material and efficient cause. Now, here the teacher

first of all denies the *nimitta kāraṇa*. The fire is hot not because someone made it hot; nor does the earth spin around because someone made it go. For this world which is an expression of *ānanda*, there is no efficient cause, only material cause: Do not think in the wrong way that the pot which is made by the potter, is different from him.

As the mud is the material cause of the pot, so also *Paramātmā* is the material cause of the world. But *Paramātmā* has not created the world like the pot maker has created the pot. The world is not created by an efficient cause.

This is explained further ---

स्थितिर्लयश्च कुम्भस्य कुलाले स्तो न हि क्वचित् ।
दृष्टौ तौ मृदि तद्वत्स्यादुपादानं तयोः श्रुतेः ॥५॥

Sthitir layaśca kumbhasya kulāle sto na hi kvacit
Dṛṣṭau tau mṛdi tad vatsyā dupā dānaṁ tayoḥ śruteḥ (5)

कुम्भस्य = of the pot; स्थितिः = existence; च = and; लयः = absorption; कुलाले = in the pot-maker; क्वचित् = is ever indeed; न = not; स्तः = is; तौ = these two i.e. existence and dissolution; मृदि = in the mud; दृष्टौ = is seen; तद्वत् = similarly; तयोः = the existence and absorption of the world; उपादानम् = material cause; स्यात् = is; श्रुतेः = as per *upaniṣadik* authority.

The existence and absorption of the pot is never seen to be in the pot-maker, they are seen to be in the mud. Similarly, the existence and the absorption of the world is in the material cause—(*ātmānanda*). Thus declares the *upaniṣad*. (5)

The original thought in the *Upaniṣad* was that everything is born in *ānanda*, maintained in *ānanda*, and goes back to *ānanda*.

In the case of mud-pot, it is not maintained by the potter (if so it would never break), and when it is destroyed, it does not go back to the potter. The existence and dissolution of the mudpot, do not happen in the potter. Have you seen this happen anywhere? These two conditions, namely the maintenance and dissolution rest in the mud itself—the material cause. Therefore, the *śruti* has said that existence and dissolution are in the *upādāna kāraṇa*, the material cause.

The teacher now proceeds to explain what are the types of *upādāna kāraṇa*; which one of them is of the nature of *Paramātmā*, and what is the status of the world —

उपादानं त्रिधा भिन्नं विवर्ति परिणामि च ।
आरम्भकं च तत्रान्त्यौ न निरंशोऽवकाशिनौ ॥६॥

Upādānaṁ tridhā bhinnam vivartī pariṇāmi ca
Ārambhakam ca tatrāntyau na nirāṣe 'avakāśinau (6)

उपादानम् = material cause; त्रिधा = three types; भिन्नम् = different; विवर्ति = *vivartī*; च = and; परिणामि = *pariṇāmi*; च = and; आरम्भकम् = *ārambhakam*; तत्र = of these (three); अन्त्यौ = the later two; निरंशे = in partless; अवकाशिनौ = applicable; न = not.

The *upādāna kāraṇa* (material cause) is of three kinds viz. (i) *vivartī*; (ii) *pariṇāmi* and (iii) *ārambhakam*. Of these three, the last two are not applicable in case of *ātmanānda*, it being without any part. (6)

Upādāna kāraṇa i.e. material cause is of three types: (i) *vivartī*, (ii) *pariṇāmi*, and (iii) *ārambhakam*.

The last two viz. *Pariṇāmi upādāna kāraṇa*: is that where the material itself undergoes modification like milk becoming curd. *Ārambhaka upādāna kāraṇa*: is that where the end product is different from the cause e.g. cloth from cotton, shawl from wool. These two causes are not possible in *advaita tattva*. In *Pariṇāma* and *ārambhaka*, the cause and effect are separate from each other, and their usages are distinct. In the case of *advaita tattva*, what is there other than the Truth?

The *ārambha upādāna kāraṇa* is first taken up —

आरम्भवादिनोऽन्यस्मादन्यस्योत्पत्तिमूचिरे ।
तन्तोः पटस्य निष्पत्तेर्भिन्नौ तन्तुपटौ खलु ॥७॥

Ārambha vādino 'n yasmād anyasyot patti mūcīre
Tantoḥ paṭasya niṣpatter bhinnau tantu paṭau khalu (7)

आरम्भ वादिनः = the believers of *ārambhavāda*; अन्यस्मात् = from a different cause; अन्यस्य = of the different effect; उत्पत्तिम् = creation; ऊचिरे = is declared; तन्तोः = from the threads; पटस्य = of the cloth; निष्पत्तेः = creation; तन्तु पटौ = the thread and the cloth; खलु = indeed; भिन्नौ = are different.

The believers of the *ārambhavāda* have declared the creation of an effect which is different from the cause, just as the cloth is created from the thread. The cloth and the thread are different from each other (from the usage point of view). (7)

Ārambha vādinaḥ anyasmāt anyasya utpattim ūcīre: According to *Naiyāyika* philosophy, the *ārambha vādin-s* describe creation as: 'One thing is created from another.'

Tantoḥ paṭasya niṣpatter tantu paṭau khalu bhinnau: The example of the cloth produced from the thread is

given; where the cloth and the thread are quite different from each other, as far as their usage is concerned.

The effect (the created) is quite distinct from the cause (the *upādāna*). This cannot apply to the 'creation' of the world by *Paramātmā*, who is the material cause as well as the efficient cause of creation.

The second category of *Parīṇāma vāda* is now explained ---

अवस्थान्तरतापत्तिरेकस्य परिणामिता ।
स्यात्क्षीरं दधि मृत् कुम्भः सुवर्णं कुण्डलं यथा ॥८॥

Avasthān taratā patti rekasya parīṇāmitā
Syāt kṣīraṁ dadhi mṛt kumbhaḥ suvarṇaṁ kuṇḍalaṁ yathā (8)

एकस्य = of the same thing; अवस्था अन्तरता आपत्तिः = getting changed into another state; परिणामिता = is called *parīṇāmitā*; यथा = as; क्षीरम् = milk; दधि = curd; स्यात् = becomes; मृत् = mud; कुम्भः = pot; सुवर्णम् = gold; कुण्डलम् = ear ring.

When the same thing is changed into a different state, like milk into curd, mud into a pot and gold into an ear-ring, it is called *parīṇāma*. (8)

Ekasya avasthāntrata āpattiḥ parīṇāmita: *Parīṇāma* is described as the changes of the same object from one state to another state. *Yathā kṣīraṁ dadhi syāt, mṛd kumbhaḥ suvarṇaṁ kuṇḍalaṁ*: Just as milk becomes curd, or clay becomes pot, or gold becomes ear-ring; in this way, the effect is the cause itself appearing in a different state or form.

It will be seen that neither *parīṇāma* nor *ārambhavāda* is possible. *Vivarta* is the only way in which creation can be explained. What is *vivarta upādāna*, is now explained ---

अवस्थान्तरभानं तु विवर्तो रज्जुसर्पवत् ।
निरंशोऽप्यस्त्यसौ व्योम्नि तलमालिन्यकल्पनात् ॥९॥

Avasthān tarabhānaṁ tu vivarto rajju sarpavat
Niraṁśe 'pyastyasau vyomni tala mālinya kalpanāt (9)

अवस्थान्तर भानम् = appearance of another state without undergoing any change; तु = on the contrary; विवर्तः = is called *vivarta*; रज्जु सर्पवत् = just like a snake on the rope; असौ = this (*vivarta*); निरंशे अपि = in partless also; अस्ति = is (seen); व्योम्नि = in space; तल मालिन्य = with a dirty base; कल्पनात् = being imagined.

On the contrary *vivarta* is a mere appearance of change of a thing or its state without undergoing any change in reality, just as a rope appearing as a snake. This *vivarta* is possible even in case of a part-less thing like space appearing as dirty base (blue dome). (9)

Avasthāntara bhānam tu vivartaḥ rajju sarpavat: *Vivarta upādāna kāraṇa* where there is only an appearance of change, not real change, as in the standard example of a rope and the snake. Although the rope has never become a snake but appears (*bhānam*) as a snake. This is called *vivarta*—that which appears but is not so, that which is *mithyā*.

Asau niraṁśe api asti: *Ākāśa* or space (*vyomni*) has no quality, does not have parts. It has no *anśa* (part) because of which something can appear. (In *parīṇāma* and *ārambha vāda*, there are specific qualities and shape because of which change is possible).

Vyomni tala mālinya kalpanāt: Yet, in space, two things are possible—shape and quality. Space looks like an inverted dome. This dome shape is not real (*kalpanāt*). It is only an appearance. Secondly, space has no colour but it appears blue. The two qualities of dome-ness and

blue-ness, are not other than the space. For example when it is said 'red cloth', the redness and cloth-ness can exist independent of each other but in the case of space, the qualities of shape and colour are nothing but the space itself. Although they appear, in reality they are not. That is *vivarta*.

This is exactly the status of the world. The world is appearing in its own absence, and the wise man will not make any effort to change that which is not. Through *Ātma-anātmā viveka*, one understands that 'I' is consciousness and anything other than 'I' is *an-ātmā*. At the next step, one comes to see that this consciousness is not one per head. It is only *ONE*. What is then the status of the 'inert' world?

It is, in reality, *caitanyamaya* but appears to be inert. The inertia of the world is an illusion, *vivarta*. The *cetana tattva* is the substratum. He who is one with the *cetana* will see nothing except *cetana tattva* everywhere. This is called *sat-buddhi*.

In the total world *ātmānanda* is the reality and the multiplicity is an illusion. That is how the *ātmānanda* is the material cause of the world. To discover the divine in every point of manifestation is to discover the divine material cause in its depths. He who has seen himself in every being, he has attained *yogānanda* i.e. *Brahmānanda*. (B.G. XI-32). *Dvaita* is not the reality. Where Knower-Known difference ends, the *advaita siddhi* takes place. Enjoyer-enjoyed difference ends. It is the experience of *Brahmānandam paramasukhadam*.

Thus, creation by the method of *vivarta* is creation without being created, creation that happens even in *nirāṁśa*.

Continuing this thought---

ततो निरंश आनन्दे विवर्तो जगदिष्यताम् ।
मायाशक्तिः कल्पिका स्यात् ऐन्द्रजालिकशक्तिवत् ॥१०॥

Tato nirāṁśa ānande vivarto jagadiṣyatām
Māyā śaktiḥ kalpikā syāt aindra jālika śaktivat (10)

ततः = therefore; जगत् = world; निरंशे आनन्दे = in the partless bliss of Self; विवर्तः = is *vivarta* (i.e. is projected); इष्यताम् = should be accepted; माया शक्तिः = the power of *māyā*; कल्पिका = the cause of the projection of world; स्यात् = is; ऐन्द्रजालिक = of the magicians; शक्तिवत् = like the power.

Therefore, the world should be accepted as projected in the partless bliss of the Self. The power of *māyā* is the cause of projection of the world, like power of the magician. (10)

Tataḥ jagat nirāṁśe ānande vivartaḥ iṣyatām: Therefore, in this *nirāṁśa ātmānanda*, the whole world appears as *vivarta*.

The dome shape and the blueness 'appear' to someone looking at space. So also the world 'appears' as *vivarta* on *ātmānanda*. *Māyā śaktiḥ kalpikā syāt aindra jālika śaktivat*: This is because of the imagined projection by the *Māyā śakti*, like a magician who creates many things which in reality are not there. *Śaṅkarācārya* describes *Māyā Śakti* as *anirvacanīyā* (*Viveka Cūdāmaṇi*). That which does not exist cannot be described. It is not, yet it appears. It cannot be called either existence or non existence.

This *śakti* or power is described further ---

शक्तिः शक्तात्पृथङ् नास्ति तद्वददृष्टेर्न चाभिदा ।
प्रतिबन्धस्य दृष्टत्वाच्छक्त्यभावे तु कस्य सः ॥११॥

Śaktiḥ śaktāt prṥhaṇ nāsti tadvad dṛṣṭerna cābhidā
Pratibandh asya dṛṣṭatvāc chaktya bhāve tu kasya saḥ (11)

शक्तिः = the power; शक्तात् = from the powerful; पृथक् = different; न = not; अस्ति = is; तद्वत् = like this; दृष्टेः = is seen; अभिदा = one-ness; च = and; न = not; प्रतिबन्धस्य = can be stopped from manifestation; दृष्टत्वात् = is seen; शक्ति अभावे तु = in the absence of power; सः = that obstacle; कस्य = whose.

The power can not exist apart from the powerful (possessor of power). Similarly, there can not be one-ness between the two, because, when an obstacle is present, the power can be stopped from manifestation. If the power is not (different from the powerful), this obstacle will be of no avail. (11)

Śaktiḥ śaktāt prṥhak nāsti: It is clearly seen that power is not other than the one possessing the power. Fire cannot be separated from the power of burning. At the same time, *Tadvat dṛṣṭeḥ na ca abhidā*: it can also be shown that the power is other than the possessor of power. How?

Pratibandhasya dṛṣṭatvāt: When that power is prevented from manifesting, for example, when *siddhā-s* walk on fire without getting burnt, they have stopped the power of burning from manifesting, so far as they are concerned. Therefore, we can neither say that the fire and its power of burning are separate, nor that they are one. When the power is stopped, the 'powerful' is already existing. The *māyā śakti* which is the creator of this world is with *Īśvara* (*Māyāvī*). It is *Īśvara*, yet it is other than *Īśvara*.

Śakti abhāve tu kasya saḥ: If the power were not separate from the powerful, what hinderance that obstacle can cause? Whom can it obstruct from manifestation?

Kasya bhāve tu saḥ: So where does it fit?

Continuing further ---

शक्तेः कार्यानुमेयत्वादकार्ये प्रतिबन्धनम् ।
 ज्वलतोऽग्नेरदाहे स्यान्मन्त्रादिप्रतिबन्धता ॥१२॥

Śakteḥ kāryānu meyatvāda kārye pratibandhanam
Jvalato 'gnera dāhe syān mantrādi prati bandhatā (12)

शक्तेः = of the power; कार्य अनुमेयत्वात् = can be inferred from its effects; अकार्ये = due to absence of effect; प्रतिबन्धनम् = is prohibited; ज्वलतः = burning; अग्नेः = of the fire; अदाहे = not burning; मन्त्रादि प्रतिबन्धता = prohibition due to *mantra* etc.; स्यात् = is considered.

The power can be inferred from its effects. This being so, when the effects are not seen, an obstacle in its manifestation can be thought of (just as) the lighted fire is not burning (some thing), it is due to the obstacle created by *mantra* etc. (12)

Śakteḥ kārya anumeytvāt: Any power can be inferred from its effects. (A child does not know that fire will burn unless he is told or he gets hurt by it). *Akārye pratibandhanam*: When the power is not allowed to express its effect, it can be concluded that there is some obstruction, for example, *Jvalataḥ agneḥ adāhe syāt*: When the fire is lit but its power to burn or destroy is unmanifest, *mantrādi pratibandhatā*: it can be inferred that something such as *mantra* or *tantra* is preventing its manifestation. Otherwise the power inherent in the fire will not be known unless it is manifested.

In this way, the power of *māyā* and *Īśvara* have this peculiar relationship. To explain this, the author quotes first the *Upaniṣad* and then the *Yogavāsiṣṭha*.

देवात्मशक्तिं स्वगुणैर्निगूढां मुनयोऽविदन् ।
परास्य शक्तिर्विविधा क्रियाज्ञानबलात्मिका ॥१३॥

Devātma śaktiṁ svaguṇair nigūḍhāṁ munayo'vidan
Parāsyā śaktir-vividhā kriyā jñāna balātmikā (13)

मुनयः = the contemplative seers; देवात्म शक्तिम् = the *māyā* power of the Self-effulgent self; स्वगुणैः = by its own *guṇā-s* (effects like body etc.); निगूढाम् = deeply hidden; अविदन् = discovered; अस्य = of this (supreme *Brahman*); परा शक्तिः = the primordial power *māyā*; क्रिया ज्ञान बलात्मिका = in the form of the power of action, knowledge, will; विविधा = is heard in many ways.

The great contemplative seers have discovered that the power of *māyā* of the self-effulgent Self is deeply hidden by its own *guṇā-s* (i.e. the gross body etc.). This primordial power of the supreme *Brahman* is described to be of manifold nature such as, the power of action, knowledge, desire etc. (13)

Munayaḥ devātma śaktiṁ svaguṇaiḥ nigūḍhāṁ avidan: Men of wisdom who, by the power of contemplation, have come to know this, have discovered that the power of *Brahman* or the pure Self, called *māyā* is, as if, covered by its own *guṇā-s* and their effects such as body etc. *Asya parāśaktiḥ kriyā jñāna balātmikā vividhā*: This *māyā* which is the *śakti* of *Parabrahman*, has three qualities, namely activity, knowledge and will, *Tāmasik Sātvik* and *Rājasik*. Because of these qualities, the *Brahman* is, as if covered. In this way, in the *nirāṁśa sat cit ānanda* or 'pure Self', there is potentiality for the appearance of this world, although, essentially, it is not existing as something other or apart from it. The world is, therefore, but an appearance on the *ātmanānanda* or pure Self.

The teacher quotes *Yogavāsīṣṭha*, in *śloka-s* 14 to 27 ---

इति वेदवचः प्राह वसिष्ठश्च तथाऽब्रवीत् ।
सर्वशक्ति परं ब्रह्म नित्यमापूर्णमद्वयम् ॥१४॥

Iti vedavacaḥ prāha vasiṣṭhaśca tathā'bravīt
Sarvaśakti param brahma nityam āpūrṇa madvayam (14)

इति = in this way; वेद वचः = the words of *vedā-s*; प्राह = declared; तथा = so also; वसिष्ठः = *Vasiṣṭhaji*; च = and; अब्रवीत् = said; परम् ब्रह्म = the supreme *Brahman*; सर्व शक्ति = is associated with *māyā*; नित्यम् आपूर्णम् अद्वयम् = (without the association of *māyā*) is eternal, infinite and non-dual.

This is how the *vedā-s* have described *māyā*; so did *Vasiṣṭhaji* declare. The supreme *Brahman*, with the limitation of *māyā* is associated with this power, while essentially, it is eternal, infinite and non-dual. (14)

Param Brahma sarva śakti nityam āpūrṇam advayam: Sage *Vasiṣṭha*, while talking to his disciple Lord *Rāma* described *Parabrahma*, alongwith his total power called *māyā śakti*, as eternal, perfect (complete in Himself) and non-dual.

Iti veda vacaḥ prāha: The *Vedā-s* too describe the *māyā śakti* in the same manner.

The thought continues ---

ययोल्लसति शक्त्याऽसौ प्रकाशमधिगच्छति ।
चिच्छक्तिर्ब्रह्मणो राम शरीरेषूपलभ्यते ॥१५॥

Yayo llasati śaktyā'sau prakāśa madhi gacchati
Cic chaktir brahmaṇo rāma śarīreṣu palabhyate (15)

राम = O' *Rāma*; यया शक्त्या = by this power; उल्लसति = the supreme *Brahman* leads to expansion; असौ = this power; अधिगच्छति = revealed; प्रकाशम् = manifestation;

शरीरेषु = in all the bodies; ब्रह्मणः = of the *Brahman*;
चित् शक्तिः = the power of consciousness; उपलभ्यते =
is seen or cognised (felt).

O' *Rāma*, when the supreme *Brahman* leads to expansion
by this power, it manifests, as consciousness and is felt in
the bodies of all beings. (15)

Rāma yayā śaktya ullasati: Oh, *Rāma*!, by this power
called *māyā śakti* as a result of which this world has
appeared, *Brahman* is as if swollen. When the seed absorbs
water, it gets swollen, and indicates the inherent power
to swell. This *Paramātmā*, at this stage when it is "swollen"
(*sphuraṇā*) with the *māyā śakti*, is called unmanifest
awareness.

Asau prakāśam adhigacchati: When the unmanifest
Brahman starts to manifest as consciousness, it manifests
as knowledge (*adhigaccha* = to know). *Śarīreṣu Brahmanāḥ
cit śaktiḥ upalabhyate*: This knowledge takes place in
all bodies such as humans, *devatā-s*, animals, plants etc.
In everything the *Paramātmā* manifests itself as
consciousness. The consciousness which has become
manifest is not yet divided. When the division begins,
it expresses as *cit śakti* and, the 'knowership' is born.
Thus one portion of consciousness manifests as the Knower
or as individuality.

What about the rest of the consciousness? This is explained
in the next two *ślokā-s*---

स्पन्दशक्तिश्च वातेषु दाढ्यशक्तिस्तथोपले ।
द्रवशक्तिस्तथाम्भस्सु दाहशक्तिस्तथाऽनले ॥१६॥

*Spanda śaktiśca vāteṣu dārdhya śaktis tatho pale
Drava śaktis tathām bhassu dāha śakti stathā'nale* (16)

वातेषु = in the winds; स्पन्द शक्तिः = the power of
movement; च = and; तथा = and; उपले = in the stone;

दाढ्य शक्तिः = power of hard-ness; तथा = so also;
अम्भस्सु = in the waters; द्रव शक्तिः = the power of
liquidity; तथा = and; अनले = in fire; दाह शक्तिः = burning
power.

This power manifests as-(i) power of movement in air,
(ii) hard-ness in stone, (iii) liquidity in water and also (iv)
the burning power in fire. (16)

Spanda śaktiśca vāteṣu dārdhya śaktiḥ tathā upale:
The same consciousness starts manifesting as the power
of movement in the air, as the power of hardness in
stone. *Drava śaktiḥ tathā ambhassu dāha śaktiḥ tathā anale*:
the power of liquidity as in water; and the power of
burning as in fire, is the manifestation of the *śakti-s*.

These are the positive manifestations of consciousness.

The negative manifestations of consciousness are, now,
enumerated ---

शून्यशक्तिस्तथाकाशे नाशशक्तिर्विनाशिनि ।
यथाण्डेऽन्तर्महासर्पे जगदस्ति तथात्मनि ॥१७॥

*Śūnya śaktis tathākāśe nāśa śaktir vināśini
Yathāṇḍe 'ntar mahāsarpo jagadasti tathātmani* (17)

तथा = similarly; आकाशे = in the space; शून्य शक्तिः
= power of absence; विनाशिनि = in decaying objects;
नाश शक्तिः = the decaying power; यथा = as; अण्डे
= an egg; अन्तेः = inside; महासर्पः = a great snake;
तथा = similarly; आत्मानि = in the Self; जगत् = the
world; अस्ति = is (contained).

Similarly it abides as the power of absence in the space
and the decaying power in the perishing objects. As a great
snake is contained within an egg, so also the world is contained
in the Self. (17)

Śūnya śaktiḥ tathā ākāśe: Absence is the power as in space. Therefore, it is called *avakāśāt ākāśaḥ*: that which can give accommodation to everything. This emptiness is the power of space and it is the manifestation of the same consciousness.

Nāśa śaktiḥ vināśini: The power of destruction in all the five elements—that of burning in Fire, of dehydration in air, and of dampness and decay in water etc.—are all manifestations of the same consciousness.

Yathā aṇḍe antaḥ mahā sarpaḥ tathā jagat ātmani asti: Just as a huge serpent is contained in unmanifested seed form within the egg, so also the whole world is contained in the pure consciousness.

That stage when (*avyakta*) one is about to emerge from deep sleep when sleep is gone but waking state has not arrived—the consciousness is in the form of *cit-śakti*. Then it starts manifesting as the *pañca mahābhautik śakti*. The *cit* and *sat* polarise as *the knower* and *the known* (*dvaita*). That is called the mind, and the whole world is created. Therefore, spiritual *sādhana* is to go back in reverse and obliterate the mind by not allowing anything in the world to influence it. To that extent mind gets dissolved to become the *advaita* consciousness again.

In 'I'-the pure Self, the whole world is contained. How? Examples follow ---

फलपत्रलतापुष्प शाखाविटपमूलवान् ।

ननु बीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम् ॥१८॥

Phala patra latā puṣpa śākhā viṭapa mūlavān
Nanu bīje yathā vṛkṣas tathedaṁ brahmaṇi sthitaṁ (18)

यथा = just as; फल = fruit; पत्र = leaf; लता = creeper;
पुष्प = flower; शाखा = branches; विटप = trunk; मूलवान्
= along with roots; वृक्षः = tree; बीजे = in the seed;

ननु = is indeed; तथा = similarly; इदम् = this world;
ब्रह्मणि = in *Brahman*; स्थितम् = is existing.

Just as a tree with fruit, leaf, creeper, flower, branches, trunk and roots is contained in a seed, so also this world is existing in *Brahman*. (18)

Yathā phala patra latā puṣpa śākhā viṭapa mūlavān vṛkṣa bīje nanu: The tree with all its parts such as the fruit, leaves, tendrils, flowers, branches, trunk, and roots, is in the seed. In that small *aṇu* like seed, a whole banyan tree is contained! *Tathā idaṁ brahmaṇi sthitaṁ*: In the same way this entire world of names and forms is existing in *Brahman* alone.

In this mind *dvaitam* of *knower-known* difference is accepted as real. The very existence of mind rests on the presence of *ahantā*—'I'-ness and *idantā*—'this'-ness.

This *aham* aspect which manifests in every being as *cit śakti*, and the *idaṁ* aspect which manifests as the whole world,—as *the known*, are all contained in the pure Self. The *māyā śakti* and *Brahman* are, in fact; not two, from the absolute stand point. Can we call the burning power and fire to be separate? While in relation to the manifest world, the *māyā* is the cause of the world, however, nothing is ever created from Pure *Brahman's* point of view. The unmanifest world is contained in *māyā* as dormant kinetic potentiality. This *māyā* does not have its independent existence.

Therefore, the power of *māyā* is not other than *Brahman*. The power that *Brahman* can manifest or withdraw, is its own *māyā śakti*. In reality, *māyā śakti* cannot exist without *Brahman*.

Now the question arises: What are the various powers of the *Brahman* which are manifested in different ways in different places? ---

कचित् काश्चित् कदाचिच्च तस्मादुद्यन्ति शक्तयः ।
देश काल विचित्रत्वात् क्षमातलादिव शालयः ॥१९॥

Kvacit kāścīt kadācit ca tasmā dudyanti śaktayaḥ
Deśa kāla vicitra tvāt kṣmā talādiva śālayaḥ (19)

कचित् = in specific place; कदाचित् = in a particular period; काश्चित् = some; च = and; शक्तयः = powers; तस्मात् = from that (supreme *Brahman*); उद्यन्ति = come to manifest; देश काल = place and time; विचित्रत्वात् = being different; क्षमातलात् = from the soil; शालयः = crops; इव = like.

Some of the powers of the supreme *Brahman* come to manifest with reference to specific time and place. Their manifestation is dependent on the variation in time and place; just as different seeds of various crops germinate from the soil depending upon the time and place. (19)

Kvacit kāścīt kadācit śaktayaḥ tasmāt udyanti: In some places, at some times, some part of the potentiality starts manifesting from *Parabrahma*. And what is the reason for the differential manifestation? Because of the differences in the time and place, the manifestation of *śakti* also differs. *Deśa kala vicitratvāt kṣmā talat śālayaḥ iva*: As for example, in the same piece of land, different types of seeds are sown, all the seeds may not germinate; some may germinate and others may lie dormant, depending upon the time and type of soil.

In the same way *ātmā*, although one, manifests in different bodies as *cit śakti* and in the *pañca mahābhūtā-s* as their inherent quality.

The teacher now quotes the *Yogavāsiṣṭha* to say how the world, which is the expression of *māyā śakti*, is nothing but imagination-*kalpanā mātra* and how this imagination subsequently becomes established as reality ---

स आत्मा सर्वगो राम ! नित्योदितमहावपुः ।
यन्मनाङ्मननीं शक्तिं धत्ते तन्मन उच्यते ॥२०॥

Sa ātmā sarvago rāma nityodita mahāvapuḥ
Yanmanān mananīm śaktim dhatte tanmana ucyate (20)

राम = O' *Rāma*; नित्य उदित महावपुः = ever present infinite nature; सः = that; सर्वगः = all pervading; आत्मा = Self; यत् = when; मनाक् = for a moment; मननीम् = thinking; शक्तिम् = power; धत्ते = accepts; तत् = that time; मनः = mind; उच्यते = is called.

O! *Rāma*, when the ever present infinite, all pervading Self accepts the thinking power even for a moment; it is called as mind. (20)

Vasiṣṭhaji says O'*Rāma*! this *ātmā*, which is always conscious, self effulgent, all pervading and all-encompassing; which is one without a second, *Yat manāk mananīm śaktim dhatte tat manaḥ ucyate*: is as if it has invoked in himself the power of imagination. This power of imagination is called the Mind.

Therefore, such a mind cannot be called other than *ātman*. And if this power of imagination is dropped, then one goes back to one's own essential nature.

The thought is continued---

आदौ मनस्तदनुबन्धविमोक्षदृष्टी
पश्चात् प्रपञ्चरचना भुवनाभिधाना ।
इत्यादिका स्थितिरियं हि गता प्रतिष्ठा-
माख्यायिका सुभग ! बालजनोदितेव ॥२१॥

Ādau manastad anubandha vimokṣa . dṛṣṭī
 Paścāt prapañca racanā bhuvanā bhidhānā
 Ityādikā sthiti riyam hi gatā pratiṣṭhā
 Mākhyāyikā subhaga bālajano dīteva (21)

सुभग = O! privileged *Rāma*; आदौ = first of all; मनः
 = by the power of thinking mind; तद् अनु = thereafter;
 बन्ध विमोक्ष दृष्टिः = projection of bondage and liberation;
 पश्चात् = thereafter; भुवन अभिधाना = known as worlds;
 प्रपञ्च रचना = creation of the world; इत्यादिका = thus;
 इयम् = this; स्थितिः = is the existence of world; प्रतिष्ठाम्
 = firmness of conviction; हि = indeed; गता = has
 gained; बालजन उदिता = said for the children; आख्यायिका
 = imaginary traditional story; इव = like.

O' most privileged *Rāma*, initially by the thinking power of the Supreme, the mind is created; thereafter, the notion of bondage and liberation is projected; then comes the creation with many worlds (known as *lokā-s*). This is how the existence of the world gains firm conviction (in human minds), just as an imaginary traditional story told to children (gains a status of reality for the child). (21)

Subhaga ādau manaḥ: First arises the mind and thereafter comes the creation of the world out of imagination. Coming out of deep sleep, one becomes aware and conscious. This consciousness invokes the power of imagination. Immediately a division in the consciousness takes place as the one who is imagining and the thing imagined.

Tad anu bandha vimokṣa dṛṣṭīḥ: After this, the mind gets trapped in the world of its own creation and imagines happiness and unhappiness, freedom and bondage. *Bandha* and *mokṣaḥ* are only two types of *dṛṣṭī-s* (visions) and are only imaginary manifestations of the mind.

Paścāt bhuvanā abhidhāna prapañca racanā ityādikā: After that, one's own world is created. This is followed by the whole world of multiplicity, of names and forms, from the *Pañcamahābhūtā-s*, the gross world, the subtle world etc.

Iyam sthitiḥ pratiṣṭhām hi gatā: By constant repetition of this habit of imagination, this imaginary world begins to acquire the status of reality, *Bāla jana udīta ākhyāyikā iva*: just as stories told to children to keep them amused.

One such story based on wild imagination and flight of fancy is told in *ślokā-s* 22 to 26 ---

बालस्य हि विनोदाय धात्री वक्ति शुभां कथाम् ।
 कचित्सन्ति महाबाहो! राजपुत्रास्त्रयः शुभाः ॥२२॥

Bālasya hi vinodāya dhātrī vakti śubhām kathām
Kvacit santi mahābāho rājaputrā strayaḥ śubhāḥ (22)

महाबाहो = O! mighty armed *Rāma*; धात्री = a maid;
 बालस्य = for the child; विनोदाय = entertainment; हि
 = some times; शुभाम् = beautiful; कथाम् = story; वक्ति
 = says; कचित् = in some country; त्रयः = three; शुभाः
 = handsome; राजपुत्राः = princes; सन्ति = were.

O! mighty armed *Rāma*, some times a maid tells a most beautiful story for the entertainment of the children. In some (unknown) country there were three handsome princes. (22)

Mahābāho dhātri bālasya vinodāya śubhām kathām vakti: 'Oh mighty armed one!' said *Vasiṣṭhaḥ* to *Rāma*: Just for the entertainment of the child, the nurse-maid tells a beautiful story: *Kvacit santi trayāḥ śubhāḥ rājaputrāḥ*: (It goes like this) Once upon a time, there were three handsome princes.....

The story continues ---

द्वौ न जातौ तथैकस्तु गर्भ एव न च स्थितः ।
वसन्ति ते धर्मयुक्ता अत्यन्तासति पत्तने ॥२३॥

*Dvau na jātau tathaiḥ astu garbha eva na ca sthitāḥ
Vasanti te dharma yuktā atyantāsatī pattane (23)*

द्वौ = two of them; न = not; जातौ = were born;
तथा = and; एकः = one of them; तु = indeed; गर्भे
एव = in the womb; न = not; च = and; स्थितः =
ever stayed; ते = these princes; अत्यन्त असति = absolutely
non-existent; पत्तने = city; धर्म युक्ताः = in righteous way;
वसन्ति = stayed.

Two of them were never born and one of them was not
even conceived. They lived with all righteousness in an absolutely
non-existent city. (23)

And thereafter ---

स्वकीयाच्छून्यनगरान्निर्गत्य विमलाशयाः ।
गच्छन्तो गगने वृक्षान्ददृशुः फलशालिनः ॥२४॥

*Svakīyāc chūnya nagarān nirgatya vimalāśayāḥ
Gacchanto gagane vṛkṣān dadṛśuḥ phala śālīnaḥ (24)*

विमलाशयाः = pure hearted princes; स्वकीयात् = from
their own; शून्य नगरात् = non-existent city; निर्गत्य = went
out; गच्छन्तः = while going; गगने = in the space; फल शालिनः
= loaded with fruits; वृक्षान् = trees; ददृशुः = saw.

These pure hearted princes went out from their non-existent
city. While going, they saw trees loaded with fruits, in the
space. (24)

Further ---

भविष्यन्नगरे तत्र राजपुत्रास्त्रयोऽपि ते ।
सुखमद्य स्थिताः पुत्र मृगयाव्यवहारिणः ॥२५॥

*Bhaviṣya nnagare tatra rājaputrā strayo'pi te
Sukha madya sthitāḥ putra mṛgayā vyava hāriṇaḥ (25)*

पुत्र = dear child; ते = these; त्रयः = three; अपि =
also; राजपुत्राः = princes; तत्र = there; भविष्यत् = future; नगरे
= in the city; अद्य = now; मृगया व्यवहारिणः = engaged
in the sport of hunting; सुखम् = happily; स्थिताः = live.

My dear child, these three princes, in that future city (i.e.
not present) now are living ever engaged in the sport of
hunting. (25)

Vasiṣṭha continued ---

धात्र्येति कथिता राम! बालकाख्यायिका शुभा ।
निश्चयं स ययौ बालो निर्विचारणया धिया ॥२६॥

*Dhātryeti kathitā rāma! bālakākhyāyikā śubhā
Niścayaṁ sa yayau bālo nirvicāraṇayā dhiyā (26)*

राम = O! Rāma; इति = in this way; धात्र्या = by
the maid; शुभा = beautiful; बालक आख्यायिकाः = an imaginary
story for the children; कथिता = said; सः = that; बालः
= child; निर्विचारणया = unable to think; धिया = by
the intellect; निश्चयम् = reality; ययौ = thought to be.

O! Rāma, in this way, when a beautiful imaginary story
was narrated, that child with his unprepared intellect (that which
is unable to think deeply) thought it to be a real one. (26)

Rāma iti dhātryā śubhā bālaka ākhyāyikā kathitā: Oh
Rāma! having been told this story by the maid the child
was highly entertained by the beautiful story, and he
believed the story to be true.

Sa bālaḥ nirvicāraṇayā dhiyā niścayaṁ yayau: Because he did not know how to discriminate fact from fiction, so he came to firmly believe that all the characters and events were real.

So *Vasiṣṭha* concluded ---

इयं संसाररचना विचारोज्झितचेतसाम् ।
बालकाख्यायिकेवेत्थं अवस्थितिमुपागता ॥२७॥

Iyaṁ saṁsāra racanā vicāroj jhita cetasām
Bālakā khyāyike vettham avasthiti mupāgatā (27)

इत्थम् = in this way; इयम् = this; संसार रचना = this imagined world; विचार उज्झित चेतसाम् = for the ignorant people; बालक आख्यायिका इव = like the imaginary story for the children; अवस्थितिम् = firmness of reality; उपागता = became.

In this way, the imaginary projected creation of the world, has gathered reality for the ignorant people, just like the imaginary story for the children. (27)

Ittham iyaṁ saṁsāra racanā vicāra ujjhita cetasām: In this way, the world which is created out of the imagination power of the mind, for those who are immune to enquiry, *Bālaka ākhyāyikā iva avasthitim upāgatā*: like the story told to the child, gains validity and subsequently a status of reality. This is how the world acquires an appearance of reality by the repetition of the same thought.

This thought is now concluded ---

इत्यादिभिरुपाख्यानैः मायाशक्तेश्च विस्तरम् ।
वसिष्ठः कथयामास सैव शक्तिर्निरूप्यते ॥२८॥

Ityādibhiḥ rupā khyānaiḥ māyā śakteś ca vistaram
Vasiṣṭhaḥ kathayā māsa saiva śaktir nirūpyate (28)

इत्यादिभिः = by such; उपाख्यानैः = stories; माया शक्तेः = of the power of *māyā*; च = and; विस्तरम् = its expanse; वसिष्ठः = *Vasiṣṭha*; कथयामास = described; सा = that; एव = alone; शक्तिः = of the power; निरूप्यते = is being explained.

Vasiṣṭha described *māyā* and its expanse, by such stories (to *Rāma*). That *māyā* power alone is being described (in the following pages). (28)

Ityādibhiḥ upākhyānaiḥ māyā śakteḥ ca vistaram vaṣiṣṭhaḥ kathayāmāsa: In this way *Vasiṣṭha Muni* told many stories to Lord *Rāma* to explain the nature of *māyā śakti*. Only by understanding it can one transcend it. *Sā eva śaktiḥ nirūpyate*: Now this same *māyā śakti* will be described more exhaustively.

Now the teacher proceeds to explain the status of *māyā śakti*, or for that matter of any potentiality ---

कार्यादाश्रयतश्चैषा भवेच्छक्तिर्विलक्षणा ।
स्फोटाङ्गारौ दृश्यमानौ शक्तिस्तत्रानुमीयते ॥२९॥

Kāryād āśrayata ścaīśa bhavec chaktir vilakṣaṇā
Sphoṭaṅgārau dṛśya mānau śaktista trānu mīyate (29)

एषा = this; शक्तिः = (*māyā*) power; कार्यात् = from its effect—the world; च = and; आश्रयतः = from its support—*Brahman*; विलक्षणा = of different nature; भवेत् = is; स्फोट = a blister; अङ्गारः = burning charcoal; दृश्यमानौ = perceived; तत्र = there; शक्तिः = the burning power; अनुमीयते = is inferred.

The power is different (both) from its effects and also from its support. The blister (an effect of burning) and the burning charcoal (its substratum) are clearly perceived objects. The power of burning is inferred from its effect viz. the blister, although not seen as in the charcoal. (29)

Eṣā śaktiḥ kāryāt āśrayataḥ ca vilakṣaṇā bhavet: This *śakti* or potentiality is different from its own effect as well as from its own substratum.

Sphoṭa aṅgārau dṛśyamānau tatra śaktiḥ anumīyate: The burning power of charcoal is neither like its effect—the blister it causes, nor like the charcoal which is its substratum. The power of burning can only be inferred from the effect, it is unmanifest in the charcoal and cannot be seen in the blister.

A second example is given that of mud and the pot ---

पृथुबुध्नोदराकारो घटः कार्योऽत्र मृत्तिका ।
शब्दादिभिः पञ्चगुणैर्युक्ता शक्तिस्त्वतद्विधा ॥३०॥

Pr̥thu budhno darākāro ghaṭaḥ kāryo'tra mṛttikā
Śabdā dibhiḥ pañca guṇair yuktā śaktiḥ stva tadvidhā (30)

पृथु = gross-ness; बुध्न = round; उदराकारः = with an emptiness within; घटः = pot; अत्र = here; कार्यः = is an effect (of mud); शब्दादिभिः पञ्च गुणैः = the five qualities like sound etc.; युक्ता = associated; मृत्तिका = mud; शक्तिः = power; तु = indeed; अतः द्विधा = is other than.

An empty gross round mud pot is the effect, while the mud associated with qualities of five kinds such as sound etc., is the substratum. The power (of mud to express as pot) is different from both the cause mud and effect mud pot. (30)

Pr̥thu budhna udarākāraḥ ghaṭaḥ atra kāryaḥ: The characteristics of the pot are hardness, roundness and space inside, which is the effect.

Śabdādibhiḥ pañca guṇaiḥ yuktā mṛttikā: Mud's characteristics are the five qualities of *śabda*, *sparsa*, *rūpa*, *rasa*, *gandhaḥ*. These two sets of qualities are of the effect and the cause, respectively.

Śaktiḥ tu ata dvidhā: The potentiality in the mud, to assume the form of a pot has neither the qualities inherent in the mud nor those inherent in the pot.

This *vailakṣanya* (otherness than cause and effects) of the potentiality is explained in the next sloka ---

न पृथ्वादिर्न शब्दादिः शक्तावस्तु यथा तथा ।
अत एव ह्यचिन्त्यैषा न निर्वचनमर्हति ॥३१॥

Na pṛthvārdina śabdādiḥ śaktāvastu yathā tathā
Ata eva hyacintyaiṣā na nirvacana marhati (31)

शक्तौ = in the power; न = not; शब्दादिः = the qualities (of mud) like that of sound etc.; पृथु आदिः = gross etc.; न = not; यथा तथा अस्तु = whatever it be; अत एव = therefore; एषा = this power; अचिन्त्या = is unimaginable; हि = indeed; निर्वचनम् = description; न = not; अर्हति = can be.

In the power (that makes the mud into pot); there is neither the qualities (of the substratum i.e. mud). Such as sound etc; nor does it have the qualities (of the effect i.e. pot) such as gross etc. Therefore, this power cannot be understood nor can be described. (31)

Śaktau yathā na pṛthu ādiḥ tathā na śabdādiḥ astu: In this potentiality, the qualities of mud are absent and the gross qualities of the effect enumerated in the previous *śloka* are also not seen.

The quality of potentiality remains the same as before, even after the effect has been produced. The alliance of this *śakti* either with the cause or with the effect

cannot be attributed to anything. *Ata eva eṣā acintyā hi nirvacanam na arhati*: This is indeed unimaginable as well as indescribable. There is nothing that can be said to define it. It is not possible to confirm that *māyā śakti* is like this or that.

Sat is that which exists, *asat* is that which does not exist; and the third category in which *māyā* falls is that which does not exist but which appears to be-*mithyā-pratyaya*. There is no logic about it. The potentiality is inherent in the consciousness or *ātmā* and cannot be described. Now a further question arises: If the potentiality is other than the substratum and the effect, why is it not possible to perceive it? Why are we not able to separate the *māyā Śakti* from the effect which is the world and see *Paramātmā*?

This is explained in the next few *ślokā-s*---

कार्योत्पत्तेः पुरा शक्तिर्निगूढा मृद्यवस्थिता ।
कुलालादिसहायेन विकाराकारतां ब्रजेत् ॥३२॥

Kāryot patteḥ purā śaktir nigūḍhā mṛdya vasthitā
Kulālādi sahāyena vikārā kāratām vrajet (32)

शक्तिः = power (in the mud to express as pot); कार्य उत्पत्तेः पुरा = before the creation of effect; मृदि = in the mud; निगूढा = is unmanifest; अवस्थिता = exists; कुलाल आदि सहायेन = with the help of pot maker etc.; विकार आकारताम् ब्रजेत् = attains the modification of the shape of pot.

The power (in the mud to express as pot) remains in an unmanifest state before the creation of the effect. This power expresses with the help of a pot maker, etc., and mud takes the form of pot. (32)

Śaktiḥ kārya utpatteḥ purā mṛdi nigūḍhā avasthitā: Before the manifestation in the form of the mud pot,

this potentiality is present in the mud in a dormant unmanifest state.

Kulālādi sahāyena vikāra ākāratām vrajet: With the help of the potter, the potter's wheel stick by which the wheel is turned etc., the potentiality in the mud to acquire the form of a mud pot becomes manifest, and the mud attains mud-pot-hood, with name and form.

The *nāma* and *rūpa* of the mud-pot are *mithyā* and mud in the mud-pot is the reality. In the same way, the worlds of names and forms which are the manifestations of *māyā śakti* are *mithyā*, and the substratum—the *satcidānanda*,—of the total world of plurality, the *ātmānanda* is the reality.

This thought is now taken up for further elaboration. What is the status of the pot? ---

पृथुत्वादिविकारान्तं स्पर्शादिं चापि मृत्तिकाम् ।
एकीकृत्य घटं प्राहुर्विचारविकला जनाः ॥३३॥

Prthutvādi vikārāntam sparśādīṁ cāpi mṛttikām
Ekikṛtya ghaṭam prāhur vicāra vikalā janāḥ (33)

विचार विकलाः = without discrimination and enquiry; जनाः = people; पृथुत्वादि = the grossness etc.; विकारान्तम् = of the effect i.e. pot; स्पर्शादिम् = of touch etc.; च = and; मृत्तिकाम् = mud (the substratum); अपि = also; एकीकृत्य = having mixed as one; घटम् = pot; प्राहुः = say.

Ignorant people, not able to discriminate and enquire, and mixing up the qualities of the effect such as grossness etc. and the qualities of the substratum such as touch etc., into one-ness, come to understand as 'this is a pot'. (33)

Vicāra vikalā janāḥ prthutvādi vikārāntam mṛttikām sparśādīṁ ca api ekikṛtya: Ignorant people, unable to discriminate and enquire properly, mix up the characteristics

of the effect i.e. pot, such as thickness etc. and those of the cause i.e. mud, such as touch etc.; and *Ghaṭam prāhuḥ*: come to recognise this mixed-up perception as being a pot.

The teacher take up the thought from the essence point of view ---

कुलालव्यापृतेः पूर्वं यावानंशः स नो घटः ।
पश्चात्तु पृथुबुद्धादिमत्त्वे युक्ता हि कुम्भता ॥३४॥

Kulā lavyā prteḥ pūrvo yāvā naṁśaḥ sa no ghaṭaḥ
Paścāttu prthu budhnādi mattve yuktā hi kumbhatā (34)

कुलाल = pot maker; व्यापृतेः = of involvement; पूर्वः = before; यावान् = as; अंशः = lump of mud; सः = that; घटः = pot; नो = not; पश्चात् = later on; तु = however; पृथु बुद्धादि मत्त्वे = being associated with qualities like gross, round etc.; हि = indeed; कुम्भता = pot-ness; युक्ता = is correct;

The lump of mud (clay) before the involvement of the pot-maker is certainly not a pot. However, after the pot-maker's involvement resulting into gross-ness round-ness etc.; the usage of the word 'pot' is correct. (34)

Kulāla vyāprteḥ pūrvāḥ yāvān aṁśaḥ saḥ ghaṭaḥ na:
Before the potter started working on the clay, the lump of clay is not called a pot. It is only mud.

Paścāt tu prthu budhnādi matve hi kumbhatā yuktā:
After the potter has worked on it, after having attained a particular shape, thickness etc., it acquires the properties of a pot and is so called.

The pot did not exist earlier, and will not exist after it breaks. In terms of name and form, it is not real. Only the mud is real. In other words, it has a relative

reality only in terms of name and form. In essence the mud alone is real.

This being the case, the pot is an expression of the inexplicable power of the mud ---

स धटो न मृदो भिन्नो वियोगे सत्यनीक्षणात् ।
नाप्यभिन्नः पुरा पिण्डदशायामनवेक्षणात् ॥३५॥

Sa ghaṭo na mṛdo bhinno viyoge satya nīkṣaṇāt
Nāpya bhinnāḥ purā piṇḍa daśā yāmana vekṣaṇāt (35)

सः घटः = that pot; मृदः = from the mud; न = not; भिन्नः = different; वियोगे सति = when separated; अनीक्षणात् = cannot be seen; अभिन्नः = identical; अपि = also; न = not; पुरा = before; पिण्ड दशायाम् = in the state of lump of mud; अनवेक्षणात् = is not seen.

The pot is neither different from mud, as it cannot exist apart from mud; nor is it identical with mud, as it is not seen in the lump of mud (before the involvement of the pot maker). (35)

Ṣaḥ ghaṭaḥ mṛdaḥ bhinnāḥ na, viyoge sati anīkṣaṇāt:
The pot is not other than the mud, because if mud is removed from the pot, the pot cannot be seen.

Abhinna api na purā piṇḍa daśayām anavekṣaṇāt:
There is also no oneness of pot with mud, because before the potter came on the scene, there was no pot.

Waves are in the ocean, but the ocean can exist without waves. The wave is, as well as, it is not. It exists because it has a name and a form, it cannot exist without the substratum—the ocean.

This is what Lord *Kṛṣṇa* says: This universe is everywhere pervaded by me in an unmanifested form. All beings abide in me, but I do not abide in them (*B.G. IX.4*). When it is in the form of mud, the pot

it not seen. Like *māyā śakti*, the mud-pot is also *anīrvacanīya*.

The world of names and forms is always defined in terms of time and space, which are only concepts. Therefore, that which is defined by concepts, cannot be considered real. Concepts keep changing, as the mind which gives birth to them, keeps changing. Not only *māyā*, but the effect of *māyā* also is *anīrvacanīya* i.e. cannot be described in clear terms.

This is explained ---

अतोऽनिर्वचनीयोऽयं शक्तिवत्तेन शक्तिजः ।
अव्यक्तत्वे शक्तिरुक्ता व्यक्तत्वे घटनामभूत् ॥३६॥

Ata'nirvaca nīyo'yaṁ śakti vattena śaktijaḥ
Avyak tatve śakti ruktā vyak tatve ghaṭanāma bhūṭ (36)

अतः = therefore; अयम् = this pot; शक्तिजः = created by power; शक्तिवत् = like the power; अनिर्वचनीयः = cannot be described; तेन = therefore; अव्यक्तत्वे = in an unmanifest state; शक्तिः = power; उक्ता = is said; व्यक्तत्वे = when manifest; घट नाम भूत् = is called pot.

Therefore, this pot, like the power (in the mud that produces it) cannot be described. On account of this, the effect of power when unmanifest, it is called power and when manifest it is called mud. (36)

Ataḥ ayaṁ śaktijaḥ śaktivat anīrvacanīyaḥ: One cannot say anything about this pot, because, it is born out of this *māyā* power, or potentiality. Naturally it is like its mother. Likewise *māyā* is *anīrvacanīya* and the world which is born out of this *māyā* is also *anīrvacanīyam*.

Tena avyaktatve śaktiḥ uktā vyaktatve ghaṭa nāma bhūṭ: This power or ability in the mud to remain as unmanifest pot is called *śakti* or potentiality.

The same *śakti* when manifest is called a pot. When the cause is *mithyā*, can be effect be anything else? Neither the power, the *māyā*, nor the effect, the *jagat* is real (i.e. existing apart from *ātmā*).

This is what Lord *Kṛṣṇa* says: I have the potentiality to create the world, but this *śakti* is dependent on me, but I am not dependent on it. (*B.G.* VII-14). He who takes refuge in this Absolute Knowledge, is not troubled either by the *māyā*, or the effect-called the world. (*B.G.* XIV-2).

The potentiality is compared to a magician's magic power ---

ऐन्द्रजालिकनिष्ठापि माया न व्यज्यते पुरा ।
पश्चाद्गन्धर्वसेनादिरूपेण व्यक्तिमाप्नुयात् ॥३७॥

Aindra jālika niṣṭhāpi māyā na vyajyate purā
Paścād gandharva senādi rūpeṇa vyaktim āpnuyāt (37)

ऐन्द्रजालिक निष्ठा = existing in the magician; माया = his power magic; अपि = also; पुरा = before; न = not; व्यज्यते = is manifest; पश्चात् = later on; गन्धर्व सेना आदि रूपेण = in the form of army of *Gandharvā-s*; व्यक्तिम् = manifestation; आप्नुयात् = becomes.

The power of magic existing in the magician remains unmanifest (as power) before it is expressed, later on when expressed, it manifests as the army of *Gandharvā-s* etc. (37)

Aindra-jālika niṣṭhā api purā na vyajyate: The magical power of the magician is not normally seen until he starts displaying his magic show.

Paścād gandharva senā ādi rūpeṇa vyaktim āpnuyāt: After he has started showing it in the form of magic figures of *gandharva* armies etc., that magic power has become manifest, only then can one see its expression.

This potentiality is so inherent in everyone of us that we create wonderful dream fantasies even in the waking state. The moment consciousness becomes manifest, creation starts. Self-unfoldment (manifest) and self enfoldment (unmanifest) thus go on alternately.

Now the *Chāndogya Upaniṣad* is cited to explain the nature of this *māyā*---

एवं मायामयत्वेन विकारस्यानृतात्मताम् ।
विकाराधारमृद्वस्तुसत्यत्वं चाब्रवीत् श्रुतिः ॥३८॥

*Evam māyāma yatvena vikārasya anṛtātmatām
Vikārādhāra mṛdvastu satyatvaṁ cābravīt śrutiḥ* (38)

एवम् = in this way; मायामयत्वेन = being the effect of *māyā*; विकारस्य = of the effect; अनृतात्मताम् = being an illusion; विकार आधार = the substratum of the modification; मृद्वस्तु = the mud; सत्यत्वं = being reality; च = and; श्रुति = scriptures; अब्रवीत् = declared.

In this way the effect (pot) being associated with *māyā* is illusory in nature. The substratum (mud) supporting the effect (pot) is the reality. Thus declared the scriptures. (38)

Evam māyā mayatvena vikārasya anṛtātmatām: In this way, as the potentiality is itself an illusion not real (i.e. dependent on the Self for its existence), the effect of this potentiality is also not real, *Vikāra ādhāra mṛd vastu ca satyatvaṁ śrutiḥ abravīt*: like in the mud pot, the mud is the substratum in which the potentiality to exist in the form of a pot is present. Therefore, in the mud there is mud plus potentiality. The potentiality is not real, but the mud in which the potentiality is dormant or can manifest is real.

This mud which is the substratum, is the reality, so says the *Chāndogya upaniṣad* (6.1.4).

The analysis continues ---

वाङ्निष्पाद्यं नाममात्रं विकारो नास्य सत्यता ।
स्पर्शादिगुणयुक्ता तु सत्या केवलमृत्तिका ॥३९॥

*Vāñniṣpādyam nāma mātram vikāro nāsy satyatā
Sparsādi guṇayuktā tu satyā kevala mṛttikā* (39)

विकारः = modification; वाङ्निष्पाद्यम् = simply spoken of; नाम मात्रम् = by naming something; अस्य = of this effect (pot); सत्यता = reality; न = not; तु = on the contrary; स्पर्शादि गुणयुक्ताः = associated with the qualities like touch etc.; मृत्तिका = mud; केवल = alone; सत्या = is the reality;

The modification of mud (i.e. the effect pot) is spoken of by merely using names etc. But the reality supporting the pot is mud alone that has qualities such as touch etc. (39)

Vikāraḥ vāñniṣpādyam nāma mātram. Asya satyatā na tu: When we look at the pot, we see the form and call it a 'pot'. It is only a word uttered by the tongue, but has really no meaning, because (it is just a name), the thought has no reality. *Sparsādi guṇa yuktā kevala mṛttikā satyā*: What has reality is the mud. The five qualities of *sparsa* etc., endowed in the mud are also in the pot. But that mud alone is the reality.

When the pot is lifted; one has lifted the mud alone. The name pot is only with reference to the spoken word and is only a symbol.

The relationship between the manifest, unmanifest and the substratum is defined ---

व्यक्ताव्यक्ते तदाधार इति त्रिष्वाद्ययोर्द्वयोः ।
पर्यायः कालभेदेन तृतीयस्त्वनुगच्छति ॥४०॥

*Vyaktā vyakte tadā dhāra iti trīṣvā dya yor dvayoḥ
Paryāyaḥ kāla bhedena tṛtīyas tvaṇu gacchati* (40)

व्यक्त = the manifest effect; अव्यक्त = the unmanifest power; तद् आधारः = their substratum (mud); इति = thus; त्रिषु = in three; आद्ययोः = of the first; द्वयोः = two; काल भेदेन = with reference to time; पर्यायः = separateness; तु = indeed; तृतीयः = the third; अनुगच्छति = is ever included.

Of the three viz. (i) manifest (effect) (ii) Unmanifest (power) and (iii) their substratum, the first two express alternatively while the third is always present in either of them. (40)

*Vyakta avyakte tad ādhāraḥ iti trīṣu ādyayoḥ dvayoḥ
kāla bhedena paryāyaḥ*: Of these three, the manifest potentiality, the unmanifest potentiality and the substratum i.e. the mud, which supports both—the former two viz. the *vyakta* and *avyakta*. The cause comes before the effect, therefore, in the form of unmanifest potentiality it is called *avyakta*, and when the same potentiality manifests as effect, it is called *vyakta*.

Tṛtīyaḥ tu anugacchati: The third, the substratum of the *māyā śakti* is present in both the manifest and the unmanifest.

'I' am the substratum of the waking and dream states (manifest) and 'I' am also the substratum of the deep sleep state (unmanifest). I am present in the presence of the first two states as also in their absence, i.e. in the deep sleep state. (which is called the causal body because it is unmanifest). This 'I' is present in both i.e. when the world is unmanifest and when it is manifest.

Now these modifications are *mithyā* and not real, is the theme of *śloka* 41 and a few *ślokā-s* that follow ---

निस्तत्त्वं भासमानं च व्यक्तमुत्पत्तिनाशभाक् ।
तदुत्पत्तौ तस्य नाम वाचा निष्पाद्यते नृभिः ॥४१॥

*Nistattvaṁ bhāsa-mānaṁ ca vyakta mutpatti nāśabhāk
Tadut pattaṁ tasya nāma vācā niṣpādyate nṛbhiḥ* (41)

व्यक्तम् = the manifest (effect); निस्तत्त्वम् = is essentially non-existent; भासमानम् = appears; च = and; उत्पत्ति नाश-भाक् = manifestation and unmanifestation; तद् = of that effect; उत्पत्तौ = after its manifestation; नृभिः = by people; तस्य = of that effect; नाम् = name; वाचा = by speech; निष्पाद्यते = is referred.

Although a manifest effect appearing to be manifested or become unmanifest has essentially no real existence. After the effect manifests, it is called by some name, by the people while referring to it. (41)

Vyaktam: The manifest potentiality like the claypot, is *mithyā* because:

- Nistattvaṁ*: The pot (the effect) has the characteristics of name (*nāma*) and form (*rūpa*), which are liable to change. There is no *tattva* in the *vikāra* or modification.
- Bhāsamānam*: It appears, although it has no reality.
- Utpatti nāśabhāk*: It is created in Time (which itself is only a concept) and is subject to dissolution.

These three things put together make the effect of *māyā* or the potentiality, an illusion.

Tat utpattaṁ nṛbhiḥ tasya nāma vācā niṣpādyate: When the pot is born i.e. when the mud is converted into a pot, people call it a pot. The name is born after the effect is created. Merely for the sake of identification and differentiation, a name is given for a manifestation

of potentiality which is only an 'appearance' and which is created and destroyed in time. Thus, these modifications of the potentiality have no real meaning.

Continuing the same theme ---

व्यक्ते नष्टेऽपि नामैतन्नृवक्त्रेष्वनुवर्तते ।

तेन नाम्ना निरूप्यत्वाद् व्यक्तं तद्रूपमुच्यते ॥४२॥

Vyakte naṣṭe'pi nāmaitan nṛvaktreṣva nuvartate
Tena nāmnā nirūpytvāḍ vyaktam tadrūpa mucyate (42)

व्यक्ते नष्टे अपि = when the effect dies; एतद् नाम् = this name; नृवक्त्रेषु = in the mouth of the people; अनुवर्तते = continues to be; व्यक्तम् = the effect; तेन = by that; नाम्ना = name; निरूप्यत्वाद् = being referred; तद् रूपम् = of that nature; उच्यते = is called;

When the effect dies away, the name referring to it continues to be mentioned by people. The effect, thereafter, being referred to by name is existing only in name. (42)

Vyakte naṣṭe api etad nāma nṛ vaktreṣu anuvartate:
Even when the effect (the pot) is destroyed, the name 'pot' assigned to the effect continues to be used.

Tena nāmnā nirūpytvāḍ vyaktam tad rūpam ucyate:
Therefore, that which is referred to by name, is only for the sake of the name. It is not real.

In the same way, all of us are in reality *sat cid ānanda rūpa*. The names given to us will continue even after we are no more, but they only create an illusion of immortality. The modification or effect is nothing other than a mere name.

The thought is taken up further to emphasise, how the name has nothing to do with reality ---

निस्तत्त्वत्वाद्दिनाशित्वाद्वाचारम्भणनामतः ।

व्यक्तस्य न तु तद् रूपं सत्यं किञ्चिन्मृदादिवत् ॥४३॥

Nistattva tvāḍ vināśitvāḍ vācāram bhāṇa nāmataḥ
Vyaktasya na tu tad rūpaṁ satyam kiñcin mṛdādi vat (43)

व्यक्तस्य = of the manifest effect; रूपम् = nature; तद् = that; किञ्चित् = a little; मृद् आदिवत् = like the mud (unmanifest power); सत्यम् = real; न तु = never indeed; निस्तत्त्व-त्वाद् = being unreal; विनाशि-त्वाद् = being perishable; वाचारम्भणनामतः = being merely a name, based on words..

The nature of the effect (i.e. pot) is never similar, even a bit, like that of the mud, nor is it real being unsubstantial, perishable and is merely a name based on words. (43)

Vyaktasya rūpam tat kiñcit mṛd ādivat na tu satyam:
After the name of the effect was denied a status of reality, what about the form of the effect? (i.e. the shape of the pot?). The shape, the size etc., have nothing in common with the qualities of the mud. (*śabda, sparśa* etc.).

Therefore, the form of the mud pot has no reality, because, *Nistattvatvāḍ, vināśitvāḍ vācārambhāṇa nāmataḥ*: the form can be changed, modified or destroyed. The status of the form of the mud-pot has no reality. It is a mere name, a word.

In the same way, the manifest world has two aspects—name and form which are superimposed on the substratum. Those whose attention is on the shape or form and name will suffer, but whose attention is on the substratum, will not be perturbed.

Therefore, the conclusion is that the name and form are not the reality, but the reality is that which is supporting the presence and absence of the name and form.

If this is so, what is the reality? ---

व्यक्तकाले ततः पूर्वमूर्ध्वमप्येकरूपभाक् ।
सतत्त्वमविनाशं च सत्यं मृद्वस्तु कथ्यते ॥४४॥

Vyakta kāle tataḥ pūrvam ūrdhvama pyeka rūpa bhāk
Satattvam avināśam ca satyaṁ mṛdvastu kathyate (44)

व्यक्त काले = while manifest; ततः पूर्वम् = before that;
ऊर्ध्वम् = later after destruction; अपि = also; एक रूप
भाक् = unchanging; सतत्त्वम् = substantial; अविनाशम् =
indestructible; च = and; मृद् वस्तु = the material mud; सत्यम्
= real; कथ्यते = is said.

The material mud is considered real, because it is unchanging, substantial and indestructible at all times, i.e. before production of the pot, while it manifests as pot (effect) and also after its destruction. (44)

Vyakta kāle tataḥ pūrvam ūrdhvam api eka rūpa bhāk:
When mud is converted into pot, or before the pot was created or after the pot is broken into pieces, mud remains unchanged. Its essential qualities of *śabda*, *sparsa* etc. are not changed due to creation, after creation and after destruction of the said creation.

Satattvam avināśam ca mṛd vastu satyaṁ kathyate:
The mud does not get destroyed at any stage. What is subjected to destruction is the form of the pot, a form that was born in time. The mud alone is the reality.

So also, consciousness is the only reality. It exists even before one is born, through all the planes of consciousness, in good health or bad health etc. even in ignorance. When this knowledge becomes 'consequential' in one's life, then one's attention is fixed only on this *mṛd vastu*, this essential nature of ours, this *satyaṁ*.

Now a doubt is raised: The effect—the pot, is not *satyaṁ*; the snake on the rope also is not *satyaṁ*, nor is the silver on the oyster shell. When we come to understand

the true nature of the rope and the shell, the snake and the silver disappear. Likewise, when one perceives the mud in the pot, the pot should disappear? If the world is understood to be *mithyā*, the world should disappear?

This point is discussed ---

व्यक्तं घटो विकारश्चेत्येतैर्नामभिरीरितः ।
अर्थश्चेदनृतः कस्मान्न मृद्बोधे निवर्तते ॥४५॥

Vyaktaṁ ghaṭo vikāraś ceti etair nāmabhi rīritaḥ
Arthaś ced anṛtaḥ kasmānna mṛd bodhe nivartate (45)

व्यक्तम् = manifest; घटः = pot; विकारः = modification;
च = and; इति = thus; एतैः नामभिः = by these names;
ईरितः अर्थः = a thing referred to; चेत् = if; अनृतः
= is unreal; मृद् बोधे = when the mud is known;
कस्मात् = why; न = not; निवर्तते = disappears.

If some thing referred to by these three names viz. manifest, pot and modification, is unreal, why does it is not disappear after the knowledge of the mud? (45)

Vyaktaṁ ghaṭaḥ vikāraḥ ca etaiḥ nāmabhiḥ īritaḥ cet:
If the meaning indicated by these three words, i.e. 'manifestation, the effect (the pot) and the modification in the mud,' is only an illusion—*Mṛdbodhe kasmāt na nivartate*: why do these three not disappear, when one comes to know that mud is the essential nature of these modifications and that is the only reality?

This doubt is answered ---

निवृत्त एव यस्मात्ते तत्सत्यत्वमतिर्गता ।
ईदृङ्निवृत्तिरेवात्र बोधजा न त्वभासनम् ॥४६॥

*Nivṛtta eva yasmātte tatsatyatva matir gatā
Īdṛṇ nivṛtti revātra bodhajā na tva bhāsanam* (46)

यस्मात् = because; ते = your; तत् = in that (pot);
सत्यत्व मतिः = understanding of realness; गता = is gone;
निवृत्तः = rejected; एव = indeed; अत्र = here; ईदृक्
एव = like this only; बोधजा = born out of knowledge;
निवृत्तिः = negation; अभसनम् = dis-appearance; न तु =
not indeed.

Because your understanding about the 'real-ness' of the pot is negated (and not the pot), the negation born out of knowledge is—(i.e. the real-ness aspect of the pot is rejected) but that does not mean that the pot would cease to be perceived. (46)

Yasmāt te tat satyatva matir gatā: Because, if you have understood clearly that the mud, which was present before the pot was created, it is present in the pot while it exists, and will remain be even after the pot is broken, would continue to hold on to its essential five qualities, then the name and the form of the pot should have no meaning.

Nivṛttaḥ eva: This itself is called the denial of the name and form (*nāma-rūpa*). You do not have to physically remove it. After the realisation that one is the Conscious Principle, the world will continue to be as it is.

If the meaning of the word *mithyā* is fully understood, this doubt will not arise. *Mithyā* is that which appears but has no reality (*Bhāsamānaṁ nistattvaṁ—śloka 41 ante*). When the reality is known, the effect should not be expected to disappear.

In the case of *nirupādhi bhrama* as in the case of rope and snake, when the rope is seen, the snake disappears.

In *sopādhi bhrama*, because of one's association with the *upādhi*, the illusion continues to appear even after

the correct knowledge has taken place. For example: the earth is a conditioning in the case of the sunrise, or the eyes in the case of the blueness of the sky. So also, to understand that only the mud, in the mudpot is real, is the only way in which the knowledge will take place. The name, form and modifications will not disappear. *Īdṛk eva bodhajā nivṛttih. Atra abhāsanam na tu*: Therefore, to question 'why the effect (the pot) does not disappear' is a wrong understanding. The only way to go beyond illusion is to understand illusion as illusion.

To understand the status of the world of names and forms as an illusion is the only way to be in the world and yet remain out of it. The illusion will continue to be. There is no other way of dealing with it.

One more example is given to illustrate how *sopādhi bhrama* will continue to appear, but that does not give validity to the illusion ---

पुमानधोमुखो नीरे भातोऽप्यस्ति न वस्तुतः ।
तदस्थमर्त्यवत्तस्मिन्नैवास्था कस्यचित्कचित् ॥४७॥

*Pumān adho-mukho nīre bhāto 'pyasti na vastutaḥ
Taṭastha martyavat tasmin naivāsthā kasyacit kvacit* (47)

नीरे = in the water; अधोमुखः = with head down; भातः
= seen; अपि = although; पुमान् = that person; वस्तुतः
= in reality; न = not; अस्ति = is; कस्यचित् = to
any one; तस्मिन् = in that (reflection); तदस्थ मर्त्यवत् = like
the living person standing on the bank; आस्था = sense
of real-ness; क्वचित् न एव = can never be,

Although one sees the reflection of a man with head-down in water, status of reality is never given to it by any one like the real man standing on the bank. (47)

Nīre adhomukhaḥ bhātaḥ api pumān vastutaḥ na asti:
When someone looks down in water, and sees his reflection,

as though it is upside down. But he knows that it is not real, although it appears so.....

Tasmin taṭastha martyavat āsthā kvacit na eva: No one ever mistakes the reflection to be the reality. The reality is the *bimba* -the face or the person standing on the bank.

In the same way, when the world is cognised as illusion, we continue to live in the world and do not make any effort to change what does not exist.

If the superimposition is an illusion, does that necessarily give one knowledge about one's own essential nature? ---

ईदृग्बोधे पुमर्थत्वं मतमद्वैतवादिनाम् ।
मृद्रूपस्यापरित्यागात् विवर्तत्वं घटे स्थितम् ॥४८॥

Idrḡ bodhe pumartha tvam mata madvaita vādinām
Mṛd rūpasyā parityāgāt vivar tatvam ghaṭe sthitam (48)

अद्वैत वादिनाम् = followers of non-dual *Brahman*; ईदृक् बोधे = by the knowledge as explained above; पुमर्थत्वम् = liberation and attainment of non-dual bliss; मतम् = is meant; मृद् रूपस्य = of the nature of the (cause) mud; अपरित्यागात् = without rejecting; घटे = in the pot (effect); विवर्तत्वम् = *vivarta*; स्थितम् = is acceptable.

In this way, the manifestation of non-dual bliss by knowledge (of the substratum) is meant by liberation for the followers of non-dual *Brahman*. The appearance of the pot (effect) exists in the mud (cause), without rejecting the essential nature of mud. Thus the pot is *vivarta* in the mud. (48)

Advaita vādinām idrḡ bodhe pumarthatvam matam: Those who are followers of the *advaita siddhānta* (the principle of non-dual Self) hold the view that other than *ātmā*, all else is an illusion. All conditionings in the form of relationships are seen only with reference to

the pure Self. When the external conditioning is not in tune with the pure Self, the conditioning will be discarded in order to go back to the source. For the sake of *ātmā* alone, is the world taken to be real or unreal.

This is the meaning of fulfilment of life and discovery of Self-realisation for such *advaita siddhāntin-s* -the followers of the doctrine of non-dual Self.

Mṛd rūpasya aparitāgāt ghaṭe vivartatvam sthitam: When it is understood that the essence of the pot is the mud, without rejecting its own essential quality (*śabda*, *sparsa* etc.) the pot will appear and yet disappear.

The appearance and disappearance of the world has nothing to do with *ātmānanda*. Once this is understood, one will no longer be disturbed by the names and forms of the world.

Therefore, it is not correct to say that the knowledge that names and forms are an illusion, does not necessarily give knowledge of the substratum; for, without the substratum, illusion cannot be. The joy that one derives from the names and forms of the world, comes not from the names and forms, but from one's own *ātmānanda* which we superimposes on them.

The status of the world then is only appearance on the pure Self called *ātmānanda*. There are two ways of discarding matter:

- (a) maintaining control on oneself by obeying the rules governing matter, and thus transcending the limitations of body, mind and intellect,
- (b) understanding that the world is *vivarta*, an illusion.

Why is so much importance given to *vivarta* in preference to the other two types of material causes? ---

परिणामे पूर्वरूपं त्यजेत्तत्क्षीररूपवत् ।
मृत्सुवर्णे निवर्तते घटकुण्डलयोर्न हि ॥४९॥

Parīṇāme pūrva rūpaṁ tyajet tatksīra rūpavat
Mṛt suvarṇe nivartete ghaṭa kuṇḍalayor na hi (49)

परिणामे = in the theory of *parīṇāma vāda*; तत् = the cause; पूर्वरूपम् = earlier form; त्यजेत् = rejects; क्षीर रूपवत् = like the nature of milk; घट कुण्डलयोः = in the pot and ear-ring; मृत् सुवर्णे = mud and gold; न = not; निवर्तते = reject their nature; हि = indeed.

In the theory of *parīṇāma vāda*, the cause gets converted into effect like the milk turning into curd. But (in *vivarta*) in case of the pot and ear-ring, the mud and gold do not reject their own nature. (49)

Why should it be insisted upon that the world is *vivarta*, why should it not be explained on the basis of *parīṇāma vāda* or *ārambha vāda*?

Parīṇāme tat pūrva rūpaṁ tyajet: In the case of *parīṇāma upādhāna kāraṇa*, the cause undergoes essential change in its original nature, like milk becoming curd, and the process cannot be reversed. The original form of the cause is rejected.

Kṣīra rūpavat ghaṭa kuṇḍalayor mṛt suvarṇe: In the case of the mud or gold, even when it has become a mud-pot or gold-ornament, each can revert back to its original form without any change.

Therefore, the world as the manifestation of the *Brahman* cannot be taken as *parīṇāma* of the *Brahman*. Otherwise it will be as if once the *Paramātmā* has become the world, there will be no *Paramātmā* left. *Vivarta vāda*, therefore is the only correct interpretation.

The student raises an objection to the above line of argument: When the mud-pot is broken, we see only pieces of the mud-pot and not mud! —

घटे भग्ने न मृद्भावः कपालानामवेक्षणात् ।
मैवं चूर्णेऽस्ति मृद्रूपं स्वर्णरूपं त्वतिस्फुटम् ॥५०॥

Ghaṭe bhagne na mṛd bhāvaḥ kapālānām avekṣaṇāt
Maivam cūrṇe'sti mṛd rūpaṁ svarṇa rūpaṁ tvaṭi sphuṭam (50)

घटे भग्ने = when the pot is destroyed; मृद् भावः = the existence of mud; न = is not seen; कपालानाम् = of the pieces; अवेक्षणात् = being seen; एवम् = in this way; मा = do not doubt; चूर्णे = in the powdered pieces; मृद् रूपम् = the nature of mud; अस्ति = is; स्वर्ण रूपम् तु = in case of golden ornaments the gold; अति स्फुटम् = is clearly vivid.

When the pot is destroyed, what remains is the pieces of pot and not mud. Do not doubt in such a manner because when the piece are powdered it is mud (along with its qualities). The example of golden ornaments and gold establishes this point clearly. (50)

Ghaṭe bhagne mṛdbhāvaḥ na kapālānām avekṣaṇāt: When the mud-pot is broken, it does not attain 'mudness'? Only pieces of the pot are seen, not mud? The teacher is naturally disappointed with this objection.

Mā evam: Please do not talk like this!

Cūrṇe mṛdrūpaṁ asti: If the pieces are ground into powder, it is only mud. (*Vidyāranya svāmī* presents this obvious and seemingly argument only to point out how obsession with name and form can dominate one's thinking and colour our vision even after study)

Svarṇa rūpaṁ tu ati sphuṭam: For example, in the case of the gold ornaments, when it is melted, the original gold is restored.

How *pariṇāma vāda* is not relevant to explain the creation of the world, is further elucidated ---

क्षीरादौ परिणामोऽस्तु पुनस्तद्भाववर्जनात् ।
एतावता मृदादीनां दृष्टान्तत्वं न हीयते ॥५१॥

Kṣīrādaḥ pariṇāmo'stu punastad bhāva varjanāt
Etāvatā mṛdā dīnāṁ dṛṣṭāntat vaṁ na hīyate (51)

क्षीर आदौ = in the example of milk etc.; परिणामः = modification; अस्तु = let it be; पुनः = again; तद्भावः = its original nature (milk); वर्जनात् = is not seen; एतावता = by such examples alone; मृद् आदीनाम् = of the mud etc.; दृष्टान्तत्वम् = example of *vivarta*; न = not; हीयते = is rejected.

In the example of modified milk i.e. when milk is changed into curd, (there is change of substance) the original nature of the substance i.e. milk cannot be derived from curd again. But this does not lead to rejection of the example of mud and pot for establishing *vivarta*. (51)

Kṣīra ādaḥ pariṇāma astu punaḥ tad bhāva varjanāt: In the example of the milk becoming the curd, it was stated to be *pariṇāma* phenomenon. The point made was that, once the curd has been formed, it cannot go back to its original form i.e. milk. *Etāvatā mṛdādīnāṁ dṛṣṭāntatvaṁ na hīyate*: By this one factor alone, the examples of the mud and the pot or the gold and ornaments to explain *vivarta vāda* cannot be rejected.

Now the *ārambha vāda* is taken up to show that it is also not possible to explain the world by this theory of creation ---

आरम्भवादिनः कार्ये मृदो द्वैगुण्यमापतेत् ।
रूपस्पर्शादयः प्रोक्ताः कार्यकारणयोः पृथक् ॥५२॥

Ārambha vādināḥ kārye mṛdo dvaiguṇya māpatet
Rūpa sparśa dayāḥ proktāḥ kārya kāraṇayoḥ pṛthak (52)

आरम्भ वादिनः = *ārambha vādī-s*; कार्ये = in the effect; मृदः = mud; द्वैगुण्यम् = two qualities (being cause and effect); आपतेत् = is considered; रूप स्पर्श आदयः = the qualities like form, touch etc.; कार्य कारणयोः = of the effect and cause; पृथक् = separate; प्रोक्ताः = are said.

The *ārambhavādin-s* consider mud being associated with two sets of qualities (one that of mud as cause and mud as effect-pot), and hold that the qualities like form etc., (of pot i.e. effect) and touch etc., (of mud i.e. cause) are different. (52)

Ārambha vādināḥ kārye mṛdaḥ dvaiguṇyam āpatet: The *ārambha vādin-s* viz. *naiyyāyikā-s* accept two sets of qualities in the effect of mud (i.e. in the pot). Thereby, two independent things are meant by the word pot i.e. (i) mud and (ii) pot.

Rūpa sparśādayaḥ kārya kāraṇayoḥ pṛthak proktāḥ: They consider the qualities of the effect (i.e. pot) such as shape etc. and that of the cause (i.e. mud) touch etc. to be independent in effect and cause. Because, in *ārambhavāda*, the nature of cause and effect is different from each other. Therefore, when we accept this theory, we will have to consider that the mud pot is a sum total of two sets of qualities i.e. that of mud and that of pot. This will mean that the pot will gather additional weight etc. after the mud is converted into a pot. However, this is not seen anywhere. Therefore, we cannot accept *ārambhavāda* to explain the creation of this world.

Are there only two examples of mud and gold to explain *vivarta* or there are more? ---

मृत्सुवर्णमयश्चेति दृष्टान्तत्रयमारुणिः ।
प्राहातो वासयेत्कार्यानृतत्वं सर्ववस्तुषु ॥५३॥

Mṛtsuvarṇa mayaśceti dr̥ṣṭānta traya māruṇiḥ
Prāhāto vāsayet kār्या nṛtatvaṁ sarva vastuṣu (53)

आरुणिः = *āruṇiḥ*; मृत् सुवर्णम् अयः च = mud, gold and iron; इति = thus; दृष्टान्त त्रयम् = three examples; प्राह = said; अतः = therefore; सर्व वस्तुषु = in all the objects; कार्य अनृतत्वम् = illusory nature of effect; वासयेत् = should be enquired.

Āruṇi ṛṣi had given three examples of mud, gold and iron (to indicate *vivarta* of effect). Therefore, one should keep in mind the illusory nature of the effects. (53)

Āruṇiḥ mṛt suvarṇam ayaḥ ca iti dr̥ṣṭāntā trayam prāha: *Uddālaka*, the son of *Aruṇa* quotes three examples of mud, gold and iron (*Chāndogya Up*; 6.1.4.) to conclude that mud alone is the reality and all modifications of names and forms are only the expressions of speech and hence subject to change. *Ataḥ sarva vastuṣu kār्या anṛtatvaṁ vāsayet*: He gave these three examples to emphasize that, one should contemplate on this one factor, that effect, being an effect, is only an illusion. It is not the reality. It has no validity. Only by rejecting the name and form will we be able to focus our attention on the immutable reality, i.e. the essence, that is supporting the effect.

This is what Lord *Kṛṣṇa* said to *Arjuna* (*B.G.* II-14). 'Every experience in this world good or bad, has the same biography, it begins in time, is maintained in time and disappears in time'. To hold on to any experience, as if for ever, is a fallacy. Let experiences come and go. To stand apart from them is the only way to wean oneself away from their impart with reference to duality. Go beyond the experiences to focus attention on the

substratum, the *ātmā*, which is the support of every experience.

This *mithyātva anusandhāna*, the discovery of or the enquiry into the illusoriness of the world is emphasized. What is the purpose?

To explain the purpose, the teacher once again quotes the same *Upaniṣad*---

कारणज्ञानतः कार्यविज्ञानं चापि सोऽवदत् ।
सत्यज्ञानेऽनृतज्ञानं कथमत्रोपपद्यते ॥५४॥

Kāraṇa jñānataḥ kār्या vijñānam cāpi so'vadat
Satya jñāne 'nṛta jñānam katha matropa padyate (54)

कारण ज्ञानतः = from the knowledge of the cause; कार्य विज्ञानम् = knowledge of the effect; च अपि = and also; सः = he; अवदत् = is said; अत्र = in the present context; सत्य ज्ञाने = by the knowledge of the reality (cause); अनृत ज्ञानम् = knowledge of the illusory (effect); कथम् = how; उपपद्यते = is accepted.

In the present context he also said that, from the knowledge of the (reality) cause, the knowledge of (illusory) effect is gained. How can it be accepted that from the knowledge of the reality the illusory effect is known? (54)

Kāraṇa jñānataḥ kār्या vijñānam ca api saḥ avadat: By gaining the knowledge about the cause, *Āruṇi* said, one gets knowledge of the effect. *Satya jñāne anṛta jñānam katham upāpadyate*: Now a peculiar doubt is raised. The cause is the essence, it is the *Satya vastu* i.e. the reality. The effect is *asatya vastu*—not the reality. How can the knowledge of reality lead to knowledge about an illusory thing?

In answering this doubt, the teacher explains that there are two knowledges simultaneously present in the

effect:

- (a) the knowledge about the essence; and,
- (b) the knowledge about the illusion.

This is what was meant by the *Rṣi Āruṇi*---

समृत्कस्य विकारस्य कार्यता लोकदृष्टितः ।
वास्तवोऽत्र मृदंशोऽस्य बोधः कारणबोधतः ॥५५॥

Samr̥tkasya vikārasya kāryatā loka dṛṣṭitah
Vāstavo 'tra mṛdaṁśo 'sya bodhaḥ kāraṇa bodhataḥ (55)

समृत्कस्य विकारस्य = of the effect along with its cause;
कार्यता = being an effect; लोक दृष्टितः = is popular
perception; अत्र = in the effect; वास्तवः = real; मृद अंशः
= the mud aspect; अस्य बोधः = its knowledge; कारण
बोधतः = is by the knowledge as cause.

It is a popular perception that, the effect (pot) is modification of its cause (mud); and that the mud aspect is real (in other words) when one knows the cause of the pot (effect) the reality is perceived. (55)

Samr̥tkasya vikārasya kāryatā loka dṛṣṭitah: It is commonly known that the mud along with the superimposition of the modification is called the mud pot. *Atra mṛd anśaḥ vāstavaḥ*: In this, the reality is the mud-aspect. *Asya bodhaḥ kāraṇa bodhataḥ*: The knowledge of the mud aspect in the mud pot is the knowledge of the essence. We look at the pot, appreciate its form, but know all the time that its essential nature is mud.

Similarly, when we look at the world of plurality, if the attention is only on the names and forms, then the substratum called *ātmānanda*, which is the cause for the manifestation of names and forms, is lost sight of. When the realisation that other than *ātmānanda* nothing else is, even if one is operating in duality, the *advaitānanda* will never be denied. Then the duality of Knower-Known

disappears. 'The *Bhogyam* (the enjoyed), the *Bhoktā* (the enjoyer) and the *Bhoga* (the enjoyment) are all different from 'I--the witness, the ever-Auspicious, Pure Consciousness' (*Kaivalya Up.* 18).

In this knowledge, there is no trace of opposition to anything in this world. In this total loss of individuality, one gains spirituality.

Having heard this, one should reject names and forms, and concentrate on the essence, (*Kāraṇa bodhataḥ bodhaḥ*) the true knowledge dawns.

The question raised is: Even so, should we also not know the ways of the world? ---

अनृतांशो न बोद्धव्यस्तद्बोधानुपयोगतः ।
तत्त्वज्ञानं पुमर्थं स्यात् नानृतांशावबोधनम् ॥५६॥

Anṛtāṁśo na boddhavyaḥ tad bodhānu payogataḥ
Tattva jñānaṁ pumarthaṁ syāt nānṛt ānśāva bodhanam (56)

अनृतांशः = the illusion aspect; न = not; बोद्धव्यः = is worthy of knowing; तद् बोधः = this knowledge; अनुपयोगतः = is of no purpose; तत्त्व ज्ञानम् = the knowledge of reality; पुमर्थम् = desirable; स्यात् = is; अनृतांशः = illusory portion; अवबोधनम् = knowledge; न = not.

The illusory aspect in the effect is not worthy of knowing as it serves no purpose. However, the knowledge of the reality (cause) is desirable, and not that of illusion (effect). (56)

Anṛtāṁśo na boddhavyaḥ tad bodhaḥ anupayogataḥ: No purpose is served in knowing about what is unreal (the effect i.e. the world). That knowledge is as futile as trying to analyse the blueness of the sky or the chemical content of the mirage water! It is of no use, and has no meaning.

Tattva jñānaṁ pumartham syāt: The whole purpose of life is to know the Truth and not untruth.

Na anṛtāṁśa avabodhanam: What is an illusion need not be known. Once it is understood to be an illusion, there is no need for further investigation. It only needs to be promptly discarded.

The student asks a sarcastic question? ---

तर्हि कारणविज्ञानात् कार्यज्ञानमितीरिते ।
मृद्बोधान्मृत्तिका बुद्धेत्युक्तं स्यात्कोऽत्र विस्मयः ॥५७॥

Tarhi kāraṇa vijñānāt kārya jñāna mitīrite
Mṛdbodhān mṛttikā buddhe tyuktam syātko'tra vismayaḥ (57)

तर्हि = in that case; कारण विज्ञानात् = by the knowledge of the cause; कार्य ज्ञानम् = knowledge of effect; इति ईरिते = in saying so; मृद् बोधात् = by the knowledge of mud; मृत्तिका बुद्धा = mud is known; इति = thus; उक्तम् = said; स्यात् = is; अत्र = then; कः = what; विस्मयः = great.

In that case a statement saying 'that by the knowledge of the cause, the effect is known' is like saying-'by the knowledge of mud, the mud is known'. What is great about it? (57)

Tarhi kāraṇa vijñānāt kārya jñānam: When it is said that by knowing the cause, one will get knowledge of the effect, *Iti īrite mṛd bodhāt mṛttikā buddhā iti uktam syāt*: that is if it is said that by knowing the mud (the cause) one will know the mud (the effect), *Atra kaḥ vismayaḥ*: what is there so surprising about it?

The teacher replies ---

सत्यं कार्येषु वस्त्वंशः कारणात्मेति जानतः ।
विस्मयो माऽस्त्विहाज्ञस्य विस्मयः केन वार्यते ॥५८॥

Satyam kāryeṣu vas tvaṁśaḥ kāraṇāt meti jānataḥ
Vismayo mā'stvihā jñasya vismayaḥ kena vāryate (58)

सत्यम् = yes; कार्येषु = in the effect; वस्तु अंशः = the real substance; कारणात्मा = in the cause; इति जानतः = for one knowing this; विस्मयः = surprise; मा = not; अस्तु = be; इह = in the present context; अज्ञस्य = of the ignorant; विस्मयः = surprise; केन = by whom; वार्यते = is denied.

Yes, what you say is correct—that for the knower (wise) may not be surprised to know that the real substance in the effect is similar to that of its cause. However, who can deny a surprise for an ignorant in this regard? (58)

Satyam kāryeṣu vastu aṁśaḥ kāraṇātmā iti jānataḥ vismayo mā astu: What you say is true. The discovery of presence of the essential nature of the cause (the mud-ness) in the effect (the mud-pot) is of course, no great surprise for him, who knows.

Iha ajñasya vismayaḥ kena vāryate: But for him who does not know, the one who mistakes the mud pot to be a gold pot because it appears so, who imagines that the world is too overwhelming—for such a person, it is a surprise.

But for him who has understood that the whole manifested world is nothing but the bliss that 'I am',.... there is no surprise at all.

How the ignorant man is wonderstruck is now explained ---

आरम्भी परिणामी च लौकिकश्चैककारणे ।
ज्ञाते सर्वमतिं श्रुत्वा प्राप्नुवन्त्येव विस्मयम् ॥५९॥

Ārambhī pariṇāmī ca laukikaś caika kāraṇe
Jñāte sarva matim śrutvā prāpnu vantyeva vismayam (59)

आरम्भी = *ārambhī*; परिणामी = *pariṇāmī*; च = and; लौकिकः = ordinary people; च = and; एक कारणे ज्ञाते = having known the cause; सर्वमतिम् = every thing is known; श्रुत्वा = having heard; विस्मयम् = surprise; प्राप्नुवन्ति = get; एव = indeed.

The followers of *Ārambha-vāda*, *Parināma-vāda* and common worldly people get surprised indeed when they hear that by knowing one cause, every thing (effect) is known. (59)

Those who know about their own essential nature and about the nature of the world, they are neither elated nor depressed by life's experiences, neither by creation nor by destruction. But there are three types of individuals who are all the time revelling in *dvaita* i.e. the modifications, changes etc.

Ārambhi pariṇāmī laukikaḥ ca : These are the *ārambha vādin-s*, the *pariṇāma vādin-s* and the others. *Eka kāraṇe jñāte sarva matim śrutvā vismayam prāpnuvanti eva* : When they are told that by knowing this pure Self, everything is known, they are definitely surprised that they had been looking for the Lord everywhere except into their own essential nature. Therefore, spiritual attainment is not gaining anything but re-discovering that which had never been lost.

Now, the teacher comes to the main point to which all the previous explanations and analyses have been leading upto! When *śruti* says that 'by knowing that One, everything is known', that statement can be taken to mean:

- (a) that there is something called *One*;
- (b) that there is something called *everything*; and
- (c) that there is something called *knowledge*.

Thus three entities are imagined. But the purpose of *śruti vākya* is not to prove the creation, that 'everything' is existing in reality and independent of reality.

What is the purpose of discussing the multiplicity—the *jīva*, *jagat* and *Īśvara*—is now taken up ---

अद्वैतेऽभिमुखीकर्तुम् एवात्रैकस्य बोधतः ।
सर्वबोधः श्रुतौ नैव नानात्वस्य विवक्षया ॥६०॥

*Advaita 'bhimukhī kartum evātraī kasya bodhataḥ
Sarva bodhaḥ śrutau naiva nānā tvasya vivakṣayā* (60)

अद्वैते = for knowing non-dual Self; अभिमुखी कर्तुम् = for turning the attention; एव = only; अत्र = here; श्रुतौ = is the scriptural statement; एकस्य = of the one; बोधतः = from the knowledge; सर्व बोधः = knowledge of all; नानात्वस्य = of the many-ness; विवक्षया = for the purpose of; न एव = not indeed.

The purpose of scriptural statements such as 'by the knowledge of the *one* all is known' is to focus attention of the seeker to the non-dual Self. Establishment of plurality is never meant by such statements. (60)

Advaita abhimukhī kartum eva atra ekasya bodhataḥ sarva bodhaḥ śrutau : In order to focus the attention of the student on the *advaita tattvam* and to help him to realise the Truth which is one without a second, *śruti* says 'having known this *One*, you will be able to know everything.

Na nānā tvasya vivakṣayā : The purpose of the *śruti* is not to establish, that there is plurality, but to focus attention on that one substratum which is supporting the illusion of plurality.

This technique is called superimposition and de-superimposition for the mind that is splintered by multiplicity. *Advaita tattva* will not be easy to comprehend for such mind. Therefore, using the worldly experiences as the stepping stone, the *śruti* leads us to the knowledge of '*idam sarvam*'. This is the only way in which the

cognitions of *the One* can be brought about. This is called '*Sarva bodhaḥ*'

In the next 3 *śloka-s*, quotations are given from *Upaniṣads* to reinforce the same point ---

एकमृत्पिण्डविज्ञानात् सर्वमृन्मय धीर्यथा ।
तथैकब्रह्मबोधेन जगद्बुद्धिर्विभाव्यताम् ॥६१॥

*Ekamṛt piṇḍa vijñānāt sarvamṛn mayadhīr yathā
Tathāika brahma bodhena jagad buddhiḥ vibhāvyatām* (61)

यथा = just as; एक मृत् पिण्ड विज्ञानात् = from the knowledge of a lump of mud; सर्व मृन्मय धीः = all the modification of mud are known; तथा = similarly; एक ब्रह्म बोधेन = by the knowledge of one *Brahman*; जगद् बुद्धिः = knowledge of the world; विभाव्यताम् = should be understood.

Just as, by the knowledge of a lump of mud all the possible modifications (i.e. names and forms) made of mud are known; similarly, by the knowledge of one non-dual *Brahman* (which is the material cause of the world); the world is known. It should be understood in this way. (61)

Yathā eka mṛt piṇḍa vijñānāt sarva mṛn maya dhiḥ: Just as the discovery of the material cause of a mud-pot is enough to give us the knowledge of all possible forms of modifications of mud, one should not make any haste in understanding such statements. If we understand that all the pots etc. of mud in the world are known by this knowledge, our understanding is not correct. What is meant is—that the essence of the possible modifications is worthy of knowing and differences of names and forms are of little significance.

Tathā eka brahma bodhena jagat buddhiḥ vibhāvyatām: Similarly, by knowing the substratum of the whole world, all that is worthy of knowing about the world is known. Because, the illusory aspect of the world viz. the names

and forms are not worthy of knowing, once this substratum—the material cause—the *Brahman* is known.

Unless one has a clear knowledge of both *Brahman* and the world, it is difficult to appreciate the scriptural statement that 'By the knowledge of *Brahman*, the whole world is known'. In view of this, it is essential to know in clear terms, as to what *Brahman* and the world is!

This is elaborated with the authority of *Tāpanīya upaniṣad* ---

सच्चित्सुखात्मकं ब्रह्म नामरूपात्मकं जगत् ।
तापनीये श्रुतं ब्रह्म सच्चिदानन्दलक्षणम् ॥६२॥

*Saccit sukhātmaṁ brahma nāma rūpātmaṁ jagat
Tāpanīye śrutam brahma saccidānanda lakṣaṇam* (62)

सत् चित् सुख आत्मकम् = that which is of the nature of *sat-cit-ānanda*; ब्रह्म = is *Brahman*; नाम रूप आत्मकम् = that which is of the nature of name and form; जगत् = is the world; तापनीये = in the *Tāpanīya Upaniṣad*; ब्रह्म = *Brahman*; सच्चिदानन्द लक्षणम् = is of the nature of existence-knowledge-bliss; श्रुतम् = is said.

That which is of the nature of *sat-cit-ānanda* is *Brahman*. That which is the names and forms, is the world. In the *Tāpanīya Upaniṣad*, *Brahman* is described to be of the nature of existence-knowledge-bliss. (62)

Brahma sat-cit-sukhātmaṁ, jagat nāma rūpātmaṁ: The nature of *Brahman* is existence-knowledge-bliss, while the nature of the world is names and forms. We have seen earlier that the material cause of the mud pots, gold ornaments, and the iron instruments viz. the mud, the gold and the iron do not undergo any change, when their effects viz. the pots, ornaments and the instruments are destroyed. Hence the reality behind the names and

forms never undergoes changes. Therefore, what is worthy of knowing about *Brahman* and the world is that the former does not change while the latter does.

Tāpanīye Brahma sat-cit-ānanda lakṣaṇam śrutam: In the *Tāpanīya upaniṣad*, the *Brahman* is described as being existence-knowledge-bliss. Thus, what is said is based on the authority of the scriptures.

Some more authorities about the nature of *Brahman* as *sat*, *cit* and *ānanda* are quoted —

सद्रूपमारुणिः प्राह प्रज्ञानं ब्रह्म बह्वृचः ।
सनत्कुमार आनन्दमेवमन्यत्र गम्यताम् ॥६३॥

Sadrūpa māruṇiḥ prāha prajñānam brahma bahvṛcaḥ
Sanatkumāra ānandam eva manyatra gamyatām (63)

आरुणि = sage *Āruṇi* i.e. *Uddālaka*; सत् रूपम् = of the nature of existence; प्राह = declared; बह्वृचः = the followers of *Rg veda*; ब्रह्म = *Brahman*; प्रज्ञानम् = consciousness; सनत् कुमारः = sage *Sanatkumāra*; आनन्दम् = bliss; एवम् = so also; अन्यत्र = is other scriptural texts; गम्यताम् = be known.

Sage *Āruṇi* declares *Brahman* to be existence (in *Chāndogya Upaniṣad*) the followers of *Rg veda* (*Aitareya Upaniṣad*) declares *Brahman* to be Consciousness while *Sanatkumāra* declare *Brahman* to be bliss (to *Nārada*). In this way other scriptural statements should be understood. (63)

Āruṇiḥ sat rūpam prāha: The sage *Uddālaka* (being the son of *Aruṇa* is referred as *Āruṇi*) instructed his disciples on the Truth through the most famous statement. 'Sat-eva somya idam agre āsīt' etc. Thus, *sat* is the nature of *Brahman* according to *Chāndogya upaniṣad*.

Bah vṛcaḥ Brahma prajñānam: *Aitareya upaniṣad* of *Rg veda* declares *Brahman* as *Prajñānam* i.e. consciousness or knowledge.

Sanatkumāra ānandam: *Sanatkumāra* while instructing his disciple *Nārada* declared *Brahman* to be the bliss. *Evam anyatra gamyatām*: So also in other scriptural text-books (*Taitt.Up.* III-6). *Brahman* is declared as 'Ānando Brahmeti vyajānāt' etc.

Just as we have authorities of scriptures to support the nature of *Brahman* to be *sat-cit-ānanda*, so also authorities of scriptures about the nature of the world, are quoted —

विचित्य सर्वरूपाणि कृत्वा नामानि तिष्ठति ।
अहं व्याकरवाणीमे नामरूपे इति श्रुतेः ॥६४॥

Vicitya sarva rūpāṇi kṛtvā nāmāni tiṣṭhati
Ahaṁ vyākara vāṇīme nāmarūpe iti śruteḥ (64)

सर्व रूपाणि = all the forms; विचित्य = having contemplated and thought of; नामानि = names; कृत्वा = having created; तिष्ठति = exists; अहम् = I; इमे नाम रूपे = these names and forms; व्याकरवाणि = project to manifestation; इति श्रुतेः = according to the scriptures.

Having contemplated and thought of all forms and having created all the names, 'I' project these names and forms in manifestation, thus declare the scripture. (64)

Sarva rūpāṇi vicitya nāmāni kṛtvā tiṣṭhati: The Self having created all the forms by His *saṅkalpa* (projection of forms) and thereafter having created appropriate names for all the forms, He remains established in His nature, beyond the influence of the names and forms—as immutable as ever.

Ahaṁ ime nāma rūpe vyākaraṇāṇi iti śruteḥ: 'I should manifest these names and forms' thus declare the scriptures. This authority of *śruti* gives as the nature of the world to be none other than names and forms.

Yet another scriptural authority is quoted in this regard ---

अव्याकृतं पुरा सृष्टेरूर्ध्वं व्याक्रियते द्विधा ।
अचिन्त्य शक्तिर्मयैषा ब्रह्मण्यव्याकृताभिधा ॥६५॥

Avyākṛtaṁ purā sṛṣṭerūrdhvaṁ vyākriyate dvidhā
Acintya śaktir māyaiṣā brahmaṇya vyākṛtā bhidhā (65)

सृष्टेः पुरा = before creation; अव्याकृतम् = the world was unmanifest; ऊर्ध्वम् = later during creation; द्विधा = in two ways (i.e. names and form); व्याक्रियते = is manifested; ब्रह्मणि = is *Brahman*; अचिन्त्य शक्तिः = unimaginable power; माया = *māyā*; एषा = this; अव्याकृता अभिधा = is called by the term 'unmanifest'.

Before creation, the world was unmanifest; later on during creation, it became manifest in two ways (i.e. names and forms). *Māyā*—the inconceivable power in *Brahman*, is called as 'unmanifest', in the above statement. (65)

Sṛṣṭeḥ purā avyākṛtaṁ ūrdhvaṁ dvidhā vyākriyate: The world exists as unmanifestation, before the creation. The creation is, therefore, manifestation of this unmanifest state in two ways viz. names and forms. In this appearance and disappearance of the world, what is involved is not *Brahman* because it is unchanging substratum for all the changes. Then the question arises—what is the source of this manifest world? Or in other words, if manifest—names and forms is this world, what is the unmanifest?

Brahmaṇi acintya śaktiḥ māyā eṣā avyākṛtā abhidhā: The inexplicable power called *māyā* inherent in *Brahman* is what is referred by the word *avyākṛtā* or unmanifest.

Therefore, the appearance of the world of names and forms is exclusively due to this inexplicable power of *māyā*. In the other words, the world is nothing but *māyā śakti* in manifest state and this *māyā* is nothing but unmanifest world. However, it must be remembered that *māyā śakti* has no independent existence apart from *Brahman*.

Further elaboration of the above thought (*tat nāma rūpābhyāṁ vyākriyate* etc.) and dependence of *māyā* on *Brahman* is indicated ---

अविक्रियब्रह्मनिष्ठा विकारं यात्यनेकधा ।
मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥६६॥

Avikriya brahma niṣṭhā vikāraṁ yātyanekadhā
Māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu mahēśvaram (66)

अविक्रिय ब्रह्म निष्ठा = the *māyā* existing in immutable *Brahman*; अनेकधा = is many ways; विकारम् = modifications; याति = undergoes; मायाम् = to *māyā*; तु = indeed; प्रकृतिम् = material cause of the world; विद्यात् = know; मायिनम् = the weilder of *māyā*; तु = indeed; महेश्वरम् = in the controller of *māyā*.

The *māyā* existing in immutable *Brahman* as unmanifest, undergoes modification in many ways. 'Know for certain that *māyā* is *Prakṛti* i.e. material cause of the universe, and the weilder of this *māyā* is the supreme Lord (of the world and *māyā*). (66)

Avikriya Brahma niṣṭhā anekadhā vikāraṁ yāti: This *māyā* which is inherent in *Brahman* in unmanifest form, undergoes many modifications. (like the mud taking many shapes) and manifests as many names and forms.

Therefore, in order to keep the vision of *Brahman* constantly in mind, the names and forms need to be

ignored (not destroyed). This is called *divya dr̥ṣṭi*. (Ref. B.G. XI-8).

'Although everything is in me and I am in everything, in reality, nothing is in me and I am not in anything' (B.G. IX-4,5). The *divya dr̥ṣṭi* is said to be attained when this peculiar relationless-relationship is grasped.

Māyāṁ tu prakṛtiṁ vidyāt mayīnaṁ tu maheśvaram: This potentiality is called *Māyā* or *Prakṛti*, *Umā* or *Śakti*, and the substratum, the upholder, and supporter of this potentiality is called *Maheśvara*.

Māyā śakti is thus the material cause of the world, and *Brahman* is the support of *māyā*. *Māyā* is only an imaginary potentiality in *Brahman* and cannot exist without *Brahman*, whereas *Brahman* can exist without *māyā*. So *māyīnaṁ tu maheśvaram* is with reference to *nimitta kāraṇa*.

Nimitta Kāraṇa and *upādāna kāraṇa* are in reality not different (two) (*abhinna nimitta upādāna kāraṇa*).

How to see *Brahman* in this world? ---

आद्यो विकार आकाशः सोऽस्ति भात्यपि च प्रियः ।

अवकाशस्तस्य रूपं तन्मिथ्या न तु तत् त्रयम् ॥६७॥

Ādyo vikāra ākāśaḥ so'sti bhātyapi ca priyaḥ
Avakāśa stasya rūpaṁ tan mithyā na tu tat trayam (67)

आद्यः = first; विकारः = modification; आकाशः = is space;
सः = that; अस्ति = exists; भाति = is revealed; अपि
= also; प्रियः = liked; च = and; अवकाशः = emptiness;
तस्य = of the space; रूपम् = nature; तत् = that; तु
= indeed; मिथ्या = is an illusion; तत् त्रयम् = these
three; न = not.

The first modification (superimposed on *Brahman*) of *māyā* is space (*ākāśa*). It exists, manifests, reveals and is dear to all. Emptiness (roominess) is its own nature, which is an illusion (unreal) indeed. However, the other three i.e. existence, appearance and agreeableness are not unreal. (67)

Ādyo vikāraḥ ākāśaḥ saḥ asti bhāti api ca priyaḥ: First, from *Brahman* associated with the *Māyā*, space came out. The three qualities of space are:

- (i) Space exists, it is manifest i.e. we definitely get perception of space, through the 'absences' between objects. Therefore space is nothing but *avakāśa* (absence) and
- (ii) this absence is known (*bhāti*).
- (iii) It is also of the nature of *sukha svarūpa*.

These three aspects represent respectively *sat*, *cit* and *ānanda*. *Avakāśaḥ tasya rūpaṁ*: The quality of space is its emptiness—the absence. *Tat tu mithyā tat trayam na*: Of these two sets of qualities, namely the *sat-cit-ānanda* tattva, on the one hand, and the emptiness on the other, the emptiness, is not the reality. The three-some (*sat-cit-ānanda*) are not *mithyā*. The *sat-cit-ānanda* tattva which supports the emptiness, is the reality.

How is space called *mithyā* is explained ---

न व्यक्तेः पूर्वमस्त्येव न पश्चाच्चापि नाशतः ।

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥६८॥

Na vyakteḥ pūrvama styeva na paścāc cāpi nāśataḥ
Ādāvante ca yannāsti varta māne'pi tat tathā (68)

व्यक्तेः पूर्वम् = before manifestation; न एव = never; अस्ति
= (space) is; च = and; नाशतः पश्चात् = after destruction;
अपि = also; न = (is) not; यत् = that; आदौ अन्ते
च = before and after; न अस्ति = is not; तत् = that;
वर्तमाने अपि = during perception; तथा = is also same.

The space exists not before its manifestation nor does it exist after its destruction. That which does not exist before (creation) and after (destruction) is also non-existent even while it is perceived. (68)

Vyakteḥ pūrvam na eva asti. Nāśataḥ paścāt api ca yat na: Space did not exist before the world was created. Before creation *Brahman* alone was. When dissolution takes place, space also ceases to exist. *Ādāvante ca yat nāsti vartamānēpi tat tathā*: That which does not exist before and after creation, but appears only in between i.e. in the present, it is non-existent, it is not real.

Bhagavad Gītā is cited on this point (II-2.28) ---

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येवेत्याह कृष्णोऽर्जुनं प्रति ॥६९॥

Avyakta ādīni bhūtāni vyakta madhyāni bhārata
Avyakta nidhanānye veti āha kṛṣṇo'r junam prati (69)

भारत = O' Arjuna; भूतानि = beings; आदीनि = before; अव्यक्त = were unmanifest; व्यक्त मध्यानि = manifested in between; अव्यक्त = unmanifest; निधनानि = after destruction; एव = certainly; इति = thus; कृष्णः = Kṛṣṇa; अर्जुनम् प्रति = to Arjuna; आह = said.

Lord Kṛṣṇa declared to Arjuna, 'O! Arjuna, the beings were unmanifest before creation, appeared in between during creation and ultimately became unmanifest after destruction'. (69)

Bhārat, bhūtāni avyaka ādīni vyakta madhyāni avyakta nidhanāni eva iti: When Arjuna was despondent on the battle field, Lord Kṛṣṇa presented to him several types of logic—one from the highest stand point (of *sat-cit-ānanda*) and then from the *nāma-rūpa dṛṣṭi*. He says that, what is *nāma-rūpātmatā* should be denied and what is the essence, the *tattva* should be accepted. O! *Bhārata*, at the beginning, all beings are unmanifest. In between, they

become manifest. When they are destroyed, they again go back to unmanifestation.

Kṛṣṇa arjunam prati āha: So said Lord Kṛṣṇa to Arjuna.

Things which were not and which will not be, but which manifest in between, how can they be real? And this non-existent entity alone is the cause of all the problems in life.

Drawing the *sat-cit-ānanda* aspect from the *Paramātmā*, and the illusion of names and forms from *Prakṛti* or *Māyā*, an impossible existence called individuality is born. As human beings we have no problem, but as father, mother etc., and every other relationship which appears in between, all agitations begin. The conclusion reached therefore, is that names and forms are *mithyā* and the substratum supporting them alone is real.

After this *vyaīreka sādhanā* i.e. after the names and forms of the world have been rejected as *mithyā*, *anvaya sādhanā* must begin whereby one becomes one with the substratum ---

मृद्वत्ते सच्चिदानन्दा अनुगच्छन्ति सर्वदा ।
निराकाशे सदादीनामनुभूतिर्निजात्मनि ॥७०॥

Mṛd vatte saccidā nandā anu gacchanti sarvadā
Nirākāśe sadādī nām anu bhūtir nijātmani (70)

मृद्वत् = like mud (in pots); ते = these; सच्चिदानन्दाः = existence, consciousness, bliss; सर्वदा = always; अनुगच्छन्ति = is present (in space); निराकाशे = when the space is unmanifest; निजात्मनि = in the Self; सत् आदीनाम् = of *sat* etc.; अनुभूतिः = is experience.

The *sāt-cit-ānanda* is always present in the space like mud (in the mud pots). When the space is unmanifest, these *sat* etc. can be experienced in one's own Self. (70)

Mrd vat te sat-cit-ānandāḥ sarvadā anugacchanti: Just as mud is present in the mud pot and all such modifications, at all times, before creation, during their existence and after their dissolution; similarly the *sat-cit-ānanda* is constantly present in every aspect of creation.

Nirākāśe nijātmani sat ādīnām anubhūtiḥ: In the absence of space, the *sat cit ānanda* is one's own direct personal experience. That is, 'I' is the substratum of the total creation from *ākāśa* (space) onwards.

The emptiness in the *bhūtākāśa* gives possibility for the world of names and forms to exist. The emptiness of space in the *cittākāśa* i.e. in the mind makes the storage of memory possible. The dormant potentiality of the emptiness in the *cidākāśa* in the *cit* or pure Consciousness, makes the manifestation of the total world possible including the three planes of consciousness. One's own essential nature is *cit svarūpa* (not even *ākāśa*). Therefore, emptiness aspect of *ākāśa* is an illusion, while existence and *ānanda* aspect alone is the reality.

In deep sleep, when space is not perceived, that is when time and distance are not operating, there is no creation; 'I', the *sat-cit-ānanda* alone is fully manifest. This *sat-cit-ānanda* is experienced in *nīja-ātmani*,—one's own essential being.

If emptiness is removed from space, what remains? ---

अवकाशे विस्मृतेऽथ तत्र किं भाति ते वद ।

शून्यमेवेति चेदस्तु नाम तादृग्विभाति हि ॥७१॥

Avakāśe vismṛte'tha tatra kim bhāti te vada
Sūnya meveti cedastu nāma tādṛg vibhāti hi (71)

अथ = and; अवकाशे = emptiness aspect of space; विस्मृते = is dropped; तत्र = then; ते = to you; किम् = what; भाति = is experienced; वद = say; शून्यम् एव = nothing indeed; इति चेत् = thus if you say; अस्तु नाम = let it be so; तादृक् = that nothing alone; विभाति = is revealed; हि = indeed.

And if the emptiness aspect of the space is dropped, what is experienced by you, please say—if you say nothing indeed, let it be so. That, what is meant by 'nothing', is revealed. (71)

Atha avakāśe vismṛte tatra te kim bhāti vāda: If the emptiness aspect is removed from space, what will remain? Please tell. *Sūnyam eva iti cet astu nāma*: 'Nothing remains' is the answer. If that is so, there is something called 'nothing'. Emptiness *was*, and now emptiness *is not*. This *presence* and *absence* are both supported by something which is present in both the *presence* and the *absence*.

Tādṛg vibhāti hi: This *Absolute Presence*, the substratum which is the *sat-cit-ānanda*, which is the presence and absence of the emptiness, is none other than one's own conscious, blissful existence.

How this substratum,—this *sat-svarūpa*, is *ānanda*?

तादृक्त्वादेव तत्सत्त्वमौदासीन्येन तत्सुखम् ।

आनुकूल्यप्रातिकूल्यहीनं यत्तन्निजं सुखम् ॥७२॥

Tādṛktvā deva tat sattvam audāsīnyena tat sukham
Anukūlya prātikūlya hīnam yatta nijam sukham (72)

तादृक्त्वात् = it being so; एव = alone; तत् = that; सत्त्वम् = is existence; औदासीन्येन = being independent (of space); तत् सुखम् = it is bliss; यत् = that which; आनुकूल्य = acceptable; प्रातिकूल्य = not favoured; हीनम् = without; तत् = that; निजम् सुखम् = is the bliss of Self.

This being so (i.e. after negation of emptiness of space the 'nothing' that is revealed) and being independent of space, it is that bliss which is unlike being acceptable or not acceptable. This is indeed the bliss of the Self. (72)

Tādṛkṭvāt tat eva sattvaṃ : This *sat-cit-ānanda Brahman* which is one's own essential nature is, thus, established.

The same *Brahman* supports *māyā* (illusory) as also the space, which is the effect created by *māyā* (and hence also illusory). In the space, *māyā* aspect is the emptiness and *sat-cit-ānanda* is the *Brahman* aspect. This *Brahman* is none other than 'I' the *Nija-ātmā*.

Audāsīnyena tat sukham : What is the nature of this *sukham*? That which is totally independent of the presence or absence of space is called *sukham* or *ānanda*. Where there is no qualification because of any factor, in other words, where the knower is not qualified by the known and vice versa. **Unqualified independent existence is bliss.**

Ānukūlya prātikūlya hīnam yat sukham tat nijam sukham : What is the nature of this *sukham*? Where there is nothing that is considered conducive or not conducive that is called *Ātmānanda* or *Advaitānanda* or *Brahmānanda*.

This *sukham* is not dependent on any pairs of opposites, or praise and censure etc. It is a state where total independence of existence has been discovered. Where *śamatva bhāva* has become a way of life (Ref. B.G. XIV-24, II-38).

The cause of *sukham* and *duḥkham* and the substratum of this cause is now indicated ---

आनुकूल्ये हर्षधीः स्यात् प्रातिकूल्ये तु दुःखधीः ।
द्वयाभावे निजानन्दो निजदुःखं न तु क्वचित् ॥७३॥

Ānukūlye harṣadhīḥ syāt prāti-kūlye tu duḥkha dhīḥ
Dvayā bhāve nijānando nija duḥkham na tu kvacit (73)

आनुकूल्ये = when favoured; हर्षधीः = joy experience; स्यात् = is; प्रातिकूल्ये = when unfavourable; दुःखधीः = sorrow experience; तु = also; द्वय अभावे = when both are absent; निजानन्दः = is the bliss of Self; तु = contrary; निज दुःखम् = the sorrow of the Self; क्वचित् न = can never be.

Joy experience is gained under favourable conditions, while that of sorrows when not favourable. When both are absent the bliss of the Self is revealed. Contrary to this, the sorrows of the Self, can never be. (73)

Ānukūlye harṣadhīḥ prātikūlye tu duḥkha dhīḥ syāt : In the conducive circumstances, there is a perception of joy, when circumstances are not favourable, there is perception of misery.

Dvaya abhāve nijānando nija-duḥkham na tu kvacit : When both sets of circumstances are absent, that is the state of bliss of one's own being. To discover this bliss, one should learn to take life lightly, in the light of wisdom. And finally because of him, no misery is caused to any one, he being *ānanda svarūpa*.

Why the experience of this *nijānanda* is not present continuously? ---

निजानन्दे स्थिरे हर्षशोकयोर्व्यत्ययः क्षणात् ।
मनसः क्षणिकत्वेन तयोर्मनसतेष्यताम् ॥७४॥

Nijānande sthīre harṣa śokayor vyatyayaḥ kṣaṇāt
Manasaḥ kṣaṇi katvena taylor mānasa teṣyatām (74)

निजानन्दे स्थिरे = although the bliss of Self is steady and unchanging; हर्ष शोकयोः = of the joy and sorrows; व्यत्ययः = obstacle; क्षणात् = in a moment; मनसः = of the mind; क्षणिकत्वेन = being unsteady; तयोः = of the

joy and sorrow; मानसता = being mental; इष्यताम् = come to know.

Although the bliss of Self is steady and unchanging, the obstacles of joy and sorrows are created in a moment due to the unsteady and ever changing nature of the mind. From this it is concluded that joys and sorrows are the creations of the mind. (74)

Nijānande sthīre harṣa śokayoḥ vyatyayaḥ kṣaṇāt: The essential bliss of the Self is ever present, and always the same, neither increasing nor decreasing, and totally independent of any other factor. However, joys and sorrows are constantly changing from one moment to another because, the mind is fickle with its constant movement of thought appearances and modifications.

Manasaḥ kṣaṇikatvena tayoḥ mānasatā iṣyatām: Therefore, all the joys and sorrows which change from moment to moment, therefore, every experience which falls within the purview of pairs of opposites, are only at the level of the mind.

It should be clearly understood that it is the vagaries of the mind, which sway us from one experience to another, tossing us between joys and sorrows from moment to moment. The obvious *sādhana* is to transcend the mind by watching its frolics from a distance, and not being influenced by its smiles or its tears. Thus ignored and starved of its staple diet—the pairs of opposites—the mind ‘dies’; and one gets established in the pure Self.

This conclusion is equally applicable to the space etc. also ---

आकाशोऽप्येवमानन्दः सत्ताभाने तु संमते ।
वाय्वादिदेहपर्यन्तं वस्तुष्वेवं विभाव्यताम् ॥७५॥

Ākāśe 'pyeva mānandaḥ sattā bhāne tu sarṁmate
Vāyvādī deha paryantarṁ vastu ṣvevarṁ vibhā vyatām (75)

एवम् = similarly; आकाशे अपि = in space also; आनन्दः = bliss; सत्ताभाने = existence and consciousness; तु = indeed; सम्मते = are accepted; वायु आदि = starting from air; देह पर्यन्तम् = upto gross body; वस्तुषु = in objects; एवम् = in the same way; विभाव्यताम् = should be known.

Similarly, the space has this bliss as also the existence and consciousness as its essential nature. Same is true of all other elements starting from air upto gross body etc. (i.e. all of them have the same substratum of *sat-cit-ānanda*). (75)

In this way, we have seen and established the presence of *ānanda* (bliss), the *sat* (existence) and *cit* (consciousness) in the space, i.e. 'I'—the Absolute, is the substratum of the space, and the emptiness is an illusion.

In the same way, it is possible to establish the eternal presence of the 'Absolute' in all the remaining four *mahābhūta*-s from the air up to one's own gross body. Such an *abhyāsa* (practice) will lead to the firm establishment of this fundamental Truth about *nija-ātmā* (Self) and the *ānanda svarūpa* (blissful nature) that it is!

In the next two *ślokā*-s, the qualities of the respective *mahābhūta* are given to discover what is the illusory aspect, and what is the unchanging substratum—the *sat-cit-ānanda*, the *Parabrahma* i.e. 'I'. Thus *Anvaya siddhi* (all inclusive experience of non-dual Self, takes place ---

गतिस्पर्शौ वायुरूपं वह्नेर्दाहप्रकाशने ।
जलस्य द्रवता भूमेः काठिन्यं चेति निर्णयः ॥७६॥

Gati sparśau vāyu rūpaṁ vahner dāha prakāśane
Jalasya dravatā bhūmeḥ kāṭhinyam ceti nirṇayaḥ (76)

गति स्पर्शौ = movement and touch; वायुः रूपम् = are special qualities of air; वह्नेः = of the fire; दाह प्रकाशने = heat and light; जलस्य = of the water; द्रवता = liquidity; भूमेः च = and that of earth; कठिन्यम् = hardness; इति = thus; निर्णयः = should be understood.

Movement and touch, heat and light are the special qualities of air and fire, while liquidity and hardness are that of water and earth respectively. In this way their special qualities (apart from common *sat-cit-ānanda*) should be understood. (76)

As emptiness was the quality of space, *Gati sparśau vāyu rūpaṃ vahner dāha prakāśane jalasya dravatā bhūmeḥ kāthinyam ca iti nirṇayaḥ*: movement and touch are the qualities of air; heat and light of fire; liquidity of water; and hardness of the earth. Thus, the qualities of the four *mahābhūtā-s* have been defined. The substratum of all the four elements is, however, the same *sat-cit-ānanda* - 'I', which is *one without-a-second*.

The specific qualities associated with anything is an illusion, but the common denominator, the general quality which is one's own essential nature is the only Reality. If this is understood clearly (*iti nirṇaya*) and applied in following *sādhāraṇa dharma*, where one is established in the thought that this *consciousness* which is *sādhāraṇa* is the *Reality*, he gets established in *Advaitānanda*. Such a *Brahmavit* does not insist, does not contradict (*nāti vādī*).

After having analysed *pañca mahābhūtā-s*, other aspect of creation is taken up for contemplation ---

असाधारण आकार औषध्यन्नवपुष्यपि ।
एवं विभाव्यं मनसा तत्तद्रूपं यथोचितम् ॥७७॥

*Asādhāraṇa ākāra oṣadhyanna vapuṣyapi
Evam vibhāvyaṃ manasā tatta drūpaṃ yatho citam* (77)

औषधि अन्न वपुषि = in plants, food, body; अपि = also; असाधारणः = specific quality; आकारः = is shape; एवम् = in this way; यथा उचितम् = in a proper way; तत् रूपम् = that appropriate quality; मनसा = by mind; विभाव्यम् = should be understood.

Shape is a special quality in plants, foods and gross body etc. Similarly one should properly understand appropriate qualities in other things also, by the mind. (77)

Evam auśadhi anna vapuṣi api asādhāraṇa ākāraḥ: In this manner, shape is the specific quality associated with different types of plants, foods, bodies etc. can be contemplated upon to discover that which supports all of them - the pure Consciousness.

Yathā ucitam tat tat rūpaṃ manasā vibhāvyaṃ: In this way in every object and being, this kind of reflection is done again and again to identify the special quality which is transient and illusory to be discarded, and to discover that which is non-special, and untouched by the presence or absence of these changes.

This thought is concluded ---

अनेकधा विभिन्नेषु नामरूपेषु चैकधा ।
तिष्ठन्ति सच्चिदानन्दा विसंवादो न कस्यचित् ॥७८॥

*Anekadhā vibhinneṣu nāma rūpeṣu caikadhā
Tiṣṭhanti saccidānandā viśaṃvādo na kasyacit* (78)

अनेकधा = in many way; विभिन्नेषु = different; नाम रूपेषु = in names and forms; च = and; सच्चिदानन्दाः = *sat-cit-ānandā*; एकधा = commonly; तिष्ठन्ति = exists; न कस्यचित् = of none; विसंवादः = disagreement.

In a variety of objects with different names and forms, the *sat* (existence), *cit* (consciousness) and *ānanda* (bliss) is

a common denominator. There is no disagreement on this point. (78)

Anekadhā vibhinneṣu nāma rūpeṣu ca sat-cit-ānandāḥ ekadhā tiṣṭhanti: In the varieties of names and forms, the substratum—the *sat-cit-ānanda*, the pure Consciousness—is seen to be *one*, without modification. Although the manifested names and forms are plenty, the substratum has not undergone any change, and remains one and only one.

Kasyacit na viśamvādaḥ: Once having understood this blissful conscious existence, being one's own essential nature, there can be no more doubt or argument about it, and specific qualities will be of no consequences.

If the attention is to be focussed on this pure Consciousness, what is the status of names and forms? The *anvaya vicāra:* that in every name and form 'I' alone is, needs to be accompanied by *vyatireka vicāra:* that all the names and forms which appear to be different from each other and from the substratum, are an illusion ---

निस्तत्त्वे नामरूपे द्वे जन्मनाशयुते च ते ।
बुद्ध्या ब्रह्मणि वीक्षस्व समुद्रे बुद्बुदादिवत् ॥७९॥

*Nistattve nāma rūpe dve janma nāśayute ca te
Buddhyā brahmaṇi vīkṣasva samudre budbud ādivat* (79)

द्वे = both; नाम रूपे = names and forms; निस्तत्त्वे = are one and essentially non-existent; च = and; ते = these two; जन्म नाश युते = associated with birth and death; ब्रह्मणि = in *Brahman*; बुद्ध्या = by understanding; वीक्षस्व = come to know; समुद्रे = in the ocean; बुद् बुद आदि वत् = like bubbles.

Both the names and forms are essentially non-existent, being associated with birth and death, by proper understanding, know them to be projected in *Brahman* just as bubbles in the ocean. (79)

Dve nāma rūpe nistattve ca te janma nāśa yūte: What are the qualities of these names and forms?

First, every name and form is created in time, and is destroyed in time. e.g. gold is not created, but gold ornaments are created and destroyed.

Second, there is no essence in the names and forms. They are an illusion.

Brahmaṇi buddhyā vīkṣasva: That which supports them is the reality. Having understood this, discover the Truth—the *Brahma tattva*—underlying the illusory names and forms again and again. 'I'—the Absolute one, invokes the consciousness and creates the subtle world of names and forms, in the dream state and the gross world of names and forms in the waking state. When the consciousness is withdrawn, the experiencer, the experienced world and the experience of these states disappear. Where? They are strung like gems on the string of Consciousness on this 'I'. (*Mayī sarvamidaṁ protaṁ, sūtre maṇigaṇā iva*) (B.G. VII.7)

Samudre bud budādi vat: Like the bubbles, ripples, waves and foam on the ocean which are only an illusion—names and forms, created and destroyed in time. The ocean was never created and will never be destroyed.

So how is this *abhyāsa* (practice) done and what will be result? ---

सच्चिदानन्दरूपेऽस्मिन्पूर्णे ब्रह्मणि वीक्षिते ।
स्वयमेवावजानाति नामरूपे शनैः शनैः ॥८०॥

*Saccidānanda rūpe'smin pūrṇe brahmaṇi vīkṣite
Svayame vāvajānāti nāmarūpe śanaiḥ śanaiḥ* (80)

सच्चिदानन्द रूपे = the nature of *sat-cit-ānanda*; पूर्णे = infinite; अस्मिन् = this; ब्रह्मणि = in *Brahman*; वीक्षिते = having realised; नाम रूपे = names and forms; स्वयम् एव = on his own; शनैः शनैः = slowly and steadily; अवजानाति = disregards.

Having realised *Brahman* to be infinite, existence consciousness and bliss, the man of realisation slowly and steadily disregards the names and forms. (80)

Sat-cit-ānanda rūpe purṇe asmin brahmaṇi vīkṣite: When by repeated *abhyāsa*, one goes on focussing attention on the substratum—the *ānanda svarūpam* by ignoring the names and forms (the ornaments) and focussing on the substratum (the gold), by losing one's individuality, by being commoner than the commonest, the result will be—

Svayameva nāmarūpe śanaiḥ śanaiḥ avajānāti: Automatically, the names and forms will be devalued gradually. They will be dropped in the framework of life's priorities. This change of vision will happen in its own time, at its own pace. There is no need for haste. There is no time-target on the hand. A sense of urgency will express itself as intensity of *Brahma abhyāsa* in every experience that happens to us.

How the *udāsīnatā* towards names and forms takes us further in the spiritual *sādhana* is explained ---

यावद्यावदवज्ञा स्यात्तावत्तावत्तदीक्षणम् ।
यावद्यावद्वीक्ष्यते तत्तावत्तावदुभे त्यजेत् ॥८१॥

Yāvad yāvad avajñā syāt tāvat tāvattadīkṣaṇam
Yāvad yāvad vīkṣyate tat tāvat tāvad ubhe tyajet (81)

यावत् यावत् = as much as; अवज्ञा = disregard; स्यात् = is; तावत् तावत् = that much; तद् ईक्षणम् = the knowledge of *Brahman*; तत् यावत् यावत् = as much the knowledge

of *Brahman*; वीक्ष्यते = is realised; तावत् तावत् = to that extent; उभे = both; त्यजेत् = will reject.

As much as, the names and forms are disregarded, to that extent the knowledge of *Brahman* is clear and distinct. And to the extent the knowledge of *Brahman* becomes firm; both the names and forms are correspondingly rejected. (81)

Yāvat yāvat avajñā syāt: To the extent one is able to be indifferent to (a) the worldly experiences, and (b) to the content of one's mind, as much intently serious one is about not being serious about the world, *Tāvat tāvat tadīkṣaṇam*: that much intensely and to that extent, one is nearer to one's own essential nature; and *Yāvat yāvat vīkṣyate tat*: as much as we are nearer to our essential nature, *Tāvat tāvat ubhe tyajet*: to that extent will the names and forms be devalued.

Lord *Kṛṣṇa* (B.G. XIV-23) says: He who sits like one unconcerned, unmoved by the dispositions, who remains firm and never wavers.

There should be absolutely no compromise with the tricks of the mind, for anything in this world. Whatever disturbs and deflects the *sādhana* towards the goal of ultimate Knowledge needs to be ruthlessly amputated from the mind.

By this *abhyāsa* of *dvaita mithyātva*,—the establishment of the illusory nature of duality,—the duality will lose its meaning ---

तदभ्यासेन विद्यायां सुस्थितायामयं पुमान् ।
जीवन्नेव भवेन्मुक्तो वपुरस्तु यथा तथा ॥८२॥

Tada bhyāsena vidyāyām susthitāyā mayam pumān
Jīvanneva bhaven mukto vapurastu yathā tathā (82)

तद् अभ्यासेन् = by this practice; विद्यायाम् = of the knowledge; सुस्थितायाम् = firm and clear; अयम् = this; पुमान् =

person; जीवन एव = while living; मुक्तः = liberated; भवेत् = becomes; वपुः = body; यथा तथा = in whichever condition; अस्तु = may be.

When the knowledge becomes firm and clear as a result of this (as explained in above *śloka*) practice, one attains liberation while living, indeed. Thereafter, let the body live in any condition (as per *prārabdha*). (82)

Tad abhyāśena vidyāyām susthitāyām ayaṁ puṁn jīvena eva mukto bhavet: By the two types of *abhyāsa* indicated above—

(i) establishing the illusory nature of the names and forms, and

(ii) of establishing that the substratum is not other than 'I',—

when the knowledge of Truth becomes firm (*susthiti*), one attains *jīvan mukti*—liberation while living.

Then what will happen to the body of that *jīvan mukta puruṣa*?

Vapuḥ astu yathā tathā: The body will run its own course. Nothing can stop or alter the design of destruction already planned when the body was created. Thus, one is able to attain *jīvan mukti* while living in this world, and yet let the body run its chartered course and span.

How to do this *abhyāsa*? This *śloka* is a repeat of *śloka* 106 chapter VII ---

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥८३॥

Taccintanam tat kathanam anyonyam tatprabodhanam
Etadeka paratvam ca brahmā bhyāsaṁ vidur budhāḥ (83)

तत् चिन्तनम् = contemplation on Self; तत् कथनम् = talking about that Self; अन्योन्यम् = among each other; तत् प्रबोधनम्

= revealing that self; एतद् = this; एक परत्वम् = engaged in this alone; च = and nothing else; बुधाः = wise men; ब्रह्म अभ्यासम् = practice of knowledge of *Brahman*; विदुः = say.

Contemplation on the Self, discussing about the Self and revealing that alone amongst each other, and thus engaged in this and this alone, and nothing else, is called 'practice of knowledge of *Brahman*' by the wise. (83)

Tat cintanam: If you have to think, think of the *Paramātmā tattva*. *Tat kathanam*: If you have to speak, speak about His Glory or take a *śloka* from the scriptures and talk about it.

Anyanyam tad prabodhanam: Try to tell about the Truth to others.

Etad eka paratvam ca: This is the only way, there should be no other theme—other than the supreme Truth, wherever we are, whatever we do.

Budhāḥ Brahma abhyāsaṁ viduḥ: This is what is called *brahma abhyāsa*.

Although we may be under the pressure of *vāsanā-s*, considering the world, our body, our gains and losses to be real, and although all these limitations have been with us from time immemorial (*anādi kāla*), yet all this can be totally negated by *abhyāsa*. *Abhyāsa is the and only way*.

When *Arjuna* expresses difficulty in keeping this fickle mind fixed in contemplation, *Bhagavān Kṛṣṇa* says: yes, it is doubtless difficult, but by constant practice and *vairāgya* (dispassion) it can be controlled (B.G. VI-34,35).

Only by these two methods can the *dīrgha kāla vāsanā-s*, the *vāsanā-s* that have been pursuing us through innumerable births can be removed.

How does *abhyāsa* remove the *vāsanā-s*? ---

वासनानेककालीना दीर्घकालं निरन्तरम् ।
सादरं चाभ्यस्यमाने सर्वथैव निवर्तते ॥८४॥

*Vāsanāneka kālīnā dīrgha kālām nirantaram
Sādaram cābhyasya māne sarva thaiva nivartate* (84)

अनेक कालिना = long standing; वासना = impression of duality; दीर्घ कालम् = for a long time; निरन्तरम् = without any breach; सादरम् च = with reverence and (dedication); अभ्यस्यमाने = having practiced; सर्वथा = in all ways; एव = certainly; निवर्तते = is negated.

When the practice of knowledge is continued for a long period with reverence and dedication, the long standing impressions of duality are certainly negated by all means. (84)

Aneka kālīnā vāsanā: Although *vāsanā*-s (thought habits) are long standing and result in giving too much importance to the world of dualism and duality, yet it is possible to reject them and throw off their hold on us. How?

Dīrgha kālām nirantaram sādaram ca abhyasyamāne sarvathā eva vivartate: By doing the *abhyāsa* indicated above (śloka 83) i.e. the four aspects of *sāadhanā* together, *cintanam*—reflection goes on practically all the time studying in depth and reflecting on the subject. The theme in which the mind is engrossed will naturally become the subject of conversation (*kathanam* and *prabodhanam*). In this way, whether alone or in company, the only theme that is entertained by the mind is that of one supreme *Brahman*. (*etad eka paratvam*).

This *Brahma abhyāsa* has to be done for a long time, without interruption, and with great reverence and conviction, steadfastly. Then the earlier habitual life-style in which the three *gunā*-s held sway, (B.G. XIV-19,20) can be transcended. The *aneka kāla vāsanā* (long standing habits) can be conquered.

A new doubt is raised: Many pots coming out of mud, or many waves being born out of water can be accepted because they are of the same kind. But how can one *Brahman* cause such a wide range of dis-similar effects—ranging from space to heat, light etc.? Can mud produce gold ornaments?

This doubt is now answered ---

मृच्छक्तिवद्ब्रह्मशक्तिरनेकाननृतान् सृजेत् ।
यद्वा जीवगता निद्रा स्वप्नश्चात्र निदर्शनम् ॥८५॥

*Mṛc chaktivad brahma śaktir anekāna nṛtān srjet
Yadvā jīvagatā nidrā svapnaś cātra nidarśanam* (85)

मृद् शक्तिवत् = like the power in mud; ब्रह्म शक्तिः = the power of *Brahman* i.e. *māyā*; अनेकान् = many; अनृतान् = unreal; सृजेत् = creates; यद्वा = or; जीवगता निद्रा = the sleep in a *jīva*; स्वप्नः = dream; च = and; अत्र = here; निदर्शनम् = is seen.

The power of *Brahman* (namely *māyā*) like that of the self-contained power in mud, brings forth multitude of unreal things. So is seen in another experience of dreams being projected from sleep by the *jīva*. (85)

Mṛd śaktivat brahma śaktiḥ anekān anṛtān srjet: Just like the potentiality in the mud, the *Brahma śakti* or *māyā*, the *sphuranā* or potentiality in *Brahman*, creates many illusions.

Yadvā jīvagatā nidrā svapnaḥ ca atra nidarśanam: This can be compared to sleep which is the potentiality in *Jīva*. This potentiality of sleep can create so many varieties of dreams including all the *guṇā*-s and their modifications.

If *nidrā* (sleep) can create such a vast world of dreams, why can not *māyā* in *Brahman* create the whole world of plurality?

If the impossible things created in the dream world can be accepted so also should it be possible to accept the happenings in the waking world as the result of *māyā śakti*.

This is stated ---

निद्राशक्तिर्यथा जीवे दुर्घटस्वप्नकारिणी ।
ब्रह्मण्येषा स्थिता माया सृष्टिस्थित्यन्तकारिणी ॥८६॥

Nidrā śaktir yathā jīve durghaṭa svapna kāriṇī
Brahma ṇyeṣā sthitā māyā sṛṣṭi sthityanta kāriṇī (86)

यथा = just as; जीवे = in *jīva*; निद्रा शक्तिः = the power of deep sleep; दुर्घट स्वप्न कारिणी = creator of impossible dream (things); ब्रह्मणि = in *Brahman*; स्थिता = existing; एषा = this; माया = *māyā*; सृष्टि स्थिति अन्त कारिणी = is the creator, sustainer and destroyer of the world.

Just as the power of sleep in *jīva* is the creator of impossible things in dream, so is this *māyā*—the power in *Brahman*—creator, sustainer and destroyer of this world. (86)

Yathā jīve nidrā śaktiḥ durghaṭa svapna kāriṇī: Just as the potentiality called sleep in *jīva* can create such impossible dreams which cannot be explained *Brahmaṇi sthitā eṣā māyā sṛṣṭi sthiti anta kāriṇī*: in the same way, the potentiality in *Brahman*, also has the possibility of creation, maintenance and destruction of this world. That is why, there is, indeed, no logic needed to explain the how, why and what happens in this world; it happens the way it does.

If the attention is on the consciousness that is manifesting through all these experiences, enquiry into the why, what

and how seems to be as pointless an exercise as trying to find the logic behind dreams.

Examples are given of the weird dreams that one could dream! ---

स्वप्ने वियद्गतिं पश्येत् स्वमूर्धच्छेदनं यथा ।
मुहूर्ते वत्सरौघं च मृतपुत्रादिकं पुनः ॥८७॥

Svapne viyat gatim paśyet svamūrdha cchedanam yathā
Muhūrte vatsarau ghaṇ ca mṛta putrādikaṇ punaḥ (87)

यथा = just as; स्वप्ने = in dream; वियत् गतिम् = flying oneself in space; पश्येत् = sees; स्वमूर्ध = one's own head; छेदनम् = cutting; च = and; मुहूर्ते = is a moment; वत्सरौघम् = many years; पुनः = again; मृत पुत्रादिकम् = dead sons etc.

Just as in dream, one sees oneself flying in the open space or separation of one's own head etc., or one sees many years passed in a moment or one may see one's dead sons etc....(continued in next śloka). (87)

Svapne viyat gatim paśyet: One may dream impossible situations in the dream such as flying in space, or *Sva mūrha chedanam yathā*: see oneself being beheaded, or *Muhūrte vatsaraugham ca*: in a fraction of a second, thousands of years may be spanned, or *Punaḥ mṛta putrādikaṇ*: or again a son long since dead may appear.

The absence of logic or sequence in dreams is stated ---

इदं युक्तमिदं नेति व्यवस्था तत्र दुर्लभा ।
यथा यथेक्ष्यते यद्यत् तत्तद्युक्तं तथा तथा ॥८८॥

Idam yukta midam neti vyavasthā tatra durlabhā
Yathā yathe ksyate yadyat tat tad yuktaṇ tathā tathā (88)

तत्र = in that (dream); इदम् युक्तम् = this is possible; इदम् न = this is not (possible); इति व्यवस्था = such kind of logic; दुर्लभा = is impossible; यत् यत् = whatever; यथा यथा = as it is; ईक्ष्यते = is seen; तत् तत् = all that; तथा तथा = in that way; युक्तम् = is perfect.

In the dream, 'this is possible and this is not'—such kind of logic is impossible. Whatever seen is perfect as it is. (88)

Tatra idam yuktam idam na iti vyavasthā durlabhā: In this dream experience, it is not possible to make any judgement, that this is possible, or this is not possible to happen.

Yad yad yathā yathā īkṣyate tat tat tathā tathā yuktam: Whatever is experienced in whatever way, that seems to be quite appropriate and natural at that time. That is accepted to be the nature of dreams.

In the same way, the experiences of the waking world have no logic, no value. This is the *svabhāva* of the world, and it is not worth while getting agitated about it.

When such a view of life is adopted, what is the consequence? ---

ईदृशो महिमा दृष्टो निद्राशक्तेर्यदा तदा ।
मायाशक्तेरचिन्त्यो महिमेति किमद्भुतम् ॥८९॥

Īdṛśo mahimā dr̥ṣṭo nidrā śakter yadā tadā
Māyā śaktera cintyo yaṁ mahimeti kimad bhutam (89)

यदा = when; निद्रा शक्तेः = of the power called sleep; ईदृशः = like this; महिमा = glory; दृष्टः = is seen; तदा = in that case; माया शक्तेः = of the power, *māyā*; इयम् = this; अचिन्त्या = unimaginable; महिमा = glory; इति = thus; किम् = what; अद्भुतम् = surprising.

When the glory of the sleep power is such (creating an impossible dream), what is surprising about the glory of *māyā* power (in creating impossible world)? (89)

Yadā nidrā śakteḥ īdṛśaḥ mahimā dr̥ṣṭaḥ: If such improbable and fantastic creations can appear in the dream state by the *nidrā śakti* (sleep potentiality)—*Tadā māyā śakteḥ iyaṁ acintyā mahimā iti kim adbhutam:* there is nothing surprising that the *māyā śakti* in *Parabrahma* creates this whole world where so many situations and experiences seem so illogical. As the dream is possible although improbable, so also the unimaginable power of *māyā* can create all the impossible phenomena in this world. What is there to be wondered at?

Continuing the same thought ---

शयाने पुरुषे निद्रा स्वप्नं बहुविधं सृजेत् ।
ब्रह्मण्येवं निर्विकारे विकारान् कल्पयत्यसौ ॥९०॥

Śayāne puruṣe nidrā svapnaṁ bahu vidhaṁ sṛjet
Brahma n̄yevaṁ nirvi kāre vikārān kalpayat yasau (90)

निद्रा = sleep; शयाने पुरुषे = when a person is asleep; बहुविधम् = of various kinds; स्वप्नम् = dream; सृजेत् = projects; एवम् = similarly; निर्विकारे = immaculate; ब्रह्मणि = *Brahman*; असौ = this *māyā*; विकारान् = modifications; कल्पयति = projects.

As sleep projects various kinds of dreams when a person is asleep, so does the *māyā* project many modifications (worlds) on the immaculate *Brahman*. (90)

Nidrā śayāne puruṣe bahuvidhaṁ svapnaṁ sṛjet: As the potentiality in sleep is able to create a great many dreams on the substratum called the sleeping individuality, *Evam̄ nirvikāre brahmaṇi asau vikārān kalpayati:* in the same way, this potentiality in *Brahman* called *māyā*—although *Brahman* itself is without modification—can

create many modifications called names and forms. Therefore, the names and forms aspect of creation is an illusion, and that which is supporting the names and forms aspect is the reality. *Sat cit ānanda* is *nija-ānanda*, and that is none other than 'I'-the pure Self.

What are the things created by the *Māyā Śakti* in *Brahman*? ---

खानिलाग्निजलोर्व्यण्डलोकप्राणिशिलादिकाः ।

विकाराः प्राणिधीष्वन्तश्चिच्छाया प्रतिबिम्बिता ॥९१॥

Khānilāgni jalor vyaṇḍa lokaprāṇi śilādikāḥ
Vikārāḥ prāṇi dhīṣvantaś cicchāyā prati bimbitā (91)

ख = space; अनिल = air; अग्नि = fire; जल = water; उर्वी = earth; अण्ड = *Brahmāṇḍa*; लोक = the fourteen worlds; प्राणि = living beings; शिला = stones; आदिकाः = and the like; विकाराः = modifications; प्राणि धीषु = in the intellect of living beings; अन्तः = within them; चित् छाया = reflection of consciousness; प्रतिबिम्बिता = is reflected.

Space, air, fire, water, earth, *brahmāṇḍa*, fourteen worlds, living beings, stones and the like, are all modifications (created by *māyā*). Pure consciousness reflects in the intellect of the living beings. (This leads to the division of inert and sentient beings in the creation). (91)

Kha anila agni jala urvī aṇḍa loka prāṇi śilā ādikā vikārāḥ: Space, air, fire, water, earth, the 14 *bhuvānā-s*. (7 upper and 7 lower worlds), different types of living beings, and inert matter like stones etc. are all modifications, of the appearances (*durghataḥ*) created by the *Māyā Śakti* in *Brahman*. *Prāṇi dhīṣu antaḥ cit chāyā pratibimbitā*: Besides, in the subtle body of living beings, the consciousness gets reflected.

In this way, two types of things are created by *māyā śakti*:

- all the five great elements and the combinations of the five elements called living beings, and
- in the *antaḥ karaṇa* of living beings, the reflection of the consciousness.

Does that mean that *Brahman* is the substratum of both—the inert, *drśya padārtha*, as well as of the conscious *draṣṭā*—the seer? ---

चेतनाचेतनेष्वेषु सच्चिदानन्दलक्षणम् ।

समानं ब्रह्म भिद्येते नामरूपे पृथक् पृथक् ॥९२॥

Cetanāceta neṣveṣu saccidānanda lakṣaṇam
Samānaṁ brahma bhidyete nāma rūpe pṛthak pṛthak (92)

एषु = in these; चेतन अचेतनेषु = sentient and inert; ब्रह्म = *Brahman*; सच्चिदानन्द लक्षणम् = of the nature of existence, consciousness, bliss; समानम् = is common; नाम रूपे = names and forms; पृथक् पृथक् = different; भिद्येते = differ.

Brahman of the nature of existence, consciousness, bliss is common among the sentient and inert things, although they differ in their names and forms. (92)

Cetana acetaneṣu saccidānanda lakṣaṇam Brahma samānaṁ: In both the conscious beings and in the inert things, *Brahman*, which is of the nature of existence-knowledge-bliss is present in equal measure, *Nāma rūpe pṛthak pṛthak bhidyete*: but the names and forms differ.

More than normal concentration of consciousness at any one part of the body is called pain. In deep sleep, when consciousness is fully withdrawn from the

body-temporarily, there is no pain. When consciousness is fully withdrawn, never to return, the body is dead.

Parabrahma is neither consciousness nor inertness. Both *draṣṭā* and *dṛśya*, the *Knower* and the *Known*, are illusions, but are supported by That which has the potentiality to manifest both as consciousness and inertness.

That is the 'I'-the pure Self by whose light everything shines (*Kaṭho Up.*; V-15). That is the state of objectless awareness, the *cid svarūpa*.

How are the names and the forms to be dropped? ---

ब्रह्मण्येते नामरूपे पटे चित्रमिव स्थिते ।
उपेक्ष्य नामरूपे द्वे सच्चिदानन्दधीर्भवेत् ॥९३॥

Brahma nyete nāma rūpe paṭe citra miva sthite
Upekṣya nāma rūpe dve saccidānanda dhīr bhavet (93)

पटे = on the canvas; चित्रम् इव = like a painting; ब्रह्मणि = in the *Brahman*; एते = these two; नाम रूपे = names and forms; स्थिते = exist; द्वे = both; नाम रूपे = names and forms; उपेक्ष्य = disregarding; सच्चिदानन्दधीः = the knowledge of *sat-cit-ānanda*; भवेत् = takes place.

Names and forms exist in *Brahman* like the painting on the canvas. When both names and forms are dis-regarded, the *sat-cit-ānanda* (*Brahman*) is revealed. (93)

Brahmani ete nāma rūpe paṭe citram iva sthite: These names and forms exist in *Brahman* just the same way as a painting rests on the canvas.

Upekṣya nāma rūpe dve: When the names and forms carry no value, when one is totally indifferent to them, it is like looking at a picture with the attention on the material (cloth, canvas etc.) on which the painting has been done. The non-essential *rūpam* is not important

but the substratum (the cloth), on which many names and forms can be created, is. *Sat-cit-ānanda dhīr bhavet*: Then, what remains is the knowledge of one's own essential nature, the *sat-cit-ānanda*-Self.

How does one understand that the *Paramātma tattva* is none other than himself? ---

जलस्थेऽधोमुखे स्वस्य देहे दृष्टेऽप्युपेक्ष्य तम् ।
तीरस्थ एव देहे स्वे तात्पर्यं स्याद्यथा तथा ॥९४॥

Jalasthe 'dhomukhe svasya dehe dṛṣṭe'pyu pekṣya tam
Tīrastha eva dehe sve tātparyam syādyathā tathā (94)

जलस्थे = in the water; अधो मुखे = upside down; स्वस्य = one's own; देहे = body; दृष्टे अपि = although seen in the reflection; तम् उपेक्ष्य = disregarding that; तीर स्थे = staying on the bank; स्वे देहे = one's own body; एव = alone; यथा = as; तात्पर्यम् = meaning; स्यात् = is; तथा = similarly.

Just as a person standing on the bank (of a lake) sees his reflection upside down, he disregards that verticle inversion and comes to identify with his own normal body, so also, an aspirant after realisation disregarding names and forms, should know him as pure *Brahman*. (94)

Jalasthe adho mukhe svasya dehe dṛṣṭe api tam upekṣya: When one looks at one's own reflection in the water upside down, one ignores the appearance of being upside down; *Tīrasthe sve dehe eva yathā tātparyam syāt tathā*: because one's real attention is on himself, who is on the shore. He knows that the reflection is not the reality, that he is the one who is reflected. Once he understands the truth, he does not get disturbed by the inverse state of his reflection. All the phenomena that seem to disturb and distort the reflection, neither hurts the reflection

(a non-existent entity) nor the object. So also, the modifications, the joys and the sorrows neither belong to *Paramātmā*, nor to *jivātmā*. They have no status. Where are they, then?

They are existing in their own absence, just as, the blueness of the sky exists in its own absence.

Now the teacher moves to the theme of how plurality is an illusion and *advaita tattva* is the real bliss of Being ---

सहस्रशो मनोराज्ये वर्तमाने सदैव तत् ।
सर्वैरुपेक्ष्यते यद्वदुपेक्षा नामरूपयोः ॥९५॥

*Sahasraśo manorājye vartamāne sadaiva tat
Sarvai rupe kṣyate yadvad upekṣā nāma rūpayoḥ* (95)

यद्वत् = just as; सहस्रशः = in thousands of ways; मनोराज्ये = mental imaginations; वर्तमाने = although exist; सदा एव = always; सर्वैः = by all; तत् = that; उपेक्ष्यते = are disregarded; नामरूपयोः = of names and forms; उपेक्षा = indifference.

Just as thousands of mental projection, although present, are always disregarded by people so also, one should disregard the names and forms and come to realise *Brahman*. (95)

Yadvat sahasraśaḥ manorājye vartamāne sadā eva sarvaiḥ tat upekṣyate: Although, one builds many castles in the air, has many fantasies in real life, one ignores them all, as of no validity.

Nāma rūpayoḥ upekṣā: Similarly, many names and forms, many experiences come and go but one should totally disregard them all.

What is the status of this *manorājya*, the mental projections? ---

क्षणे क्षणे मनोराज्यं भवत्येवान्यथाऽन्यथा ।
गतं गतं पुनर्नास्ति व्यवहारो बहिस्तथा ॥९६॥

*Kṣaṇe kṣaṇe manorājyaṁ bhavatye vānyathā 'nyathā
Gataṁ gataṁ punarnāsti vyavahāro bahistathā* (96)

क्षणे क्षणे = at every moment; अन्यथा अन्यथा = different; मनोराज्याम् = mental projections; भवति एव = do occur; गतम् गतम् = all that has gone by; पुनः = again; न = not; अस्ति = is; तथा = so also; बहिः = external; व्यवहारः = happenings.

A multitude of mental projections are imagined and they do occur from moment to moment. However, they disappear for good. Our dealings in the outer world should be treated in a similar way. (96)

Kṣaṇe kṣaṇe anyāthā anyathā manorājyaṁ bhavati eva gataṁ gataṁ punaḥ na asti: Thoughts, imaginings, values, priorities keep changing from moment to moment. Even one's mind cannot be taken for granted. So is the case with all the objects and experiences in the world. *Tathā bahiḥ vyavahāraḥ*: Whatever goes never comes back!

What is it that never returns? ---

न बाल्यं यौवने लभ्यं यौवनं स्थाविरे तथा ।
मृतः पिता पुनर्नास्ति नायात्येव गतं दिनम् ॥९७॥

*Na bālyam yauvane labhyaṁ yauvanam sthāvire tathā
Mṛtaḥ pitā punar nāsti nāyātyeva gataṁ dinam* (97)

बाल्यम् = childhood; यौवने = in youth; न = not; लभ्यम् = is gained; स्थाविरे = in old age; यौवनम् = youthfulness; तथा = and; मृतः पिता = dead father; पुनः = again; न अस्ति = not come back; गतम् दिनम् = a day passed; न एव = never; आयाति = comes back.

Childhood is lost in youth, the youth disappears in old age. A deceased father never comes back, (so also) a day that has passed, never returns. (97)

If the dream world and the dream experience are an illusion, so are the experiences in the waking world. What was yesterday is not today. Every moment is a changing moment. There is nothing real in this world.

Perception is not the authority for reality ---

मनोराज्याद्विशेषः कः क्षणध्वंसिनि लौकिके ।

अतोऽस्मिन्भासमानेऽपि तत्सत्यत्वधियं त्यजेत् ॥९८॥

Manorājyā dviśeṣaḥ kaḥ kṣaṇa dhvaṁsini laukike
Ato'smīn bhāsamāne'pi tatsatyatva dhiyaṁ tyajet (98)

क्षण ध्वंसिनि = momentarily perishing objects; लौकिके = of the world; मनोराज्यात् = in comparison to mental projection; कः = what; विशेषः = speciality; अतः = therefore; अस्मिन् भासमाने = although these appear; अपि = even then; तत् = in them; सत्यत्व धियम् = the notion of reality; त्यजेत् = should be rejected.

What is a speciality that can be associated with the constantly perishing objects of the world in comparison to the mental imaginations? Therefore, although they appear, the notion of reality in them, should be rejected. (98)

Kṣaṇa dhvaṁsini laukike manorājyāt kaḥ viśeṣaḥ: Therefore, what is the difference between the constantly changing fantasies created by the imagination and the constantly changing nature of the world? Both are destroyed every moment. Both are transient.

The instrument through which the mental projection (*manorājya*) and the perception of world is achieved itself, is not the reality. So perception is not necessarily the test of reality.

Ataḥ asmīn bhāsamāne api tat satyatva dhiyaṁ tyajet: Therefore, the idea that because one sees the world, it is real, must be dropped, because perception does not give validity to the world.

Indifference to names and forms results in being more and more firmly established in contemplation ---

उपेक्षिते लौकिके धीर्निर्विघ्ना ब्रह्मचिन्तने ।

नटवत्कृत्रिमास्थयां निर्वहत्येव लौकिकम् ॥९९॥

Upekṣite laukike dhīr nirvighnā brahma cintane
Naṭavat kṛtri māsthāyām nirvahatyeva laukikam (99)

लौकिके उपेक्षिते = when, thus, the worldly objects are rejected; धीः = the intellect; ब्रह्म चिन्तने = in contemplation of *Brahman*; निर्विघ्ना = is without any obstacles; नटवत् = like an actor; कृत्रिमा आस्थायाम् = artificial reality; लौकिकम् = worldly dealings; निर्वहति एव = carries on.

When the notion of reality in worldly objects is rejected, the intellect contemplates on the nature of *Brahman* without any obstacles. Such a wise man like an actor, carries on his worldly dealings giving them an artificial reality. (99)

Laukike upekṣite: When total indifference to the world of names and forms is developed, *Dhīr brahma cintane nirvighnā*: one is able to focus attention on the essence, i.e. the *Brahma tattva*, without any obstacle. How does such a *jīvan mukta puruṣa* conduct himself in this world?

Naṭavat kṛtrimā āsthāyām laukikam nirvahati eva: He is like an actor on the stage, acting his part so brilliantly that the audience believes that the part he plays is true, but he himself knows, he is other than the person whose role is being played on the stage. His acting is only an illusion. He does not take the role he is playing, even a little seriously in real life.

He is just living in this world acting his role, in great fun and joy. Great Masters may be suffering from grave illness, but they are always in joy, because they know that health and disease are in them and not the other way.

Is such a *jīvan mukta puruṣa* subjected to modifications? ---

प्रवहत्यपि नीरेऽधः स्थिरा प्रौढशिला यथा ।

नामरूपान्यथात्वेऽपि कूटस्थं ब्रह्म नान्यथा ॥१००॥

Pravaha tyapi nīre'dhaḥ sthīrā prauḍha śilā yathā
Nāma rūpānyathā tve'pi kūṭasthaṁ brahma nānyathā (100)

नीरे प्रवहति अपि = although the water flows; अधः = at the base; प्रौढ शिला = large rocks; यथा = as; स्थिरा = are stable and firm; नाम रूप = names and forms; अन्यथात्वे अपि = although undergo changes; ब्रह्म = *Brahman*; कूटस्थम् = is like an anvil-without any modification; न = not; अन्यथा = changes.

Just as large rocks lying on the river bed are firm and stable although the water above them is constantly flowing; so also, in spite of the constantly changing names and forms, *Brahman*, like an anvil never undergoes any modifications. (100)

Nire pravahati api adhaḥ prauḍha śilā yathā sthīrā: The water in the river is constantly moving. It is supported by the river bed and strong stones. But the support does not move, when the supported moves. *Nāma rūpa anyathā tve api brahma kūṭasthaṁ na anyathā*: In the same way, although the *jīvan mukta puruṣa* may be functioning very dynamically in the world, or he may be totally 'inert'; he does not undergo any change, nor does he support any change.

The names and forms may keep changing but this 'I' is other than the changing names and forms. How can this 'I'-this *Brahman*, be subject to any modifications?

How in the pure Self, there is no trace of dualism or duality---

निश्चिद्रे दर्पणे भाति वस्तुगर्भं बृहद्वियत् ।

सच्चिद्घने तथा नाना जगद्गर्भमिदं वियत् ॥१०१॥

Nīśchidre darpaṇe bhāti vastu garbhaṁ bṛhad viyat
Saccid ghane tathā nānā jagad garbha midam viyat (101)

निश्चिद्रे = flawless; दर्पणे = in the mirror; वस्तु गर्भम् = containing the world; बृहत् = vast; वियत् = space; भाति = appears; तथा = similarly; नाना = different; सच्चिद् घने = in the pure conscious existence; जगत् गर्भम् = having the world as its contents; इदम् = this ; वियत् = space.

Just as the vast space along with its contents exists in a flawless mirror (as a reflection) so also the space along with its contents called the world, exists in the conscious existence (in one partless *Brahman*). (101)

Nīśchidre darpaṇe vastu garbhaṁ bṛhat viyat bhāti: In the mirror, which has no hole or emptiness, the whole space with all its contents seem as if they are inside the mirror. But they are not.

Tathā nānā jagat garbhaṁ idam viyat sat-cit-ghane: In the same way, in the pure consciousness, i.e. in the pure Self, in which there is no trace of *dvandva* or *dvaita*, the whole space (*bhūtākāśa*) along with its contents appears as if, it has entered *Brahman*. (Ref. *Dakṣiṇā mūrti stotra*-1) It means that the whole world of names and forms disappears.

How the substratum is included in the perception of names and forms, is stated in the next *śloka* ---

अदृष्ट्वा दर्पणं नैव तदन्तःस्थेक्षणं तथा ।
अमत्वा सच्चिदानन्दं नामरूपमतिः कुतः ॥१०२॥

*Adṛṣtvā darpaṇam naiva tadantaḥ sthekṣaṇam tathā
Amatvā saccidānandam nāma rūpa matiḥ kutaḥ* (102)

दर्पणम् = mirror; अदृष्ट्वा = not having seen; तद् अन्तःस्थः = the contents therein; ईक्षणम् = vision; न एव = can never be; तथा = so also; सच्चिदानन्दम् = the blissful conscious existence; अमत्वा = having not accepted; नाम रूप मतिः = the knowledge of the names and forms; कुतः = how can be.

Without having seen the mirror, there can never be a vision of the contents reflected therein. So also without having accepted the substratum which is the blissful conscious existence, how can there be the knowledge of names and forms. (102)

Darpaṇam adṛṣtvā tad antasthaḥ īkṣaṇam na eva: When objects are reflected in the mirror, this itself shows that there is a mirror. Although, *Brahman* is the very substratum of names and forms, the latter are seen, but not *Brahman*.

Tathā sat-cit-ānandam amatvā nāma rūpa matiḥ kutaḥ: Nothing is perceived in the world unless it has these three qualities: It is (*asti*), it appears (*bhāti*) and it is important, dear or useful (*priya*).

These three qualities are the reality aspect of manifestation; names and forms are the illusory aspect of expression of the world. In the perception of the names and forms, the substratum, with its three qualities of *asti-bhāti-priya*, is included. But we do not see the substratum because of our wrong priorities.

Therefore, the type of *abhyāsa* (practice) needed to correct this incomplete vision is indicated ---

प्रथमं सच्चिदानन्दे भासमानेऽथ तावता ।
बुद्धिं नियम्य नैवोर्ध्वं धारयेन्नामरूपयोः ॥१०३॥

*Prathamam saccidānande bhāsamāne'tha tāvatā
Buddhiṁ niyamya naivordhvaṁ dhārayen nāma rūpayoḥ* (103)

प्रथमम् = initially; सच्चिदानन्दे भासमाने = when the blissful conscious existence is comprehended; अथ = therefore; तावता = in that alone; बुद्धिम् = intellect; नियम्य = having fixed; ऊर्ध्वम् = thereafter; नाम रूपयोः = names and forms; न एव = never; धारयेत् = should be entertained.

Having initially comprehended the blissful conscious existence, thereafter, the intellect should be fixed in that (*Brahman*) alone; and the names and forms should never be entertained in the intellect. (103)

Prathamam sat-cit-ānande bhāsamāne: By repeated *abhyāsa*, one is able to be one with one's own real Self. This is not done by struggling to reject the names and forms but by being indifferent to them (*upekṣe nāmarūpe dve*). To that extent the mind will be calm. Then one is able to observe the mind without thought. In this absence, 'I' is present. When the knowledge is in the form of 'It is present' it is intellectual understanding, when it is in the form of 'I am present' it is *aparokṣānubhūti*. This 'I' is the first person. It is being in touch with one's own essential nature.

Atha tāvatā buddhiṁ niyamya ūrdvam nāma rūpayoḥ na eva dhārayet: Then all the perceptions and experiences are under one's total control. Thereafter, the names and forms are accepted only as illusion, not a reality, just as dreams are considered to be illusions after one wakes up. When one is able to transcend simultaneously, the waker, the waking world and the waking experience, thereafter, the world will continue but will not touch us.

And the nature of this experience is ---

एवं च निर्जगद्ब्रह्म सच्चिदानन्दलक्षणम् ।
अद्वैतानन्द एतस्मिन्विश्राम्यन्तु जनाश्चिरम् ॥१०४॥

Evam ca nirjagad brahma saccidānanda lakṣaṇam
Advaitānanda etasmin viśrāmyantu janāś cīram (104)

एवम् च = In this manner; निर्जगत् = world-less; ब्रह्म = *Brahman*; सच्चिदानन्द लक्षणम् = of the nature of conscious, blissful, existence; एतस्मिन् = in this; अद्वैत आनन्दे = non-dual bliss; जनाः = seekers; चिरम् = ever; विश्राम्यन्तु = may rest.

In this manner one discovers *Brahman* to be free of the world (of duality) and it is conscious, blissful, existence. May the seeker of the Truth rest ever in this non-dual bliss. (104)

Evam ca nirjagat brahma sat-cit-ānanda lakṣaṇam:
The pure Self, where there is no plurality, no *dvaita*, that is the nature of the *sat-cit ānanda Brahman*.

Janāḥ etasmin advaita ānanda cīram viśrāmyantu: In this non-dual, absolute, cause-less, beyond logic, blissful conscious existence, may we rest forever.

So is the Chapter concluded ---

ब्रह्मानन्दाभिधे ग्रन्थे तृतीयोऽध्याय ईरितः ।
अद्वैतानन्द एव स्याज्जगन्मिथ्यात्वचिन्तया ॥१०५॥

Brahmānandā bhidhe granthe tṛtīyo 'dhyāya īritaḥ
Advaitānanda eva syāj jagan mithyātva cintayā (105)

ब्रह्मानन्द अभिधे ग्रन्थे = in the book entitled as *Brahmānanda*; तृतीयः = third; अध्यायः = chapter; ईरितः = is declared; जगत् मिथ्यात्व चिन्तया = by the knowledge of the world to be an illusion; अद्वैत आनन्दः = non-dual bliss; एव = certainly; स्यात् = should be.

In this third chapter of this third section (Ch.XIII of the book) named *Brahmānanda*, the non-dual Bliss is declared. This can be attained by contemplation on the knowledge that this world is an illusion. (105)

Brahmānanda abhidhe granthe tṛtīyo adhyāyaḥ īritaḥ: This third chapter of *Brahmānanda grantha* is called *Advaitānanda*.

Jagat mithyātva cintayā advaita ānanda eva syāt: *Advaitānanda* is the reality and the world (of names and forms) is illusory. This *advaitānanda* can be discovered by contemplating constantly on one theme i.e. the world is *mithyā* and does not merit being given importance and value.

OM TAT SAT

Summary

Śloka No.	Subject Matter covered	Page No.
1	An enquiry as to how <i>ātmānanda</i> is to be accepted as <i>advaitānanda</i> ?	1528
2-3	Authority of scriptures is quoted.	1530
4-5	<i>Ātmānanda</i> is the material cause of this world, hence it is not other than the world.	1532
6-48	<i>Ātmānanda</i> is the <i>vivartī upādāna kāraṇa</i> (<i>vivartī</i> material cause) of this world and not <i>pariṇāmī</i> or <i>ārambhavāda</i> .	1534
49-51	<i>Pariṇāma vāda</i> cannot explain without flaw.	1576
52-59	<i>Ārambha vāda</i> also cannot explain creation correctly.	1579
60-70	Purpose of explanation of creation is to draw the attention to the non-dual Self.	1587
71-78	The result of above enquiry leads to the discovery of the bliss of non-dual Self.	1598
79-84	Position of the names and forms in the non-dual <i>Brahman</i> and the practice of <i>Brahma abhyāsaḥ</i> .	1606

85-90	How can the non-dual <i>Brahman</i> be the cause of multiplicity of creation.	1613
91-100	Creation of the world by <i>māyā</i> and its perception by the wise.	1618
101-104	How many-ness can be justified in non-dual <i>Brahman</i> as creation?	1627
105	Conclusion: Non-dual bliss can be experienced by the contemplation on the illusory nature of the creation.	1630

OM TAT SAT



14

15

CHAPTER XIV

BRAHAMĀNANDE VIDYĀNANDAḤ

OR

THE BLISS OF KNOWLEDGE

Introduction

In this third section of Pañcadaśī, *Brahmānanda* is discussed from five different angles. The first chapter of the section (chapter XI) discusses the aspect of *Brahmānanda* called *yogānanda*—that *yoga* by which one is established in that bliss which has no reason, no logic and having gained which, there is nothing more to strive

for or obtain (Ref. *Bh. Gītā*: VI-22). The second chapter (chapter XII) examined *Brahmānanda* in terms of *Ātmānanda*. There the theme '*ātmanastu kāmaya sarvaṁ priyaṁ bhavati*' was established. Everything that is dear to us, in this world, is only because of the pure Self, and therefore, *Brahmānanda* discussed in the first chapter as *yogānanda*, is not an 'object' to be obtained but it is one's own essential nature.

In the third chapter of the section (chapter XIII) the main theme was the establishment of the bliss wherein duality ceases to exist, and hence it is *Advaitānanda*. This *ānanda* was established by giving a description of the world of perceptions and appearances (*mithyā pratyaya*). *Māyā* and the effect of *māyā* both fall in the category of *mithyā*. Therefore, the bliss is essentially one's own being, where there are no 'two' things such as 'the experience and the experienced;' knower and known; doer and done, or the enjoyer and the enjoyed. This *dvaita* is totally absent. This is brought to one's cognition by *jagat mithyātva cintayā*, that 'the world which I want to enjoy has no stability and has no reality'. The reality is 'I' alone.

In this fourth chapter of the section (chapter XIV) under discussion, *Brahmānanda* is discussed with reference to *vidyānandaḥ*.

The chapter begins with an enumeration of the main aspects of *Brahmānanda* discussed in the earlier chapters, the purpose (*prayojanam*) of this chapter, and the relationship between the present chapter and the earlier ones.

योगेनात्मविवेकेन द्वैतमिथ्यात्वचिन्तया ।
ब्रह्मानन्दं पश्यतोऽथ विद्यानन्दो निरूप्यते ॥१॥

Yogenātma-vivekena dvaita mithyātva cintayā
Brahmānandaṁ paśyato'tha vidyānando nirūpyate (1)

योगेन = by *yoga*; आत्म विवेकेन = by discrimination of the Self; द्वैत मिथ्यात्व चिन्तया = by enquiry into the illusory nature of the world; अथ = now; ब्रह्मानन्दम् = the bliss of *Brahman*; पश्यतः = one who is seeing; विद्यानन्दः = the bliss of Knowledge; निरूप्यते = is being declared.

It is for the one-knowing the bliss of *Brahman*, by *yoga*, discrimination of the Self and by contemplating upon the illusory nature of the world, now, the bliss of Knowledge is being declared. (1)

Yogena ātma vivekena dvaita mithyātva cintayā: In the chapter XI (1st of 3rd section), *Brahmānanda* was discussed with reference to *Yogānanda*. The highest quality of a spiritual seeker was referred to in this chapter. He does not ask questions, because questions, of why and where about the world only shows that the world is taken as real and the attempt is to seek logic in it. There are two types of statements:

- (a) one is a statement of fact and there is nothing to be done except to accept it;
- (b) the other type of statement demands action thereafter.

Tat tvam Asi is a statement of fact. To him who accepts it, it is *Yogānanda*. The thinking is not on why 'I am that' but how 'I am that'. The 'how' is the propelling force to walk on the spiritual path. This was explained in the *Yogānanda Prakaraṇa*.

What does this acceptance mean? The world is *dvandvātmakam*, it exists in pairs of self-cancelling categories of existence. To understand this Truth is to transcend the world.

When the world is accepted as it is thereafter, the attention turns to improve one's own inner climate, to watch the condition and quality of the mind, and the direction of the thought flow. The result will be non-participation and non-labelling of the thought

(*Udāsīnatā*). Only when one ceases to be the victim of the mind, can one come out of the state of *draṣṭā* to the higher level of witness or *sākṣī*. *Rāga-dveṣa* thoughts about the past, concerns about the future, agitations about the present, subside.

When this *udāsīnatā* becomes firmly established, one will be able to 'suck' oneself into one's own being, called *unmani avasthā*. The *aham vṛtti* and *idam vṛtti* merges, and that which is supporting both, is neither *This* nor *That*. It is the Absolute. This is *yogānanda*.

Ātmavivekena: In chapter XII (2nd chapter of the 3rd section), the *Ātmānanda* was the theme. It was established that nothing attracts us in this world other than our own essential nature. *Dvāiva mithyātva cintayā*: In chapter XIII (3rd chapter of the 3rd Section), it was explained how the perception of the world as valid and real is not accepted.

Just as we perceive the sun-rise, but that does not give validity to the 'rising' of the sun, that being only a conditioning of the earth's movement, just as the blueness of the sky is perceived but is not real, so also is the world 'perceived' but that perception does not give validity to its existence. So it was suggested that practice (*abhyāsa*) should be done on the non-existence of duality.

In this way, from the first step where the mind was watched as thought flow, to the second step where mind's perception of duality was denied to the third step where the consciousness appears to have divided but in reality is not; *Brahmānanda* was established in the last three chapters.

Now *Brahmānanda paśyataḥ*: for him who has thus focussed his attention on *Brahmānanda*, *Atha vidyānandaḥ nirūpyate*: *Vidyānanda* is being explained.

What is the nature of *vidyānanda*? ---

विषयानन्दवद्विद्यानन्दो धीवृत्तिरूपकः ।
दुःखाभावादिरूपेण प्रोक्त एष चतुर्विधः ॥२॥

*Viṣayānanda-vad-vidyānando dhīvṛtti-rūpakah
Duḥkhā-bhāvādi-rūpeṇa prokta eṣa catur-vidhaḥ* (2)

विषयानन्द वत् = like that of the bliss of objective perceptions; विद्यानन्दः = bliss of Knowledge; धी वृत्ति रूपकः = is of the nature of thought in the mind; एषः = this; दुःख अभाव आदि रूपेण = in the form of absence of sorrows etc.; चतुर्विधः = of four kinds; प्रोक्तः = is said.

The bliss of knowledge is of the nature of thought, just like the bliss gained through objective perceptions. This is said to be of four kinds, like absence of sorrows etc. (2)

Viṣayānandavat vidyānanda dhī vṛtti rūpakah: Like the experience of the objective things, *Vidyānanda* is also at the level of the mind. It is also of the nature of thought. It is not eternal. It comes and goes.

Duḥkha abhāvādi rūpeṇa eṣa caturvidhaḥ proktaḥ: It is said to be of four types such as the absence of misery etc.

This Chapter is meant for the student who has studied and reflected on the first three chapters of this section (Ch.XI to XIII), in which *Vidyānanda* is being expounded. Essentially the *ānanda* arising out of knowledge of the *Brahman* is at the thought level in much the same way as the enjoyment of objects.

What are the four categories of *vidyānanda* referred to in the last *śloka*? ---

दुःखाभावश्च कामाप्तिः कृतकृत्योऽहमित्यसौ ।
प्राप्तप्राप्योऽहमित्येव चातुर्विध्यमुदाहृतम् ॥३॥

*Duḥkhā-bhāvaśca kāmāptiḥ kṛta-kṛtyo'ha-mityasau
Prāpta-prāpyo'ha-mityeva cāturvidhya-mudāhṛtam* (3)

दुःख अभावः = absence of sorrows; काम आप्तिः = fulfilment of desires; अहम् कृतकृत्यः = I have done all that was to be done; च = and; अहम् प्राप्त प्राप्यः = I have achieved all; इति = thus; असौ = this; इति एव = in this way; चातुर्विध्यम् = the four aspects; उदाहृतम् = are said.

The four kinds of the bliss of knowledge are declared to be (i) absence of sorrows; (ii) fulfilment of desires; (iii) the feeling that I have done all that was to be done and (iv) the feeling of achievement of all that which was to be achieved. (3)

Cāturvidhyam udāhṛtam: There are four types of expressions of *vidyānanda*. They are:

- Duḥkh abhāvaḥ*: Absence of misery
- Kāmāptiḥ*: Fulfilment of desires;
- Aham kṛta kṛtya iti asau*: whatever I had to do I have done.
- Aham prāpta prāpyaḥ*: whatever I had to achieve, I have achieved.

Life has been fully lived, I have no regrets. *Iti eva*: In this way, there are four expressions of *Vidyānanda*.

The moment, the target of achievement has been set, desires are born. All this is at the level of the mind. They do not touch one's essential nature. And 'to be' requires no effort, no qualifications, 'to become' requires great deal of effort.

These four aspects are now taken up. First, is the absence of misery ---

एहिकं चामुष्मिकं चेत्येवं दुःखं द्विधेरितम् ।
निवृत्तिमैहिकस्याह बृहदारण्यकं वचः ॥४॥

*Aihikam cāmuṣmikaṁ ceti evaṁ duḥkhaṁ dvidhe ritam
Nivṛtti maihi kasyāha bṛhadāraṇyakaṁ vacaḥ* (4)

एहिकम् = of this world; च = and; आमुष्मिकम् च = and of the world hereafter; इति एवम् = in this manner; दुःखम् = sorrow; द्विधा = of two kinds; ईरितम् = is said; एहिकस्य = of this world sorrows; निवृत्तिम् = removal; बृहदारण्यकम् वचः = the statement of *Bṛhadāraṇyaka Upaniṣad*; आह = declare.

The sorrows are of two kinds (i) those pertaining to this world and (ii) those pertaining to the world hereafter. Removal of the sorrows of this world is spoken of in the statement of *Bṛhadāraṇyaka Upaniṣad* (given below). (4)

Aihikam ca āmuṣmikaṁ ca iti evaṁ duḥkhaṁ dvidhā ritam: Misery or sorrow is considered to be of two types: This worldly, and other worldly. *Aihikasya nivṛttiḥ Bṛhadāraṇyakaṁ vacaḥ*: According to *Bṛhadāraṇyaka Upaniṣad*, the removal of misery is explained as follows.

The most important statement of that *upaniṣad* is cited—(same as chapter VII śloka 1.) ---

आत्मानं चेद्विजानीयादहमस्मीति पुरुषः ।
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥५॥

*Ātmānaṁ ced vijānīyād aham asmīti puruṣaḥ
Kimicchan kasya kāmāya śarīra manu sañjvaret* (5)

पुरुषः = the *jīva*; आत्मानम् = to the Self; चेत् = if; अहम् = I; अस्मि = am; इति = in this way; विजानीयात्

= comes to realise; किम् इच्छन् = desiring what; कस्य कामाय = for whose sake; शरीरम् = body; अनुसंज्वरेत् = will be worked up.

When a person i.e. (*jīva*) comes to know the real Self to be his essential nature, thereafter, desiring what and for whose sake, will he ever get worked up? (5)

(*Ayam*) *ātmānaṁ asmi iti vijānīyāt cet*: When he comes to discover that his own essential nature is *kūṭastha caitanya*—It is that which is present without any division, inspite of the divided experiences. 'I am that'! That which has experienced childhood, adolescence, adulthood, old age, happy and unhappy experiences that which has supported all the entities but has not been influenced by any of them, that I am.

Thus when the *jīvātmabhāva* is rejected and one comes to discover his own essential nature directly (*aparokṣataḥ*); *Kim icchan*: What will such a *puruṣaḥ* (*jīva*) desire? Desire can be for only that to which we have given validity. Desire can also take the form of wanting and not wanting. Both are bondages. In this *puruṣaḥ* who has attained this *aparokṣa jñānaṁ* about the pure Self, all expectations and desires have burnt out, for the simple reason that he is convinced they are not the reality. The validity of the world has been rejected.

Kasya kāmāya: For whose sake will he desire? The desire came, stayed and went, because of me, but I continue to be the same. So who desired? Thus the validity of the individual demanding fulfilment of desire is also rejected.

Śarīraṁ anusañjvaret: When these two things happen, the third is an inevitable corollary. He will no longer be concerned with the gross body and the gross world, or with the dream state or with the deep sleep state.

When one transcends the three *guṇa-s* he is no more effected by their presence or absence. (BḠ. XIV- 22)

For whose sake will he get involved in the *upādhi* or conditioning? That is why there is total absence of *duḥkha* in him as a result of interaction in the world.

The two aspects of *Ātmā* are explained ---

जीवात्मा परमात्मा चेत्यात्मा द्विविध ईरितः ।

चित्तादात्म्यात् त्रिभिर्देहैर्जीवः सन्भोक्तृतां व्रजेत् ॥६॥

*Jīvātmā paramātmā cetyātmā dvividha īritah
Cittā dātmyāt tribhir dehair jīvaḥ sanbhokṭṛtām vrajet* (6)

जीवात्मा = *jīva*; च = and; परमात्मा = Supreme Self; इति = in this way; आत्मा = Self; द्विविधः = in two ways; ईरितः = is described; त्रिभिः देहैः = with the three bodies; चित् = consciousness; तादात्म्यम् = due to identification; जीवः = *jīva*; सन् = is; भोक्तृताम् = an experiencer; व्रजेत् = attains.

The Self is described in two ways--(i) The individual Self called *jīva* and (ii) The Supreme Self. The consciousness reducing to *jīva*hood due to its identification with the three bodies attains a status of an experiencer. (6)

Jīvātmā paramātmā ca iti ātmā dvividha īritah: The *Ātmā* is described in two ways: the *Jīvātmā* and *Paramātmā*.

Cit tādātmyāt tribhiḥ dehair jīvaḥ san: One who is conditioned by the *upādhi*-s of the three bodies is referred to as *jīva*.

Bhokṭṛtām vrajet: and it acquires the status of an enjoyer (or sufferer). *Paramātmā* neither enjoys nor does He suffer.

The moment even a smallest trace of importance is given to the experiences in the world (good or bad), *jīvātmā bhāva* is manifesting. This is one aspect of the

Paramātmā which appears to acquire the enjoyer aspect and becomes *jīvātmā*.

Now the other aspect of the 'enjoyed' is explained. ---

परात्मा सच्चिदानन्दः तादात्म्यं नामरूपयोः ।

गत्वा भोग्यत्वमापन्नः तद्विवेके तु नोभयम् ॥७॥

*Parātmā saccidā nandas tādātmyaṁ nāma rūpayoḥ
Gatvā bhogyatva māpannas tadviveke tu nobhayam* (7)

सच्चिदानन्दः परमात्मा = Supreme Self of the nature of blissful conscious existence; नाम रूपयोः = with names and forms; तादात्म्यम् = identification; गत्वा = having done; भोग्यत्वम् = an object of experience; आपन्नः = has become; तद् विवेके तु = however, by their proper discrimination; उभयम् = both; न = are not.

The Supreme Self whose nature is of blissful conscious existence has become an object of experience on account of its non-differentiation with the names and forms. However, when it is discriminated from the three bodies and also the names and forms, neither of them (i.e. enjoyer and enjoyed) ever exists. (7)

Sat cit ānanda parātmā nāma rūpayoḥ tādātmyaṁ gatvā: The same *Paramātmā* or pure Self which is of the nature of *sat cit ānanda* gets identified with the names and forms, and thus, *bhogyatvaṁ āpannaḥ*: attains the status of the object of enjoyment. Pure Self remains the same with no differentiation like consciousness or enjoyer and inertness or enjoyed (the two together constitute experience).

When the Pure self gets identified with the knowing aspect (viz consciousness) predominantly, it becomes an enjoyer. When the same Self gets identified with names and forms, the consciousness aspect becomes secondary, and it becomes the enjoyed (i.e. object of enjoyment).

Fire expresses as heat when applied to water and heat as well as light when applied to metal or wood. The type of expression depends on the conditioning.

In the same way, the *Paramātmā* or Truth is only *Sat-cit-ānanda*. The cit or consciousness or knowledge is manifested in the *antahkaraṇa*—in the subtle body at the level of thought. Then it gets identified with the *citta* and becomes the enjoyer. This is called *jīvātma bhāva*.

The same *Paramātmā* expresses as existence in the gross world of matter. Without existence there can be no perception. So the same Truth becomes the perceived or enjoyed. Thus the *Paramātmā* gets identified with so many names and forms. Although it is one, without *viveka* (discrimination) one is unable to separate it from the names and forms.

Tad viveke tu na ubhayam: When one is able to discriminate between these two forms of expressions of One Being, through the *vyatireka abhyāsa*, and separate myself, the 'I' from the world of plurality, then through *anvaya abhyāsa* as the second step one understands that the same is knower in one place and known in another, and neither is real, but the *one* that is the Reality. There is neither someone nor something. The undifferentiated essence is the Truth.

How the *nāma-rūpa* and the enjoyer are not possible in the Self is explained in the following śloka-s ---

भोग्यमिच्छन् भोक्तुरर्थे शरीरमनुसञ्चरेत् ।
ज्वरास्त्रिषु शरीरेषु स्थिता न त्वात्मनो ज्वराः ॥८॥

Bhogya micchan bhoktu rarthe śarīra manu sañjvaret
Jvarās triṣu śarīreṣu sthitā na tvātmano jvarāḥ (8)

भोक्तुः अर्थे = for the purpose of the enjoyer; भोग्यम् = the objects of enjoyment; इच्छन् = desiring; शरीरम्

= body; अनु = after; सञ्चरेत् = get worked up; ज्वराः = sufferings; त्रिषु शरीरेषु = in the three bodies; स्थिताः = exist; आत्मनः तु = but to the Self; ज्वराः = sufferings; न = not.

The *jīva* desiring objects of enjoyment for the purpose of the enjoyer gets worked up and suffers after the body (due to his identification). In fact, the sufferings belong to the three bodies and they are never the lot of the Self. (8)

Bhoktuḥ arthe bhogyam icchan śrīraṁ anusañjvaret: For the sake of this enjoyer or *jīva*, desiring many objects one gets unnecessarily attached to the three bodies.

If one is in healthy condition, the anxiety is that it should last. If one is in ill health then the anxiety is that it should end. So is true with the state of the mind—that peace and happiness should be for ever and that unhappiness should never happen.

Jvarāḥ triṣu śarīreṣu sthitāḥ: But, by the process of discrimination, one can see that all these diseases (sufferings) are located only at the level of the three bodies i.e. gross, subtle and causal bodies.

Na tu ātmanah: The pure Self has never suffered any of these diseases. The bodies alone suffer the modifications, not the embodied.

What are these 'diseases' of the three bodies? ---

व्याधयो धातुवैषम्ये स्थूलदेहे स्थिता ज्वराः ।
कामक्रोधादयः सूक्ष्मे द्वयोर्बीजं तु कारणे ॥९॥

Vyādhayo dhātuvai śamyē sthūla dehe sthitā jvarāḥ
Kāma krodhā dayāḥ sūkṣme dvayor bījaṁ tu kāraṇe (9)

धातु वैषम्ये = when elements are in dis-equilibrium; व्याधयः = the disorders; स्थूल देहे = in the gross body;

स्थिताः = exist; ज्वराः = sufferings; सूक्ष्मे = in the subtle body; काम क्रोधादयः = desire, anger etc.; तु = and; द्वयोः = of the two; बीजम् = seed; कारणे = in the causal body.

Dis-equilibrium of the elements leads to the disorders of the gross body. Desire anger etc. are the disorders of the subtle body. And their seed is the disorder in the causal body. (9)

Dhātu vaiṣamye vyādhayaḥ dehe sthitāḥ: The imbalance in the three elements, *vāta*, *pitta*, and *kapha* causes the diseases in the gross body. *Kāma krodhādayaḥ jvaraḥ sūkṣme*: At the level of the subtle body, the diseases are *kāma* (desire), *krodha* (anger), *moha* (attachment), *mada* (vanity) and *mātsarya* (jealousy).

Kāraṇe tu dvayoḥ bījam: At the level of the casual body, are contained the seeds or impressions or *saṁskārā-s* which cause the varieties of expressions in the other two bodies.

How the diseases at the level of the three bodies can be eliminated by the technique of *advaita ānanda*? ---

अद्वैतानन्दमार्गेण परात्मनि विवेचिते ।
अपश्यन्वास्तवं भोग्यं किं नामेच्छेत्परात्मवित् ॥१०॥

Advaitānanda mārgena parātmani vivecite
Apāśyan vāstavaṁ bhogyaṁ kiṁ nāmeccchet parātmavit (10)

अद्वैत आनन्द मार्गेण = by the method of bliss indicated in the non-dual bliss chapter; परात्मनि = the Supreme Self; विवेचिते = having discriminated; वास्तवम् = real; भोग्यम् = enjoyable object; अपश्यन् = not seeing; परात्मवित् = the knower of the Supreme Self; किम् नाम = why; इच्छेत् = will desire.

Having discriminated and known the bliss of the Supreme Self by the method of non-dual bliss expounded (in chapter XIII), and not seeing any real object as a source of joy why will he ever desire any object? (10)

Advaitānanda mārgena parātmani vivecite: By the method of *advaitānanda tattva vicāra* as explained in the previous chapter when the Supreme Self is discriminated ...

It may be recalled that this enquiry was based on *jagat mithyā cintayā*, on the discovery of the world as an illusion. The potentiality or *Avyaktā māyā śakti* is as difficult to explain as the world which it manifests; and this *māyā śakti* is not independent of *Brahman*. Therefore, the world created by the *māyā śakti* also exists on the Self as an illusion.

By this technique, it will be understood that the *Paramātmā tattva*, the general consciousness is the Reality and everything other than this, which is specific, related to names and forms is illusion.

Apāśyan vāstavaṁ bhogyaṁ: When one is unable to see any substance or Reality in all this *bhogyā vastu*, i.e. the objects of enjoyment, the names and the forms ...

When one has got rid of all types of desires in the mind, (*Bh. Gita* -II-55) (in other words desires associated with living or those associated with leaving), then one has learnt to live in the present with inspiration, with no 'past regrets or future fears'. Such an individual is immune to changes in the illusion that the world is!

Kim nāma icchet parātmavit: What desire will such a person of steadfast wisdom ever entertain for anything. This is known as abiding in Self-knowledge.

The *Ātmā* is totally unattached and cannot be influenced by any of the modifications of the *śarīra* as explained in the chapter on *Ātmānanda* ---

आत्मानन्दोक्तरीत्यास्मिन् जीवात्मन्यवधारिते ।
भोक्ता नैवास्ति कोऽप्यत्र शरीरे तु ज्वरः कुतः ॥११॥

Ātmānan doktarī tyāsmiṇ jīvātma nyava dhārite
Bhoktā naivāsti ko'pyatra śarīre tu jvaraḥ kutaḥ (11)

आत्मानन्द उक्त रित्या = by the method indicated in the chapter of *Ātmānanda* (Ch.12); अस्मिन् = this; जीव आत्मनि = *jīva*'s real nature; अवधारिते = having determined; अत्र शरीरे = in this body; भोक्ता = the enjoyer; कः अपि = anyone; न एव अस्ति = is not present; ज्वरः = sufferings; तु = indeed; कुतः = where can be.

After having ascertained the real nature of *jīva* as per the method of enquiry described in the (12th) chapter on *ātmānanda*, none is left to be an experiencer in this body. Therefore, for whom can the sufferings be? (11)

Ātmānandokta rityā: By the analysis explained in the chapter on *Ātmānanda* one comes to understand that everything is dear to me only for the sake of this Self.

Asmiṇ jīvātmani avadhārite bhokta na ko api eva asti: when one comes to analyse and understand the nature of the *Jīvātmā*, and that there is no one who is the enjoyer; I am *ānanda svarūpa* and therefore, I love myself the most. Therefore, the duality between the enjoyer and the enjoyed is obliterated.

Jvaraḥ tu kutaḥ: Such being the case, how can there be sufferings of the body associated with the enjoyer (experiencer) when the enjoyer himself is non-existent? To transcend the duality is to realise one's own essential nature. Thus by the method of *advaitānanda*, the objects of enjoyment have been rejected as illusion and by the method of *Ātmānanda*, the duality of enjoyer-enjoyed has been rejected, establishing 'I' the Pure Self as the essential source of *ānanda* -the bliss.

The absence of this worldly or other worldly misery in the *Brahmānanda* is now explained (*ślokā-s* 12 to 14) ---

पुण्यपापद्वये चिन्ता दुःखमामुष्मिकं भवेत् ।
प्रथमाध्याय एवोक्तं चिन्ता नैनं तपेदिति ॥१२॥

Punya pāpa dvaye cintā duḥkha māmuṣ mikaṁ bhavet
Prathamā dhyāya evoktaṁ cintā nainam tapediti (12)

पुण्य पाप द्वये = with reference to those two—sin and merit; चिन्ता = worry; आमुष्मिकम् = of the other world; दुःखम् = sorrows; भवेत् = is; एनम् = to this knower of the Self; चिन्ता = worry; न = not; तपेत् = trouble; इति = this; प्रथमाध्याये = in the first chapter (ch.11); एव = alone; उक्तम् = is declared.

The worries of the other world are the sorrows born out of the sins and merits of commission or omission. These worries no more trouble this knower of the Self. This is what is said in the first chapter (ch.11). (12)

Punya pāpa dvaye cintā āmuṣmikaṁ duḥkham bhavet: The anxiety about sin and merit is called the misery related to the other world. It was explained in chapter XI that *pāpa* and *puṇya* do not touch the *Brahmavit*.

When the man of wisdom is established in that *sukham* which is beyond all limitations where is the question of *pāpa* and *puṇya* i.e. sin and merit? (B.G.VI-21)

When one has come to discover his essential nature, which is *Brahmānanda*, *prārabdha* will not be able to play any role. Because he has disowned doership in the present, the past is also erased. Total forgetfulness of the past is itself a spiritual *sādhana*; thereafter alone will one be able to start afresh and proceed rapidly (Ref.

B. G. IX-30). The *prārabdha cintā* will not be able to disturb the man of wisdom as he has not accepted himself to be any of the three bodies.

Similarly the *āgāmi karma* also will not have any impact on the one who is one with his own essential nature ---

यथा पुष्करपर्णेऽस्मिन्नपामश्लेषणं तथा ।
वेदनादूर्ध्वमागामिकर्मणोऽश्लेषणं बुधे ॥१३॥

*Yathā puṣkara parṇe 'sminna pāmaśleṣaṇam tathā
Vedanā dūrdhva māgāmi karmaṇo 'śleṣaṇam budhe* (13)

यथा = just as; अस्मिन् = this; पुष्करपर्णे = lotus leaf; न = not; अपाम् = of the water; अश्लेषणम् = sticking; तथा = so also; वेदनात् ऊर्ध्वम् = after knowledge of the Self; बुधे = in the wise; आगामि कर्मणः = of the *āgāmi karma*; अश्लेषणम् = sticking.

Just as the water does not stick to the lotus leaf, so also the *āgāmi karma* does not influence the wise after realisation of the Self. (13)

Yathā puṣkara parṇe apām aśleṣaṇam: Just as the lotus leaf is untouched by the water—*Tathā vedanāt ūrdhvaṁ asmin budhe āgāmi karmaṇaḥ aśleṣaṇam*: having discovered one's own essential nature, the *āgāmi karma* does not have any impact in the case of the man of wisdom. He does not get involved about the future even for one moment. Realising fully that what he is carrying now in the present life, is not the real stuff, he is able to discard the *āgāmi karma* without any sense of ownership.

What about *sañcita karma*—that total accumulated *karma* which is carried over from birth to birth? ---

इषीकातृणतूलस्य वह्निदाहः क्षणाद्यथा ।
तथा संञ्चितकर्मास्य दग्धं भवति वेदनात् ॥१४॥

*Iṣikā tṛṇa tūlasya vahnidāhaḥ kṣaṇā dyathā
Tathā sañcita-karmāsyā dagdham bhavati vedanāt* (14)

यथा = just as; इषीका तृण तूलस्य = of the wooly flowers of the grass *Iṣikā*; क्षणात् = in a moment; वह्नि दाहः = is burnt by fire; तथा = similarly; अस्य = of the wise man; संञ्चित कर्म = accumulated deeds; वेदनात् = by the Self knowledge; दग्धम् = burnt; भवति = is.

Just as the wooly flowers of the *Iṣikā* grass are burnt by fire in a moment; so also the accumulated deeds of this man of realisation are burnt by the Self-knowledge. (14)

Yathā iṣikā tṛṇa tūlasya kṣaṇāt vahni dāhaḥ: Just as the thin cotton like flower of the *Iṣikā* plant is burnt to ashes in a moment when it is put in the fire—*Tathā asya sañcita karma vedanāt dagdham bhavati*: In the same way the *sañcita karma* is totally burnt away the moment one realises one's essential nature. Such relative language as past *Karmā-s* having to be exhausted in so many births etc., is no more relevant in his case.

This is what *Bhagavān Kṛṣṇa* also said in *Bhagavad Gītā* (IV-37) to *Arjuna* ---

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥१५॥

*Yathai dhānsi samiddho'gnir bhasmasāt kurute'rjuna
Jñānāgniḥ sarva karmāṇi bhasmasāt kurute tathā* (15)

अर्जुन = O' Arjuna; यथा = just as; समिद्धः = blazing; अग्निः = fire; एधांसि = fuel; भस्मसात् = burns to ashes; कुरुते = reduces; तथा = similarly; ज्ञान अग्निः = the

fire of knowledge; सर्व कर्मणि = all the accumulated deeds; भस्मसात् कुरुते = does (reduce to ashes).

O'Arjuna, just as the blazing fire reduces the fuel (like wood etc.) to ashes, so also all the accumulated deeds are reduced to ashes by the fire of Knowledge. (15)

Arjuna yathā samiddha agniḥ edhāṁsi bhasma-sāt kurute: Just as the blazing fire reduces the wood to ashes, *tathā jñāna agniḥ sarva karmāṇi bhasmasāt kurute:* in the same way, all the three sets of *karmā-s sañcīta*, *prārabdha* and *āgāmi* are totally burnt up in the fire of knowledge.

This can be interpreted in two ways:

- (a) *Karma* and the effect of *Karma* fall in the category of illusions and, therefore, cannot operate on the man of wisdom.
- (b) When one has realised one's essential nature, where there is neither duality and nor individuality and doership, who will hurt whom? Other than him there is nothing else.

Continuing to quote Lord *Kṛṣṇa* ---

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥१६॥

Yasya nāhaṅkṛto bhāvo buddhir yasya na lipyate
Hatvāpi sa imāṇ lokaṇna hanti na nibadhyate (16)

यस्य = he whose; अहंकृतः = I have done; भावः = notion; न = is not; यस्य = he who; बुद्धिः = understanding; न = not; लिप्यते = is not influenced; सः = he; इमान् लोकान् = to these people; हत्वा अपि = even if kills; न हन्ति = kills not; न = nor; निबध्यते = is bound by action.

He who is devoid of the 'I have done' notion and he whose understanding is not influenced (by the result of the action), even if he happens to kill all the people he kills not (i.e. he is not the killer) nor he is bound by the result of the action of killing. (16)

Yasya ahaṅkṛto bhāvaḥ na yasya buddhiḥ na lipyate: He in whom there is no sense of individuality and doership and whose mind does not receive any impression of actions done or not done and also sense of fulfilment or of failure—, his actions are not performance oriented.

Imāṇ lokān hatvā api na hanti na nibadhyate: When the sense of doership and the collection of impressions of actions are absent, even if he kills the whole world (only a phrase of speech to make a point), neither is he a killer, nor is he bound by the sin or merit of his actions (B.G.-XVIII-17). Presently our mind is like the photographic film, taking all impressions of positive and negative experiences. But the mind of the man of wisdom is like the mirror, reflecting everything but retaining nothing.

The sense of doership is the root cause of all life's misery—is the theme repeated by Lord *Kṛṣṇa* (B.G. chapter V-8-9).

'I in reality do nothing', this should be spiritual seekers constant *abhyāsa* i.e. practice. 'Whatever I do, even the blinking of the eyes, happens in the field of the *guṇā-s*, of *Prakṛti*'. He who has understood that in doing, there is no doing, and in not doing, there is doing, he alone has mastered the technique of living in this world (B.G.IV. 18). When this is practised for a length of time, such an individual has no *ahaṅkāra bhāva*, i.e. a sense of doership.

The clause '*hatvā api imāṇ lokān*' is elaborated in the next *śloka* by quoting from the *Kauṣītaki upaniṣad* ---

मातापित्रोर्वधः स्तेयं भ्रूणहत्यान्यदीदृशम् ।
न मुक्तिं नाशयेत्पापं मुखकान्तिर्न नश्यति ॥१७॥

Mātā pitror vadhaḥ steyam bhrūṇahatyā nyadī dṛśam
Na muktīm nāśayet pāpaṁ mukha kāntirna naśyati (17)

माता पित्रोः = of the mother and father; वधः = killing;
स्तेयम् = stealing; भ्रूण हत्या = causing abortion; ईदृशम्
= and like these; अन्यत् = other; पापम् = sin; मुक्तिम्
= liberation; न = not; नाशयेत् = is destroyed; मुख
कान्तिः = the glow on their face; न = not; नश्यति
= is destroyed.

Sins like killing parents, stealing, killing the foetus (abortion)
and many of similar kind of sins neither destroy the liberation
(of the man of knowledge) nor the glow on his face ever
fades away. (17)

What are some of the worst sins one can commit
and the result of which do not affect the man of wisdom?

Mātā pitroḥ vadhaḥ, steyam bhrūṇa hatyā, anyat idṛśam
pāpam: Killing one's mother and father, committing theft,
causing abortion and such other sins. *Muktīm na nāśayet*
mukha kāntiḥ na naśyati: By these sins, liberation or
mokṣaḥ is not destroyed. The glow on his face is not
dimmed by any sense of guilt or remorse. His Self is
not affected.

Having thus concluded the analysis of *duḥkha abhāva*,
the first aspect of *vidyānanda* (Ref. *śloka* 3 ante), the second
aspect of *Kāmāpti*-fulfilment of desires is now taken up ---

दुःखाभाववदेवास्य सर्वकामाप्तिरिति ।
सर्वान्कामानसावाप्त्वा ह्यमृतोऽभवदित्यतः ॥१८॥

Duḥkhābhāva vadevāsya sarva kāmāpti rīritā
Sarvān kāmāna sāvāptvā hyamṛto 'bhava dityataḥ (18)

अस्य = of this man of Knowledge; दुःख अभाववत् =
like the absence of sorrows; सर्व कामाप्तिः = fulfilment of
all desires; ईरिता = is declared by the scriptures; असौ
= he; सर्वान् कामान् = all desires; आप्त्वा = having fulfilled;
हि = certainly; अमृतः = immortal; अभवत् = attains;
इति = so is said (in *Aitareya upaniṣad*); अतः = therefore
(fulfilment of desires is attained by Self-knowledge).

Like the absence of sorrows, fulfilment of all desires
is declared by the scriptures for the man of Self Knowledge.
Having fulfilled his desires, he attains immortality—this is declared
(by *Aitareya Upaniṣad*). Therefore, a man of Self-knowledge
attains fulfilment of all his desires. (18)

Asya duḥkha abhāvavat sarva kāmāptiḥ rīritā: Of this
wise man, it is said in the '*Śruti* (*Aitareya upaniṣad*:
2.1.6) that just as the two types of miseries are absent
in him, there is total fulfilment of all desires. *Ataḥ asaū*
sarvān kāmān hi āptvā amṛto abhavat iti: This person
who has discovered his own essential nature, has fulfilled
all his desires, and goes further to attain immortality.

He who has discovered *Brahmānanda*, not only does
he attain the negative aspect of the absence of misery,
but the positive aspect of total fulfilment.

The author now, cites from *Chāndogya Upaniṣad* ---

जक्षन्क्रीडन्तिं प्राप्तः स्त्रीभियनैस्तथेतैः ।
शरीरं न स्मरेत्प्राणः कर्मणा जीवयेदमुम् ॥१९॥

Jakṣan kṛīḍan ratiṁ prāptaḥ strībhir yānaista thetaraiḥ
Śarīraṁ na smaret prāṇaḥ karmaṇā jīvaye damum (19)

जक्षन् = eating; क्रीडन् = playing; स्त्रीभिः = with ladies;
यानैः = in vehicles; तथा = or; इतरैः = by other means;
रतिम् = rejoice; प्राप्तः = having got; शरीरम् = body;
न = not; स्मरेत् = remembers; प्राणः = vital breathing;
अमुम् = to this wise man; कर्मणा = by action; जीवयेत्
= keeps alive.

The man of Self-knowledge does not get involved bodily, although he is seen rejoicing in food, sporting with woman or vehicles and by other means of enjoyment. The vital air breathing keeps this man alive through the force of action. (19)

Jakṣan kṛīḍan strībhiḥ yānaiḥ tathā itaraiḥ ratim prāptaḥ: Whether he is eating, playing, walking etc., or whether he is among women or whether he is moving in different types of vehicles or whether he is getting all other types of enjoyment, (the man who is established in the Self) he is not conscious of his body. Then how is the body maintained?

Prāṇaḥ amum karmaṇā jīvayet: His body is maintained by the totality, by the will of the total *karma*.

Now the *Taittirīya upaniṣad* (2nd *vallī*) is cited in *śloka-s* 20 to 33 to establish that all conceivable human happiness is already attained by him who is (a) established in the scriptures (*śrotirya*) and (b) not killed by desire (*akāmhataḥ*), who has a mountainous amount of dispassion ---

सर्वान्कामान्सहाप्नोति नान्यवज्जन्मकर्मभिः ।
वर्तन्ते श्रोत्रिये भोगा युगपत् क्रमवर्जिताः ॥२०॥

Sarvān kāmān sahāpnoti nānya vajjanma karmabhiḥ
Vartante śrotirye bhogā yugapat krama varjitāḥ (20)

सर्वान् कामान् = all desires; सह = together; आप्नोति = gets; अन्यवत् = like the otherwise (ignorant) man; न = not; जन्म कर्मभिः = through birth and actions; श्रोत्रिये = in

the wise man; भोगाः = all enjoyments; क्रम वर्जिताः = devoid of any sequence; युगपत् = together; वर्तन्ते = exist.

The knowledge of Self attains fulfilment of all desires together unlike the other ignorant people in whom they are the result of birth and previous actions. All the enjoyments exist in the wise man simultaneously (fulfilled) without any criterion of sequence etc. (20)

Sarvān kāmān saḥ āpnoti: He who has discovered his own essential nature as *sat cit ānanda*, he is able to fulfil all desires simultaneously (not sequentially). This can be seen in the lives of all the Great-masters. *Na anyavat janma karmabhi vartante*: Unlike ignorant people, who are totally under the influence of *karma* and the bondage arising out of *karma*.

Śrotirye bhogāḥ krama varjitā yugapat vartante: The man of wisdom who is established in the scriptures and who is a *Brahmaniṣṭha* has all his desires fulfilled simultaneously. The fulfilment is not limited by sequence or in degrees.

Śloka-s 21 and 22 are based on *Taittirīya Upaniṣad* II.8 and *Bṛhadaranyaka Upaniṣad* IV.3.33 ---

युवा रूपी च विद्यावान्निरोगो दृढचित्तवान् ।
सैन्योपेतः सर्वपृथ्वीं वित्तपूर्णं प्रपालयन् ॥२१॥

Yuvā rūpī ca vidyāvān nirogo dṛḍha cittavān
Sainyo petaḥ sarva pṛthvīm vitta pūrṇam prapālayan (21)

युवा = youth; रूपी = handsome; च = and; विद्यावान् = learned; निरोगः = healthy; दृढचित्तवान् = with firm convictions; सैन्योपेतः = with a lot of army; वित्तपूर्णम् = full of wealth; सर्वपृथ्वीम् = the whole world; प्रपालयन् = ruling.

A monarch who is young, handsome, learned, healthy, with firm convictions, has a strong army ruling, a wealthy kingdom comprising of the whole earth—(the thought continues in the next verse). (21)

सर्वैर्मानुष्यकैर्भोगैः सम्पन्नस्तृप्तभूमिपः ।
यमानन्दमवाप्नोति ब्रह्मविच्च तमश्नुते ॥२२॥

*Sarvair mānuṣyakair bhogaiḥ sampannas tṛpta bhūmipah
Yamānanda mavāpnoti brahma vicca tamaśnute* (22)

सर्वैः मानुष्यकैः = by all the worldly; भोगैः = enjoyments; सम्पन्नः = having got; तृप्तः = satisfied; भूमिपः = king; यम् आनन्दम् = that bliss; अवाप्नोति = attains; तम् = to that bliss; ब्रह्मवित् = The knower of *Brahman*; च = certainly; अश्नुते = gets.

(continued from the last verse) and the satisfied king, he who has all the enjoyments of the world—the bliss that he gets is attained by the knower of *Brahman*. (22)

Yuvā rūpī ca vidyāvān nirogaḥ dṛḍha cittavān sainya upetaḥ: A king is young, handsome, intelligent, in good health, resolute, with no vacillation in his mind, with a strong army, *sarva pṛthvīm vitta pūrṇām prapālayan*: he has the whole world's wealth, and he presides (rules) over the whole world—a vast empire. *Sarva mānuṣyakair bhogaiḥ sampannaḥ tṛpta bhūmipah*: He has fulfilled all the possible human enjoyments in the world. *Yam ānandaṁ āpnoti tam brahmavit ca āpnoti*: That happiness which he enjoys through all the above sources of joy, that is already gained by the man of wisdom.

Up to this point the monarch the *Sārvabhauma rājā*, and the *Brahmavit*, the *Virakta puruṣa*, are similar as regards fulfilment of desires is concerned. However, this is the limit of happiness which the mortal king can achieve. He cannot go beyond that.

The joy which is beyond the reach of a king and which the *Brahmavit* experiences is now explained —

मर्त्यभोगे द्वयोर्नास्ति कामस्तृप्तिरतः समा ।
भोगान्निष्कामतैकस्य परस्यापि विवेकतः ॥२३॥

*Martya bhoge dvayor nāsti kāmas tṛpti rataḥ samā
Bhogā nniṣkāma taikasya parasyāpi vivekataḥ* (23)

द्वयोः = for both of them; मर्त्य भोगे = in worldly enjoyments; कामः = desire; न आस्ति = is not; एकस्य = for the one of them (king); भोगात् = due to enjoyments; निष्कामता = absence of desire; परस्य = of the other (knower of *Brahman*); विवेकतः अपि = due to discrimination; अतः = therefore; तृप्तिः = contentment; समा = is the same.

Desire for the worldly enjoyments is not seen in both of them. For one (i.e. the king); the desire-less-ness is on account of having got all the desires fulfilled through enjoyment while for the other (man of Knowledge) it is on account of discrimination. However, their contentment is the same. (23)

Martya bhoge kāmaḥ dvayoḥ nāsti: Both, the monarch and the man of wisdom do not have any desire for worldly enjoyments. This sentence can also be interpreted as follows: Desire can be felt only for that which is not possessed. The body is already with us. Therefore in relation to the body there can be no *bhoga* or *kāma* for the mortals. *Ekasya yogāt parasya niṣkāmatā vivekataḥ*: The situation is similar for the two types. viz.

- (a) The monarch has everything that he desires for enjoyment; and the other,
- (b) The *Brahmavit* has no desire at all due to discrimination.

The sense of fulfilment is the same in the case of the one who has everything and in the case of the other who wants nothing. This is the reason for the happiness that comes in deep sleep, because all desires and wants are disowned. Possessing the whole world is the way to be happy for the worldly person; demanding nothing and being happy is the way of the wise man.

This *niṣkāmatā* (dispassion) referred to above which is the result of *viveka* or discrimination has some speciality which is now explained ---

श्रोत्रियत्वाद्देदशास्त्रैर्भोगदोषानवेक्षते ।

राजा बृहद्रथो दोषांस्तान् गाथाभिरुदाहरत् ॥२४॥

Śrotriya tvādvēda śāstrair bhōga doṣāna vekṣate
Rājā bṛhadratho doṣāṁstān gāthābhir udāharat (24)

श्रोत्रियत्वात् = being knower of the scriptures; वेद शास्त्रैः = from the study of the scriptures; भोग दोषान् = limitations associated with sense enjoyments; अवेक्षते = sees; बृहद्रथः राजा = king *Bṛhadratha*; तान् दोषान् = these shortcomings; गाथाभिः = through compositions; उदाहरत् = explained.

Being the knower of *Brahman*, through the study of scriptures, he sees the limitations associated with sense enjoyments. King *Bṛhadratha* explained these shortcomings through compositions (in the *maitrāyaṇī* branch). (24)

Rājā Bṛhadrathaḥ śrotriyatvāt veda śāstrair bhoga doṣān avekṣate: (This story comes in one of the *Aranya grantha-s*). There was once a king named *Bṛhadratha* who was a great *śrotriya puruṣa*, being dedicated to the study of the scriptures, and talking on the subject, he became fully aware of the limitations of enjoyments in this world.

Tān doṣān gāthābhiḥ udāharat: He has given examples of these *doṣā-s* (defects or limitations) to someone. When

one is exposed to *satsaṅg*, dispassion dawns (*Bhaja Govindam* -9). In *satsaṅg* constant awareness is maintained about the falsity (*doṣa*) of the world and the limitations of worldly enjoyments and relationships. One also gets the opportunity to be one with one's own essential Self. The more one is in contemplation on divine thought, the more one discovers different ways of seeing divinity. This efficiency is called *pratibhā*. As a result of such uncompromising *śravaṇam*, dispassion naturally follows. The typical example is the young *Naciketa* whom nothing that *Yama Rājā* offered could tempt. (*Kath. Up.* 1.26). By indulgence one does not enjoy fully, but by abstaining from indulgence one does.

Thus by example and preception *Bṛhadratha Rājā* established that through discrimination and *niṣkāmakā* one can attain *Brahmānande Vidyānandam*.

A powerful (almost repelling) example of this *doṣa dṛṣṭi* is given ---

देहदोषांश्चित्तदोषान् भोग्यदोषाननेकशः ।

शुना वान्ते पायसे नो कामस्तद्वद्विवेकिनः ॥२५॥

Deha doṣāṁś citta doṣān bhogyā doṣāna nekaśaḥ
Śunā vānte pāyase no kāmāś tadvad vivekinaḥ (25)

अनेकशः = of many kind; देह दोषान् = limitations of gross body; चित्त दोषान् = shortcomings of the mind; भोग्य दोषान् = defects of the objects of experience; विवेकिनः = of the man with discrimination; तद्वत् = like that; कामः = desire; न उ = not; शुना वान्ते = vomit of dog; पायसे = sweet meat.

King *Bṛhadratha* described the limitations of gross body, mind and also the defects of the objects of enjoyment in many ways. As none can ever have any desire for the dog-vomit

even of sweet meat, similarly the man with discrimination does not have any attraction for the body etc. (25)

Dehadoṣān cittadoṣān bhogyadoṣān anekaśaḥ (jñātvā): When the limitations and unattractive aspects of the body are pointed out (Ref. *Vivekachudamani*), likewise when the defects of the mind are analysed (like *Kāma*, *Krodha* etc.), and so also the limitations and ugliness of the so called objects of enjoyment are pointed out or known by the wise man or in other words when all these limitations and negative aspects of the body, mind and objects of enjoyment for which one hankers are examined again and again with discrimination—*Vivekinaḥ kāmaḥ na tadvad (yadvad) śunā vānte pāyase (kamaḥ na bhavati)*: there will be no more desire for these worldly things just as one cannot possibly like to taste the vomit of the dog containing sweet meat.

When such a ruthless analysis of the anatomy of *bhoga* (enjoyment) is done, one inevitably develops dispassion. One learns to find fulfilment in renunciation, to drop every experience in the world as of no consequence.

It is the nature of the world to be constantly changing (B.G. XV.1), and ones own sojourn here in this world is brief. To get overinvolved in the world is pointless.

The desirelessness of the king and *Brahmavit* is compared—citing the *Taittiriya upaniṣad*---

निष्कामत्वे समेऽप्यत्र राज्ञः साधनसंचये ।
दुःखमासीद्भाविनाशात् अतिभीरुवर्तते ॥२६॥

Niṣkāmatve same'pyatra rājñāḥ sādhanā saṁcaye
Duḥkha māśīd bhāvi nāśāt atibhīruvartate (26)

अत्र = in this case; निष्कामत्वे समे = the desirelessness being similar; अपि = although; राज्ञः = for the king; साधन संचये = for the acquisition of means of enjoyment;

दुःखम् = sorrow; आसीत् = had; भावि नाशात् = due to future loss; अति भीः = more fear; अनुवर्तते = already exists.

Although there is similarity regarding desirelessness between the king and the wise man; the king had undergone a lot of sorrows for the acquisition of the means of enjoyment and thus more sorrow already exists due to the fear of possible future loss. (26)

Although, the absence of element of desire in the king and the man of wisdom is alike (*śloka-s* 21-22 ante), *Rājñāḥ sādhanā saṁcaye duḥkha āsīt (ca) bhāvi nāśāt atibhīruvartate*: the king has undergone infinite sufferings in accumulating the objects of enjoyments (in turn, these are just useless collections). Besides, he is constantly worried on account of the fear of possibility of losing them in the future.

Thus the man of wealth suffers from (a) collection and (b) protection of his wealth to reach the state of desirelessness. Whereas the desireless man of wisdom is free from these two aspects. The king has given high value to all these external sources through which his desire has been satiated, while the man of wisdom has devalued everything other than the Self.

This comparison is continued ---

नोभयं श्रोत्रियस्यातस्तदानन्दोऽधिकोऽन्यतः ।
गन्धर्वानन्द आशास्ति राज्ञो नास्ति विवेकिनः ॥२७॥

Nobhayaṁ śrotriya syātas tadānando 'dhiko'nyataḥ
Gandharvā nanda āśāsti rājño nāsti vivekinaḥ (27)

उभयम् = both these sorrows; श्रोत्रियस्य = for the wise man; न = not; अतः = therefore; तदानन्दः = his joy; अन्यतः = in comparison to the other (i.e. king); अधिकः =

is more; गन्धर्वानन्दे = for the joy of *gandharva*; राज्ञः = for the king; आशा = desire; अस्ति = is; विवेकिनः = for wise; न = not; अस्ति = is.

Both these sorrows do not belong to the wise man. Therefore, his bliss is superior than that of the king. (Further) The king has desire for the *gandharvānanda*, while the wise man has no such desire. (27)

Śrotriyasya ubhayam na asti: These two aspects namely, collection and acquisition of wealth as well as protection of that wealth against future loss, do not exist for the wise man, as he does not depend on worldly external things for his happiness. *Gandharva ānandaḥ rājñāḥ āśā asti na vivekinaḥ*: For the king, there is still the desire for the happiness of the *Gandharvā-s*. The man of wisdom has no such desire.

Tataḥ ānandaḥ anyataḥ adhikaḥ: Therefore, his inner *ānanda* is far superior to the happiness enjoyed by the other (i.e. the King). He whose mind revels in *Brahman*, he alone enjoys truly (*Bhaja Govindam*-19).

The *Gandharvā-s* and their characteristics are now described ---

अस्मिन् कल्पे मनुष्यः सन्पुण्यपाकविशेषतः ।

गन्धर्वत्वं समापन्नो मर्त्यगन्धर्व उच्यते ॥२८॥

Asmin kalpe manuṣyaḥ sanpunya pāka viśeṣataḥ Gandharvatvaṁ samāpanno martya gandharva ucyate (28)

अस्मिन् कल्पे = in this *kalpa*; मनुष्यः सन् = being human; पुण्यपाक विशेषतः = as a result of good deeds; गन्धर्वत्वम् = being *gandharva*; समापन्नः = has got; मर्त्य गन्धर्व = *martya gandharva*; उच्यते = is called.

A person (*jīva*) who has become a *gandharva* in the present *kalpa* (life cycle), as a result of his earlier meritorious deeds is called a *martya gandharva*. (28)

Asmin kalpe manuṣyaḥ san punya pāka viśeṣataḥ gandharvatvaṁ samāpannaḥ: He who, in this cycle of creation, is born as a man, and who, because of the results of his good deeds in this very *kalpa*, is born as a human being again and again and after thousands of such lives, because of his *punya karma* (meritorious deeds), he has attained *gandharvatvaṁ*; *Martya gandharva ucyate*: he is called a *human Gandharva*.

Another type of *Gandharva* is born from the previous *kalpa* ---

पूर्वकल्पे कृतात्पुण्यात्कल्पादावेव चेद्भवेत् ।

गन्धर्वत्वं तादृशोऽत्र देवगन्धर्व उच्यते ॥२९॥

Pūrva kalpe kṛtāt puṇyāt kalpā dāveva ced bhavet Gandhar vatvaṁ tādrśo 'tra deva gandharva ucyate (29)

पूर्व कल्पे = in the earlier *kalpa*; कृतात् पुण्यात् = due to merits earned; चेत् = if; गन्धर्वत्वम् = being *gandharva*; कल्पादौ = in the beginning of the *kalpa*; एव = alone; भवेत् = is; तादृशः = of that kind; अत्र = here in this topic; देव गन्धर्व = *deva gandharva*; उच्यते = is called.

In this context, if a *jīva* becomes *gandharva* in the beginning of the present *kalpa*, as a result of his earlier meritorious deeds, he is called a *deva-gandharva*. (29)

Pūrva kalpe kṛtāt puṇyāt kalpadau gandharvatvaṁ bhavet: Those who because of their *punya karmā-s* in the previous *kalpa*, born as *Gandharvā-s*, even at the beginning of this *kalpa*, *tādrśā atra deva-gandharva ucyate*: they are called *deva gandharvā-s*.

The successively higher states of existence are enumerated ---

अग्निष्वात्तादयो लोके पितरश्चिरवासिनः ।
कल्पादावेव देवत्वं गता आजानदेवताः ॥३०॥

Agniṣvā ttādayo loke pitaraś cira vāsinah
Kalpā dāveva devatvam gatā ājāna devatāḥ (30)

लोके = in *pitṛloka*; चिर वासिनः = living for long periods; अग्निष्वात्तादयः = such as *aganiṣvāttā* etc.; पितरः = are *pitṛ*; कल्पादौ एव = right from the beginning of the *kalpa*; देवत्वम् = god-hood; गताः = became; आजान देवताः = *ājāna devatā*.

Agniṣvāttā-s and other beings residing in the *pitṛloka* for a long period are called *pitṛ*. Among them, those who have become deities right in the beginning of the cycle, are called *ājāna devatā-s*. (30)

Agniṣvāttā ādayaḥ pitaraḥ (pitṛ) loke cira vāsinah: Those to whom people offer hot rice balls (*piṇḍa*) and those who receive food through the medium of fire, they are called *pitṛ-s*. They live in *pitṛ-s loka* for years, and are superior to the *Deva Gandharvā-s*.

Superior to the *pitṛ-s* are *Ājāna devataḥ*. *Kalpāda eva devatvam gatāḥ*: the *Ājāna devatā-s* are those who have attained *devatvam* or acquired the *deva śarīra* right from the beginning of this cycle of creations.

Moving up the scale of higher existence ---

अस्मिन्कल्पेऽश्वमेधादि कर्म कृत्वा महत्पदम् ।
अवाप्याजानदेवैर्याः पूज्यास्ताः कर्मदेवताः ॥३१॥

Asmin kalpe'sva medhādi karma kṛtvā mahat padam
Avāpyā jāna devair yāḥ pūjyā stāḥ karma devatāḥ (31)

अस्मिन् कल्पे. = in this *kalpa*, (having taken human form); अश्व मेध आदि = *aśvamedha* etc.; कर्म = deeds; कृत्वा = having done; महत् पदम् = higher life; अवाप्य = having attained; याः = those; आजानदेवैः = by the *ājānadevā-s*; पूज्याः = are worthy of worship; ताः = these; कर्म देवताः = are called *karma-devatā-s*.

Those *jīva-s* who have attained a higher life (*svarga loka* etc.), on account of the meritorious deeds like *aśvamedha yagñā-s* etc. and who are worthy of worship by the *ājānadevatā-s* in this *kalpa* are called *karma-devatā-s*. (31)

Asmin kalpe aśvamedhādi karma kṛtvā mahat padam avāpya: In this *kalpa*, having taken birth in the human body, having performed holy *yajñā-s* like *aśvamedha yāga* etc. and as a result attained the higher state of identification with the totality (of the manifested world, and where *siddhī-s* are manifested in them); *Ājāna devaiḥ yāḥ pūjyāḥ tāḥ karma devatāḥ*: and who are worshipped by the *ājāna devatā-s*, such great masters are called *karma devatā-s*.

Higher than the *karma devatā-s* are ---

यमाग्निमुख्या देवाः स्युः ज्ञाताविन्द्रबृहस्पती ।
प्रजापतिर्विराट् प्रोक्तो ब्रह्मा सूत्रात्मनामकः ॥३२॥

Yamāgni mukhyā devāḥ syuḥ jñātāvindra bṛhaspatī
Prajāpatir virāt prokto brahmā sūtrātma nāmakaḥ (32)

यम = *yama*; अग्निः = fire; मुख्याः = main; देवाः = gods; स्युः = are; इन्द्रः = *Indra*; बृहस्पतिः = *Bṛhaspati*; ज्ञातौ = are well known; विराट् = *Virāt*; प्रजापतिः = *prajāpātīḥ*; प्रोक्तः = is called; सूत्रात्म नामकः = known by the name *Sutrātma*; ब्रह्मा = is *Brahmā*.

Yama, agni (fire) are main gods. *Indra* and *Bṛhaspati* are well known. *Virāt* (the supporter of the gross world) is called *prajāpati*. The weilder of subtle world called *sūtrātmā*, is known as *Brahmājī*. (32)

Yama agni mukhyāḥ devāḥ syuḥ: *Yama*, *Agni*, *vāyu*, *kubera* etc. are called *mukhyāḥ devatā-s*. *Indra Bṛhaspati jñātau*: *Indra*, *Bṛhaspati* are well known and superior to the *mukhyāḥ devatā-s*. *Prajāpatiḥ virāt proktaḥ*: Higher than these is *Prajāpati*, who is called *Virāt puruṣa*—he who controls the total gross manifested world, and *Brahmā sūtrātmā nāmakāḥ*: *Brahmā* is called *Sūtrātmā* or the controller of the total subtle body.

In this way, one can see the scale of subtlety and superiority of various forms of creation from the grossest—the human beings—to the subtlest and highest—*Brahmā*.

What is the purpose of enumerating this hierarchy? ---

सार्वभौमादिसूत्रान्ता उत्तरोत्तरकामिनः ।
अवाङ्मनसगम्योऽयमात्मानन्दस्ततः परः ॥३३॥

Sārva bhaumādi sūtrāntā uttarottara kāmīnaḥ
Avāṅmanasa gamyo'yam ātmānanda stataḥ paraḥ (33)

सार्वभौम आदि सूत्र अन्ता = from an emperor to *Brahmājī*;
उत्तरोत्तर कामिनः = are desirous of higher and higher
joys; अयम् = this; आत्मानन्दः = Bliss of Self; अवाङ् मनस
गम्यः = beyond the scope of speech and mind; ततः
= therefore; परः = superior.

All the beings, from an emperor to *Brahmājī*, desire higher and higher joys than what they have. But the bliss of Self is beyond the scope of speech and mind, and hence is superior than all the rest. (33)

Sārva bhaumādi sūtrāntāḥ uttarottara kāmīnaḥ:
Beginning from the monarch (śloka 21) up to *Brahmājī*

(śloka 32), at each level, the desire is for the happiness at the next higher level. There is always a yearning for more and more; on the contrary, *Avāṅ manasa gamyaḥ ayaṁ ātmā nandaḥ tataḥ paraḥ*: the bliss of ones own being cannot be comprehended by any of the instruments of knowledge. It is beyond the reach of the mind and the senses. All these joys which the different categories of creation are able to experience, are only through the *upādhi*, the conditioning. For those who keep desiring for more and more, the fulfilment of additional is impossible to achieve; but for the man of wisdom and dispassion, the joy of not desiring or having anything is already achieved. He is so firmly established in his own *Ātmānanda*, which is so *pūrṇatā*, (completeness) that he wishes for nothing more.

The thought is continued ---

तैस्तैः काम्येषु सर्वेषु सुखेषु श्रोत्रियो यतः ।
निःस्पृहस्तेन सर्वेषामानन्दाः सन्ति तस्य ते ॥३४॥

Taistaiḥ kāmyeṣu sarveṣu sukheṣu śrotriyo yataḥ
Niḥspr hastena sarveṣām ānandāḥ santi tasya te (34)

यतः = because; तैः तैः = by these; काम्येषु सर्वेषु सुखेषु
= for all those joys; श्रोत्रियः = the wise man; निःस्पृहः
= is desireless; तेन = therefore; सर्वेषाम् = of all these;
ते आनन्दाः = those joys; तस्य = of the wise man;
सन्ति = are.

Because the wise man is desireless, for all those joys which are sought after by these other beings, therefore, all these joys are already his. (34)

Taiḥ taiḥ kāmyeṣu sarveṣu sukheṣu yataḥ śrotriyaḥ niḥsprhaḥ: All desires and their fulfilment, of each one of those mentioned from the monarch to the *virāt puruṣa* or *hiranyagarbha*, the man of wisdom and diapassion

does not have any attachment for any of those joys. *Tena sarveṣāṃ te ānandāḥ tasya santiḥ*: because of this the ānanda of all those beings put together is already his.

The *akāma puruṣa* is not dependent on anyone, anything or any conditioning, because he already possesses all the joys that all of them can possibly offer. Thus he gains these joys without acquiring anything.

This theme is now concluded as to how the man of wisdom has happiness more than anything else, and how as a consequence of this sense of fulfilment, he develops *sārvātmya bhāva* ---

सर्वकामाप्तिरेषोक्ता यद्वा साक्षिचिदात्मना ।
स्वदेहवत्सर्वदेहेषु अपि भोगानवेक्षते ॥३५॥

Sarva kāmāpti reṣoktā yadvā sākṣi cidātmanā
Sva dehavat sarva deheṣu api bhogāna vekṣate (35)

एषा = this; सर्वकाम् आप्तिः = fulfillment of all desires; उक्ता = is said ; यद् वा = or that; स्व देह वत् = like one's own body; सर्व देहेषु = for all the bodies; अपि = also; साक्षि चिदात्मना = being witnessing the consciousness; भोगान् = the enjoyments; अवेक्षते = experiences.

This state of the wise man is called as 'fulfilment of all desires'. It can also mean that the wise man, being the witnessing consciousness, experiences all the enjoyments in all the bodies through his own body. (35)

Eṣa sarva kāmāptiḥ uktā: This is called fulfilment of all desires attained by the man of wisdom. *Yadvā sva deha vat sarva deheṣu api sākṣi cidātmanā bhogān avekṣate*: Like he is *sākṣi* in his own body, he has discovered himself to be the *sākṣi* of the total world.

Sākṣi is not one per head; it is one without a second. (B.G. XIII.2).

He who has discovered *sārvātmya bhāva*, experiences joy in the joy of others. He is able to experience the joy of others as if it is his own. For the hierarchy of the king upwards there is a possibility of more joy because of the sense of otherness. In the man of wisdom there is no sense of otherness, there is no sense of competition or fear that other will get, and I will not get.

Is this *Sākṣi* not also present in the ignorant man? Then why is the joy experienced only by the wise man? ---

अज्ञस्याप्येतदस्त्येव न तु तृप्तिरबोधतः ।
यो वेद सोऽश्नुते सर्वान्कामानित्यब्रवीत् श्रुतिः ॥३६॥

Ajñasya pyetada styeva na tu tṛptira bodhataḥ
Yo veda so'śnute sarvān kāmā nitya bravīt śrutiḥ (36)

अज्ञस्य = for the ignorant; अपि = also; एतत् = this joy; अस्ति एव = certainly has; तु = however; अबोधतः = due to ignorance; तृप्तिः = contentment; न = is not; यः = he who; वेद = knows this; सः = he; सर्वान् = all; कामान् = desires; अश्नुते = attains; इति = thus; श्रुतिः = *Upaniṣad*; अब्रवीत् = declared.

Although an ignorant one also has the same bliss, however, he has no contentment on account of his being ignorant of this fact. But he who knows this bliss, he has attained the fulfilment of all his desires, so declares *Taittirīya Upaniṣad*. (36)

Ajñasya api etad asti eva abodhataḥ tu tṛptiḥ na: The *Sākṣi* is present even in the man of ignorance, but unless he discovers his identity with this *Sākṣi*, he cannot experience either a sense of fulfilment or absence of desire.

Yo veda saḥ sarvān kāmān aśnutē iti śrutiḥ abravīt: He who knows this Truth to be his essential nature, he will even experience the joy of non-possession. He who has gained this knowledge has gained everything that needs to be gained in this world. So say the *upanīṣad-s*.

Thus this man of wisdom (a) attains unlimited joy because of absence of desire, and (b) is able to be happy in happiness of others because of his *Sārvātmya bhāva*.

There is yet a third aspect ---

यद्वा सर्वात्मतां स्वस्य साम्ना गायति सर्वदा ।
अहमन्नं तथाऽन्नादश्चेति साम ह्यधीयते ॥३७॥

Yadvā sarvātmatām svasya sāmnaḥ gāyati sarvadā
Ahamannam tathā 'nnādaś ceti sāma hya dhīyate (37)

यद् वा = or; स्वस्य = one's own; सर्वात्मताम् = being the Self of all; साम्ना = by *sāma mantra*; सर्वदा = always; गायति = sings; अहम् अन्नम् = I am food; तथा = also; च = and; अन्नादः = eater of food; इति = thus; साम = *Sāma Veda*; अधीयते = chant; हि = indeed.

Or... one enjoys the bliss of being the Self of all as is seen being sung by the followers of *Sāma Veda* when they chant 'I am food; I am eater of the food', in the course of their study. (37)

Yadvā svasya sarvātmatām sāmnaḥ sarvadā gāyati: He enjoys everything because he has attained absolute identification with the total creation. So says that *śruti mantra* all the time. *Aham annam tathā annādaḥ ca iti sāma adhīyate ca:* I am the enjoyed, and I am the enjoyer, there is no difference between the two (*Taittirīya Up.*). This is what the *Sāmaveda* says.

Concluding --

दुःखाभावश्च कामाप्तिः उभे ह्येवं निरूपिते ।
कृतकृत्यत्वमन्यच्च प्राप्तप्राप्यत्वमीक्षताम् ॥३८॥

Duḥkhā bhāvaś ca kāmāptiḥ ubhe hyevaṁ nirūpīte
Kṛta kṛtyatva manyacca prāpta prāpyatva mīkṣatām (38)

एवम् = in this way; दुःख अभावः = absence of sorrows; च = and; कामाप्तिः = fulfilment of desires; उभे = both; हि = indeed; निरूपिते = are described; अन्यत् = in addition; च = and; कृतकृत्यत्वम् = done all that was to be done; प्राप्त प्राप्यत्वम् = fulfilled all that was due; ईक्षताम् = should be understood.

In this way, both absence of sorrows and fulfilment of desires are described (to exist in a man of Self-knowledge). In addition to these—doing all that was to be done and attainment of all that was due—should be understood. (38)

उभयं तृप्तिदीपे हि सम्यग्स्माभिरीरितम् ।
त एवात्रानुसन्धेयाः श्लोका बुद्धि विशुद्धये ॥३९॥

Ubhayaṁ tṛpti dīpe hi samyaga smābhi rīritam
Ta evātrānu sandheyāḥ ślokā buddhi viśuddhaye (39)

अस्माभिः = by us; तृप्ति दीपे = in the *tṛpti dīpa* chapter; उभयम् = both these (as referred in the above verse); हि = already; सम्यक् = distinctly; ईरितम् = is said; ते एव = those same; श्लोकाः = verses; अत्र = in this chapter; बुद्धि विशुद्धये = for the purification of the intellect; अनुसन्धेयाः = are worthy of contemplation.

These both topics (i.e. *kṛta kṛyatā and prāpya prāpyatā*) were already clearly discussed by us in the *Tṛptidīpa* chapter. Those same verses are worthy of contemplation in this chapter also, for the purification of intellect. (39)

Evam duḥkhābhāva kāmāptiḥ ca ubhe nirūpīte: In this way, thus far the two aspects of absence of misery, and fulfilment of desire have been analysed. *Kṛta kṛtyatvaṁ prāptā prāpyatvaṁ anyat ca īkṣatām*: The other two aspects of *vidyānanda*, namely, the satisfaction of having performed ones duty and having achieved whatever has been expected, can be seen elsewhere.

Asmābhiḥ ubhayam tṛptidīpe samyak īritam: Both the topics have been fully discussed in the Chapter (VII) called 'The lamp of perfect satisfaction'. *Te śloka eva atra buddhiḥ viśuddhaye anusandheyāḥ*: The *śloka-s* from 40 to 64 below are quoted from Chapter VII *śloka-s* 253-270 and 291-297, should be contemplated upon for purification of the mind.

The nature of the *kṛtam kṛtyam* i.e. the fulfilment is ---

ऐहिकामुष्मिकव्रातसिद्धयै मुक्तेश्च सिद्धये ।
बहु कृत्यं पुरास्याभूत्तत्सर्वमधुना कृतम् ॥४०॥

Aihikā muṣmika vrāta siddhyai mukteśca siddhaye
Bahu kṛtyaṁ purā syābhūt tat sarva madhunā kṛtam (40)

अस्य = for this man of wisdom; पुरा = before Self Realisation; ऐहिक = of this world; आमुष्मिक = of the other world; व्रात सिद्धयै = forgetting gain of these worlds; मुक्तेः च सिद्धये = from achieving freedom from these; बहु कृत्यम् = a lot of duties; अभूत् = were obligatory; अधुना = now; तत्सर्वम् = all these obligations of *karma*, *upāsana* and *vedānta* listening; कृतम् = is done with.

For the man of realisation, before the dawn of Self knowledge, a lot was to be done for achieving the joy in this world or hereafter. But now, all these obligations of duty, *upāsana* (worship), *śravaṇam* (listening) etc. are done away with, as he has realised his essential nature. (40)

Purā asya aihika āmuṣmika vrāta siddhyai mukteḥ ca etc.—Before the dawn of knowledge, this man of wisdom, for the attainment of glory and success in this material world, and also for the attainment of liberation, *Bahu kṛtyam abhūta*—he was all the time engaged in the field of obligations. But now, after having discovered his essential nature, *tat sarvaṁ kṛtam*—study of the scriptures, going to the temple, sin and merit etc. everything is over.

There is nothing more to be gained in this world for him who has discovered the Truth. His contentment is complete and therefore, he won't get engaged, excited and agitated by the *karma kāṇḍa*, by observances of rituals etc.

Now the condition of this *jīvan mukta puruṣa* before and after the dawn of knowledge is compared.

The fulfilment of obligation that one achieves through Self knowledge is ---

तदेतत्कृतकृत्यत्वं प्रतियोगिपुरःसरम् ।
अनुसन्धदेवायमेवं तृप्यति नित्यशः ॥४१॥

Tadetat kṛta kṛtyatvaṁ pratiyogi puraḥ saram
Anusandha dhadevā yam evaṁ tṛpyati nityaśaḥ (41)

तद् एतत् कृतकृत्यत्वम् = this state of fulfilment; प्रति योगि पुरः सरम् = remembering the earlier state of unfulfilment; अनुसन्धत् एव = contemplating or analysing; अयम् = this man of wisdom; एवम् = in this way i.e. that is being explained in following *śloka-s*; नित्यशः = always; तृप्यति = is contented.

This man of wisdom having achieved this state of fulfilment, remembering his earlier state of non-fulfilment, is now fully contented as is being explained in the following pages. (41)

Ayam anusandadhat evam: This *jñāni puruṣa*, this man of knowledge, now constantly compares his present state of total contentment, where he has no more desire for anything in the world nor ambition to 'become' anything—in a state of *nirañkuṣā tṛptiḥ*: with *prati yogi puruṣa saram*, the earlier state in which there was constant dependence on worldly things, and *nityaśaḥ tṛpyati*—always feels totally contented.

So, in this way, one should be able to watch one's own performance so as to be able to assess, if we are truly and firmly established in the Self. But when we catch ourselves watching other's performance, it should indicate that we are not on the right path, that we are only being one in the crowd of this world.

The following *śloka-s* give us an attitude and vision which will help us in continuing our contemplation that leads to Self Knowledge ---

दुःखिनोऽज्ञाः संसरन्तु कामं पुत्राद्यपेक्षया ।
परमानन्दपूर्णोऽहं संसरामि किमिच्छया ॥४२॥

Duḥkhino'jñāḥ saṁsarantu kāmāṁ putrādya pekṣayā
Paramā nanda pūrṇo'haṁ saṁsarāmi kimi cchayā (42)

दुःखिनः अज्ञाः = the miserable ignorant people; पुत्र आदि अपेक्षया = because of a lot of expectation of and from son etc.; कामम् = as required; संसरन्तु = may go through *saṁsāra*; अहम् = I am; परमानन्द पूर्णः = supreme infinite bliss; किम् इच्छया = desiring what; संसरामि = should suffer like an ignorant?

Let the miserable ignorant persons desiring and expecting things like son etc. may go through this *saṁsara* as they feel right. I am supreme infinite bliss, desiring what, should I suffer this world of relative existence? {42}

Duḥkhinaḥ ajñāḥ putra ādi apekṣayā: Let the ignorant people desiring children, wealth etc., go on seeking and working for the fulfilment of such desires. They will be continuously unhappy. No one can be helped to come out of this entanglement in *saṁsāra bandhan* unless he himself desires it.

Ahaṁ paramānanda pūrṇaḥ kim icchayā saṁsarāmi: I am infinite supreme bliss! What is there to desire in this world, and that too only to experience all the consequent miseries?

There are three main steps that a true seeker should avoid, expressed by the three words: *icchāmi, bhavāmi and karomi* : I want something from this world; I want to become something in this world; I want to do something to become that. Let things happen as they will. That is knowledge.

Similarly, it is also futile to want to improve the world or help others, because that itself becomes a bondage. When we want to help or change something or someone, it means we accept that object or person to be a reality, which it is not. To want to help is as meaningless as the waking-state person wanting to change something that he experienced in the dream-state.

The distinction between a desirer of heavens, and a man of wisdom ---

अनुतिष्ठन्तु कर्माणि परलोकयियासवः ।
सर्वलोकात्मकः कस्मादनुतिष्ठामि किं कथम् ॥४३॥

Anuṣṭhantu karmāṇi paraloka yiyāsavaḥ
Sarva lokātmakaḥ kasmāt anuṣṭhāmi kiṁ katham (43)

परलोकयियासवः = those desiring heavens etc; कर्माणि = *yajña* etc; अनुतिष्ठन्तु = may they perform; सर्व लोकात्मकः

= I, who is the Self of every world; कस्मात् = what for; कथम् किम् = how and which; अनुतिष्ठामि = should perform.

Those who are desirous of the worlds of heaven etc., let them perform the required *yajña*, *yāga* etc. I am the very Self of all the worlds, therefore what for, how and which *karma* or *yajña* should I perform? (43)

Paraloka yiyāsavaḥ karmāṇi anutiṣṭhantu etc.: Those who are desirous of the other worlds, higher *lokā-s* like heaven etc., let them engage themselves in performing *yajña*, *pujā* and other *karma anuṣṭhāna*.

Sarva lokātmakaḥ kasmāt katham anutiṣṭhāmi: Once I have discovered the Truth and surrendered the relative existence at the altar of the Absolute, where is the question of my again giving value to the 'relative'?

Once I discover my identity with the Absolute, nothing will prompt me to get involved in any further effort, to achieve anything. Because everything is already gained. For one who has achieved *sarvātmā bhāva*, what is there to add to his bliss? Till the position remains that there is something lacking to be added in our lives, we are in the realm of the finite. When a state is achieved where no addition, no subtraction is possible, that state is *sarvātmakaḥ*.

Kasmāt katham kim anutiṣṭhāmi: Why will I unnecessarily make myself miserable?—and how?—and what for?

Why a man of wisdom stops from these activities, if not for himself, may be for the worldly people —

व्याचक्षतां ते शास्त्राणि वेदानध्यापयन्तु वा ।

येऽत्राधिकारिणो मे तु नाधिकारोऽक्रियत्वतः ॥४४॥

Vyācakṣatām te śāstrāṇi vedāna dhyā payantu vā
Ye'trā dhikāriṇo me tu, nādhikāro 'kriya tvataḥ (44)

अत्र = in *karma*, *upāsana*; ये = those; अधिकारिणः = are qualified; ते = they; शास्त्राणि = the scriptures; व्याचक्षताम् = may expound; वा = or; वेदान् = the *Veda-s*; अध्यापयन्तु = may teach; तु = but; अक्रियत्वतः = I being non-doer; मे = my; अधिकारः = authority; न = is not.

Those who are qualified in *karma*, etc. exposition of scripture etc. may they expound. Those who are qualified to teach, may they teach. Being a non-doer I am not qualified in these fields. (44)

Ye atra adhikāriṇaḥ te śāstrāṇi vyācakṣatām: Those who are qualified to act in this world, let them study the *veda-s* and become *vedāntik* scholars. Let them teach the *veda-s*, *upaniṣad-s* etc.

Na me adhikāraḥ: So far as I am concerned, I am not qualified either for learning or for teaching because I have no more actions to do, no more duties to perform.

Therefore, those who imagine that they can improve the world, they are in the field of ignorance. If there is anything to be improved, it is not the world, but our vision of it. Once, that vision is corrected, then it will be seen that other than the expression of the divine, nothing else is!

What about the activities such as sleep, eating etc? —

निद्राभिक्षे स्नानशौचे नेच्छामि न करोमि च ।

द्रष्टारश्चेत्कल्पयन्ति किं मे स्यादन्यकल्पनात् ॥४५॥

Nidrā bhikṣe snāna śauce necchāmi na karomi ca
Draṣṭā raścet kalpayanti kim me syād anyā kalpanāt (45)

निद्रा भिक्षे = sleep, taking food; स्नान शौचे = bathing, purification; न = not; इच्छामि = I desire; न च = nor do; करोमि = do them; द्रष्टारः = the on-lookers; चेत् = if;

कल्पयन्ति = imagine; अन्य कल्पनात् = by the imagination of others; मे = to; किम् स्यात् = what does it matter.

Neither I desire things like sleep, eating food, bath, acts of purification, nor do I perform them. If, however, the ignorant on-lookers superimpose them on me, what do I care for the imagination of others i.e. by the imagination of others I don't become a doer! (45)

Na icchāmi na karomi nidrā, bhikṣe etc.: Neither I desire, nor do I do, sleeping, or begging for alms; nor bathing nor ablutions. *Draṣṭāraḥ cet kalpayanti*: If others 'see' me doing these things, this is their imagination; these actions have been superimposed on me by the viewers. I have no control over the thoughts of others.

When *Rāmakṛṣṇa Paramahansa* was suffering from cancer, his devotees viewed the disease of his body as his suffering. But from *Bhagavān's* standpoint, the cancer was in him, but he was not in the cancer.

Similarly, if others think that I am taking bath etc., it is their vision, their perception. I cannot help it, nor does it bother me.

Because of other people's view, the non-doership does not get disturbed; as we see in the following example ---

गुञ्जापुञ्जादि दह्येत नान्यारोपितवाहिना ।
नान्यारोपितसंसारधर्मानिवमहं भजे ॥४६॥

Guñjā puñjādi dahyeta nānyāropita vāhniṇā
Nānyā ropita saṁsāra dharmā neva maham bhaje (46)

अन्य आरोपित = superimposed by others; वाहिना = by the fire; गुञ्जा पुञ्जा आदि = the heap of red berries; न = not; दह्येत = burns; एवम् = in the same way; अन्य आरोपित = superimposed by other; संसार धर्मान् = qualities of the world; अहम् = I; न भजे = don't get.

If some superimpose the fire on the heap of red berries, it does not burn anything; similarly, the qualities of this worldly things when attributed to me, I do not get them as mine. (46)

Anyā āropita vāhniṇā guñjā puñjādi na dahyet: Someone imagines that there is a fire in the bush of red berries but this superimposed fire (which is only the colour of the berries) cannot burn the bush. In the same manner, *Anyā āropita saṁsāra dharmān*: The *dharma* or duties and actions of *saṁsāra* such as *nidrā, bhikṣā, snāna, śauca* etc. *aham na bhaje*: do not concern me.

This thought is stated by *Bhagavān Kṛṣṇa* in *Gītā* (V-8-9):

Thirteen different activities have been listed by Lord *Kṛṣṇa* which a man of wisdom is 'seen' to be doing, but he himself is totally detached from them, such as: *Paśyan*-seeing, he does not see, that means seeing without a seer, smelling without a smeller and so on.

It is the senses that are engaged in the respective perceptions. They exist in relation to each other. Both are supported by something which does not come under the influence of relative existence. Therefore, when the eyes see, that is their *dharma*, nature. Why should 'I' be concerned? If the body gets old, that its nature, it does not disturb me.

Similarly, the changes in the mind or of the three bodies should not affect us, That is their nature. It is the nature of the mind to have thoughts. Expecting the cessation of thought is an impossible expectation. Therefore, what a man of realisation does is to watch these modifications from a distance without having the feeling that he is participating in them.

Anyā āropita dharmān aham na bhaje: I do not suffer the misery of *saṁsāra*, although I am staying in the *saṁsāra*.

What about *śravaṇam* etc. ---

शृण्वन्त्वज्ञाततत्त्वास्ते जानन्कस्माच्छृणोम्यहम् ।
मन्यन्तां संशयापन्नाः न मन्येऽहमसंशयः ॥४७॥

Śṛṇvntva jñāta tattvā ste jānan kasmāc chṛṇomyaham
Manyantāṁ saṁśayā pannāḥ na manye'hamasāṁśayaḥ (47)

अज्ञात तत्त्वाः = those who do not know the Self; ते = those; शृण्वन्तु = let them listen to scriptures; अहम् जानन् = I the knower of Self; कस्मात् = for what purpose; शृणोमि = listen *vedānta*; संशयापन्नाः = those with doubt; मन्यन्ताम् = may reflect; अहम् = I; असंशयः = without any doubt; न मन्ये = do not reflect.

Those who do not have the knowledge of identity of the individual Self and the total Self, let them listen to the *vedānta*. I am the knower of the real Self, what for will I listen to *vedānta*? Those who are full of doubts about the Self, let them reflect; since I don't have any doubt, why should I reflect and on what? (47)

From *śloka* 40 onwards there is a steady development of thought about the nature of a man of wisdom: First, the participation in the affairs of the world in the form of desire is totally absent; second the *vaidik* or worldly *karma* to attain other worlds like heaven etc. is absent; third, the normal functions of the body may be 'seen' to be happening, but the man of wisdom is not concerned.

Now the teacher goes one step further to explain *śravaṇam*, *mananam* and *nididhyāsanam* in relation to a man of realisation.

Ajñāta tattvāḥ śṛṇvantu te etc. : Those who have not known their essential nature, the *Brahman*, let them listen to the *vedāntik* teachings, study scriptures etc. What is the need for me to listen to such teachings again and again?

Samśayā pannāḥ manyantām : Those who have doubts about their own essential nature, let them go on reflecting (*mananam*) on what they have heard from the scriptures.

Aham asaṁśayaḥ na manye : I have no more doubts. Therefore, there is no need for me to do any reflection.

Śravaṇam i.e. listening is done if one does not know; *Mananam* i.e. reflection is done to remove doubts; *Nididhyāsanam* or contemplation is done to remove *viparyaya* i.e. erroneous understanding.

This is dealt with in the next *śloka*---

विपर्यस्तो निदिध्यासेत्किं ध्यानमविपर्ययात् ।
देहात्मत्वविपर्यासं न कदाचिद्भजाम्यहम् ॥४८॥

Viparyasto nidi-dhyāset kiṁ dhyāna maviparyayāt
Dehātma tva viparyāsaṁ na kadācid bhajāmyaham (48)

विपर्यस्तः = the one with erroneous knowledge; निदिध्यासेत् = may he contemplate; अविपर्ययात् = having no erroneous knowledge; ध्यानम् किम् = what for meditation; अहम् = I; देहात्मत्व विपर्यासम् = mistaking the body to be self; कदाचित् = never; न भजामि = attain.

He who has mistaken identity of the Self, may contemplate and meditate. On account of lack of erroneous knowledge about Self, what meditation will do to me? I never have the mistaken identity that I am the body, nor do I get in that wrong identity. (48)

Viparya-staḥ nididhyāset aviparyāyat dhyānam kiṁ ? : He who has erroneous knowledge—'that I am the body etc.,' let him do meditation again and again. So far as I am concerned, I have no such erroneous knowledge. Therefore, why should I do meditation?

Aham dehātmatva viparyāsaṁ kadācit na bhajāmi : I never have such erroneous knowledge, even by mistake,

even once in a while. I never take myself to be the body. Therefore, why should I go in for meditation?

Now one more doubt is raised. If it is said that a man of wisdom has no thought of his being the body etc., then how will he conduct himself in this world?

This doubt is taken-up in the next śloka ---

अहं मनुष्य इत्यादिव्यवहारो विनाप्यमुम् ।
विपर्यासं चिराभ्यस्तवासनातोऽवकल्प्यते ॥४९॥

*Aham manuṣya ityādi vyavahāro vināpya mum
Viparyāsaṁ cirā bhyasta vāsanā to'va kalpyate* (49)

अहम् मनुष्यः = I am a man; इत्यादि व्यवहारः = the conduct of this nature; अमुम् विपर्यासम् विना = without the body identification; अपि = also; चिर अभ्यस्त वासनातः = due to long standing practice of being body; अवकल्प्यते = is possible.

Even in the total absence of the body identification, I am man etc., and conducting oneself in this world, is also possible on the strength of long standing practice of being body. (49)

Upto this point, the state of the *jīvan mukta* was explained as: *kṛtam kṛtyam prāptam prāpaṇīyam* - whatever had to be done has been done; whatever is to be achieved has been achieved; there is nothing left to be sought. Therefore, he is no more concerned with actions: worldly actions, religious actions, bodily actions such as sleeping, etc., or with the learning and teaching of *vedāntik* scriptures, or with *śravaṇam* and *mananam*.

Now one more doubt is raised: *Aham manuṣya ityādi vyavahāraṁ amum viparyāsaṁ vinā api*: since the man of wisdom has already rejected every conditioning in relation to the body, how will he conduct himself in the world

as a human being? Without getting identified with the body (*viparyāsaṁ*) how will he behave? The teacher clarifies:

Cirābhyasta vāsanātaḥ avakalpyate: It is possible for such a person to conduct himself in human affairs in spite of his discrimination of the fallacy such as he is a human being and this body etc., because of long practice it has become a natural way of behaviour. Because of the long *abhyāsa* there is no difficulty to conduct himself. The actions as a human being are thereafter conducted mechanically without any identification with that role.

The end of conduct of human affairs will be possible only after the *prārabdha* is lived through ---

प्रारब्धकर्मणि क्षीणे व्यवहारो निवर्तते ।
कर्मक्षये त्वसौ नैव शाम्येद्ध्यानसहस्रतः ॥५०॥

*Prārabdha karmaṇi kṣīṇe vyavahāro nivartate
Karmā kṣaye tvasau naiva śāmyet dhyāna sahasrataḥ* (50)

प्रारब्ध कर्मणि क्षीणे = when the *prārabdha karma* is exhausted; व्यवहारः = the transactions in the world; निवर्तते = get negated; तु = but; कर्म अक्षये = without exhausting the *karma*; असौ = the regular conduct; ध्यान सहस्रतः = by thousands of meditations; न एव = never; शाम्येत् = will be negated.

When the effect of *prārabdha karma* is worked out by going through them, the conduct of transactions in this world will get negated, but in the absence of the exhaustion of the *karma*, this worldly affairs will never be negated even by thousands of meditations (50)

How will the *vyavahāraḥ* - the conduct of worldly affairs, decline? Can it be achieved by withdrawing from such activities through conscious efforts? The teacher says,

No, that is not required. It will have to take its own course.

Prārabdha karmāṇi kṣīṇe: When the *prārabdha karma* with which this body was born is worked out in the normal course, *vyavahāraḥ nivartate*: then withdrawal from worldly affairs automatically takes place.

It is like a stone being thrown by a person. How far will it go? As far as the power with which it was propelled by the man lasts. The man himself has infinite power, but the power associated with the propulsion of the object is finite. Therefore, when the finite power will by its very nature, get exhausted, the object will fall down.

So also, the body which is born out of *prārabdha*, it will keep moving, acting with all the experiences that it has to get according to the *prārabdha*. When this *prārabdha karma* with which the body was manifested is exhausted, all undertakings in this world are over. And *karma kṣaye tu asau na eva śāmyet* etc.: without the exhaustion of the *karma* this total withdrawal from *karma* or action in this world cannot be achieved even if one devotes thousands of hours to meditation.

But *karma kṣaya* does not mean that the man of wisdom should do nothing. What is important is how we view the actions of such a man, what is his attitude behind the action.

Bhagavān Kṛṣṇa says in *Gītā* (V-18)

He who sees no work in work, and work in no work, he is wise among men, he is a *yogin*, and he has accomplished all his work.

The question now raised is—'Is it possible to accelerate the process of withdrawal from worldly affairs, say through meditation?' ---

विरलत्वं व्यवहारेष्टं चेद्ध्यानमस्तु ते ।
अबाधिकां व्यवहतिं पश्यन्ध्यायाम्यहं कुतः ॥५१॥

Viralatvaṁ vyava hṛter iṣṭaṁ ceddhyā na mastu te
Abādhikāṁ vyava hṛtiṁ paśyan dhyāyā myaham kutaḥ (51)

व्यवहते: = of the activities; विरलत्वम् = lessening; चेत् = if; इष्टम् = is expected; ते = for you; ध्यानम् अस्तु = may you have to meditate; व्यवहतिम् अबाधिकाम् = the Self-knowledge is not opposed to conduct; पश्यन् = having known; अहम् = I; कुतः ध्यायामि = should I meditate.

If you think that for the reduction of activities and involvement in the world, *dhyānam*-meditation is very essential, may you do so. I know for certain that the Self knowledge is not opposed to conducting oneself in the world. Therefore, why should I meditate? (51)

Vyavahṛteḥ viralatvaṁ cet dhyānam iṣṭam etc.: to reduce the amount of involvement in activities, one may think that meditation is helpful. However, *vyavahṛti abādhikāṁ paśyan*: The involvement in the worldly affairs is known to be not contrary to knowledge. Darkness cannot be removed by any means other than light. In the same way, involvement in the world can be counteracted only by knowledge about one's essential being. When the mirage is understood to be an illusion, this understanding will not be contradicted next time, when the mirage is seen.

Therefore, why should I do meditation?

The *jīvan mukta puruṣa* does not need to do meditation in order to reduce his involvement in worldly activities, because he has already attained knowledge and this knowledge is not contrary to action.

The meditation may not be required to reduce the involvement in the world, but certainly for reducing the *vikṣepa* i.e. projections or agitations in the mind? ---

विक्षेपो नास्ति यस्मान्मे न समाधिस्ततो मम ।

विक्षेपो वा समाधिर्वा मनसः स्याद्विकारिणः ॥५२॥

Vikṣepo nāsti yasmānme na samādhi stato mama
Vikṣepo vā samādhir vā manasaḥ syādvīkāriṇaḥ (52)

यस्मात् = because; मे = to me; विक्षेपः = agitations;
न अस्ति = is not; ततः = therefore; मम = for me;
समाधिः = meditation; न = not (required); विक्षेपः वा
= or agitations; समाधिः वा = or *samādhi*; विकारिणः
= modifying; मनसः = of the mind; स्यात् = belong.

Because the agitations do not belong to me, there is no need for meditation. Both the agitation and *samādhi* (i.e. absence of agitation) belong to the mind which is of changing nature. (52)

Yasmāt me vikṣepaḥ na asti tataḥ mama samādhinaḥ:
Because I do not have any mental disturbances, therefore, there is no need for *samādhi* for me. *Vikṣepa* or agitations are of the mind, so who goes into *samādhi*?—the mind, not me. Wherever, there is *upādhi* or conditioning, the *upādhi* is necessarily associated with *ādhi*, *vyādhi* and *samādhi*. *Vyādhi* is associated with the gross body, *ādhi*—agitations are associated with the subtle and *samādhi* is also associated with the mind as we have seen earlier in *śloka* 227 of *Tīrtidīpa* chapter VII.

The *antaḥkaraṇa* has four aspects: *manas* (mind), *buddhi* (intellect); *cittam* (memory) and *ahamkāra* (ego). In the waking state all the four function; in the dream state *buddhi* does not function; in the deep sleep state only *ahamkāra* functions; and in *samādhi* even the *ahamkāra* subsides. It is *citta pradhāna*. These are all

conditions of the *antaḥkaraṇa*. In deep sleep state, the *ahamkāra* holds the five elements together and their functioning still exists. In the *samādhi* state when *ahamkāra* is suspended, all the functions of the five elements are also suspended: respiration, hair and nails etc. do not grow.

Vikṣepo vā samādhir vā vikāriṇaḥ manasaḥ syāt: In other words, all these are modifications of the *antaḥkaraṇa* and not of the *śākṣī caitanya*. Therefore, whether we talk about agitations or meditation or *samādhi* (absolutely opposite conditions), they belong to the mind and not the consciousness. The consciousness is not influenced by the presence or absence of thoughts in the mind.

Use of terms like getting experience of *Paramātmā*, or of *samādhi*, or enjoying meditation, should be guarded against, because they connote objectification of a subjective experience, they make a *bhoga* out of *yoga*.

Therefore, there is no possibility of experience etc., the Self being Self-effulgent, Self-existence etc. ---

नित्यानुभवरूपस्य को मे वानुभवः पृथक् ।

कृतं कृत्यं प्रापणीयं प्राप्तमित्येव निश्चयः ॥५३॥

Nityā nubhava rūpasya ko me vānubhavaḥ pṛthak
Kṛtaṁ kṛtyaṁ prāpaṇīyaṁ prāpta mityeva niścayaḥ (53)

नित्य अनुभव रूपस्य = of the nature of eternal conscious existence; मे पृथक् अनुभवः = the experience of otherness than me; कः वा = which is?; कृतम् कृत्यम् = having done that was to be done; प्राप्तम् प्रापणीयम् = whatever was to be gained is gained; इति एव निश्चयः = this alone is my conviction.

I being of the nature of eternal conscious existence, how the experience of I being separate be possible? And what

experience can be had without me? It is a firm conviction that all that is to be done is done, and all that is to be gained is also gained. (53)

Nitya anubhava rūpasya me kaḥ anubhavaḥ prthak :
Anu means behind, bhāva—means to be. Anubhāva therefore means—I am behind every experience, good or bad. It is incorrect to say I have experience of something, because very experience is possible only because of me. There is no experience other than me. I am the experience. So where is the need to do meditation to get divine experience as if that experience is other than me?

So long as the subject-object dichotomy is maintained, the world will be, and we will continue to suffer.

Kṛtaṁ kṛtyaṁ prāpañīyaṁ prāptam iti eva niścayaḥ :
So far as I am concerned I have no doubt that I want nothing from this world, there is nothing that the world can give me, for the simple reason that the world is because of me and I am not because of the world.

Will not the absence of doership lead to an uncontrolled and licentious behaviour of a man of knowledge? ---

व्यवहारो लौकिको वा शास्त्रीयो वाऽन्यथापि वा ।

ममाकर्तुरलेपस्य यथारब्धं प्रवर्तताम् ॥५४॥

Vyavahāro laukiko vā śāstriyo vā'nyathā pivā
Mamā kartura lepasya yathā rabdham pravartatām (54)

लौकिकः = the worldly conduct (such as taking food etc.); वा = or; शास्त्रीयः वा = or the disciplined conduct with "do's and don'ts"; व्यवहारः वा = and also that conduct; अन्यथा अपि = any other also (not included in above two); अकर्तुः = to the non-doer; अलेपस्य = not affected by the action; मम = i.e. me; यथारब्धम् = according to *prārabdha*; प्रवर्तताम् = may I get involved in the world.

I who is a non-doer, and is therefore not affected by the actions whatsoever, whether worldly or according to scriptural injunctions or any other conduct not included in these two; may get involved in the world according to *prārabdha*. (54)

Laukikaḥ śāstriyaḥ anyathā vyavahāraḥ : There are three types of *vyavahāraḥ* activities: (a) *Laukika* : the normal routine activities of the day, eating, sleeping, shopping etc., activities every common man does; (b) *Śāstriyaḥ* : doing *japa*, *pūjā*, studying scriptures, meditation etc; and (c) *Anyathā* : other activities not falling under these two categories.

Akartuḥ alepasya mama yathā rabdham pravartatām :
Let all these three activities be there. Let them be manifested. So far as I am concerned, they do not affect me in any way—because I am not the doer of these activities.

Where there is no sense of doership, there is no problem. There is no sense of accomplishment in doing some work nor is there a sense of guilt in not doing. None of the rules and regulations of behaviour in the world applies to the man of wisdom.

Or else a man of wisdom may act tirelessly in the world—who can stop him? ---

अथवा कृतकृत्योऽपि लोकानुग्रहकाम्यया ।

शास्त्रीयेणैव मार्गेण वर्तेऽहं का मम क्षतिः ॥५५॥

Athavā kṛta kṛtyo'pi lokā nūgraha kāmīyā
Śāstriye ṇaiva mārgēṇa varte'ham kā mama kṣatīḥ (55)

अथवा = or; अहम् = I; कृत कृत्यः अपि = although totally fulfilled; लोक अनुग्रह काम्यया = desiring the good of the world; शास्त्रीयेण एव = by the proper scriptural injunctions alone; मार्गेण = ways adopting; वर्ते = may I lead my life; मम = for me; का = what is; क्षतिः = a loss.

Or although I have obtained totally all that was to be achieved, what is the harm if I myself lead a life style as ordained by the scriptural injunctions alone, desiring welfare of the world {55}.

Athvā kṛta kṛtya api loka anugraha kāmīyā etc. : Contrary to this behaviour where he does not care whether he does conduct himself according to social or scriptural regulations and expectations or not, although there is nothing to be gained or lost (by the man of wisdom) from any life style adopted; only for the betterment of the people, *Aham śāstrīyeṇa mārgēṇa varte mama kā kṣatīḥ*: engage myself in activities in complete accordance with prescribed code of conduct. There is nothing wrong in engaging myself in this manner, and no one can stop me.

This thought also appears in *Bhagavad Gītā* (III-22) where Lord *Kṛṣṇa* says:

Oh, *Pārtha*, there is nothing in the whole world which is obligatory for me to do; yet I work for the joy of it. Otherwise there is nothing that I have not gained already and nothing that I will gain from it.

The question now raised is, 'If you start working for the betterment of society according to scriptural injunctions, will it not lead to acceptance of 'doership'? ---

देवार्चनस्नानशौचभिक्षादौ वर्ततां वपुः ।
तारं जपतु वाक्तद्वत्पठत्वाम्नायमस्तकम् ॥५६॥

Devārcana snāna śauca bhikṣāḍau vartatām vapuḥ
Tāraṁ japatu vāktadvat paṭhat vām nāya mastakam (56)

वपुः = the body; देव अर्चन = worship of the Gods; स्नान = bath; शौच = acts of purification; भिक्षा आदौ = begging food etc; वर्तताम् = may be doing; वाक् = the speech; तारम् = of *Om*; जपतु = be engaged

in chanting; तद् वत् = similarly. आम्नाय-मस्तकम् = the *upaniṣad-s*; पठतु = may read.

Let the body be busy in activities like worship of gods, bath, purification, begging food etc. Let the speech be engaged in chanting *Om* or the study of *upaniṣad-s*. [This thought is completed in the next *śloka*] (56)

Vapuḥ deva arcana, snāna, śauca, bhikṣā āḍau etc. : Let the worship of the Lord, bathing, cleaning oneself, going for alms and such activities, keep the gross body engaged or *tāraṁ japatu va* etc. : let the speech may be engaged in the chanting of the Lord's name or the *Omkāra* or let the mind be engaged in the study of the *vedānta śāstra*.

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

विष्णुं ध्यायतु धीर्यद्वा ब्रह्मानन्दे विलीयताम् ।
साक्ष्यहं किञ्चिदप्यत्र न कुर्वे नापि कारये ॥५७॥

Viṣṇuṁ dhyāyatu dhīryadvā brahmānande viliyatām
Sākṣyaham kiñcīda pyatra na kurve nāpi kāraye (57)

धीः = the intellect; विष्णुम् = of the Lord *Viṣṇu*; ध्यायतु = may contemplate upon; यद्वा = or; ब्रह्मानन्दे = in the *Brahmānanda*; विलीयताम् = get absorbed; अहम् साक्षी = I am *sākṣī*; अत्र = in these; किञ्चित् अपि = any one among; न कुर्वे = don't I do; न अपि = nor do; कारये = I prompt any one to do so.

Let the intellect contemplate on the nature of Lord *Viṣṇu* or get absorbed in *Brahmānanda*. I am *sākṣī*. All these neither I do, nor do I inspire others to do so. {57}

It was said in the previous *śloka*, 'let the gross body be engaged in various *śāstrik* activities, let the speech

be engaged in chanting Lord's name, let the intellect be occupied in study of the scriptures and *upaniṣad-s*!

Viṣṇum dhyāyatu dhīḥ: Let the intellect be engaged in the contemplation of Lord *Viṣṇu*, *Yadvā brahmānande vilīyatām*: or let the intellect be absorbed in its own essential being or *Brahmānanda*.

Aham sākṣi atra kiñcit api na kurve na kāraye: I am the witness, therefore, none of these things (*deva arcanā, snāna* etc.) do I do, nor do I prompt any one to do so. Because I am the Absolute *sākṣī*—the consciousness, the *kūṭastha caitanya*, I have stopped doing any of these activities. Furthermore, I do not also tell others 'You do this, or that or the other', because I know that all this relates to matter and according to *prārabdha* and it is an illusion.

Once the real identity is discovered, where is the arrogance of achievement or guilt of failure? All these differentiations will disappear from the mind. There will be no head-long pursuit of activities.

This thought appears in the *Muṇḍaka upaniṣad* while defining the qualities of a wise man (III 1.4)

The *Brahmavit*, his essential nature being *Brahman*, does not have insistence *Nātivādī*. He is silent, he does not insist on the world being according to his definition, nor does he want to change the world.

A spiritual seeker has greater responsibility than others to be adoptive to the world rather than expect the world to be adaptive to him. One who starts walking the path of spiritual evolution, has increased responsibility to accept everything and everybody as they come with (a) reverence and (b) love. This is the highest *sādhana*. Reverential loving acceptance of the world is worship of the Lord. An unconditional love for everyone is the manifestation of the Lord through us.

The conclusion of the entire above said thinking is the experience of fulfilment and the joy of one's being is thereafter never decreased ---

कृतकृत्यतया तृप्तः प्राप्तप्राप्यतया पुनः ।
तृप्यन्नेवं स्वमनसा मन्यतेऽसौ निरन्तरम् ॥५८॥

Kṛta kṛtya tayā tṛptaḥ prāpta prāpya tayā punaḥ
Tṛpyannevaṁ sva manasā manyate'sau niran taram (58)

असौ = this wise man; कृत कृत्यतया = because of his fulfilment of his life; तृप्तः = is fully content; पुनः = again; प्राप्त प्राप्यतया = because of the achievement of all that is thought of; तृप्यन् = experiencing the bliss of achievement; स्वमनसा = by his mind; निरन्तरम् = all the time thereafter; एवम् = in this way; मन्यते = continues to experience.

This wise man fully content for having done his lot and gained the fulfilment of his life, thereafter continues again to experience this joy in his mind. (58)

This and subsequent *śloka* are not statements, but experiences. What is said is not told by the wise man. It is the state of his mind, of his Being. What are the distinguishing marks of the man of wisdom?

- (1) *Kṛta Kṛtyatayā*: Whatever is to be done, is done; there is nothing remaining to be achieved; there is no fear of loss of what has been achieved;
- (2) *Prāpta prāpyatayā*: Because there is nothing to be achieved, there is nothing to be done and vice versa. Therefore, there is total contentment.

Total contentment is not a state of lethargy:

- (a) It is an inspired state of existence because of our association with the Absolute, in a form which manifests itself as inspiration.

- (b) It is a state of total freedom from the things and beings around us i.e. their presence or absence does not make any difference.

Ādi Śaṅkara in Bhaja Govindam (V-19) says -

*Yogarato vā bhogarato vā, saṅgarato vā saṅga vihinah
Yasya brahmaṇi ramate cittam, nandati nandati nandati eva*

Whether he is among objects of enjoyment or among many people around him or with no one, he whose mind revels in *Brahman*, he verily enjoys.

If I get disturbed by the presence of objects in the world, then the objects become powerful and I have become a victim to their presence. If I get disturbed by the absence of objects, then also I become dependent on them for contentment. Therefore, the presence or absence of objects should not touch me. Similarly, if I allow the presence or absence of beings (persons) to disturb me, I am far away from the Truth.

Yasya brahmaṇi ramate cittam: He who is totally established in his own essential Self, in his own unlimited, conscious, blissful existence, that state of *ānanda* is called *trptiḥ*. *Ānanda* is total independence, where no thought of the world can disturb the inner poise.

Tṛpyan eva svamanasā manyate'sau nirantaram: He always has the following type of understanding in his own mind.

Explained in the next *śloka*---

धन्योऽहं धन्योऽहं नित्यं स्वात्मानमञ्जसा वेदि ।
धन्योऽहं धन्योऽहं ब्रह्मानन्दो विभाति मे स्पष्टम् ॥५९॥

*Dhanyo'ham dhanyo'ham nityam svātmā namañ jaśā vedmi
Dhanyo'ham dhanyo'ham brahmā nando vibhāti me spaṣṭam (59)*

धन्यः अहम् = I am blessed; अहम् धन्यः = I am fulfilled; नित्यम् = all the time; स्वात्मानम् = to my real Self; अञ्जसा = immediately; वेदि = know; धन्यः अहम् धन्यः अहम् = I am indeed fulfilled; मे = to me; ब्रह्मानन्दः = the bliss of *Brahman*; स्पष्टम् = distinctly; विभाति = is experienced.

I am blessed. I am indeed fulfilled, because I have discovered my essential Self. I am indeed fulfilled, for I have discovered the Bliss of *Brahman*. It is distinctly clear to me. (59)

Yet in another place *Ācārya Śaṅkara* in his immortal poem *Brahma Jñānāvali* (1) exclaims:

*Asaṅgo'ham asaṅgo'ham asaṅgo'ham punaḥ punaḥ
Saccidānanda rūpo 'ham ahamevā aham avyayaḥ*

Unattached, unattached, unattached am I, again and again; of the nature of eternal Existence. Knowledge-Bliss am I; I am that; That am I, which is irreducible immortal, endless factor.

These are not mere declarations, they are to be experienced like one's own direct personal experience.

Svātmānam añjaśā vedmi: I have now come to discover my own essential nature very closely i.e. *aparokṣa anubhūti* has taken place. I am completely fulfilled. Because *Brahmānandaḥ vibhāti me spaṣṭam*: now the bliss of *Brahmānanda* is very distinctly experienced by me.

The fulfilment leads to disappearance of worldly sorrows and its cause—the ignorance of Self ---

धन्योऽहं धन्योऽहं दुःखं सांसारिकं न वीक्षेऽद्य ।
धन्योऽहं धन्योऽहं स्वस्याज्ञानं पलायितं क्वापि ॥६०॥

*Dhanyo'ham dhanyo'ham duḥkhaṁ sāṁsārikaṁ na vikṣe'dya
Dhanyo'ham dhanyo'ham svasyā jñānaṁ palāyitaṁ kvāpi (60)*

अहम् धन्यः धन्यः अहम् = I am indeed blessed; अद्य = now; सांसारिकम् = the worldly; दुःखम् = misery; न = not; वीक्षे = I don't see; अहम् धन्यः अहम् धन्यः = I am indeed content; स्वस्य अज्ञानम् = the ignorance of Self; क अपि = somewhere; पलायितम् = has run away.

I am indeed totally fulfilled, for the worldly sorrows are no more seen now, and I am indeed content. Where has the ignorance of the Self run away? (60)

I do not know where the miseries have disappeared. I am not able to see them anywhere. What a joy? Where has my ignorance gone?

The negation of Self-ignorance leads to joy of fulfilment in action and achievements ---

धन्योऽहं धन्योऽहं कर्तव्यं मे न विद्यते किञ्चित् ।

धन्योऽहं धन्योऽहं प्राप्तव्यं सर्वमद्य संपन्नम् ॥६१॥

Dhanyo'ham dhanyo'ham kartavyam me na vidyate kiñcit
Dhanyo'ham dhanyo'ham prāptavyam sarvamadya sampannam (61)

धन्यः अहम् धन्यः अहम् = I am certainly blessed one; मे = for me; किञ्चित् = a bit; कर्तव्यम् = duty; न विद्यते = is not left; धन्यः अहम् धन्यः अहम् = I am indeed fulfilled; प्राप्तव्यं = the gain of life; सर्वम् = all that; अद्य = now; सम्पन्नम् = is gained.

I am indeed blessed, for not a bit of duty is left for me in this world. I am indeed fulfilled, for I have gained all that I had to! (61)

I am completely fulfilled because, *me kartavyam na vidyate*; I have no more any need to act, for the sake of duty, in this world.

Lord Kṛṣṇa says in *Gītā* (III-17):

'The man who rejoices in his own Being, who is contended in the *Brahman* alone, he has no obligatory duty.'

We tend to be obsessed by duty-orientation too long in life. Obligated as we are to fulfil certain obligations towards one's duties, we should also know when we should go beyond the limitations of duty-orientation.

Duty-orientation implies continued acceptance of doership and the responsibility of doership. The real fulfilment is to transcend the barriers of duty-orientation.

Lord Kṛṣṇa says in *Gītā* (III-22) 'By my very presence things start happening. I have no duty, yet I am doing.'

Prāptavyam sarvam adya sampannam: I have attained everything!!

This fulfilment of crossing the barrier of duty in one's life is explained ---

धन्योऽहं धन्योऽहं तृप्तेर्मे कोपमा भवेल्लोके ।

धन्योऽहं धन्योऽहं धन्यो धन्यः पुनः पुनर्धन्यः ॥६२॥

Dhanyo'ham dhanyo'ham tṛpter me kopamā bhave lloke
Dhanyo'ham dhanyo'ham dhanyo dhanyah punaḥ punar dhanyah (62)

धन्यः अहम् धन्यः अहम् = I am certainly blessed; मे तृप्तेः = of my contentment; उपमा = simile; लोके = in this world; का भवेत् = can be?; अहम् धन्यः अहम् धन्यः = I am doubly blessed; धन्यः धन्यः = blessed; पुनः पुनः धन्यः = again and again blessed indeed.

I find myself manifold blessed and there is no simile, for my contentment in this world. How can any worldly contentment be compared with mine? (62)

In the joy of realisation, the *mumukṣu* does not know what to say. He keeps repeating himself. This condition

is brought out very vividly in Chapter XI verses 39 & 40 of the *Bhagavad Gītā* where *Arjuna* cannot find words to express his wonder and exhilaration after seeing the *Viśvarūpa Darśana*. He was so overawed that he could not go beyond 'I hail you from every side' etc. It is a joy of total destruction of individuality.

Tṛpteḥ me kā upamā bhavet loke: Can anything in the world be compared to this fulfilment? Like a frog in the well wanting to know how much water is there in the ocean, how can the infinity of this bliss be compared to the limited, finite, small joys of this world?

The fulfilment is also on remembering the culmination of merit in the past ---

अहो पुण्यमहो पुण्यं फलितं फलितं दृढम् ।
अस्य पुण्यस्य संपत्तेरहो वयमहो वयम् ॥६३॥

Aho puṇya maho puṇyaṁ phalitaṁ phalitaṁ dṛḍham
Asya puṇyasya sampatter aho vayamaho vayam (63)

अहो पुण्यम् अहो पुण्यम् = the merit of the past; फलितम् फलितम् दृढम् = is now fully matured to bliss; अस्य पुण्यस्य = of such merit; सम्पत्तेः = acquisition of; अहो वयम् अहो वयम् = we are blessed again and again.

The merits of the past have reached full maturity in attaining this state of blessedness. It is indeed a great joy and fulfilment to have acquired such a merit. (63)

Aho puṇyaṁ aho puṇyaṁ phalitaṁ phalitaṁ dṛḍham: My *puṇya karma* has borne fruit in a very firm, enduring way. My *sādhana* is fulfilled Oh, the great merit that I have acquired on the strength of the spiritual *sādhana* and all the *puṇya-s* I have done, I have today arrived at the right destination of my life!

All those factors that have helped me in arriving at the Self Knowledge, are also contributors to fulfilment ---

अहो शास्त्रमहो शास्त्रमहो गुरुहो गुरुः ।
अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥६४॥

Aho śāstra maho śāstram aho guru raho guruḥ
Aho jñāna maho jñānam aho sukha maho sukham (64)

अहो शास्त्रम् अहो शास्त्रम् = Great indeed are the scriptures; अहो गुरुः अहो गुरुः = indebted to the Master who revealed the Truth to me!; अहो ज्ञानम् अहो ज्ञानम् = Great indeed is the knowledge; अहो सुखम् अहो सुखम् = Great is the joy Supreme!

Great are indeed the scriptures that gave the knowledge; great is indeed the *guru* who revealed the scriptural knowledge to me. Great is the Self knowledge. Greatest is the bliss of Self knowledge! (64)

Every remembrance of the scriptures, teacher etc. brings the joy of being in their care during *sādhana* and now having arrived at one's real Abode!

As in most of the chapters, the concluding *śloka* describes the benefits of the study and reflection on this chapter i.e. *Phala Śrutih* ---

ब्रह्मानन्दाभिधे ग्रन्थे चतुर्थोऽध्याय ईरितः ।
विद्यानन्दस्तदुत्पत्ति पर्यन्तोऽभ्यास इष्यताम् ॥६५॥

Brahmānandā bhidhe granthe caturtho'dhyāya īritāḥ
Vidyānanda stadutpatti paryanto 'bhyāsa iṣyatām (65)

ब्रह्मानन्द अभिधे ग्रन्थे = in this book titled *Brahmānanda*; चतुर्थः अध्यायः = fourth chapter (of the section); विद्यानन्दः = *Vidyānanda*; ईरितः = is called; तद् उत्पत्ति पर्यन्तः =

until the attainment of that bliss; अभ्यासः = study and practice; इष्यताम् = is expected.

This fourth chapter (of the section) is called *Vidyānanda* in the book titled *Brahmānanda*. Study and practice of this is expected until the attainment of that bliss. (65)

Phala Śruti: As in all other chapters, the last verse gives guidance and effect of the study of that chapter. Here also the author gives us an advice about the continuity of one's spiritual *sādhana* till the bliss of Self is realised, referred to here as *vidyānanda*.

OM TAT SAT.

Summary

Sloka No.	Subject Matter covered	Page No.
1	Commitment of the author to expound <i>Vidyānanda</i> after having explained other aspects of bliss of <i>Brahman</i> .	1635
2-5	Nature of bliss of wisdom (<i>Vidyānanda</i>) and its four aspects.	1638
6-12	Differences in supreme Self and conditioned Self (i.e. <i>jīva</i>) and further enquiry.	1642
13-17	Position of <i>āgāmi</i> and <i>sañcit karma</i> for the man of wisdom.	1650
18-25	Second kind of <i>Vidyānanda</i> viz. fulfilment of desire etc., for the man of wisdom.	1654
26-37	Various degrees of bliss for different levels of existence and the bliss enjoined by the man of wisdom.	1662
38-64	The third and fourth aspects of <i>Vidyānanda</i> .	1673
65	<i>Phala Śruti</i> —Conclusion and advice regarding practice of <i>Vidyānanda</i> till the supreme bliss of <i>Brahmānanda</i> is attained.	1701

OM TAT SAT



15

15

Chapter XV

BRAHMĀNANDE VIṢAYĀNANDAḤ OR THE BLISS OF OBJECT-ENJOYMENT

Introduction

This is the final chapter of the third section of *Pañcadaśī* dealing with *Brahmānanda*. The reader may wonder why at this point in the evolution of spiritual thought, when one has been brought to a highly subjective and subtle state of dispassion and self enquiry into the experience of Supreme Bliss, a subject as mundane as *viṣayānanda*

is being discussed. For those who are *manda adhikārī-s*, who are not contemplative enough, and still hold on to worldly enjoyments, this discussion begins from those very objects which seem to give them happiness, in order to demonstrate to them that the joy which they experience does not exist in the objects but in themselves. It is one's own bliss which one superimposes on the object and starts imagining that it is the object that gives him pleasure.

Once this vision about the objects of enjoyment and the enjoyment that these objects are imagined to give us, changes by this *vicāra*, thereafter the individual's state of happiness will not fluctuate with the presence or absence of those objects. Such an individual will realise a vision of the Self where *viṣayānanda* has been transcended and *Brahmānanda* alone is manifesting.

It is for this reason that this Chapter on *Viṣayānanda* begins with the enquiry, as to where lies the joy that one experiences, while in contact with *viṣayā-s* or objects of enjoyment.

अथात्र विषयानन्दो ब्रह्मानन्दांशरूपभाक् ।
निरूप्यते द्वारभूतस्तदंशत्वं श्रुतिर्जगौ ॥१॥

Athātra viṣayānando brahmā nandāṁśa rūpabhāk
Nirūpyate dvāra bhūtas tadāṁśatvaṁ śrutirjagau (1)

अथ = now; अत्र = in this chapter; ब्रह्मानन्द अंश रूपभाक् = an aspect of the bliss of *Brahman*; विषयानन्दः = the bliss of objective enjoyment; द्वारभूतः = an entrance; निरूप्यते = is being explained; श्रुतिः = scripture; तद् अंशत्वम् = an aspect of the bliss of *Brahman*; जगौ = declared.

Now in this chapter, the bliss of objective enjoyment, which is an entrance to the bliss of *Brahman*, is being explained. The scripture declares this (bliss of object enjoyment) as an aspect of the bliss of *Brahman*. (1)

Atha: Now, after having studied the last four chapters. (Many of the scriptures such as the *Brahma Sūtra*, *Nārada Bhakti Sūtra*, *Purva Mīmāṃsā Sūtra*, start with the word *atha* which is pregnant with meaning relevant in each case)

After the reflection on the previous four chapters, has the vision of *Brahmānanda* materialised? Is one still carried away by the influence of ignorance while in the midst of worldly objects? Or inspite of the worldly objects, is one established in one's own essential nature? This chapter is meant to test the true quality of one's spiritual understanding.

The second meaning of *atha* can be, that for those seekers who are unable to come out of their cocoon of life style, this chapter is designed to help them. A third possible meaning is: having understood the Bliss expounded this far, is one able to discover this Bliss even in ordinary experiences. Is it an independent unconditioned joy of existence? To test whether one is established in this Bliss or not, this chapter in *viṣayānanda* is designed.

Atra brahmānanda anśa rūpabhāk viṣayānanda nirūpyate: In this chapter, it is being established that the joy derived from the objects of enjoyment is nothing but one aspect of *sat-cit-ānanda svarūpa*. Superficially it may appear that the joy is because of the objects, but from the essence or *tattva* point of view, it is the expression of the joy that I am.

Śrutiḥ dvārabhūtaḥ tad anśatvaṁ jagau: This is the point, or a beginning where we can start suspecting the divine Presence, whenever we enjoy anything in this world. Every small enjoyment may start as just a *bhoga*, but

with practice one can experience it as a fraction of that divine Bliss. Even the daily experiences become spiritualised, every joyful experience comes to be seen as nothing but the expression of that essential nature of ours. So say the scriptures.

This *Śruti Vākya* is explained in the next *śloka* ---

एषोऽस्य परमानन्दो योऽखण्डैकरसात्मकः ।
अन्यानि भूतान्येतस्य मात्रामेवोपभुञ्जते ॥२॥

Eṣo'sya paramānando yo'khaṇḍaika rasātmakaḥ
Anyāni bhūtāni yetasya mātṛā mevopa bhuñjate (2)

यः = that Self; अखण्ड एक रसात्मकः = unbroken one homogeneous Self; एषः = this; अस्य = of this (Self); परमानन्दः = is the supreme bliss; अन्यानि भूतानि = all other beings; एतस्य = of this (Self); मात्राम् = a part of it; उपभुञ्जते = enjoy as bliss of object enjoyment; एव = also.

(The scriptures declare) that the undivided homogeneous nature of the Self itself is the supreme Bliss. All the beings experience a part of this bliss (as bliss of objective enjoyment). (2)

Yah akhaṇḍa eka rasātmakaḥ eṣaḥ asya paramānandaḥ: This *ānanda* or bliss is that where there is no *khaṇḍa*, or duality of enjoyer and enjoyed. In *viṣayānanda* or objective enjoyment, the object of enjoyment is other than the enjoyer. But in the *Paramānanda* or Supreme Bliss, there is no dependence on any object or place or time. It is one homogeneous undivided Bliss. This Bliss is one's own essential nature, it is of the nature of *Paramānanda*—the supreme Bliss.

Anyāni bhūtāni etasya mātṛām eva upabhuñjate: All 'beings' enjoy only this bliss of *Paramānanda*. Whatever enjoyment we derive from anything in this world is only our own inner happiness, which we superimpose on that object. It is only a small part (*mātṛām eva*) of the

Paramānanda which is experienced in the form of *viṣayānanda*.

After these introductory observations based on the *śruti*, now the main theme is taken up ---

शान्ता घोरास्तथा मूढा मनसो वृत्तयस्त्रिधा ।

वैराग्यं क्षान्तिरौदार्यम् इत्याद्याः शान्तवृत्तयः ॥३॥

Śāntā ghorās tathā mūḍhā manaso vṛttayas tridhā
Vairāgyam kṣānti raudāryam ityādyāḥ śānta vṛttayaḥ (3)

शान्ता = *sāttvik*; घोराः = *rājasik*; मूढा = *tāmasik*; तथा = and; मनसः = of the mind; त्रिधा = three kinds; वृत्तयः = thoughts; वैराग्यम् = dispassion; क्षान्तिः = forgiveness; औदार्यम् = large-hearted-ness; इत्याद्याः = etc.; शान्त वृत्तयः = are *sāttvik* thoughts.

The thoughts in mind are of three kinds namely-*sāttvik*, *rājasik* and *tāmasik*. (of them) Dispassion, forgiveness, large-hearted-ness and the like are *sāttvik* type. (3)

To understand *viṣayānanda* which is an aspect of *Brahmānanda*, the teacher starts with an analysis of the *antaḥkaraṇa* or mind where the experience of joy or sorrow takes place. In which state of mind, happiness or unhappiness is felt, and why happiness is experienced in a particular state and not in others? *Śāntā ghorāḥ tathā mūḍhā manasā tridhā vṛttayaḥ*: There are three types of thoughts in the mind: One is *Śāntā vṛtti* i.e thoughts which are *Sāttvik*, contemplative and quiet; the second is of the agitated, *Rājasik* kind: and the third is of the dull *tāmasik* variety.

Vairāgyam kṣāntiḥ audāryam ityādyā śānta vṛttayaḥ: The types of thoughts under each category are explained. The *Sāttvik* thoughts are: dispassion, forgiveness, readiness to part with one's possessions, generosity, and such other qualities.

The other two categories of *Rajoguṇī* and *Tamoguṇī vṛtti* thoughts are now described ---

तृष्णा स्नेहो रागलोभौ इत्याद्याः घोरवृत्तयः ।

संमोहो भयमित्याद्याः कथिता मूढवृत्तयः ॥४॥

Tṛṣṇā sneho rāga lobhau ityādyāḥ ghora vṛttayaḥ
Sammoḥo bhaya mityādyāḥ kathitā mūḍha vṛttayaḥ (4)

तृष्णा = intense unsatiating desire; स्नेहः = attachment; राग = liking; लोभः = greed; इत्याद्याः = and such similar; घोर वृत्तयः = are *rājasik* thoughts; संमोहः = delusion; भयम् = fear; इत्याद्याः = and the like; मूढ वृत्तयः = *tāmasik* thoughts; कथिता = are called.

Intense unsatiating desire, attachment liking, greed and such similar kind are *rājasik* thoughts while *tāmasika* type include thoughts like delusion, fear and the like. (4)

Tṛṣṇā snehaḥ rāga lobhaḥ ghora vṛttayaḥ: Hunger for worldly objects, fame, power etc., excessive attachment to persons, places, objects, undertakings or themes, attitudes of strong likes and dislikes, covetousness are the terrible *rājasik* thoughts born out of *rajoguṇa*.

Sammoḥaḥ bhayam ityādyāḥ mūḍha vṛttayaḥ kathitāḥ: The *tamoguṇa vṛtti*-s are: lack of discrimination, refusal to come out of the foolishness and confusion like *Arjuna*'s in the first chapter of the *Gītā* and thoughts of such qualities. Under *ityādi* can be mentioned suspicion that develops in the mind about everything and everyone, lack of confidence, lethargy etc.

Why have these *vṛtti*-s been enumerated? ---

वृत्तिष्वेतासु सर्वासु ब्रह्मणश्चित्स्वभावता ।

प्रतिबिम्बति शान्तासु सुखं च प्रतिबिम्बति ॥५॥

*Vṛtti śvetāsu sarvāsu brahma naścīt svabhāvatā
Prati bimbati śāntāsu sukhaṁ ca prati bimbati* (5)

एतासु सर्वासु वृत्तिषु = in all these thoughts; ब्रह्मणः = of the *Brahman*; चित् स्वभावता = conscious nature; प्रतिबिम्बति = is reflected; शान्तासु = in the *sāttvik* thoughts; सुखम् = bliss; च = but; प्रतिबिम्बति = is reflected.

Conscious nature of *Brahman* is reflected in all these thoughts. However, the bliss is reflected in the *sāttvik* thoughts only. (5)

*Etāsu sarvāsu vṛttiṣu brahmaṇaḥ cit svabhāvatā
pratibimbati*: In all these three types of thoughts, the consciousness aspect of *Brahman* is reflected.

Śāntāsu sukhaṁ ca pratibimbati: Furthermore, in the *Sattva guṇī* thoughts such as *vairāgyam*, *kṣānti*, *audāryam* etc., (mentioned in *śloka* 3 above), the *ānanda* aspect of *Brahman* is also fully manifest.

Vairāgya is a *vṛtti* (thoughts) in whose womb there is no content of liking or disliking. Therefore, there is no birth of *saṁskāra*. This *vairāgya vṛtti* is *nirgarbha vṛtti* i.e. empty thought.

Similarly when *kṣānti* or forgiveness becomes the life style, the mind is free from turbulence. So also with the quality of *audārya*, comes the sense of sharing, open-ness and straight-forwardness etc. The result is a calm and quiet untroubled mind.

In this way while the *cit* aspect of *Brahman* is present in all three kinds of *vṛtti*-s alike, in the *sattva guṇī* thought, *ānanda* aspect is also reflected.

The nature of this happiness is explained through a classic simile citing the scriptures ---

रूपं रूपं बभूवासौ प्रतिरूप इति श्रुतिः ।
उपमा सूर्यकेत्यादि सूत्रयामास सूत्रकृत् ॥६॥

*Rūpaṁ rūpaṁ babhū vāsau prati rūpa iti śrutiḥ
Upamā sūryake tyādi sūtra yāmāsa sūtra kṛt* (6)

असौ = this (Self); रूपम् रूपम् = in each conditioning; प्रतिरूपः = reflection; बभूव = takes place; इति = thus; श्रुतिः = scriptures; सूत्रकृत् = *Bhagavān Veda Vyāsa*; उपमा सूर्यकेत्यादि = '*upamā sūryaketyādi*'; सूत्रयामास = wrote in *Brahma sūtra*.

The scriptures declare that the Self gets reflected in different forms. *Bhagavān Veda Vyāsa*, also wrote in *Brahma sūtrā-s*, that the Self gets reflected like the sun in each water container. (6)

Asau rūpaṁ rūpaṁ prati-rūpaḥ babhūva iti śrutiḥ: The *śruti* (*Kāthopaniṣad*: 2.2.9. and 10) says that the *Paramātmā* (although independent of all names and forms enters different bodies and assumes different names and forms like the fire or the air which enters different forms, although remaining outside all forms.

Sūtra kṛt upamā sūryaketyādi sūtrayāmāsa: *Bhagavān veda vyāsa*, the author of the *Brahma Sūtrā-s* also said the same thing, using the simile of the sun to explain how the *Ātman* is reflected in the conditioning of the mind. He said the reflection is clear or dim, steady or disturbed depending on the state of the reflecting medium, the water in the bucket.

In the same way if the mind is *tamoguṇī*, the expression of the *Ātmā* is only the *cit* aspect. When the mind is tranquil, predominantly *sāttvik*, both *cit* and *ānanda* are reflected. The sun of *Ātmā* shines clear and bright as if it is the original! When the desire for an object is fulfilled even for a fraction of a second, the mind attains a state of thoughtless-ness. For that flicker of

a moment, there is reflection of the *Ātmā* as *cit* as well as *ānanda*. But it is an erroneous perception to believe that the joy lies in the object. If it did, it should last, but it does not. Immediately after that fleeting moment of *ānanda*, the mind is off again hunting for the next moment of *ānanda* in another object. In this way, the *viśayānanda* is only the place from where the vision is pointed towards *Brahmānanda*, which is our own essential nature.

Another *Śruti* is quoted to say how the self although one, appears as many ---

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।

एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥७॥

Eka eva hi bhūtātmā bhūte bhūte vyavasthitaḥ
Ekadhā bahudhā caiva dṛśyate jala candravat (7)

एकः एव = one alone; हि = indeed; भूतात्मा = is the Self of all; भूते भूते = in each being; व्यवस्थितः = exists; एकधा = although one; बहुधा च एव = attains many-ness; जलचन्द्रवत् = like reflection of moon in water; दृश्यते = is seen.

Although the Self is one alone, exists in each being (as if) in many forms, just as the moon although one, exists in every water pot (as reflection). (7)

Ekaḥ eva hi bhūtātmā bhūte bhūte vyavasthitaḥ: The *Ātmā* which is only one in all the things and beings which are permutations and combinations of the *Pañca mahā bhūtā-s*. It, however, supports every manifestation. But just because it is reflected in all the things and beings, it does not mean it has become many.

Ekadhā bahudhā ca eva jala candra vat dṛśyate: Although it is one, it only appears to have become many,

like the only moon only, gets reflected in many containers of water. The many-ness of the reflections does not mean that there are many moons. (This simile should be used only up to this point to show that multiplicity is not real, and should not be stretched further.)

The individual intellect exists as a separate existence with reference to matter, but in the presence of pure consciousness, the separateness disappears.

Thus *Brahman*—the *Sat-cit-ānanda* is without any part (*anśa*).

Then the question arises that if *Paramātmā* is *ekadhā*, then why does one talk about *sat*, *cit* and *ānanda* as if these are three separate entities? ---

जले प्रविष्टश्चन्द्रोऽयमस्पष्टः कलुषे जले ।

विस्पष्टो निर्मले तद्वद्वेधा ब्रह्मापि वृत्तिषु ॥८॥

Jale praviṣṭaś candro'yama spaṣṭaḥ kaluṣe jale
Viśpaṣṭo nirmale tadvad dvedhā brahmāpi vṛttiṣu (8)

अयम् चन्द्रः = the moon; जले प्रविष्टः = that has entered the water; कलुषे जले = in turbid water; अस्पष्टः = is not clear; निर्मले = in clean water; विस्पष्टः = is clear; तद्वत् = so also; ब्रह्म अपि = *Brahman* also; द्वेधा = two fold; वृत्तिषु = in the thoughts.

Just as the reflection of the moon in turbid water is not clear, but it appears clear in clean water, so also, *Brahman* reflected in thoughts is of two kinds. (8)

Ayam candraḥ jale praviṣṭaḥ kaluṣe jale aspaṣṭaḥ nirmale viśpaṣṭaḥ: The reflection of moon in turbid water is blurred while it is distinct in clear water. Because these two types of reflections are seen, it cannot be said that the moon has the two aspects dull and bright. *Tadvat Brahma api dvedhā vṛttiṣu*: In the same way, *Brahman* also gets

reflected in two ways. In case of a thought as reflecting medium, it manifests as Consciousness. When the thought is *sattva guṇa pradhāna*, the second aspect of *Brahman* namely *ānanda* becomes manifest. But that refers to the quality of the thought and not to *Brahman*. When *Brahman* is reflected in *non-sat vṛtti*, it does not mean that *ānanda* aspect is absent. It is only not visibly manifest.

This point is made more explicit ---

घोरमूढासु मालिन्यात् सुखांशश्च तिरोहितः ।
ईषन्नैर्मल्यतस्तत्र चिदंशप्रतिबिम्बनम् ॥९॥

Ghōra mūdhāsu mālinyāt sukh āṁśāśca tirohitaḥ
īṣannair malyatas tatra cidamśa prati bimbam (9)

घोर मूढासु = in *Rājasik* and *tāmasik* thoughts; मालिन्यात् = due to impurities; सुखांशः = the bliss aspect; च = and; तिरोहितः = is covered; ईषत् = little; नैर्मल्यतः = purity; तत्र = in them; चिदंश = the conscious aspect; प्रतिबिम्बनम् = is reflected.

In the *rājasik* and *tāmasik* thoughts, the bliss aspect (of *Brahman*) is covered. The conscious aspect is reflected even with a little of purity in these thoughts. (9)

Ghōra mūdhāsu mālinyāt sukhāṁśaḥ tirohitaḥ: Because of the impurities of the *rajoguṇa* and *tamoguṇa* in the thoughts, the bliss aspect of *Brahman* is obscured.

The impurities in the *rajoguṇī* mind are *tṛṣṇā*, *sneha*, *rāga*, *lobha*, and those in the *tamoguṇī* mind are delusion (*sammoha*) and fear (Ref. *Śloka* 4 above). The *ānanda* aspect of *Brahman* becomes as if hidden, unmanifest.

No thought can have only one type of *guṇa*. There is always a mixture of all the three types, even if a *guṇa* exists as a mere trace.

īṣat nairmalyataḥ tatra cidamśaḥ pratibimbabanam: Even if there is very insignificant traces of *sattva guṇī* purity present in the *rajo* or *tamo guṇī* thoughts, the Consciousness or *cit* aspect is reflected.

Depending on the polished surface of a floor, one can see ones reflection of a corresponding quality. In the same way, that mind in which *sattva guṇa* is dominant reflects the bliss aspect of *Brahman*.

How the *cit* aspect of *Brahman* is reflected in *rājasik* and *tāmasik* thoughts is explained further ---

यद्वापि निर्मले नीरे वह्नेरौष्ण्यस्य संक्रमः ।
न प्रकाशस्य तद्वत्स्यात् चिन्मात्रोद्भूतिरेव च ॥१०॥

Yadvāpi nirmale nīre vahnērau ṣṇasya saṁkramaḥ
Na prakāśasya tadvatsyāt cinmātrodbhūtiरेव च (10)

यद् वा अपि = or just as; निर्मले नीरे = is clean water; वह्नेः = of the fire; औष्ण्यस्य = of the heat; संक्रमः = pervading; प्रकाशस्य = of the light; न = not; तद्वत् = similarly; चिन्मात्र = conscious aspect alone; उद्भूतिः = reflection; एव = alone; च = indeed; स्यात् = is.

Or just as in case of clean water, the heat from fire is absorbed or reflected but not the light aspect of the fire; similarly in these *rājasik* and *tāmasik* thoughts, the conscious aspect of *Brahman* alone is reflected (and not bliss aspect). (10)

Yad vā api nirmale nīre vahnēḥ auṣṇasya saṁkramaḥ na prakāśasya: The same point can be explained in another way. When water is absolutely pure and heated, only the heat aspect is manifested in the water, but the light aspect of fire is not manifested in the water (although present in the fire).

Tadvat cinmātra eva udbhūti syāt: In the same way, in the case of the *rajoguṇī* and *tamoguṇī vṛttī-s*, it is

only the consciousness aspect (*cinmātra*) that is reflected and not the *ānanda* aspect.

In the *sattva guṇī vṛtti*, on the other hand, both the *cit* and *ānanda* aspects are reflected as in the example ---

काष्ठे त्वौष्ण्यप्रकाशौ द्वौ उद्भवं गच्छतो यथा ।

शान्तासु सुखचैतन्ये तथैवोद्भूतिमाप्नुतः ॥११॥

*Kāṣṭhe tvausṇya prakāśau dvau udbhavaṁ gacchato yathā
Śāntāsu sukha caitanye tathāivod bhūtim āpnutaḥ* (11)

काष्ठे = in wood; तु = however; औष्ण्य प्रकाशौ = heat and light; द्वौ = both; यथा = just as; उद्भवम् गच्छतः : = they manifest; तथा = so also; शान्तासु = in *sāttvik* thoughts; सुख चैतन्ये = bliss and consciousness; एव = also; उद्भूतिम् आप्नुतः = are seen reflected.

However, as is wood, both heat and light of the fire are expressed, so also in the *sāttvik* thoughts both bliss and consciousness are seen reflected. (11)

Yathā kāṣṭhe auṣṇya prakāśau dvau udbhavaṁ gacchataḥ: In a piece of burning wood, just as both heat and light aspects are manifested, *Tathā śāntāsu eva sukha caitanye udbhūtim āpnutaḥ*: so also, in the *sattva guṇī vṛtti*, both *ānanda* and *cit* aspects of *Brahman* become manifest.

What determines the nature of manifestation? Whether it is to be *cit* or *ānanda* or both? ---

वस्तुस्वभावमाश्रित्य व्यवस्था तूभयो समा ।

अनुभूत्यनुसारेण कल्प्यते हि नियामकम् ॥१२॥

*Vastu svabhāva māśritya vyavasthā tūbhayo samā
Anubhūtya nusāreṇa kalpyate hi niyāmakam* (12)

वस्तु स्वभावम् = quality of the reflecting medium; आश्रित्य = depending; उभयोः = both examples; व्यवस्था = cases; तु = indeed; समा = are same; हि = certainly; अनुभूति अनुसारेण = according to experience; नियामकम् = one determining; कल्प्यते = is imagined.

Both cases explained above are similar as regard reflection is considered, however, the quality of the reflecting medium determines the quality of the experience. (12)

It is the nature of objects which determine whether it is the *cit* aspect alone or the *ānanda* aspect also that will be manifested. There is no logic to explain it (Just as, one cannot explain why a mirror reflects clearly and a wall does not).

It is only our own experience that these differences are imagined. The attributes like cause-effect, stone-statue etc., are sequencing in our mind, which we super-impose. There is no creation or destruction, no controller who determines where and how *cit* or *ānanda* should manifest. All these apparent differences are only in our imagination. The three types of thoughts in the mind alone decide whether the *cit* or *ānanda* aspect is reflected.

How the *ānanda* experience takes place only in *sāttvik vṛtti* is explained ---

न घोरासु न मूढासु सुखानुभव ईक्ष्यते ।

शान्तास्वपि क्वचित्क्वचित्सुखातिशय ईक्ष्यताम् ॥१३॥

*Na ghorāsu na mūḍhāsu sukhānu bhava īkṣyate
Śāntā svapi kvacit kaścit sukhātiśaya īkṣyatām* (13)

घोरासु = is *rājasik*; न = neither; मूढासु = is *tāmasik*; न = nor; सुख अनुभवः = the experience of bliss; ईक्ष्यते = observed; शान्तासु अपि = in *sāttvik* also; क्वचित् =

at times; कश्चित् = of some; सुख अतिशयः = extreme bliss; ईक्ष्यताम् = may be experienced.

The experience of bliss is neither possible in the *rājasik* nor in the *tāmasik* thoughts. All grades of bliss experiences are possible in *sāttvik* thoughts only. (13)

Na ghorāsu na mūdhāsu sukha anubhava īkṣyate: Neither in the *rājasik* thought, nor in the *tāmasik* thought, can the experience of *ānanda* be observed.

An agitated mind or a dejected and dull mind cannot experience happiness. *Sāntāsu api kvacit kaścit sukha atīśaya īkṣyatām*: When the thoughts are predominantly *sāttvik* i.e. when the thoughts have no content (*nirgarbha*) neither elation nor dejection, the experience of bliss is seen in unexpected manner in an unanticipated degree. All anxieties, achievements, failures are rejected and one is in a state of waking sleep. He who has discovered the Truth (*Paśyato muneḥ*) he is sleeping in the waking state, and he is awake in the sleep i.e. ignorance has not taken possession of him. (*Bh. Gita*: II-69)

Every moment is a surprise, he who has no expectation is in *sattva guṇī vṛtti*. The possibility of Bliss is for him.

Such bliss cannot be for him, who has an agitated mind ---

गृहक्षेत्रादिविषये यदा कामो भवेत्तदा ।
राजसस्यास्य कामस्य घोरत्वात्तत्र नो सुखम् ॥१४॥

Gṛha kṣetrādi viṣaye yadā kāmō bhavet tādā
Rājasa syāsya kāmasya ghoratvā ttatra no sukham (14)

यदा = when; गृह क्षेत्रादि विषये = with regard to home, land etc.; कामः = desire; भवेत् = is; तदा = that time; अस्य राजसस्य कामस्य = this desire born of *rajoguṇa*; घोरत्वात् = being of *rajoguṇa* nature; तत्र = that (desire); सुखम् = bliss; नो = is not.

When one is under the influence of a desire for house, land etc., the desire being a product of *rājasik* disturbances, and of *rājasik* nature, there is no bliss whatsoever. (14)

Furthermore ---

सिद्ध्येन्न वेत्यस्ति दुःखमसिद्धौ तद्विवर्धते ।
प्रतिबन्धे भवेत्क्रोधो द्वेषो वा प्रतिकूलतः ॥१५॥

Siddhyenna vetyasti duḥkham asiddhau tad vivardhate
Prati bandhe bhavet krodho dveṣo vā prati kūlataḥ (15)

सिद्ध्येत् न वा = whether the desire will fulfil or not? इति = in this way; दुःखम् = sorrow; अस्ति = is; असिद्धौ = having not fulfilled; तत् = that sorrow; विवर्धते = increases; प्रतिबन्धे = if an obstacle comes up; क्रोधः भवेत् = results in anger; द्वेषः वा = or hatred; प्रतिकूलतः = if contrary happens.

The sorrow exists in the form of a doubt as to whether the desire will be fulfilled or not. This sorrow grows in failure and finally, if contrary happens due to an obstacle, it leads to anger or hatred (towards the cause of failure). (15)

Siddhyet na vā iti duḥkham asti. Tat asiddhau vivardhate: When one gets involved in such *rajoguṇī* activities, the first worry is whether the venture will succeed or not. Thereafter, if the effort is not successful, then the misery increases.

Pratibandhe krodhaḥ pratikūlataḥ dveṣaḥ vā bhavet: If there is some obstacle in the way of accomplishing the task, then anger arises against the cause of that obstacle and finally, if after all these efforts, the undertaking turns out to be not conducive, then all that initial desire and attraction turns into hatred (sour grapes!). So where is the question of *ānanda*?

Continuing the thought further ---

अशक्यश्चेत्प्रतीकारो विषादः स्यात्स तामसः ।

क्रोधादिषु महद्दुःखं सुखशङ्कापि दूरतः ॥१६॥

*Aśakya ścet pratīkāro viṣādaḥ syātsa tāmasaḥ
Krodhādiṣu mahad duḥkhaṁ sukha śaṅkāpi dūrataḥ (16)*

प्रतीकारः = retaliation; चेत् = if; अशक्यः = is impossible; विषादः स्यात् = leads to (dejection); सः = that (dejection); तामसः = an expression of *tamoguna*; क्रोध आदिषु = in anger etc.; महद् दुःखम् = extreme misery; सुख शङ्का अपि = a suspicion of joy; दूरतः = is far away.

If the retaliation to the obstacle is impossible, it leads to dejection. This dejection is an expression of *tamoguna* (hence cannot yield bliss). In anger etc., there is extreme misery and even an iota of joy is beyond imagination. (16)

Pratīkāraḥ aśakyaḥ cet viṣādaḥ syāt: If it becomes impossible to overcome the obstacles, then one plans various strategies to circumvent those adverse factors to counteract them. If all this fails, then there is a sense of despair and depression. *Sa tāmasaḥ*: Thus *tamoguna* is born. (what started as *rajoguna* has ended as *tamoguna*.)

Krodha ādiṣu mahat duḥkhaṁ sukha śaṅkāpi dūrataḥ: Therefore, in all aspects of *rajoguna* like anger etc., there is only great misery. There, even a chance of happiness is remote. This is one aspect of *rajoguna*—when desire gets thwarted.

Now what happens when the desires achieve fulfilment? ---

काम्यलाभे हर्षवृत्तिः शान्ता तत्र महत्सुखम् ।

भोगे महत्तरं लाभप्रसक्तावीषदेव हि ॥१७॥

*Kāmya lābhe harṣa vṛttiḥ śāntā tatra mahat sukham
Bhoge mahattaram lābha prasaktā viṣadeva hi (17)*

काम्य लाभे = when desired object is obtained; हर्ष वृत्तिः = a thought of joy; शान्ता = this is *sāttvik* thought; तत्र = in that; महत् सुखम् = great joy; भोगे = when enjoyed; महत्तरम् = superior than extreme joy; लाभ प्रसक्तौ = when there is possibility of getting an object; ईषत् एव हि = a little bit.

When a desired object is obtained, there is a thought of joy. This is *sāttvik* thought. In this thought there is great joy, while greater joy is experienced when enjoyed. However, there is a bit (little) of joy if a possibility of getting a desired object is seen. (17)

Lābha prasaktau īṣat eva hi: Even in the prospect of a desire being fulfilled, in anticipation there is a sense of joy, even if it is just a small trace of joy.

Kāmya lābhe harṣa vṛttiḥ śāntā tatra mahat sukham: When a desire is actually fulfilled, joy increases. The thoughts which were previously agitated, get calmed down and there is (*mahat*) great happiness.

Bhoge mahattaram: In the actual enjoyment of the acquired object, there is ever (*mahattara*) greater happiness (comparative degree). Greater than all this is the supreme Bliss (*mahattamam*).

What is that? ---

महत्तमं विरक्तौ तु विद्यानन्दे तदीरितम् ।

एवं क्षान्तौ तथौदार्ये क्रोधलोभनिवारणात् ॥१८॥

*Mahattamaṁ viraktau tu vidyānande tadīritam
Evaṁ kṣāntau tathau dārye krodha lobha nivāraṇāt (18)*

विरक्तौ = is dispassion; तु = indeed; महत्तमम् = extreme (happiness); विद्यानन्दे = in *Vidyānanda* chapter; तद् = that; ईरितम् = was explained; एवम् = in the same way;

क्षान्तौ = in forgiveness; तथा = and; औदार्ये = in large-hearted-ness; क्रोध लोभ = anger and greed; निवारणात् = are absent.

In dispassion, the joy is extreme indeed. This was explained in *Vidyānanda* chapter. The same holds good in case of forgiveness and large-hearted-ness also. Further, anger and greed are absent in *sāttvik* thought. (18)

Viraktaḥ tu mahattamam: More than all this joy that comes as a result of fulfilment of desires, is the joy that comes as a result of dispassion, of *aparigraha*—non accumulation, which indeed is the highest degree of joy. *Vidyānande tad īritam*: That was explained in *vidyānanda* chapter XIV.

Evaṁ kṣāntau audārye tathā krodha lobha nivāraṇāt: This *ānandam* is like what is achieved by readiness to forgive and forget, accepting the world as it is and events as they unfold. *Kāma* (desire), *krodha* (anger), *lobha* (greed) are the three gateways to hell. Therefore, to realise happiness these three have to be conquered (*Bh. Gītā* XVI-21):

- (a) *Kāma* (desire) is conquered by *vairāgya* (dispassion)
- (b) *Krodhaḥ* (anger) conquered by *kṣānti* (forgiveness)
- (c) *Lobha* (greed) is conquered by *audārya* (generous sharing).

Such a mind is quiet, with no disturbance, wanting nothing, no desire for name, fame, to leave footprints on the sands of time!

Thus, starting from small joys (*iṣat sukham*), to great happiness (*mahat sukham*) of desire-fulfilment, leading to the ever greater happiness (*mahattara sukham*) of desire-enjoyment, all these joys come and go. None of them can stay for ever, nor give the same degree of joy as the supreme Bliss (*mahattama sukham*) which transcends all these, and is totally independent of them.

What is it that gives supreme happiness in *virakti* and *vidyānanda*? ---

यद्यत्सुखं भवेत्तत्तद्ब्रह्मैव प्रतिबिम्बनात् ।
वृत्तिष्वन्तर्मुखास्वस्य निर्विघ्नं प्रतिबिम्बनम् ॥१९॥

Yadyat sukham bhavet tat tad brahmaiva prati bimbanaṭ
Vṛtti śvantaṣ mukhā svasya nirvighnaṁ prati bimbanaṁ (19)

यत् यत् = whatever; सुखम् भवेत् = the joy is experienced; तत् तत् = all that; ब्रह्म = *Brahman*; एव = alone; प्रतिबिम्बनात् = because it is reflected in *sāttvik* thought; अन्तर्मुखासु वृत्तिषु = in the introvert thoughts; अस्य = of this (bliss of *Brahman*); प्रतिबिम्बनम् = reflection; निर्विघ्नम् = is without hinderance.

Whatever joy is experienced in *sāttvik* thought, it is indeed all *Brahman* alone, as the joy is due to the reflection of the bliss of *Brahman*—because when thoughts are introvert (as in *sāttvik*), the bliss of *Brahman* is reflected without any hinderance. (19)

Yat yat sukham bhavet tat tat Brahma pratibimbanaṭ eva: Whatever kind of happiness is experienced, temporary or permanent (born out of *Vairāgya*), it is the reflection of that *Brahman* alone. Thus the enjoyment that seems to be derived from objects (*viṣayānanda*), in reality has its source in the mind itself—the mind that has become quiet, and has developed *vairāgya*, *kṣānti* and *audārya*. By constant practice of these three qualities, the *viṣayānanda* which was formerly obtained through indulgence, *parigraha* (accumulation) etc., is now established and is seen as one's own essential nature i.e. bliss-*ānanda*. That mind becomes an instrument through which the eternal Bliss is reflected.

Antarmukhāsu vṛttisu asya pratibimbanaṁ nirvighnaṁ: When the mind has dropped all *an-ātma cintanam*, has

withdrawn from worldly thoughts and turned towards its own source, the bliss of *Brahman* is reflected without any obstacle.

Ānanda is the absence of duality, when the thoughts become *antarmukhī*, the *kāma*, *krodha*, *lobha* *vṛttī-s* are absent. There is no Knower. Knowledge without Knower is *śuddha caitanya*,—pure Consciousness. There is no more distinction of enjoyer-enjoyed. The object is rejected and the subject which supported the object is also dropped. In that pure state of subjectless-objectless existence, *Brahmānanda* shines forth with no obstruction, and no interruption.

When the *vṛttī-s* are no more *bahirmukh* (extrovert), no more involved in the relative perception, the manifestation of *Brahmānanda* in the undivided mind is at its full.

Having stated this, the teacher now explains the expression of *Brahman* in the objective world ---

सत्ता चित्तिः सुखं चेति स्वभावा ब्रह्मणस्त्रयः ।

मृच्छिलादिषु सत्तैव व्यज्यते नेतरद्वयम् ॥२०॥

Sattā citiḥ sukhaṁ ceti svabhāvā brahmaṇas trayāḥ
Mṛcchī lādiṣu sattaiva vyajyate netarad dvayam (20)

ब्रह्मणः = of the *Brahman*; त्रयः = three; स्वभावाः = nature; सत्ता = existence; चित्तिः = consciousness; सुखम् = bliss; च = and; इति = thus; मृद् शिला आदिषु = in mud stones etc.; सत्ता एव = existence only; व्यज्यते = is manifest; इतरत् द्वयम् = other two; न = not.

Existence, consciousness, bliss is the threefold nature of *Brahman*. Only existence is manifest in mud, stones etc., while the other two are not. (20)

Brahmaṇas trayāḥ svabhāvāḥ sattā citiḥ sukhaṁ ca iti: The *Brahman* is of three fold nature—namely, *satyam*,

jñānam and *ānanda*. That is the *sva-bhāvam*,—nature of *Brahman*, which means that there is no reason or logic about it.

Mṛd śilā ādiṣu sattā eva vyajyate itarat dvayam na: In all the *dṛśya padārthā-s* i.e. things like mud, stone etc, (including the gross body) only Existence (*sat*) finds its manifestation. The other two, i.e. Consciousness and Bliss (*cit* and *ānanda*) are not manifested.

Thus, in the material world, there is neither expression of consciousness nor of bliss, but only of *sattā*, i.e. pure existence which is seen to manifest.

What about the other two aspects? ---

सत्ताचित्तिर्द्वयं व्यक्तं धीवृत्तयोर्घोरमूढयोः ।

शान्तवृत्तौ त्रयं व्यक्तं मिश्रं ब्रह्मेत्यमीरितम् ॥२१॥

Sattācitir dvayaṁ vyaktam dhī vṛttayor ghora mūḍhayoḥ
Śānta vṛttau trayam vyaktam miśraṁ brahmetha mīritam (21)

घोर मूढयोः धीवृत्त्योः = in the *rājasik* and *tāmasik* thoughts; सत्ता = existence; चित्तिः = consciousness; द्वयम् = two; व्यक्तम् = are manifest; शान्त वृत्तौ = is *sāttvik* thoughts; त्रयम् = three; व्यक्तम् = are manifest; इत्थम् = in this way; मिश्रम् ब्रह्म = conditioned *Brahman*; ईरितम् = is called.

In the *rājasik* and *tāmasik* thoughts both existence and consciousness are manifest; whereas, all the three (existence-consciousness-bliss) are manifest in *sāttvik* thoughts. In this way, the conditioned *Brahman* is explained. (21)

Ghora mūḍhayoḥ dhī vṛtayoḥ sattā citiḥ dvayaṁ vyaktam: Now moving from the gross world, to the *antaḥkaraṇa* or the mind, in the *rajoguṇī* and *tamoguṇī* *vṛttī-s* only consciousness and existence manifest.

Śānta vṛttau trayam vyaktam: In the mind which exceptionally calm, when the world is dropped and one

is listening to the silence within; and the attention is on the pure 'I' which is supporting not only presence of *rajo* and *tamoguṇī* *vṛttī-s* but also their absence as *sattvagūṇī*, when one is neither in deep sleep, nor is one awake to the waking world, all the three aspects—*sat*, *cit* and *ānanda* are present.

Ittham miśram brahma īritam: This is called *miśram Brahman* or *śabala Brahman* i.e. *Brahman* associated with *Māyā* or potentiality with all the three types of *vṛttī-s*.

About *a-miśra Brahman* or *śuddha Brahman* ---

अमिश्रं ज्ञानयोगाभ्यां तौ च पूर्वमुदीरितौ ।
आद्येऽध्याये योगचिन्ता ज्ञानमध्याययोर्द्वयोः ॥२२॥

Amiśram jñāna yogābhyām tau ca pūrva mudīri tau
Ādye 'dhyāye yoga cintā jñāna madhyā yayor dvayor (22)

अमिश्रम् = pure unconditioned *Brahman*; ज्ञान योगाभ्याम् = by the practice of knowledge and *yoga*; तौ = both these; च = and; पूर्वम् = earlier; उदीरितौ = are described; आद्ये अध्याये = in the first chapter of the third section (11th); योग चिन्ता = enquiring about *yoga*; द्वयोः अध्याययोः = in the next two chapters (i.e. 12th and 13th); ज्ञानम् = knowledge.

The pure unconditioned *Brahman* can be known by the practice of knowledge and *yoga*. Both of these are already discussed earlier. The enquiry about *yoga* was done in the first (eleventh) chapter while the knowledge was dealt with in the subsequent two (twelfth and thirteenth) chapters. (22)

Amiśram jñāna-yogābhyām tau ca pūrvam udīritau: About this *a-miśram Brahman*—the pure *Brahman*, without reference to multiplicity and manifestation, we have already discussed in earlier chapters. *Ādye adhyāye yoga cintā*:

In the first chapter on *Brahmānande yogānandam*, the *a-miśra Brahman*, the Pure Self was dealt with. *Dvayor adhyāyayor jñānam*: In the second and third chapters on *Brahmānande Ātmānanda* and *Brahmānande Advaitānandam*, *Brahman* with reference to knowledge was discussed.

How is the potentiality or *māyā* explained with reference to *śabala Brahman*? ---

असत्ता जाड्यदुःखे द्वे मायारूपं त्रयं त्विदम् ।
असत्ता नरशृङ्गादौ जाड्यं काष्ठशिलादिषु ॥२३॥

Asattā jāḍya duḥkhe dve māyā rūpaṁ trayaṁ tvīdam
Asattā nara śṛṅgādau jāḍyaṁ kāṣṭha śilādiṣu (23)

असत्ता = non-existence; जाड्य दुःखे = inertness and misery; द्वे = these two; इदम् त्रयम् = these three; तु = indeed; माया रूपम् = is the nature of *māyā*; नर शृङ्गादौ = in case of horns of man etc.; असत्ता = non-existence is expressed; काष्ठ शिला आदिषु = in the wood, stones etc.; जाड्यम् = inert-ness.

Non-existence along with both inert-ness and misery - all these three are the nature of *māyā*. Non-existence is expressed in the horns of man etc., while inert-ness is seen in the wood, stones etc. (23)

Asattā jāḍya duḥkhe dve idam trayaṁ tu māyā rūpaṁ: *Māyā* also has three aspects: *Brahman* is *sattā*. *Māyā* has no independent existence, it is *asattā*. *Brahman* is *cit-svarūpa*, *Māyā* is inert; *Brahman* is *ānanda svarūpa*, *Māyā* is misery. These three together—*asat*, *acit*, *an-ānanda*—are called *Māyā*.

All that is special is *Māyā*. All that is not special is the Reality. Realisation is Being—Being commoner than the commonest—not being special.

Asattā nara śṛṅgādaḥ jādyaṁ kāṣṭha śilādiṣu:
Non-Existence is like absence of the human horns; Similarly
Māyā is not something that is really existing. Inertness
is like wood or stone. There is no manifestation of
Consciousness in them.

Continuing ---

घोरमूढधियोर्दुःखमेव माया विजृम्भिता ।
शान्तादिबुद्धिवृत्तयैक्यात् मिश्रं ब्रह्मेति कीर्तितम् ॥२४॥

Ghōra mūḍha dhiyōḥ duḥkha mevaṁ māyā vijṛmbhitā
Śāntādi buddhi vṛttayai kyāt miśraṁ brahmeti kīrtitam (24)

घोर मूढ धियोः = in *rājasik* and *tāmasik* thoughts;
दुःखम् = misery; एवम् = in this way; माया = *māyā*;
विजृम्भिता = is manifested; शान्तादि बुद्धि वृत्ति ऐक्यात् =
due to identification with *sāttvik* thoughts etc.; ब्रह्म =
Brahman; मिश्रम् = conditioned; इति = thus; कीर्तितम् = is
said to be.

Misery alone is experienced in the *rājasik* and *tāmasik*
thoughts. In this way *māyā* is manifested. *Brahman* identified
with *sāttvik* thoughts etc. is referred as 'conditioned
Brahman'. (24)

Ghōra mūḍha dhiyōḥ duḥkham evaṁ māyā vijṛmbhitā:
There is misery in the *rajoguṇī* and *tamoguṇī* thoughts.
This is how *māyā* manifests.

Śāntādi buddhi vṛtti aikyāt Brahma miśraṁ iti kīrtitam:
When *Brahman* is thus identified with *sāttvik*, *rājasik*
and *tāmasik* *vṛtti*-s, it is called *miśraṁ Brahman*, which
is associated with conditionings.

Thus the world is manifestation of *māyā*. *Asattā*
or non-existence means the separateness created between
individuals by space (which is non-existence)-that is *māyā*.

The multitude in the world is due to the space intercepting
their one-ness.

We say the world is inert, but it is not. That which
is supported by Consciousness cannot be inert. The inertness
that is perceived is *Māyā*, but the conscious aspect, which
one is not able to conceive, is *Brahman*.

The *duḥkam* that is seen is *māyā* (not to be taken
seriously). The happiness that is One's own essential nature
is the Reality. In this way, when One contemplates, One
gets glimpses of *Brahmānanda*.

All that has been said is to help focus attention on
one's own essential nature, i.e. *Brahmānanda* ---

एवं स्थितेऽत्र यो ब्रह्म ध्यातुमिच्छेत् पुमानसौ ।
नृशृङ्गादिमुपेक्षेत् शिष्टं ध्यायेद्यथायथम् ॥२५॥

Evam sthite'tra yo brahma dhyātu micchet pumān asau
Nṛśṛṅg ādim upekṣeta śiṣṭaṁ dhyāye dyathā yatham (25)

एवम् स्थिते = this being so; अत्र = in this world;
यः = he who; ब्रह्म = *Brahman*; ध्यातुम् इच्छेत् = desires
to meditate upon; असौ पुमान् = such a seeker; नृशृङ्गादिम्
= non-existent thing like horns of man etc.; उपेक्षेत्
= should ignore; शिष्टम् = the remaining *Brahman*;
यथा यथम् = properly; ध्यायेत् = should contemplate upon.

This being the nature of *Brahman* and *māyā*, he who
wants to meditate on *Brahman*, such a seeker should ignore
non-existent things like horns of man etc., and contemplate
on the remaining *Brahman* in a proper way. (25)

Evam sthite atra yaḥ Brahma dhyatum icchet: Such
being the case, he who wants to contemplate on the
nature of *Brahman*, what should he do? He should
contemplate that *Brahman* is *sat*, *cit*, *ānanda* and *māyā*

is *asat*, *jāḍya* and *duḥkha*. *Miśra Brahman* is with reference to the conditioning of *māyā*.

Asau pumān nṛśṛṅgādīm upekṣeta: From this data provided thus far, one can infer the technique of contemplation. One must become indifferent to the *māyā* aspect of creation. Train your vision on the ocean, not on the wave; on the gold, not on the ornament, on the pure Consciousness aspect of human beings, and not on their different expressions.

Śiṣṭam yathā yatham dhyāyet: If all that is *a-sat*, *a-cit* etc., are ignored, what is left is the Pure *śuddha Brahman*. One should meditate on that!

How should the contemplation be on the *sat* and not *asat*; on the *cit* and not inert; on the *ānanda* and not *duḥkham*? ---

शिलादौ नामरूपे द्वे त्यक्त्वा सन्मात्रचिन्तनम् ।

त्यक्त्वा दुःखं घोरमूढधियोः सच्चिद्विचिन्तनम् ॥२६॥

Śilāḍau nāmarūpe dve tyaktvā sanmātra cintanam
Tyaktvā duḥkham ghora mūḍha dhiyoḥ saccid vicintanam (26)

शिलादौ = in stones etc.; नामरूपे = names and forms; द्वे = both; त्यक्त्वा = having discarded; सन्मात्र चिन्तनम् = one should contemplate on pure existence; घोर मूढ धियोः = of the *rājasik* and *tāmasik* thoughts; दुःखम् = sorrows; त्यक्त्वा = having rejected; सत् चित् विचिन्तनम् = one should contemplate on existence and consciousness.

Having rejected both name and form in the objects like stones etc., one should contemplate on the existence that supports them. So also, having rejected sorrows associated with *rājasik* and *tāmasik* thoughts, one should contemplate on the conscious existence. (26)

Śilāḍau nāma rūpe dve tyaktvā sanmātra cintanam: The teacher takes the student by hand and leads him step by step. The first step is the contemplation on *existence*, which means being indifferent to names and forms, giving no importance to any personal details about anyone, including oneself, not getting lost in groups and groupism, but *meditate on the essence that is existence*.

Ghora mūḍha dhiyoḥ duḥkham tyaktvā sat cit vicintanam: Second step is, not to give any importance to the miseries born out of *rājasik* and *tāmasik vṛtti-s*, and thus go beyond miseries.

When this is practiced, meditation is done on two aspects—*sat* and *cit*. Acceptance of whatever happens and not trying to question or meddle in God's creation is to transcend *rajo* and *tamo guṇa*.

Contemplation on all three aspects of *Brahman* is now described ---

शान्तासु सच्चिदानन्दान् त्रीनप्येवं विचिन्तयेत् ।

कनिष्ठमध्यमोत्कृष्टाः तिस्रश्चिन्ताः क्रमादिमाः ॥२७॥

Śāntāsu saccidā nandān trīna pyevam vicintayet
Kaniṣṭha madhya motkṛṣṭāḥ tistraś cintāḥ kramā dimāḥ (27)

एवम् = In the same way; शान्तासु = is *sāttvik* thoughts; सत् चित् आनन्दान् = existence, consciousness, bliss; त्रीन् = three; अपि = also; विचिन्तयेत् = should contemplate; इमाः = these; तिस्रः = three; चिन्ताः = modifications; क्रमात् = respectively; कनिष्ठः = lower order; मध्यमा = of mediocre order; उत्कृष्टाः = of highest order.

In the same way, in the *sāttvik* thoughts one should contemplate upon all the three i.e. existence, consciousness and bliss. These three modifications are of lower, medium and highest order, respectively. (27)

Evaṁ śāntāsu sat cit ānandān trīn api vicintayet: The third step is to remain totally undisturbed, absorbed in the silence, for extended periods of time, to that extent the contemplation is on all three aspects. One is not in deep sleep, one is not carried away by the themes of the mind. Gradually thoughts wither away. *Imāḥ tīstraḥ cintāḥ kramāt kaṇiṣṭha madhyamā utkr̥ṣṭāḥ*: These three types of meditations: rejection of names and forms; indifference to miseries; and exposing oneself to silence; are in ascending order of quality, respectively

What happens to those who are unable to follow these instructions? ---

मन्दस्य व्यवहारेऽपि मिश्रब्रह्मणि चिन्तनम् ।
उत्कृष्टं वक्तुमेवात्र विषयानन्द ईरितः ॥२८॥

Mandasya vyavahāre'pi miśra brahmaṇi cintanam
Utkr̥ṣṭam vaktu mevātra viṣayānanda īritah (28)

व्यवहारे अपि = during worldly dealings; मन्दस्य = a seeker with dull intellect; मिश्र ब्रह्मणि = in conditioned *Brahman*; चिन्तनम् = contemplation; उत्कृष्टम् वक्तुम् = to declare it to be the best; एव = only; अत्र = in this chapter; विषयानन्दः = bliss of sense enjoyments; ईरितः = is said.

For a dull witted man also (who is unable to contemplate on unqualified *Brahman*) contemplation on conditioned *Brahman* is best. To emphasise this point, the bliss of sense enjoyment is described in this chapter. (28)

Vyavahāre api mandasya miśra brahmaṇi cintanam utkr̥ṣṭam vaktum atra eva viṣayānanda īritah: For a dull witted person, who is unable to renounce the names and forms (*nāma-rūpa*), reduce the impact of miseries, and expose himself to the silence, the method is to contemplate on the *miśra Brahman* on everyday transactions of the world. For example;

- (a) Let every name be the reminder of the Lord;
- (b) Let every misery turn us to the Lord;
- (c) Let us fill in every moment by His name;

All one's limitations are counter-acted by imposing unlimited attributes on God. In all the plurality of names of forms, contemplate on one Lord's Name; -during all the miseries, meditate on his glory; through all agitations, chant His name.

This is an extremely good method that in every *vyavahāra*, happy or otherwise, the mind is trained to dwell on the various qualities of *miśra Brahman*, in one way or another. The goal is to maintain the contemplative mood as constantly as possible until it becomes an enduring way of life. These three types of contemplations are with reference to the state of the mind conditioned by external objects and experiences.

There is still a higher state of contemplation, independent of external circumstances and objects ---

औदासीन्ये तु धीवृत्तेः शैथिल्यादुत्तमोत्तमम् ।
चिन्तनं वासनानन्दे ध्यानमुक्तं चतुर्विधम् ॥२९॥

Audāsīnye tu dhī vṛtteḥ śaithilyād uttamo ttamam
Cintanam vāsanā nande dhyāna muktam catur vidham (29)

औदासीन्ये = while indifferent; तु = indeed; धी वृत्तेः = of the thoughts; शैथिल्यात् = being weak; वासनानन्दे = in the *vāsanānanda*; चिन्तनम् = contemplation; उत्तमोत्तमम् = is superior than the best; ध्यानम् = contemplation; चतुर्विधम् = of four kinds; उक्तम् = is said.

While one is totally indifferent to the world; the thoughts are very weak. This leads to contemplation on *vāsanānanda* (as described is *śloka* 88 of chapter 11). This is the superior-most contemplation. Thus four kinds (degrees) of meditations are described. (29)

Audāsīnye tu dhī vṛtteḥ śaithilyāt vāsanānande cintanam :

Having practised the first three stages of meditation, namely, (a) *cinmatra cintanam*, (b) *sat cit vicintanam* and (c) *sat, cit, ānanda, cintanam*, when the mental thoughts become totally indifferent to external stimuli, *Uttamottam dhyānam caturvidham uktam*: in that state of mind, where there is no subject-object dychotomy, there is only the blissful experience of *I am*. This is *vāsanānanda* even if it be only for a few moments (Refer chapter XI). This is the highest state of contemplation. In this way contemplation on the *Brahman* is stated to be of four types; the first three with reference to thoughts, and the last one without any reference to thoughts.

How the experience of *Brahmānanda* can become stabilised is now explained ---

न ध्यानं ज्ञानयोगाभ्यां ब्रह्मविद्यैव सा खलु ।

ध्यानेनैकाग्र्यमापन्ने चित्ते विद्या स्थिरीभवेत् ॥३०॥

Na dhyānam jñāna yogābhyām brahma vidyāiva sā khalu

Dhyāne naikāgrya māpanne citte vidyā sthīrī bhavet (30)

ज्ञान योगाभ्याम् = by knowledge and *yoga*; ध्यानम् = meditation; न = not; सा = that; खलु = indeed; ब्रह्म विद्या = knowledge (of *Brahman*); एव = alone; ध्यानेन = by meditation; चित्ते = in the mind; ऐकाग्र्यम् = single pointed-ness; आपन्ने = having attained; विद्या = knowledge of (*Brahman*); स्थिरी भवेत् = becomes firm.

Contemplation on the bliss of *Brahman* by *jñānam* (refer chapter 12 and 13) and *yoga* (as discussed in 11th chapter) is not meditation indeed, but this is knowledge of *Brahman* i.e. 'I am *Brahman*' thought. By the process of meditation, when the mind becomes single-pointed, the 'I am *Brahman*' knowledge becomes firm. (30)

Jñāna yogābhyām dhyānam na sā khalu Brahma vidyā eva: In the first three chapters of the *Brahmānanda Prakaraṇam* dealing with *yogānanda*, *ātmananda* and *advaitānanda*, the subjects of *yoga* and knowledge of *Brahman* have been discussed, not meditation on *Brahman*. That itself is *Brahmavidyā*. In the case of *dhyāna*, the difference between the meditator and meditated upon is maintained, but in the case of *Jñāna yoga*, it is not *abhyāsa*, it is *Brahmavidyā* itself.

Dhyānena citte aikāgryam āpanne vidyā sthīrī bhavet: When by constant practice the mind is maintained in this single pointed track, then knowledge of *Brahman* becomes steady and firm in the mind.

Thus by the first three chapters, one gets established in the knowledge of *Brahman* itself. This is called *parokṣa jñānam* (indirect knowledge). And through the last two chapters the mind is made single-pointed so that the knowledge is revealed. This is called *aparokṣa jñānam* (direct immediate knowledge).

The *Brahmānanda vṛtti* is now described ---

विद्यायां सच्चिदानन्दा अखण्डैकरसात्मताम् ।

प्राप्य भान्ति न भेदेन भेदकोपाधिवर्जनात् ॥३१॥

Vidyāyām saccidā nandā akhaṇḍaika rasātmatām

Prāpya bhānti na bhedena bheda kopādhi varjanāt (31)

विद्यायाम् = In the knowledge of (*Brahman*); सत् चित् आनन्दाः = the existence-consciousness-bliss; अखण्ड एकरस आत्मताम् = undivided one homogeneous state; प्राप्य = having attained; भेदेन = separately; न = not; भान्ति = are known; भेदक उपाधि वर्जनात् = on account of absence of conditioning causing differences.

In the 'I am *Brahman*' knowledge, existence-consciousness-bliss attain undivided one homogeneous state, hence do not appear as separate. This is on account of the absence of conditionings causing differences. (31)

Vidyāyām sat-cit-ānandāḥ akhaṇḍa eka rasa ātmatām prāpya: When this '*Aham Brahmāsmi jñāna vṛtti*' takes place, when it is fully understood that *sat*, *cit*, *ānanda* are not three separate things existing in different points, but all the three are always present. However, their limited manifestation is only because of the limitation of the *upādhi* through which they manifest. When this knowledge, that the essence of this one-without-a-second Self is the real meaning of 'I', is firmly established, *upādhi bheda* *varjanāt bhedena na bhānti*: thereafter, there is no question of *bheda* (differences) perception, because the differences will then be understood to be only because of the *upādhi-bheda* (like electricity being the same but manifesting as less or more bright because of the voltage of the bulb). Rejecting this *upādhi bheda*, one discovers one's own essential nature.

How is the *upādhi bheda* rejected? ---

शान्ता घोराः शिलाद्याश्च भेदकोपाधयो मताः ।

योगाद्विवेकतो वैषाम् उपाधीनामपाकृतिः ॥३२॥

Śāntā ghorāḥ śilā dyāśca bhedako pādhayo matāḥ
Yogā dvi vekato vaiṣām upādhi nāma pakṛtiḥ (32)

शान्ताः = *sāttvik*; घोराः = *rājasik*; शिलाद्याः च = and (their expressions) in stone etc.; भेदकः उपाधयः = conditionings causing differences; मताः = are considered; योगात् = by *yoga*; विवेकतः = by discrimination; वा = or; एषाम् = to these; उपाधीनाम् = conditionings; अपाकृतिः = are removed.

Sāttvik, *rājasik* thoughts and stones etc. are the limiting adjuncts that are considered to cause differences. These

differentiating conditionings can be negated either by *yoga* or by the process of discrimination. (32)

What are the different *upādhi-s*? *Śāntā ghorāḥ śilādyā ca bhedakaḥ upādhayaḥ mataḥ*: Silence, (should not become an obsession but it should be the capacity not to get disturbed inspite of disturbances) agitations in the mind, the greater or less value given to various objects in the world of matter—these are the *upādhi-s* which create differences in the pure *Brahman*.

Eṣām upādhinām ycgāt vivekataḥ vā apakṛtiḥ: How are the *upādhi-s* rejected? By the following two methods:

- (i) Study, discrimination and understanding;
- (ii) *Yogananda*;

(Refer chapters 12 and 13 on *Ātmānanda* and *advaitānanda*, the *upādhi-s* are separated and rejected by this *viveka*. Refer chapter 11th The Bliss of *yogānanda*).

We have dealt with extensively in (i) chapter XI about the Bliss of *Yoga*, and how a man who has realised the Self as his essential nature enjoys the Bliss of *Brahman* and (ii) in the chapter XII and XIII *Ātmananda* and *Advaitānanda* explaining how *upādhi-s* are separated and rejected by discrimination (i.e. *Viveka*).

And the nature of that experience is Bliss ---

निरुपाधिब्रह्मतत्त्वे भासमाने स्वयंप्रभे ।

अद्वैते त्रिपुटी नास्ति भूमानन्दोऽत उच्यते ॥३३॥

Nir upādhi brahma tattve bhāsa māne svayaṁ prabhe
Advaita tripuṭi nāsti bhūmā nando'ta ucyate (33)

स्वयंप्रभे = Self-effulgent; अद्वैते = non-dual; निरुपाधि ब्रह्मतत्त्वे = unconditioned *Brahman*; भासमाने = when realised; त्रिपुटी = trio; नास्ति = is absent; अतः = therefore; भूमानन्दः = *Bhūmānanda*; उच्यते = is called.

On realisation of the non-dual self effulgent unconditioned *Brahman*, the trio of experiencer, experienced and experience disappears. Therefore, unconditioned *Brahman* is called *Bhūmānanda* i.e. unlimited bliss. (33)

Svayam prabhe advaite nirupādhi brahma tattve bhāsamane: When one continues *sādhana* on these lines, (described in these five chapters), one is able to discover the self-effulgent, conscious, existence as being 'I'. *Tripuṭī nāsti*: In this experience of Self, the *tripuṭī* i.e. the trio in the form of Knower-Known-Knowledge disappears.

Ataḥ Bhūmānande ucyate: This is called *Bhūmānanda*. (*yovai bhūmā, tat sukham, alpe sukham nāsti: Chāndogya upaniṣad*). He who has discovered *aham Brahmāsmi svarūpam*, he experiences supreme *Ānanda* or Bliss.

Concluding the Chapter ---

ब्रह्मानन्दाभिधे ग्रन्थे पञ्चमोऽध्याय ईरितः ।
विषयानन्द एतेन द्वारेणान्तः प्रविश्यताम् ॥३४॥

Brahmā nandā bhidhe granthe pañcamo 'dhyāya īritāḥ
Viṣayānanda etena dvāre nāntaḥ praviśyatām (34)

ब्रह्मानन्दाभिधे ग्रन्थे = in this book called *Brahmānanda*;
पञ्चमः = fifth; अध्यायः = chapter; विषयानन्दः = the bliss of object-enjoyments; ईरितः = is called; एतेन = by this; द्वारेण = gate way; अन्तः = internal; प्रविश्यताम् = should be entered.

In this fifth chapter (fifteenth chapter of *Pañcadaśī*) which is a part of main section entitled *Brahmānanda* (Ch.XI to XV), the bliss of object-enjoyment is discussed. Through this gateway one should enter within (to taste the bliss of *Brahman*). (34)

Brahmānanda bhidhe granthe pañcam adhyāyaḥ viṣayānandaḥ īritāḥ: In this section on *Brahmānanda*, through the fifth chapter called *viṣayānanda*, *Etena dvārena*

antaḥ praviśyatām: it has been explained how one can enter one's own essential nature, through the spiritual *sādhana* indicated in this chapter.

We deal with ourselves by the three methods of (a) *nāma-rūpa upekṣā* (b) rejecting or transcending misery, and (c) listening again and again to the silence. We deal with the world by constantly invoking the Lord's Name and His Presence. It I am *upāśi yuktā*, so is He so is the identity established. This *sādhana* when practised for a long time leads to *ekāgra-citta* and the knowledge becomes firm. In this way, one enters one's own Kingdom of Eternal Supreme Bliss!

Phala śrutiḥ ---

प्रीयाद्धरिहरोऽनेन ब्रह्मानन्देन सर्वदा ।
पायाच्च प्राणिनः सर्वान् स्वाश्रिताञ्छुद्धमानसान् ॥३५॥

Prīyād dharir haro'nena brahmā nandena sarvadā
Pāyācca prāṇinaḥ sarvān svāśritān chuddha mānasān (35)

अनेन = by this; ब्रह्मानन्देन = by the bliss of *Brahmānanda*;
हरिः = Lord *Viṣṇu*; हरः = Lord *Śiva*; सर्वदा = ever;
प्रीयात् = be pleased; स्वाश्रितान् = those who have taken refuge; शुद्ध मानसान् = pure hearted; सर्वान् = all; प्राणिनः = beings; पायात् = protect; च = and.

May, both Lord *Viṣṇu* and Lord *Śiva* be ever pleased by this (book called) bliss of *Brahman*, and may the Lord protect all those pure hearted beings who have taken refuge at His feet. (35)

(1) *Prīyāt hariḥ hariḥ anena brahmānandena sarvadā*: May Lord *Viṣṇu* and Lord *Śiva* be fully propitiated by this bliss of *Brahmānanda*.

(2) *Sarvān śuddha mānasān prāṇinaḥ savāśritān pāyat*: May everyone, who take refuge in Him and whose mind

has been purified by the varieties of *sādhana*-s indicated in this text, be protected by *Hari-Hara*

When the beloved sun of the Ātman rises, the lotus of the heart blooms. That which appeared far away, is now discovered to be near!

(Jñāneśvara's Abhaṅga -77.)

I salute my *sadguru's* feet—and conclude

Swāmi Anubhavānanda

OM TAT SAT

Summary

Śloka No.	Subject Matter covered	Page No.
1-2	Subject of <i>Viṣayānanda</i> introduced, alongwith the authority of scriptures.	1705
3-4	Types of thoughts, which form the basis of expression of <i>Brahmānanda</i> as <i>viṣayānanda</i> explained.	1708
5-8	Manifestation of conscious and bliss aspect in thoughts.	1709
9-11	Reason for differences in manifestation of <i>Brahman</i> in the different thoughts.	1714
12-18	Bliss is experieced only in <i>sāttvik</i> thoughts and not in other thoughts etc.---	1716
19	The source of bliss is the reflection of <i>Brahman</i> in the <i>sāttvik</i> thoughts.	1723
20-24	Expression of <i>Sat-cit</i> and <i>ānanda</i> in this world and thus conditioned <i>Brahman</i> is known.	1724
25-28	How the conditioned <i>Brahman</i> in this world is deconditioned by right type of spiritual <i>sādhana</i> .	1729
29-33	Contemplation on pure <i>Brahman</i> .	1733

34-35 *Viṣayānanda* as gateway to 1738
 Brahmānanda and prayer
 that-may the Lord be pleased
 by the study of this text, on
 Brahmānanda.

OM TAT SAT

