

1. Advaita: the ultimate source of valid knowledge (Pramana)

In Advaita Siddhānta, the investigation into the **Ultimate Source of Valid Knowledge** (Pramāṇa) is the pivot upon which the door to liberation swings. For the seeker, knowledge is not an ornament but the very tool of deconstruction. While the human mind relies on various instruments to perceive the world, Advaita posits that to know the non-dual Truth, one must transcend empirical methods.

1.0 The Hierarchy of Knowledge: Vyavahāra and Paramārtha

To understand the source of knowledge, one must first distinguish between the two levels of reality: the empirical (*vyavahārika*) and the absolute (*paramārthika*). In the empirical realm, Advaita accepts six *pramāṇas*: *pratyakṣa* (perception), *anumāna* (inference), *upamāna* (comparison), *arthāpatti* (postulation), *anupalabdhi* (non-apprehension), and *śabda* (verbal testimony). However, for the realization of the Self, only *śabda*—specifically the **Upaniṣadic Mahāvākyas**—is considered the ultimate *pramāṇa*.

1. 1 The Scriptural Source (Śāstra-pramāṇa)

शास्त्रयोनित्वात् ॥

This aphorism from the *Brahma Sūtras* (1.1.3) establishes that Brahman is *śāstra-aikavedya*—knowable only through the scriptures. Since Brahman is *nirguṇa* (without attributes), it cannot be an object of perception. Since it is *niravayava* (without parts), it cannot be inferred. Therefore, the *Śruti* (revelation) is the unique "eye" for the Infinite.

Ādi Śaṅkarācārya explains that the scriptures do not "reveal" Brahman as a new object, but rather function by removing the ignorance (*avidyā*) that veils the ever-present Self. The validity of the *śāstra* as a *pramāṇa* is intrinsic and does not require external validation.

1.2 The Equation of Truth (Svarūpa-lakṣaṇa)

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।

This verse, often cited as the essence of the *Vivaraṇa* school of Advaita, defines the content of valid knowledge. Valid knowledge (*pramā*) is that which is *abādhita* (uncontradicted).

- **Brahma Satyam:** Brahman is the only substratum that remains uncontradicted in all three periods of time.
- **Jagan-mithyā:** The world is "apparent," meaning its "truth" is sublated upon the dawn of Self-realization.

- **Jīvo brahmaiva:** The ultimate *pramāṇa* yields the knowledge that the individual is identical to the Whole.
-

1.3 Self-Luminosity (Svayamprakāśatva)

स्वप्रकाशो यथा सूर्यो न दीपान्तरमपेक्षते । तथात्मज्ञानमात्मानं न प्रमाणान्तरमपेक्षते ॥

In the *Aparokṣānubhūti*, Śaṅkarācārya addresses a subtle epistemological point: If Brahman is known through *śāstra*, is the Self dependent on an external instrument? He uses the analogy of the Sun. Just as the Sun does not need a candle to be seen, the *Atman*—which is of the nature of Pure Consciousness—is self-evident (*svayamprakāśa*). The *pramāṇa* of the scripture is like a finger pointing to the moon; once the moon is seen, the finger is no longer the focus. Valid knowledge is essentially the Self knowing itself.

1.4 The Path of Negation (Neti-Neti)

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः । न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥

The *Nirvāṇa-ṣaṭkam* provides a practical application of *vaitatya* (the unreality of objects). The "Ultimate Source" of knowledge here is the process of elimination. By negating the *antaḥkaraṇa* (inner instrument) and its modifications—hatred, greed, and even the desire for *mokṣa*—the seeker arrives at the residue of Pure Awareness. This "valid knowledge" is not "about" Shiva; it is the "identity" as Shiva.

1.5 The Maturation of Pramāṇa

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया । पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥

Even with the highest *pramāṇa* (the Vedas), knowledge remains *parokṣa* (indirect) until it undergoes a specific process. This *subhāṣita* outlines the four quarters of realization. The "source" begins with the *Ācārya*, but must be fertilized by *sva-medhā* (one's own reflection/manana). The *śabda-pramāṇa* only becomes *aparokṣa* (direct) when the student's mind is purified and ready to receive the truth in a flash of intuition.

1.6 The Transcendence of the Known

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति ॥

From the *Taittirīya Upaniṣad*, this verse highlights the boundary of epistemology. The ultimate source of knowledge eventually leads us to a point where "words and mind return." This signifies that the *pramāṇa* has fulfilled its purpose. Valid knowledge culminates in *brahma-anubhava* (experience of Brahman). At this stage, the triplicity of the knower (*pramāṭr*), the means of knowledge (*pramāṇa*), and the object of knowledge (*prameya*) dissolves.

1.7. The Guru as the Living Pramāṇa

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया । चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

The *Guru-gītā* reminds us that the scripture is a "dead letter" without the living tradition (*sampradāya*). The Guru is the "source" because he wields the *pramāṇa* like a surgical tool. The "validity" of the knowledge is seen in the "opening of the eye"—a shift in perspective where the world of duality is seen as a superimposition (*adhyāsa*) on the non-dual Self.

1.8 Conclusion: From Means to Being

In Advaita Siddhānta, the *Śruti* is the ultimate source of valid knowledge because it is the only instrument capable of negating the ego. However, the journey of *Pramāṇa* is unique: it is an instrument that destroys itself upon the completion of its task. When the ignorance is gone, the *pramāṇa* disappears, the *pramāṭr* (knower) merges into the Absolute, and only **Advaita** (Non-duality) remains.

2. The Independence of the Self: An Advaitic Perspective

In the philosophy of **Advaita Vedānta**, the question of whether the "Self" (*Atman*) exists independent of the physical body is not merely a metaphysical inquiry but the very core of the path to liberation. To the Advaitin, the physical body is a temporary superimposition—a sheath (*kośa*) that veils the true reality. The Self is not a product of the body, nor is it contained by it; rather, the body appears within the light of the Self.

Below is an exploration of this independence, grounded in the foundational texts of the tradition.

2.1 The Nature of the Witness: Brahma Sūtra Bhāṣya

In his commentary on the *Brahma Sūtras*, Ādi Śaṅkarācārya addresses the fundamental error of human experience: **Adhyāsa** (superimposition). This is the confusion of the "Subject" (the Self) with the "Object" (the body/senses).

तद्यथा—'देहोऽहमस्मि' इति मतिः... सा च अविद्या । *tadyathā—'deho'hamasmi' iti matiḥ... sā ca avidyā* | **Commentary:** Śaṅkara argues that the notion "I am the body" is the root of ignorance (*avidyā*). In the *Adhyāsa Bhāṣya*, he explains that the Self is *Viśayī* (the Subject/Knower) and the body is *Viśaya* (the Object/Known). They are as different as light and darkness. The Self exists independently because it is the witness (*Sākṣī*) that remains constant while the body undergoes birth, growth, and decay.

2.2 The Indestructible Reality: Bhagavad Gītā Bhāṣya

In the *Gītā Bhāṣya*, specifically regarding Chapter 2, Verse 20, Śaṅkara clarifies the Self's ontological independence from the biological frame.

न जायते म्रियते वा कदाचिन्... न हन्यते हन्यमाने शरीरे ॥ *na jāyate mriyate vā kadācin... na hanyate hanyamāne śarīre* || **Commentary:** The Self is never born and never dies. Even when the body is slain or perishes, the Self remains untouched. Śaṅkara emphasizes that "existence" is the very nature of the Self (*Svarūpa*). The body is a collection of elements (*pañcabhūta*) that assemble and disassemble, but the Self is the non-composite, eternal substratum.

+1

2.3 The Five Sheaths: Viveka-cūḍāmaṇi

In this masterpiece, Śaṅkara uses the methodology of *Pañca-kośa-viveka* (discrimination of the five sheaths) to peel away layers of identity.

देहोऽयमन्नभवानोऽन्नमयस्तु कोशश्चात्रेण जीवति विनश्यति तद्विहीनः ।

deho'yamannabhavāno'nnamayastu kośaścānnena jīvati vinaśyati tadvihīnaḥ |

Commentary: "This body is the product of food (*Annamaya-kośa*); it lives by food and dies without it." Śaṅkara argues that something which is dependent on external matter (food) cannot be the independent, self-existent Atman. The Self is the "Knower" of the sheath, and therefore, it must be distinct and independent from that which it knows.

2.4 The Illusion of the World: Dakṣiṇāmūrti Stotram

This hymn explains the relationship between the Self and the body/world through the analogy of a mirror.

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं... *viśvaṃ darpaṇadrśyamānanagarītulyaṃ*

nijāntargataṃ... **Commentary:** The universe (including the physical body) is like a city seen in a mirror. Just as the mirror is independent of the reflections it holds, the Self (*Ātman*) is the screen upon which the body-dream is projected. Through the power of *Māyā*, the Self appears to be "in" the body, but in reality, the body is a concept appearing "in" the Self.

2.5 The Light of Consciousness: Pañcadaśī

Vidyāraṇya Svāmī, in the *Pañcadaśī*, provides a logical defense of the Self's independence by analyzing the three states of experience: waking, dreaming, and deep sleep.

सुप्तेऽहमिति बोधोऽस्ति बोधोऽन्यस्य तु न स्फुटम् । *supte'hamiti bodho'sti bodho'nyasya tu na sphuṭam* | **Commentary:** In deep sleep, the physical body and the mind are effectively "absent" to the sleeper. Yet, upon waking, one says, "I slept happily." This implies a continuous "Knower" that existed even when the body-identity was dormant. Vidyāraṇya concludes that Consciousness (*Cit*) is a continuous stream that does not break when the body's functions cease or change.

2.6 The Subtle Support: Appayya Dīkṣita's Parimala

Appayya Dīkṣita, in his *Parimala* (a commentary on the *Kalpataru*, which in turn comments on the *Bhamati* school of Advaita), discusses the Self as the "Locus" (*Adhiṣṭhāna*).

न च देहव्यतिरिक्ते आत्मनि प्रमाणाभावः... *na ca dehavyatirikte ātmani pramāṇābhāvaḥ...*
Commentary: He argues against the materialist (*Cārvāka*) view that consciousness is a byproduct of matter. Dīkṣita asserts that the "I-notion" (*Ahaṁ-pratyaya*) cannot belong to the body, as the body is "this" (an object), whereas the Self is "I" (the subject). The *Parimala* reinforces that the Self's independence is established by its role as the ultimate support for all perceptions.

2.7 Conclusion: The Realized Vision

From the perspective of Advaita, the independence of the Self is not just a future state (life after death) but a present reality. As the **Bhaja Govindam** warns:

यावत्पवनो निवसति देहे तावत्पृच्छति कुशलं गेहे । *yāvatpavano nivasati dehe tāvatpṛcchati kuśalaṁ gehe* | (As long as the breath remains in the body, people ask of your welfare...)

The verse reminds us that the worldly "I" is tied to the breath and body, but the spiritual seeker must realize the **Vitarāga**—the one who is beyond these transitions. The Self is the eternal, non-dual, and self-luminous reality. The body is merely a "garment" (*vāsāṁsi jīrṇāni*) cast off by the eternal traveler.

3. The Root of Saṃsāra: The Cause of Human Suffering in Advaita Vedānta

In the philosophy of Advaita Vedānta, the inquiry into human suffering (*duḥkha*) does not begin with external circumstances or moral failings, but with an epistemological error. According to Ādi Śaṅkarācārya and the subsequent masters of the tradition, the fundamental cause of suffering is not the world itself, but our misapprehension of it. We suffer because we take the changing, finite, and dependent to be the eternal, infinite, and independent.

The following article explores the layers of this causality through the lens of foundational Advaitic texts.

3.1 Adhyāsa: The Fundamental Error of Superimposition

In the opening of his **Brahma Sūtra Bhāṣya**, known as the *Adhyāsa Bhāṣya*, Śaṅkarācārya identifies the "Superimposition" of the self and the non-self as the starting point of all human misery.

अस्मत्प्रत्ययगोचरे विषयिणि चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य तद्धर्माणां च अध्यासः ॥

*asmat-pratyaya-gocare viṣayiṇi cidātmake yuṣmat-pratyaya-gocarasya viṣayasya
taddharmāṇāṃ ca adhyāsaḥ ||*

Commentary: Śaṅkara explains that there is a natural tendency for the human mind to mix Truth and Falsehood. We superimpose the attributes of the "Object" (the body, mind, and senses—the *yuṣmat*) onto the "Subject" (the Pure Consciousness—the *asmat*). When the body is sick, we say "I am sick." This "I-notion" linked to a perishable object is the seed of fear and suffering.

3.2 Avidyā: The Veil of Ignorance

In the **Vivekacūḍāmaṇi**, Śaṅkara describes how this superimposition is powered by *Avidyā* (Ignorance), which possesses two powers: *Āvaraṇa* (the power to veil the truth) and *Vikṣepa* (the power to project a false reality).

अज्ञानमेव संसृतेर्मूलं कल्प्यते । *ajñānameva saṃsṛtermūlaṃ kalpyate |*

Commentary: Ignorance of one's true nature as the non-dual Brahman is the root of *Saṃsāra* (the cycle of birth and death). Because we do not know the Self to be full and complete (*Pūrṇa*), we feel a sense of lack. This lack drives desire (*kāma*), and desire drives action (*karma*), leading to the inevitable fruits of pleasure and pain.

3.3 The Delusion of Duality: Dakṣiṇāmūrti Stotram

The **Dakṣiṇāmūrti Stotram** uses a profound metaphor to explain how the external world causes suffering only because we perceive it as separate from ourselves.

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः... मायाशक्तिविलासकल्पितमिदं व्यामोहितं
पुरुषः ॥ *viśvaṃ paśyati kāryakāraṇatayā svasvāmisaṃbandhataḥ...*
māyāśaktivilāsakalpitaṃ vyāmohitaṃ puruṣaḥ ||

Commentary: Through the play of *Māyā*, the individual is deluded into seeing the world in terms of cause and effect, "mine" and "thine," or "owner" and "owned." This sense of separation creates the "other," and as the *Upanishads* declare, "Where there is an other, there is fear." Suffering is the psychological result of this perceived duality.

3.4 Vāsanā: The Impression of Desires

In the **Pañcadaśī**, Vidyāraṇya Svāmī delves into why suffering persists even when we intellectually understand Vedanta. He points to the *Vāsanās*—subtle impressions of past desires.

चिन्ताविषयमुत्सृज्य चिन्ताशून्यं यथा भवेत् । *cintāviṣayamutsṛjya cintāśūnyaṃ yathā bhavet*
|

Commentary: Suffering is sustained by the constant "thought-flow" regarding objects of enjoyment. Vidyāraṇya explains that even if the physical object is removed, the mental impression (*Vāsanā*) remains. These impressions force the mind to wander into the past (regret) or the future (anxiety), preventing the experience of the ever-blissful present Self.

3.5 The Grip of Attachment: Bhaja Govindam

In his more devotional and cautionary work, **Bhaja Govindam**, Śaṅkara highlights the temporal nature of the objects we rely on for happiness, illustrating that attachment to the fleeting is a guarantee of grief.

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणीसक्तः । वृद्धस्तावच्चिन्तासक्तः परमे ब्रह्मणि कोऽपि
न सक्तः ॥ *bālastāvatkṛīḍāsaktaḥ taruṇastāvattaruṇīsaktaḥ* | *vṛddhastāvaccintāsaktaḥ*
parame brahmaṇi ko'pi na saktaḥ ||

Commentary: The child is attached to play, the youth to the beloved, and the old to worry. No one is attached to the Supreme Brahman. Suffering arises because we invest our "sense of reality" and "source of joy" in things that are subject to decay. When the object of attachment changes or leaves, suffering ensues.

3.6 The Resolution in Parimala (Appayya Dīkṣita)

Appayya Dīkṣita, in his **Parimala**, clarifies the mechanism by which knowledge destroys the cause of suffering. He discusses the nature of *Adhiṣṭhāna-jñāna* (knowledge of the substratum).

अधिष्ठानज्ञानादेव सर्वभ्रमनिवृत्तिः ॥ *adhiṣṭhānajñānādeva sarvabhramanivṛttiḥ* ||

Commentary: Dīkṣita argues that suffering is a "Bhrama" (delusion). Just as the fear of a snake vanishes the moment one realizes the "snake" is actually a rope, all human suffering vanishes when the

"world-identity" is replaced by "Brahman-identity." The cause of suffering—ignorance—is not removed by action, but by the direct perception of the Substratum.

3.7 Conclusion: From Suffering to Bliss

Advaita Vedānta concludes that human suffering is an "accident" of perspective. We are like a king who dreams he is a beggar and weeps for bread. The weeping is real within the dream, but the beggar's poverty is non-existent upon waking.

The cause of suffering is **Avidyā** (Ignorance), its form is **Adhyāsa** (Superimposition), and its fuel is **Vāsanā** (Attachment). The remedy, as stated in the **Bhagavad Gītā Bhāṣya**, is the "Sword of Knowledge" (*Jñānasinā*) that cuts through the knot of the heart, revealing that the Self was never bound, and therefore, never truly suffered.

4. The Architect and the Architecture: The Concept of Ishvara in Advaita Vedānta

The question of whether a creator or an underlying intelligence exists behind the universe is approached by Advaita Vedānta through a unique, two-tiered framework. Advaita posits that while the universe appears to be governed by a supreme intelligence, this "Creator" status is a relative truth (*vyavahārika*), while the absolute truth (*paramārthika*) is the non-dual, attribute-less Brahman.

This article explores the nature of the "Cosmic Intelligence" known as **Īśvara** and its relationship to the absolute Reality.

4.1 The Omniscient Cause: Brahma Sūtra Bhāṣya

In the *Brahma Sūtra Bhāṣya* (2.1.33), Ādi Śaṅkarācārya addresses how an infinite Being can create a finite world. He defines Brahman, when associated with the power of *Māyā*, as the intelligent and material cause of the universe.

सर्वज्ञस्येश्वरस्य आत्मभूत इव अविद्याकल्पिते नामरूपे... जगद्योनित्वम् ॥

sarvajñasyaśvarasya ātmabhūta iva avidyākalpita nāmarūpe... jagadyonitvam ||

Commentary: Śaṅkara explains that Īśvara (the Lord) is the "Womb of the Universe" (*Jagadyoni*). He is all-knowing (*Sarvajña*) because He is the source of all names and forms (*nāma-rūpa*). However, Śaṅkara carefully notes that this creative power is "imagined through ignorance" (*avidyā-kalpita*). Just as a magician is the cause of the magic show without being affected by it, Īśvara is the underlying intelligence behind the cosmic projection.

4.2 The Indwelling Ruler: Bhagavad Gītā Bhāṣya

In his commentary on Chapter 18, Verse 61 of the Gītā, Śaṅkara describes the "Underlying Intelligence" as the inner controller seated within the hearts of all beings.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ *īśvaraḥ sarvabhūtānāṃ hṛddeśe'rjuna tiṣṭhati | bhrāmayansarvabhūtāni yantrārūḍhāni māyayā ||*

Commentary: Here, the intelligence behind the universe is not a distant sky-god but an immanent presence. Śaṅkara explains that Īśvara acts as the "Driver" of the machine of creation. The universe isn't a chaotic accident; it is a structured system (*yantra*) functioning under the "supervision" of Consciousness. This intelligence ensures the law of Karma and the rhythm of the cosmos.

4.3 The Power of Reflection: Pañcadaśī

Vidyāraṇya Svāmī provides a technical explanation of the Creator in the *Pañcadaśī* (Chapter 1) by distinguishing between Pure Consciousness and Consciousness reflected in *Māyā*.

मायाबिम्बो वशीकृत्य तां स्यात्सर्वज्ञ ईश्वरः । *māyābimbo vaśīkṛtya tāṃ syātsarvajña īśvaraḥ* |

Commentary: Vidyāraṇya defines the Creator as the "Reflection of Brahman in Māyā" (*Māyā-bimba*). Unlike the individual (*Jīva*) who is controlled by ignorance, Īśvara is the one who "controls" Māyā. This underlying intelligence is essentially the "Global Mind" that maintains the consistency of the physical world.

4.4 The Mirror of Creation: Dakṣiṇāmūrti Stotram

In this hymn, Śaṅkara describes the intelligence behind the universe as a light that makes all perception possible.

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः... मायाकल्पितदेशकालकलना
वैचित्र्यचित्रीकृतम् ॥ *bījasyāntarivāṅkuro jagadidaṃ prāṅgnirvikalpaṃ punaḥ... māyākalpitadeśakālakalanā vaicitryacitrīkṛtam ||*

Commentary: The universe exists within the Creator like a sprout exists within a seed. The intelligence behind the world is the same intelligence that operates within the individual. The "variety" of space, time, and causation is a painting (*citra*) created by the power of Māyā. The "Creator" is the awareness that allows this painting to be seen.

4.5 The Substratum and the Superimposition: Parimala

Appayya Dikṣita, in his *Parimala*, discusses the necessity of a sentient cause for the universe, refuting the idea that inert matter (*Pradhāna*) could spontaneously organize itself.

चेतनमधिष्ठानमन्तरेण जडस्य प्रवृत्त्यनुपपत्तेः ॥ *cetanamadhiṣṭhānamantareṇa jaḍasya pravṛtṭyanupapatteḥ ||*

Commentary: Dīkṣita argues that inert matter cannot move or organize itself into a complex universe without a "Sentient Substratum" (*Cetana-Adhiṣṭhāna*). This "intelligence" is the necessary prerequisite for the universe to function as a coherent whole. He reinforces the Advaitic view that Īśvara is the *Saguṇa* (attributed) expression of the *Nirguṇa* (attributeless) Brahman.

4.6 The Ultimate Dissolution: Viveka-cūḍāmaṇi

Finally, Śaṅkara reminds the seeker that while Īśvara is the valid source of the universe for the devotee, the ultimate truth is non-dual.

कार्यकारणवैलक्षण्यात्... ब्रह्मैवास्ति परं सत्यम् ॥ *kāryakāraṇavailakṣaṇyāt... brahmaivāsti
paraṁ satyam* ||

Commentary: In the *Viveka-cūḍāmaṇi*, he explains that when the veil of *Māyā* is lifted, the distinction between the "Creator" and the "Created" vanishes. The underlying intelligence is not separate from your own Self. As the *Bhaja Govindam* suggests, the goal is to see through the "roles" of the world and recognize the one Light that illuminates both the Creator and the Seeker.

4.7 Conclusion: The Intelligence is Your Self

From the Advaita perspective, the answer to "Is there a creator?" is: **Yes, as long as you believe yourself to be an individual in a world.** Īśvara is the supreme intelligence that coordinates the universe and responds to prayer.

However, the deeper secret of Advaita is that Īśvara and the universe are not "outside" of Consciousness. The "Underlying Intelligence" is **Brahman**, and that Brahman is identical to your inner-most Self (*Atman*). Creation is not an act in time; it is a timeless appearance within the screen of your own Awareness.

5. The Journey of the Soul and the Dawn of Truth: Afterlife in Advaita Vedānta

The question of what happens after death is perhaps the most profound inquiry a human can make. In **Advaita Vedānta**, the answer is layered, depending entirely on one's level of realization. Advaita maintains a distinction between the "transmigrating soul" (*Jīva*) and the "absolute Self" (*Ātman*). While the body perishes, the journey of the soul continues until the dawn of Self-knowledge, at which point the very concept of "coming and going" is revealed to be an illusion.

5.1 The Transmigration of the Subtle Body: Brahma Sūtra Bhāṣya

In the *Brahma Sūtra Bhāṣya* (3.1.1), Ādi Śaṅkarācārya explains the mechanics of what leaves the body at the time of death. It is not the Atman (which is all-pervading) but the *Sūkṣma Śarīra* (subtle body).

तदन्तरप्रतिपत्तौ रहति सम्परिष्वक्तः प्रश्ननिरूपणाभ्याम् ॥ *tadantarapratipattau raṁhati sampariṣvaktaḥ praśnanirūpaṇābhyām* ||

Commentary: Śaṅkara explains that when the physical body (*Sthūla Śarīra*) dies, the soul departs enveloped by the subtle elements and the impressions of past actions (*Karmāśaya*). The soul is "clinging" to the subtle body, which consists of the senses, the mind, and the life-force (*Prāṇa*). This entity travels to other realms (*Lokas*) to experience the fruits of its merit (*Puṇya*) or demerit (*Pāpa*), only to return to this world when those fruits are exhausted.

5.2 The Changing of Garments: Bhagavad Gītā Bhāṣya

In his commentary on Chapter 2, Verse 22 of the *Gītā*, Śaṅkara provides the most famous analogy for the transition of death, emphasizing the continuity of the individual consciousness.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि । तथा शरीराणि विहाय
जीर्णान्यन्यानि संयाति नवानि देही ॥ *vāsāṁsi jīrṇāni yathā vihāya navāni grhṇāti
naro'parāṇi | tathā śarīrāni vihāya jīrṇānyanyāni saṁyāti navāni dehī* ||

Commentary: Śaṅkara notes that just as a person discards worn-out clothes for new ones, the *Dehī* (the dweller in the body) casts off the old body and enters a new one. For the Advaitin, death is merely a "change of costume." The suffering associated with death arises from the false identification that "I am the cloth," rather than "I am the wearer."

5.3 The Dream-like Nature of Rebirth: Dakṣiṇāmūrti Stotram

How can a non-dual, infinite Self "move" from one body to another? The *Dakṣiṇāmūrti Stotram* explains this through the lens of *Māyā*.

राहुग्रस्तदिवाकरेन्दुसदृशो मायसमाच्छादनात्... यस्तत्स्वप्नसुषुप्तिसाधृशवपुः ॥
rāhugrastadivākarendusadrśo māyasamācchādanāt... yastatsvapnasuṣuptisādhṛśavapuḥ ||

Commentary: Śaṅkara compares the state of the ignorant soul to an eclipse. Under the veil of *Māyā*, the soul perceives a "world of birth and death" much like a dreamer perceives a dream. Death and subsequent rebirth are mental projections. When the "sun" of the Self is eclipsed by ignorance, the dream of transmigration (*Saṁsāra*) appears real.

5.4 The Continuity of Consciousness: Pañcadaśī

Vidyāraṇya Svāmī, in the *Pañcadaśī*, addresses the fear of annihilation at death. He argues that Consciousness never experiences its own end.

नोदेति नास्तमेत्येका संविदंवेषा स्वयम्प्रभा ॥ *nodeti nāstametyekā saṁvidamveṣā*
svayamprabhā ||

Commentary: "Pure Consciousness neither rises nor sets." Vidyāraṇya explains that for a person to experience "death," there must be a witness to that death. If you are the witness of the body's end, you cannot be the body itself. The *Pramāṇa* (evidence) for life after death is the fact that the "I-notion" persists even when the objective world vanishes, as seen in deep sleep.

5.5 The Urgency of Realization: Bhaja Govindam

While the soul transmigrates, Śaṅkarācārya warns in *Bhaja Govindam* that this cycle is fraught with repetition and pain, urging the seeker to transcend the "afterlife" altogether.

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम् । इह संसारे बहुदुस्तारे कृपयाऽपारे
पाहि मुरारे ॥ *punarapi jananaṁ punarapi maraṇaṁ punarapi jananījaṭhare śayanam | iha*
saṁsāre bahudustāre kṛpayā'pāre pāhi murāre ||

Commentary: "Born again, dying again, lying again in the mother's womb." Śaṅkara highlights the futility of seeking a "better" afterlife. The goal of Advaita is not a heavenly realm (*Svarga*), but **Mokṣa**—the cessation of the coming and going. Realization of the Self breaks the link with the subtle body, ending the need for further projection.

5.6 The Final Sublation: Parimala (Appayya Dīkṣita)

Appayya Dīkṣita, in his *Parimala*, clarifies the state of the *Jīvanmukta* (one liberated while alive) versus the *Videhamukta* (liberated at death).

विद्वद्विषयस्तु विदेहकैवल्यमेव ॥ *vidvadvviṣayastu videhakaivalyameva* ||

Commentary: For the realized sage, nothing "happens" after death because the sage has already realized that they were never born. Dīkṣita explains that for the *Jñānī*, the dissolution of the body is like the breaking of a pot; the space inside the pot (the individual) does not go anywhere—it simply "is" the total space (Brahman) it always was.

5.7 Conclusion: The End of the Journey

From the perspective of Advaita Vedānta, death is a phenomenon that belongs to the body and the mind, not the Self.

- For the **Ignorant (Ajñānī)**, death is a transition where the subtle body carries the weight of past karma into a new physical frame.
- For the **Wise (Jñānī)**, death is the final falling away of a false identity.

The ultimate answer of Advaita is found in the **Vivekacūḍāmaṇi**: “*Na nirodho na cotpattir...*”—There is neither dissolution nor creation, neither bondage nor a seeker. Beyond the transition of the body lies

the eternal, motionless Reality. Death is the end of the dream, and for the one who is awake, the dreamer and the dreamed were always one.

6. The Primacy of Pure Awareness: Can Consciousness Exist Without a Brain?

In the contemporary materialist paradigm, consciousness is often viewed as an "epiphenomenon"—a secondary byproduct of complex neural activity within the brain. However, **Advaita Vedānta** flips this hierarchy entirely. From the perspective of Ādi Śaṅkarācārya and the Advaitic tradition, Consciousness (*Cit*) is the fundamental substratum of reality. It is the "Light of lights" (*jyotiṣām jyotiḥ*) that illuminates the brain, the mind, and the world.

The question for an Advaitin is not "Can consciousness exist without a brain?" but rather "Can the brain exist without Consciousness?"

6.1 Consciousness as the Independent Substratum (Brahma Sūtra Bhāṣya)

In the *Brahma Sūtra Bhāṣya* (2.3.18), Śaṅkarācārya discusses the nature of the *Jīva* (individual self) as essentially consisting of eternal intelligence. He refutes the idea that consciousness is a temporary attribute created by the body-mind complex.

ज्ञोऽत एव ॥ *jñō'ta eva* || **Commentary:** Śaṅkara argues that the Self is "Knowledge itself" (*Jñāḥ*). It is not that the Self *has* consciousness; the Self *is* Consciousness. He posits that even in states where the brain and senses are dormant—such as deep sleep (*suṣupti*)—consciousness persists as the "Witness" (*Sākṣī*). If consciousness were a product of the brain, it would vanish when brain-functions are suppressed; however, the continuity of the "I-notion" upon waking proves its independent existence.

6.2 The Distinction between the Seer and the Seen (Vivekacūḍāmaṇi)

In the *Vivekacūḍāmaṇi*, Śaṅkara uses the logic of *Dṛg-Dṛśya-Viveka* (Discrimination between the Seer and the Seen) to establish the independence of Awareness from the physical organ of the brain.

देहधियौ न त्वाहं यतो दृश्यौ घटवन्मुने ॥ *dehadhiyau na tvāhaṃ yato dṛśyau ghaṭavanmune* || **Commentary:** "The body and the intellect (the brain's functions) are not 'I', for they are 'seen' (objects of perception), just like a pot." Śaṅkara's logic is devastatingly simple: anything that can be observed as an object cannot be the subject. Since we can observe the brain's states (thoughts, memories, or medical scans), the "Observer" must be outside or prior to the brain. Consciousness is the non-material light that makes the material brain "visible" to the mind.

6.3 The All-Pervasive Nature of Cit (Pañcadaśī)

Vidyāraṇya Svāmī, in his *Pañcadaśī* (Chapter 1), explains that Consciousness is consistent across all time and space, whereas the physical medium (the brain) is localized and changing.

संवित्तु न विभिद्यते । *saṁvittu na vibhidyate* | **Commentary:** "Consciousness itself does not differ." Vidyāraṇya explains that while the *vṛttis* (mental modifications/brain waves) change, the Consciousness that illuminates them is one and the same. Just as space exists inside and outside a pot, and remains when the pot is broken, Pure Consciousness exists whether a functioning brain is present to "reflect" it or not. The brain is merely a "reflecting medium" (*upādhi*), not the source.

6.4 The Mirror Analogy (Dakṣiṇāmūrti Stotram)

In the *Dakṣiṇāmūrti Stotram*, the relationship between the brain/intellect and Consciousness is described through the analogy of a lamp inside a pot with holes.

नानाछिद्रघटोदरस्थितमहादीपप्रभाभास्वरं...
nānāchidraghaṭodarasthitamahādīpaprabhābhāsvaram... **Commentary:** Consciousness is like a great lamp placed inside a pot with many holes. The light streaming through the holes represents the senses and the brain's cognitive faculties. While the light *appears* to be limited to the holes, the lamp exists independently of the pot. When the pot (the body/brain) is destroyed, the light does not cease to exist; it simply stops appearing as distinct "beams."

6.5 The Locus of Reality (Appayya Dīkṣita's Parimala)

In the *Parimala*, Appayya Dīkṣita discusses the "Adhiṣṭhāna" or the substratum. He addresses the materialist claim that consciousness is an "organic property" of the body.

न च चैतन्यं देहधर्मः, तद्भावेऽपि आत्मसद्भावप्रतीतेः ॥ *na ca caitanyaṁ dehadharmah, tadbhāve'pi ātmasadbhavapratīteḥ* || **Commentary:** "Consciousness is not a property of the body." Dīkṣita asserts that if consciousness were a property of the body/brain, it should be perceptible by others like color or shape. But consciousness is purely subjective. Furthermore, he argues that the "Existence" of the brain itself is validated only by Consciousness. Therefore, that which validates must be superior to and independent of that which is validated.

6.6 The Eternal Witness in Action (Bhagavad Gītā Bhāṣya)

In his commentary on Chapter 13 of the Gītā (The Field and the Knower of the Field), Śaṅkara defines the Self as the "Knower of the Field" (*Kṣetrajña*), where the "Field" includes the physical body and the brain.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥ *kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata*
|| **Commentary:** The Lord (Consciousness) is the Knower in all "Fields" (bodies). Śaṅkara clarifies that the brain is part of the "Field"—it is matter (*Prakṛti*). Matter is inert (*Jaḍa*). Consciousness is sentient (*Cetana*). Inert matter cannot produce sentience, no matter how complex its arrangement. Thus, Consciousness must be an independent entity that "enlivens" the material brain.

+3

6.7 Conclusion: The Lens vs. the Light

From the Advaita perspective, the brain is like a glass lens. A lens does not "create" light; it only focuses, bends, or colors the light that passes through it. If the lens is cracked (brain damage) or removed (death), the light of Pure Consciousness remains unaffected in its own glory, though it may no longer manifest as "human thought" in that specific location.

As the **Bhaja Govindam** warns, focusing only on the "vessel" (the body) and ignoring the "Content" (Brahman) is the ultimate delusion. Consciousness is the eternal, non-local reality—it is the very "I" that exists before the brain is formed and remains after the brain returns to dust.

7. The Paradox of Reality: Is the World "Real" in Advaita Vedānta?

The question of the world's reality is the most misunderstood aspect of **Advaita Vedānta**. Popularly, the world is dismissed as "illusion," yet a deeper inquiry into the works of Ādi Śaṅkarācārya reveals a sophisticated ontological framework. Advaita does not claim the world is non-existent like the "horns of a hare"; rather, it defines the world as **Mithyā**—an apparent reality that depends entirely on a transcendental substratum.

To understand if the world is real, we must apply the Advaitic "Three Levels of Reality" (*Sattā-traiya*): the illusory (*prātibhāsika*), the empirical (*vyāvahārika*), and the absolute (*pāramārthika*).

7.1 The Definition of Reality: Brahma Sūtra Bhāṣya

In the *Brahma Sūtra Bhāṣya* (2.1.14), Śaṅkarācārya explains the relationship between the cause (Brahman) and the effect (the world). He establishes that the world has no existence independent of its cause.

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ *tadananyatvamārambhaṇaśabdādibhyaḥ* ||

Commentary: Śaṅkara uses the *Vācārambhaṇa* text from the Upaniṣads to show that "clay" is the reality, while "pot" is merely a name (*nāmadheyam*) for a specific form. The world is "Real" insofar as it is Brahman, but "Unreal" in its form as a separate entity. This is the doctrine of **Vivarta-vāda** (Superimposition): the world is an appearance of Brahman, just as a snake is an appearance of a rope.

7.2 The Transitory Nature of Objects: Bhagavad Gītā Bhāṣya

In his commentary on Chapter 2, Verse 16 of the Gītā, Śaṅkara defines what truly constitutes "Being" (*Sat*) and "Non-being" (*Asat*).

नासतो विद्यते भावो नाभावो विद्यते सतः । *nāsato vidyate bhāvo nābhāvo vidyate sataḥ* ||

Commentary: Śaṅkara defines *Sat* (Real) as that which never changes its nature, and *Asat* (Unreal) as that which has no independent existence. The world we perceive is in a constant state of flux; it is perceived now but was not there before birth and will not be after death. Therefore, the world is not "Absolutely Real," because it lacks eternal consistency. It occupies a middle ground—it is "Real" as long as it is perceived, but "Unreal" upon the dawn of Knowledge.

7.3 The World as a Dream: Dakṣiṇāmūrti Stotram

In the *Dakṣiṇāmūrti Stotram*, Śaṅkara provides a psychological perspective on the world's reality, comparing our waking state to a dream.

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
viśvaṃ darpaṇadr̥śyamānanagarītulyaṃ nijāntargataṃ paśyannātmani māyayā
bahirivodbhūtaṃ yathā nidrayā ||

Commentary: The universe is like a city seen in a mirror. Though the city appears "outside," it is actually "within" the mirror. Similarly, the world is within the Self (*Ātman*), but through the power of *Māyā*, it appears to be external. Just as a dream is real to the dreamer until they wake up, the world is real to the perceiver until they "wake up" to the Non-dual Truth.

7.4 The Dependence on Consciousness: Pañcadaśī

Vidyāraṇya Svāmī, in the *Pañcadaśī* (Chapter 2), explains that the world's reality is borrowed from Consciousness. Without the light of the Self, the world cannot be established.

न स्वतः स्फूर्तिरितस्य जगतोऽस्ति जडत्वतः । *na svataḥ sphūrtiretasya jagato'sti jaḍatvataḥ*
||

Commentary: The world is inert (*jaḍa*). It cannot "reveal" itself. Only Consciousness is self-luminous (*svayaṃ-prakāśa*). Therefore, the world's "reality" is like the light of the moon, which is actually the reflected light of the sun. The world is a "Borrowed Reality." If you take away the Substratum (Brahman), the world vanishes into nothingness.

7.5 The Logic of Sublation: Parimala

Appayya Dīkṣita, in his *Parimala*, discusses the concept of **Bādha** (sublation). He explains how a higher knowledge can cancel a previous perception of reality.

बाधो नाम उत्पन्ने तत्त्वज्ञाने पूर्वज्ञानस्य मिथ्यात्वनिश्चयः ॥ *bādho nāma utpanne tattvajñāne pūrvajñānasya mithyātvāniscayaḥ* ||

Commentary: "Sublation is the certainty of the unreality of previous knowledge upon the rising of Truth." Dīkṣita argues that the world is "Empirically Real" (*Vyāvahārika Satyam*) because it works according to laws (like fire being hot). However, once *Brahma-jñāna* occurs, this entire world-experience is sublated. Therefore, its reality is "conditional," not "absolute."

7.6 The Urgency of Vision: Viveka-cūḍāmaṇi

Śaṅkara concludes in the *Viveka-cūḍāmaṇi* that the obsession with the world's reality is the cause of bondage, and liberation lies in seeing through the "Mithyā" nature of things.

अतः पृथङ्नास्ति जगत्परात्मनः पृथक्प्रतीतिस्तु मृषा गुणादिवत् । *ataḥ pṛthāṅnāsti jagatparātmanaḥ pṛthakpratītiḥ tu mṛṣā guṇādivat* ||

Commentary: The world is not separate from the Supreme Self. The perception of separation is false (*mṛṣā*). Just as gold is the reality behind various ornaments, Brahman is the reality behind various world-objects. To ask "Is the world real?" is like asking "Is the ring real?". The ring is real as gold, but "unreal" as a permanent, independent entity called "ring."

7.7 Conclusion: The Middle Path of Mithyā

Advaita's answer to the world's reality is neither a "Yes" nor a "No." It is **Anirvacanīya**—inexpressible.

- To the **Sense Organs**, the world is real.
- To **Logic**, the world is a dependent appearance.
- To the **Realized Sage**, the world is nothing but Brahman.

As the **Bhaja Govindam** reminds us, “*Mā kuru dhana jana yauvana garvaṃ...*” (Do not be proud of wealth, people, or youth), for time steals these away in a blink. We are urged to realize that the world is a passing show on the eternal screen of Consciousness. The world is "Real" as its Source, but "Unreal" as it appears.

8. The Ascent to the Infinite: The Goal of Human Life (Puruṣārtha) in Advaita Vedānta

In the Indian philosophical tradition, the concept of **Puruṣārtha** defines the four-fold aims of human existence: *Dharma* (righteousness), *Artha* (prosperity), *Kāma* (pleasure), and *Mokṣa* (liberation). While all four are recognized as valid pursuits within the empirical world (*Vyavahāra*), **Advaita Vedānta** places an absolute premium on *Mokṣa*. From the perspective of Ādi Śaṅkarācārya, the ultimate goal of human life is not the refinement of the individual self, but the total dissolution of the "individual" into the "Universal" through the realization of non-duality.

8.1 The Primacy of Inquiry: Brahma Sūtra Bhāṣya

The journey toward the ultimate goal begins with the desire to know the Truth. In the very first aphorism of the *Brahma Sūtras*, Śaṅkarācārya establishes that the human life is uniquely suited for the inquiry into Brahman.

अथातो ब्रह्मजिज्ञासा ॥ *athāto brahmajijñāsā* ॥

Commentary: Śaṅkara explains that after one has achieved a certain level of mental purity and discrimination, one must engage in *Brahma-jijñāsā* (the desire to know Brahman). The goal of human life is not merely to perform rituals (*Karma*) for heavenly rewards, but to seek that Knowledge which brings an end to the cycle of birth and death. This inquiry is the "Highest Puruṣārtha" because it deals with the eternal, whereas *Artha* and *Kāma* deal with the perishable.

8.2 The Nature of Liberation: Bhagavad Gītā Bhāṣya

In his commentary on the *Bhagavad Gītā* (Chapter 18, Verse 66), Śaṅkara defines the culmination of human effort as the total surrender of all relative identities.

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । *sarvadharmānparityajya māmekaṃ śaraṇaṃ vraja* ॥

Commentary: Śaṅkara clarifies that "abandoning all dharmas" does not mean becoming lawless, but transcending the notion of being an "agent" (*kartṛtva*) and "enjoyer" (*bhokṛtva*). The ultimate goal is to realize that the individual "I" is identical to the Supreme "I" (*Māmekaṃ*). Liberation is not a place one goes to after death; it is the removal of the ignorance that prevents us from seeing our inherent freedom.

8.3 The Rarity of the Human Birth: Vivekacūḍāmaṇi

Śaṅkara emphasizes the urgency of the spiritual goal by highlighting how rare and precious the human opportunity is.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् । मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ *durlabhaṃ trayamevaitaddevānugrahaHetukam | manuṣyatvaṃ mumukṣutvaṃ mahāpuruṣasaṁśrayaḥ* ॥

Commentary: Three things are rare and earned through grace: a human birth (*manuṣyatvam*), the intense longing for liberation (*mumukṣutvam*), and the protective care of a perfected sage. The goal of life, according to the *Vivekacūḍāmaṇi*, is to use this rare convergence to cross the ocean of *Saṃsāra*. To have a human body and not seek the Self is described as "spiritual suicide."

8.4 The Finality of Bliss: Pañcadaśī

Vidyāraṇya Svāmī, in the *Pañcadaśī*, explains that the ultimate *Puruṣārtha*—*Mokṣa*—is synonymous with the attainment of Supreme Bliss (*Paramānanda*) and the cessation of all grief.

निरतिशयप्रीतिविषयत्वं परमानन्दत्वम् ॥ *niratiśayaaprītiviṣayatvaṃ paramānandatvam* ॥

Commentary: Every human action (*Artha* and *Kāma*) is a search for happiness. However, worldly happiness is limited and temporary. The goal of life is to find that "Unexcelled Bliss" (*Niratiśaya-Prīti*) which does not depend on external objects. Since the Self (*Ātman*) is the source of all joy, knowing the Self is the fulfillment of all possible desires.

8.5 The Removal of the Veil: Dakṣiṇāmūrti Stotram

The goal of life is often described as "attaining" Brahman, but Śaṅkara clarifies in the *Dakṣiṇāmūrti Stotram* that it is actually an "awakening."

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयम् ॥ *yaḥ sākṣātkurute prabodhasamaye svātmānamevādvayam* ॥

Commentary: Upon awakening (*Prabodha*), the seeker realizes their own Self to be the non-dual Truth. The goal is to shift from the "dream of duality" to the "waking of unity." The *Dakṣiṇāmūrti Stotram* suggests that the ultimate goal is to recognize that the Guru, the Self, and the Lord are one and the same Consciousness.

8.6 The Synthesis in Parimala (Appayya Dīkṣita)

Appayya Dīkṣita, in his *Parimala*, discusses how *Mokṣa* is the only *Puruṣārtha* that is truly "Final" (*Nitya*).

मोक्षस्य नित्यत्वात् अन्येषां च अनित्यत्वात् स एव परमपुरुषार्थः ॥ *mokṣasya nityatvāt anyeṣāṃ ca anityatvāt sa eva paramapuruṣārthaḥ* ॥

Commentary: Because *Artha*, *Kāma*, and even the rewards of *Dharma* are subject to time and decay, they cannot be the ultimate goal. Only *Mokṣa*, which is the realization of the ever-present Brahman, is eternal. Dīkṣita reinforces that the primary duty of a human is to orient their life toward this permanent resolution.

8.7 Conclusion: The Return to the Source

In Advaita Vedānta, the goal of life is not a transformation but a recognition. We are like a person who searches for their glasses while they are already on their nose. The four Puruṣārthas provide a structured path:

- **Artha and Kāma** provide experience and eventually breed dispassion (*vairāgya*).
- **Dharma** purifies the mind (*citta-śuddhi*).
- **Mokṣa** reveals that the seeker was always the Sought.

As the **Bhaja Govindam** poignantly concludes, “*Kurusute gaṅgā-sāgara-gamaṇam...*”—one may go to the Ganges or the ocean, but without the knowledge of the Truth, there is no liberation in a hundred lifetimes. The ultimate goal is to realize here and now: **Ahaṁ Brahmāsmi** (I am Brahman).

9. The Law of Karma and the Transcendental Self: An Advaitic Perspective

In the tapestry of Indian philosophy, **Karma** is the moral law of cause and effect that ensures every action bears a corresponding fruit (*Phala*). For a seeker of **Advaita Vedānta**, the question of whether Karma governs our lives is met with a twofold answer: Karma is the absolute ruler of the empirical person (*Jīva*), yet it is entirely non-existent from the perspective of the absolute Self (*Ātman*).

The following article explores how Advaita reconciles the rigid governance of moral law with the essential freedom of Consciousness.

9.1 The Justice of the Cosmic Ruler: Brahma Sūtra Bhāṣya

In the *Brahma Sūtra Bhāṣya* (2.1.34), Ādi Śaṅkarācārya addresses the problem of inequality in the world. If there is an underlying intelligence (Īśvara), why is one person born happy and another miserable?

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथाहि दर्शयति ॥ *vaiṣamyanaighṛṇye na sāpekṣatvāt tathāhi darśayati* ||

Commentary: Śaṅkara argues that the Creator is not partial or cruel. Rather, Īśvara dispenses results in strict "accordance" (*Sāpekṣatvāt*) with the previous actions of the individual. Karma is the moral law that governs the distribution of joy and sorrow. Just as rain helps all seeds grow but the specific plant depends on the seed itself, the Cosmic Intelligence provides the environment, but Karma determines the individual harvest.

9.2 The Inevitability of Action: Bhagavad Gītā Bhāṣya

In his commentary on Chapter 3 of the Gītā, Śaṅkara explains that as long as one identifies with the body and mind, one is helplessly driven by the laws of nature (*Prakṛti*) and Karma.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् । कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ *na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt | kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ ||*

Commentary: No one can remain inactive even for a moment. Every thought and movement is a "karmic" event. Śaṅkara emphasizes that for the *Jīva*, moral law is not just a theory—it is a functional reality. However, the goal of the Gītā is to teach **Niṣkāma Karma** (selfless action) as a means to purify the mind, eventually leading to the realization that the Self is the "Non-Doer" (*Akarṇ*).

+1

9.3 The Threefold Classification: Pañcadaśī

Vidyāraṇya Svāmī, in the *Pañcadaśī*, provides a technical breakdown of how Karma operates across lifetimes, specifically focusing on *Prārabdha*—the portion of past karma currently bearing fruit.

उत्पन्नेऽपि प्रबोधेऽसौ प्रारब्धं न मुञ्चति । *utpanne'pi prabodhe'sau prārabdham na muñcati ||*

Commentary: Vidyāraṇya explains a profound Advaitic paradox: even after Self-realization, the physical body continues to experience the results of *Prārabdha Karma*. He compares it to an arrow already released from a bow; even if the archer changes his mind, the arrow must complete its flight. Thus, moral law governs the "momentum" of the physical life, even if the "soul" has realized its freedom.

9.4 The Illusion of Agency: Dakṣiṇāmūrti Stotram

If Karma governs our lives, how do we escape it? The *Dakṣiṇāmūrti Stotram* suggests that the "Doer" who is bound by Karma is a product of *Māyā*.

देहादीनामपि च जडतामात्मनश्चेतनत्वं... तस्मात्कर्मफलं च किञ्चिदपि नो जीवस्य पुंसः कुतः ॥
dehādīnāmapī ca jaḍatāmātmanaścetanatvaṃ... tasmātkarmaphalaṃ ca kiñcidapi no jīvasya puṃsaḥ kutaḥ ||

Commentary: This verse points out that the body and senses are inert (*Jaḍa*), and the Self is pure consciousness (*Cetana*). Action requires a mix of the two, which is an illusion. From the highest standpoint, the Self never acts; therefore, how can it be bound by the fruits of action? Karma governs the "shadow" (the ego), but it cannot touch the "Sun" (the Atman).

9.5 The Liberation from the Cycle: Bhaja Govindam

Śaṅkarācārya, in his compassionate warning in *Bhaja Govindam*, shows that the only way to step outside the governance of moral law is through the worship of the Divine and the cultivation of dispassion.

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम् । इह संसारे बहुदुस्तारे कृपयाऽपारे
पाहि मुरारे ॥ *punarapi jananaṃ punarapi maraṇaṃ punarapi jananījaṭhare śayanam | iha*
saṃsāre bahudustāre kṛpayā'pāre pāhi murāre ||

Commentary: The cycle of birth and death is the "governance" of Karma in its most visible form. We are trapped in a loop of cause and effect. Śaṅkara argues that intellectual gymnastics won't save us; only the "Knowledge of God/Self" can break the karmic chain. Karma is a law for the one who sleeps in ignorance; it is a non-event for the one who wakes up to Brahman.

9.6 The Resolution in Parimala (Appayya Dīkṣita)

Appayya Dīkṣita, in his *Parimala*, discusses the concept of **Jñānāgni**—the Fire of Knowledge—which burns away the seeds of Karma.

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ *jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā*
॥

Commentary: Dīkṣita reinforces the Vedantic promise that while Karma is a powerful law, it is not absolute. Just as a seed that is roasted can no longer sprout, actions performed by a realized sage do not create new Karma (*Āgāmī*), and their storehouse of past actions (*Sañcita*) is incinerated by Knowledge. Only the "momentum" of the current life remains, handled with equanimity.

9.7 Conclusion: Master or Servant?

Does Karma govern our lives? In Advaita, the answer is: **It governs the "Mask" (the persona), but not the "Actor" (the Self).** * As long as you believe "I am the doer" (*Ahaṃ Kartā*), you are a servant of Karma. You must face the consequences of your choices, and moral law is your absolute master.

- When you realize "I am the Witness" (*Ahaṃ Sākṣī*), Karma is seen as a mechanical process occurring in the realm of matter (*Prakṛti*), leaving your true nature untouched.

The goal of human life is to move from being a victim of the law to being the Light that illuminates the law. As the **Vivekacūḍāmaṇi** states, once the identity with Brahman is established, the "Doer" vanishes, and with him, the entire kingdom of Karma dissolves.

10. The Nature of Bliss: The Definition of "Happiness" in Advaita Vedānta

In the mundane world, happiness is often defined as a transient emotional state triggered by the acquisition of a desired object or the occurrence of a favorable event. However, **Advaita Vedānta** offers a revolutionary definition: Happiness is not a "product" of external circumstances, but the very nature of the Self (*Ātman*). In the Advaitic view, what we call worldly pleasure is merely a fragmented reflection of the infinite Bliss (*Ānanda*) that we already are.

The following exploration defines "Happiness" through the authoritative lenses of the Advaitic tradition.

10.1 Happiness as the Substratum of Existence (Brahma Sūtra Bhāṣya)

In his commentary on the *Brahma Sūtras* (1.1.12), known as the *Ānandamayādhikaraṇa*, Ādi Śaṅkarācārya discusses the nature of Brahman as "consisting of Bliss."

आनन्दमयोऽभ्यासात् ॥ *ānandamayo'bhyāsāt* ॥

Commentary: Śaṅkara explains that Brahman is not merely "happy," but is **Ānanda-svarūpa** (the nature of Bliss itself). He distinguishes between the *Ānandamaya-kośa* (the sheath of bliss experienced in deep sleep) and the ultimate Brahman. Real happiness is that which is *Nitya* (eternal) and *Niratiśaya* (unsurpassed). While worldly joys are graded and finite, the happiness of the Self is absolute. We do not "achieve" this happiness; we "realize" it by removing the ignorance that makes us feel limited.

10.2 The Reflected Bliss (Pañcadaśī)

Vidyāraṇya Svāmī, in the *Pañcadaśī* (Chapter 15, *Viśayānanda*), provides a technical psychological map of how we experience happiness when we encounter a desired object.

विषयसंपर्के सति अन्तःकरणवृत्तिर्बहिर्मुखा सती... स्वानन्दप्रतिबिम्बं गृह्णाति ॥

viśayasamparke sati antaḥkaraṇavṛttirbahirmukhā satī... svānandapratibimbaṃ grhṇāti ॥

Commentary: Vidyāraṇya explains that when a desire is fulfilled, the mind (*Antaḥkaraṇa*) momentarily becomes still and turns inward. In that split second of stillness, the infinite Bliss of the Self is reflected in the mind. The common man mistakenly attributes this joy to the "object" (the ice cream, the promotion, the praise). In reality, the object merely provided the occasion for the mind to stop wandering and catch a glimpse of its own inherent Bliss. Worldly happiness is thus a "Reflected Bliss" (*Pratibimba-ānanda*).

10.3 The Self as the Ultimate Object of Love (Bhagavad Gītā Bhāṣya)

In the *Gītā Bhāṣya*, Śaṅkarācārya explains that happiness is inextricably linked to the Self because the Self is the most beloved entity for every being.

सुखं हि आत्मैव ॥ *sukhaṃ hi ātmaiva* ॥

Commentary: In his commentary on the dialogue between Kṛṣṇa and Arjuna, Śaṅkara posits that "Happiness is indeed the Self." We love objects because they serve the Self, but we love the Self for its own sake. This unconditional love (*Preman*) proves that the Self is of the nature of Bliss. True happiness is found when the mind is withdrawn from the senses and established in the *Atman*, as described in the state of *Sthitaprajña*.

10.4 The Illusion of Worldly Joy (Bhaja Govindam)

Śaṅkarācārya, in *Bhaja Govindam*, uses sharp poetic insight to contrast the fleeting "happiness" of the world with the enduring peace of the spiritual path.

यावद्वित्तोपार्जनसक्तः तावन्निजपरिवारो रक्तः । पश्चाज्जीवति जर्जरदेहे वार्ता कोऽपि न पृच्छति
गेहे ॥ *yāvadvittopārjanasaktaḥ tāvannijaparivāro raktaḥ | paścājjīvati jarjaradehe vārtāṃ*
ko'pi na pṛcchati gehe ||

Commentary: Śaṅkara points out that what we call happiness is often a transaction based on utility. The "joy" of family and social standing lasts only as long as one is productive. By exposing the fragility of secular happiness, he directs the seeker toward the "Govinda" within—the unchanging source of joy that does not wither with age or poverty.

10.5 The Bliss of Non-Duality (Dakṣiṇāmūrti Stotram)

The *Dakṣiṇāmūrti Stotram* defines the highest happiness as the experience of "Fullness" (*Pūrṇatva*), which occurs when the distinction between the subject and object disappears.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते... तस्मै श्रीगुरुमूर्तये नमः ॥ *yasyaiva*
sfhuraṇaṃ sadātmakamasatkalpārthakaṃ bhāstate... tasmai śrīgurumūrtaye namaḥ ||

Commentary: Real happiness is the "shining" (*Sphuraṇam*) of the Self. Suffering arises from a sense of "apartness" or "limitation." When the Guru reveals that the entire universe is a manifestation of one's own Consciousness, the sense of lack vanishes. This state of "Non-dual Awareness" is the definition of Supreme Happiness because there is no "other" to cause fear or desire.

10.6 The Synthesis of Bliss (Appayya Dīkṣita's Parimala)

In the *Parimala*, Appayya Dīkṣita clarifies the definition of Bliss by refuting the idea that happiness is a "quality" that can be added to the soul.

न च सुखं नाम कश्चिदात्मगुणः, तस्य स्वप्रकाशरूपत्वात् ॥ *na ca sukhaṃ nāma*
kaścīdātmagaṇaḥ, tasya svaprakāśarūpatvāt ||

Commentary: Dīkṣita argues that happiness is not a "quality" (*Guṇa*) that the Self possesses; if it were a quality, it would be subject to change and disappearance. Instead, Happiness is the "Substance" (*Dravya*)—the very light of self-luminosity (*Svayamprakāśa*). He aligns with the *Bhāmatī* school to emphasize that the liberation sought is not a state of "experiencing" bliss, but "being" Bliss.

10.7 Conclusion: From Fragmentation to Wholeness

From the Advaitic perspective, the definition of happiness is **Self-Realization**.

- **Viṣayānanda:** The joy derived from objects; it is fragmented, dependent, and exhausting.
- **Bhajanānanda/Vāsanānanda:** The joy of the mind in a peaceful or devotional state.
- **Brahmānanda:** The infinite, unconditioned joy of being Brahman.

Advaita teaches that we are like a person standing in a river, crying of thirst. We seek drops of pleasure in the desert of the world, unaware that we are the ocean of Bliss itself. The goal of human life is to transition from "trying to be happy" to "realizing that I am Happiness." As the **Vivekacūḍāmaṇi** declares, when the mind is dissolved in the Supreme, one experiences a Bliss that is "incomparable, beyond words, and eternal."