

# ATMA BODHA

## Talks of Swami Paramarthananda

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## Prakarana grantha

**Prakaraṇa granthaḥ** is any auxiliary text or any supporting text written by any Ācārya for understanding the main source of Vēdāntā. The main text of Vēdāntā is the upaniṣads themselves. They are the मूल ग्रन्थः (**mūla granthaḥ**) for which the author is unknown. Therefore, the mūla granthās do not have any author and that is why they are called अपौरुषेय ग्रन्थः (**apauruṣēya granthaḥ**). **Apauruṣēya** means that which is not a product of human intellect, whereas, in contrast, prakaraṇa granthaḥ are pauruṣēya granthas.

The prakaraṇa granthās are twofold.

- Some of them are introductory granthās which are studied before studying the upaniṣads. The examples of such texts are Tattva bōdhaḥ or Ātmā bōdhaḥ or even to some extent Vivēka Cūḍāmaṇi, Laghu Vāsudēva Mananaṁ, Ātmānātmā Vivēkaḥ etc. There are so many prakaraṇa granthās which teach the whole system of Vēdāntā in a simple manner. Elaborate arguments are avoided. **Ātmā bōdhaḥ** happens to be this type of prakaraṇa granthā.
- Then there are other set of prakaraṇa granthās which come after the study of upaniṣads which are meant to stabilize the upaniṣadik teaching. And, therefore, lots of arguments are involved. Every upaniṣadik idea is questioned. And other systems of philosophy like Saṁkhya, Nyāya etc. are taken into account and even other interpretations of Vēdānta are considered like Viśiṣṭādvaita interpretation, Dvaitik interpretation of Vēdānta. Eventually through a well argued process, all other systems of philosophy are rejected and all other interpretations are also dismissed. These are also done by prakaraṇa granthās. But these are studied after studying the upaniṣads. Those prakaraṇa granthās are called **nyāya granthās** or **siddhi granthās** like Iṣṭa siddhi, advaitā siddhi, brahma siddhi etc. There are a number of siddhi granthās. They are very advanced texts. Most of the time logic alone will be there.

## About Atma Bodhah

Ātmā bōdhaḥ contains only 68 ślōkās and all of them are in अनुष्टुप् (anuṣṭup) metre which is the simplest metre in Sanskrit. Every important idea of Vēdānta is clarified through examples. This is the uniqueness of Ātmā bōdhaḥ. Almost all ślōkās have got an example. So if Ātmā bōdhaḥ is learnt by heart it will be very useful because any idea that needs to be clarified, a pithy ślōka will help. For those who have studied **Tattva bōdhaḥ**, this text will be a reminder and revision which will also take them further in their pursuit.

## Terms Atma and Bodhah

Let's first understand the meaning of this word Ātmā bōdhaḥ.

### The term Atma

**Ātmā** means **Ātmā** - the svarūpaṁ or the very nature of everyone. Ātmā literally means the svarūpaṁ, the content, the essence. Just as मृद् (mṛd) the clay is the Ātmā of the pot, svarṇaṁ is the Ātmā of ornaments; water is the Ātmā of waves, bubbles, and ocean etc. Similarly essence of everyone is called **Ātmā**. Various meanings are given for the word Ātmā:

**yaccāpnōti yadādattē yaccāti viṣayāniha  
yaccāsyā santatō bhāvastasmādātmēti kīrtyatē**

The word Ātmā is derived from **four different roots**.

- One root is आप् (āp) - **to pervade**. **āpnōti iti Ātmā..** It is that essence which pervades **everyone**. Just as clay pervades all pots as their essence, Ātmā is that which pervades everyone. So **yat sarvaṁ āpnōti**.
- The second meaning is **यत् आदत्ते (yat ādattē)** – **ādattē** means that which resolves **everything into itself** – the resolver –just as clay, the essence resolves all the pots unto itself; just as water resolves all the waves unto itself; similarly **Ātmā resolves every Anātmā unto itself at the time of pralayaṁ**. Therefore, it is called Ātmā - **ādattē**–derived from the root आ- दा (ā- dā) – to take unto, to swallow, to resolve, to absorb.
- The third meaning is **Atti iti Ātmā** derived from the root अद् (ad) – to eat; **to experience**. The Ātmā is that essence that **चैतन्यम् (caitanyaṁ)** which experiences everything. Therefore the third meaning is the experienter. **We can also call it as the witness**.
- The fourth meaning is derived from At - **अत् साहत्य गमने (at sāhatya gamanē)** – **that which exists for ever**– santatō bhāvaḥ, **satataṁ asti, sadā asti** - iti Ātmā. Just as pot is gone, **clay is**; pot is resolved, clay is; and before the birth of pot, the clay is. So the pot comes and goes but the clay ever exists. Similarly the Ātmā is that essence which exists whether the world comes or goes. So the fourth definition is Ātmā is that which ever 'IS', which is eternal.

### **Bodhah – Objective and objectless knowledge**

The word **bōdhaḥ** means knowledge.

So now a question could be raised that Ātmā also is *caitanyaṁ* which is knowledge, awareness and bōdhaḥ also is knowledge and therefore, awareness. **What, therefore, is the difference between Ātmā the knowledge and bōdhaḥ the knowledge?** There is a difference.

Ātmā in Ātmā bōdhaḥ **is of the nature of knowledge, the awareness, which ever IS** i.e. eternal. This Ātmā is the pure knowledge which doesn't have any objects. It is not the knowledge of man, it is not the knowledge of the pot; it is not the knowledge of physics or chemistry, book or river or the Sun or the moon. It is not an objective knowledge. **It is knowledge without any object**. We, therefore, call it **object-less awareness** – in Sanskrit **svarūpa caitanyaṁ**.

However, the word bōdhaḥ, the ātmā, with the small letter 'a', refers to a second type of knowledge which is **an objective knowledge**. Here **the knowledge is not pure knowledge but the knowledge of something**. This objective knowledge is always **a born knowledge**. It is not eternal knowledge; the *svarūpa jñānaṁ* which is always there. **The objective knowledge is born whenever we learn something** - a **Janya jñānaṁ**, a knowledge which has a beginning.

## Objective knowledge

But how is this knowledge born?

Whenever we use an instrument of knowledge and know the object, like seeing an object through the eyes, hearing an object through the ears etc., these are all operations of a relevant instrument of knowledge. In Sanskrit we call it as a प्रमाणं (*pramāṇam*). So when we use a *pramāṇam* towards an object, which is called the प्रमेयं (*pramēyam*), the image (a form or representation) of the *pramēyam* enters through our eyes or ears and in our mind a *vr̥ttiḥ*, is formed or we can say a *vr̥ttiḥ* is born. *Vr̥ttiḥ* means a thought. It is a thought which is relevant to the object.

The process of the formation or the birth of a thought can be better understood with an example. If घटः (*ghaṭaḥ*) is the object of perception, the thought, the *vr̥ttiḥ*, which will be formed, will be घटाकार (*ghaṭākāra vr̥ttiḥ*). If पठः (*paṭhaḥ*) is the object, पठाकार (*paṭhākāra vr̥ttiḥ*). In short, **tattat viṣayaḥ ākāra vr̥ttiḥ jāyatē**; *jāyatē* means born. And the moment the *vr̥ttiḥ* is born the **svārūpa caitanyam** which is the consciousness, pervades that thought and the *caitanyam* also seems to assume the form of the thought.

Thus, the formless awareness, by pervading a formed thought, becomes the formed awareness as it were. So *ghaṭākāra vr̥ttiḥ* is there; **nirākāra** or formless *caitanyam* is there. The **nirākāra caitanyam** pervades the *ghaṭākāra vr̥ttiḥ* and the *caitanyam* also now appears as *ghaṭākāra caitanyam*. And this **ghaṭākāra caitanyam** is called **ghaṭa jñānam**.

This *ghaṭa jñānam* or *ghaṭākāra caitanyam* is born only when *ghaṭa vr̥ttiḥ* is born. We, therefore, called this knowledge as **vr̥ttiḥ jñānam**. So the objective knowledge is called **Janya jñānam** or **vr̥ttiḥ jñānam**. And objectless knowledge is called **svārūpa jñānam** or **ajanya jñānam**.

Now all of us already have **Ātmā, the svārūpa jñānam**. And inspite of *svārūpa jñānam* being there, people suffer from the ignorance of the self. They are *saṁsārīs*, bound to the worldly affairs. From this we come to know that *svārūpa jñānam* cannot give liberation to people. *Svārūpa jñānam* cannot give happiness to people. So it means that merely possessing *svārūpa jñānam* is not enough. We require some other *jñānam*. That is the knowledge about oneself is necessary.

We should have knowledge about our **svārūpam**. That means,

**aham svārūpa caitanyam asmi**

**aham Ātmā asmi**

**aham sarvavyāpī asmi**

**aham sarvasya ādātā asmi**

**aham sarvasya attā asmi**

**aham sarvadā asmi**

What we, therefore, require now is not *svārūpa jñānam*. What we require now is the **vr̥ttiḥ jñānam** about **Ātmā**. We need a knowledge for which the object is subject i.e the knowledge about self. Therefore, when Śaṅkarācārya called it **Ātmā bōdhaḥ**— the word *Ātmā* refers to



the *svarūpa jñānaṁ* and *bōdhaḥ* refers to *ṛttiḥ jñānaṁ* about the Ātmā like *ghaṭaḥ bōdhaḥ*, *pata bōdhaḥ* – Ātmā *bōdhaḥ*– **Ātmā viṣayaka janya jñānaṁ** - *Svarūpa caintAnyā viṣayaka ṛtti jñānaṁ*. We all already have Ātmā. But Ātmā *bōdhaḥ* we all do not have. **And Ātmā bōdhaḥ being a Janya jñānaṁ it has to be produced by an effort.** Now, *Jñānaṁ* itself means *cētaṇaṁ*. So *svarūpa jñānaṁ* is *cētaṇaṁ*. *Ṛttiḥ jñānaṁ* is also *cētaṇaṁ*.

So here Ātmā *bōdhaḥ* means Ātmā *bōdhaḥ* producing *granthaḥ*.

## Theme and purpose of this work

### Ignorance and its cure

Our fundamental disease is ignorance. Ignorance of oneself, ignorance of one's complete self as revealed by *ahaṁ ātmā*, *ahaṁ nityaḥ*, *ahaṁ sarvagataḥ*. Put together, it would mean ***ahaṁ pūrṇaḥ*** – “I am full, I am complete”. **Unfortunately this truth is unknown.** **And since this *pūrṇatvaṁ* is unknown we have a sense of *apūrṇatvaṁ*.**

**We always miss something in life;** we miss people, we miss places, we miss objects, some people may miss newspaper. **Missing is a sign of *apūrṇatvaṁ* and this alone later becomes *kāma* which unfulfilled becomes *krōdha* and fulfilled becomes *lōbha* etc.** They are not diseases in themselves but they are symptoms of sense of incompleteness caused by the germs of ignorance. Ignorance virus causes the the *kāma krōdha* flu. **This is the fundamental point which is called अध्यासः (*adhyāsaḥ*).** ***Adhyāsaḥ* means feeling incomplete because of ignorance.**

Once the diagnosis has been made, the next step is medication. **Ignorance virus can be destroyed only by one medicine and that is *Ātmā jñāna auśadhaṁ*.**

The second point is that any treatment requires some preparation on the part of the patient. The patient must be able to withstand the treatment. Otherwise the treatment could create a worse disease. **Thus any *sādhana* can lead to problems if we do it without proper understanding.**

It is, therefore, said that ***anabhyāsē viṣaṁ śāstraṁ ajīrṇē bhōjanaṁ viṣam, viṣaṁ sabhā daridrasya, durjanasya subhāṣitaṁ viṣaṁ*** – for an untrained person, the scriptural knowledge is poison; for a person suffering from indigestion, food would be like poison; for a poor person an assembly of persons is poison because he would feel an inferiority complex in the company of people who are all well to do; and good advice given to a wicked person, a *duṣṭa puruṣaḥ* will not only go unheeded but it could rebound on the person giving the advice! **Likewise, *śāstraṁ*, if it enters into an unprepared person, it will not be digested and Vēdānta could be a problem.**

As Lord Kṛṣṇa said in the Gītā –

***Na buddhi-bhēdaṁ janayēd ajñānāṁ karma-saṅgināṁ.***

***Jōṣayēt sarva-karmāṇi vidvān yuktaḥ samācaran***

A wise man established in the Self should not unsettle the mind of the ignorant attached to action, but should get them to perform all their duties, duly performing his own duties.

So *śāstraṁ* should not be given to an unprepared mind. And that preparation is **Sādhana Catuṣṭaya Sampattiḥ** for the *jñānaṁ* operation.

So Śaṅkarācārya begins with the preparatory steps. And only those who are prepared with these four steps would be deemed to be qualified to enter the *jñānaṁ* which is meant to remove the ignorance.

### **Sādhana and Anubandha Catuṣṭayaṁ**

#### **Sadhana catushtaya**

(Verse 1)

**Tapōbhiḥ kṣīṇapāpānām**

**Śāntānām vītarāgiṇām I**

**Mumukṣūṇāmapēkṣyō'yaṁ**

**Ātmabōdhō vidhiyatē II**

Śaṅkarācārya talks about the preparations necessary for this study which has been described in **Tattva bōdhaḥ** as **Sādhana Catuṣṭaya Sampattiḥ**- the four-fold qualifications.

- The first one is *vivēkaḥ*, which, though not specifically mentioned in the *ślōkā*, has to be understood. **Vivēkaḥ** means **a clear understanding** of what 'I want' and 'what I really don't need'. "What I want is **pūrṇatvaṁ** and what I don't want is **apūrṇatvaṁ**". Otherwise it will be like groping in the darkness from one *apūrṇaṁ* to another.
- Then the second qualification is **vairāgyaṁ** which is indicated here as **vītarāgī**. *Vītarāgī* refers to the persons and *vairāgyaṁ* refers to the qualification. Once one knows here is *pūrṇaṁ* and here is *apūrṇaṁ*, naturally **he has to turn his attention away from *apūrṇaṁ* if he has to turn towards *pūrṇaṁ*** because he cannot turn to both sides especially when they are on the diagonally opposite directions.

**Dūramētē viparītē viṣūcī avidyā yā ca vidyēti jñātā**

**Vidyābhīpsinaṁ nacikētasam manyē na tvā kāmā bahavō'lōlupanta** (Kaṭhōpaniṣad)

These two, **ignorance and knowledge are wide apart and lead to different ends or goals**. I believe Nachiketas to be one who desires for knowledge, for even many desires have not shaken thee.

Turning away from **apūrṇa** is called **vairāgyaṁ**. Turning towards **pūrṇa** is called **mumukṣutvaṁ**.

- The third qualification is **śamādi ṣaṭka sampattiḥ** which is indicated by the word **śāntānām**. **Śāntāḥ** means the one who has got *śamaḥ*. **Śāntāḥ** is the name of the person *śamaḥ* is the name of the qualification.

- **Manō nigrahaḥ** is **śamaḥ** i.e. Mind control and this is **upalakṣaṇaṁ** – indication for **damah, uparatiḥ, titikṣā, śraddhā, samādhānaṁ** which along with **śamaḥ** constitute the **ṣaṭka sampattiḥ**.
- **Damaḥ** indicates sense control.
- **Uparatiḥ** means quietude of the mind. Generally in Vēdāntā, **uparatiḥ** is taken as quietude. In **śamaḥ** it is the quietening the mind. In **uparatiḥ** it is the perpetuation of this quietude. That is the quietened mind does not get disturbed again. In **Vivēka cūḍāmaṇi**, Śaṅkarācārya says **bāhyānālambanaṁ vṛttērēṣōparatiruttamā**. The best uparati or self-withdrawal consists in the mind function ceasing to be affected by external objects.
- Then the fourth one is called **titikṣā** which means equanimity in **sukha duḥkhādi dvantvāt**.
- The next is **śraddhā** which means faith in guru and scriptures.
- And the last one is **samādhānaṁ** which is **citta ēkāgratā** - Concentration of the mind.

These six together is called **śamādi ṣaṭka sampattiḥ**, which is indicated by the word **śāntānāṁ**.

- Then comes the fourth and final qualification of the student which is **mumukṣā**. And this is indicated by the word **mumukṣūṇām**.

And if all these four qualifications are found in someone, such a person is called a **adhikārī**. **Adhikārī** is one who has all the four fold qualification.

#### How to gain this adhikāritvaṁ?

**Tapōbhiḥ kṣīṇa pāpānāṁ**. These qualifications are attained by **tapah** alone. **Tapah** indicates all kind of **sādhanaḥ**. It includes **karmāyōgā**, it includes **upāsana**, it includes all **vratham**, it includes pilgrimage etc. All kinds of disciplines are called **tapah** or **tapas**. And how does **tapah** give these qualifications? **Tapah** does not directly give these qualifications. **Tapah** removes all the **pāpāṁs** and as the **pāpāṁs** are removed, **Vēdāntik qualifications come**. So Śaṅkarācārya says **tapōbhiḥ kṣīṇa pāpānāṁ** - those people whose **pāpāṁs** are **kṣīṇaṁ, naṣṭaṁ**, are wasted; are rubbed off by the constant performance or practice of **tapas**. This indicates that 'tapas' is **sādhanaṁ**. **We should remember that any obstacle to Vēdāntā is considered to be a pāpāṁ**. Even our own relatives - close relatives, if they are becoming an obstacle to Vēdāntā, getting such relatives also is a **pāpāṁ**.

Therefore, **puṇyam** and **pāpāṁ** in this context are based on what promotes **mōkṣa** (which is **puṇyam**) and what obstructs **mōkṣā** (which is **pāpāṁ**). And therefore, as the **pāpāṁ** goes away by **tapas**, a person becomes **Adhikārī** and this **Adhikārī** is qualified for the study of this text.

#### Prayojanam - Benefit

The immediate benefit of this study is **Ātma bōdhaḥ**. One will get self knowledge – that is the **prayōjanam**. And this self knowledge is the immediate cause of liberation. **So the ultimate prayōjanam is mōkṣaḥ**

## Sambandhaḥ – Relationship

**Sambandhaḥ** is the relationship between two things. And the nature of the relationship depends upon two things. One cannot talk of a relationship without knowing the two things that are involved. Many sambandhās are there depending upon which two factors one takes.

- If we take a text, the granthaḥ and the subject matter. i.e. **viśayaḥ**, then we say **pratipādyā, pratipādaka sambandhaḥ**. So the text is the one which propounds or which reveals and Ātmā is that which is revealed. Ātmā is **pratipādyā**, **granthaḥ** is **pratipādakaḥ**. So, **granthayōḥ viśayōḥ madhyē pratipādyā pratipādaka sambandhaḥ**.
- Whereas if we take knowledge and its result ie. **viśaya jñānaṁ** and **prayōjanam**, the **sambandhaḥ** cannot be **pratipādyā pratipādaka sambandhaḥ** but it will be **Janya janaka sambandhaḥ**. Knowledge produces the **Phalaṁ**. So knowledge is called **janakaḥ**, the producer and the **Phalaṁ** is called **Janyaṁ** the produced. Therefore, **jñāna Phalayōḥ madhyē Janya janaka sambandhaḥ**.
- Similarly, if we take **Adhikārī** and **viśayaḥ**? **adhyēṭṛ adhīta sambandhaḥ**. That is the relationship is between the student and the subject matter of the study; between the learner and the learnt.

But generally we talk about the **sambandhaḥ** between the text and the subject matter and therefore, we say **pratipādhya pratipādhaka sambandhaḥ**. This is the most confusing thing. It is easy to understand the **Adhikārī** and **viśayaḥ** but it is very difficult to understand **sambandhaḥ**. It is always a problem.

## **Ajñānaṁ, Jñāna Sādhanaṁ and Prayōjanam**

### Knowledge alone gives moksha

(Verse 2)

**bōdhō'nyasāadhanēbhyō hi  
sākṣātmōkṣaikasādhanaṁ I  
pākasya vahnivajjñānaṁ  
vinā mōkṣō na sidhyati II**

Śaṅkarācārya says that **Ātma bōdha** is not one of the means to **mōkṣaḥ** but **it is the only means to mōkṣaḥ**, which means the mumukṣūs have no choice.

So now the question is, if **Ātma bōdha** alone is the means to **mōkṣaḥ**, **why do the scriptures prescribe so many sādhanās?** Scriptures talk about japā, pilgrimage, **pūjā**, and about millions of **sādhanaḥ**. So does this mean that the scriptures are talking about **vyartha sādhanās** – invalid means? For that Śaṅkarācārya says they are also **sādhanaṁ** to **mōkṣā** but **they are not sākṣāt sādhanam** – direct means; they are all **pāramparya sādhanam** - Only indirect means to mōkṣa. They cannot directly do anything. **Bōdhaḥ** here means **Ātma bōdhaḥ**. **Sākṣāt sādhanam** means **avyavahita sādhanam** – gapless means; immediate means; direct means.

So between other *sādhana*s and *mōkṣaḥ* there is no definite *vyāpti* - there is no definite relationship but between *jñāna*m and *mōkṣaḥ* the relationship is direct and definite. *Anyā sādhana*m means it can be karmā yōgā, upāsanā, aṣṭāṅga yōgā etc. A person may be an expert in yama, niyama etc. upto *samādhi*. He may go upto *samādhi* but as long as *Ātma jñāna*m is not there, *mōkṣaḥ* cannot be attained.

There is a hymn known as **Anātmaśrīvigarhaṇa Stōtram** of Śaṅkarācārya in which he says:

***dhāturlōkaḥ sādhitō vā tataḥ kim?***  
***viṣṇōrlōkō vīkṣitō vā tataḥ kim ?***  
***śambhōrlōkaḥśāsītō vā tataḥ kim ?***  
***yēna svātmā naiva sākṣātkṛtō'bhūt***

He says, “You might have reached Brahma *lōkā*, you might have peeped into Viṣṇu *lōkā*, you might have ruled over Śiva *lōkā* – ***tataḥ kim?*** So what? You may undertake all these global visits but as long as you don't know your own self, all these global visits do not matter.

He goes on to say:

***vahnirjagdhō lājavadvā tataḥ kim*** So what if you can eat fire? That can be done by some fire eating bird also. So can it get *mōkṣā*?

And ***abdhīḥ padbhyām laṅghitō vā tataḥ kim*** You may cross the ocean by walking over the water. So what? You may do all these things. So what?

***yēna svātmā naiva sākṣātkṛtō'bhūt.*** As long as you don't know your own self, all those accomplishments do not matter. There are 19 such *ślōkā*s. In each one he enumerates a number of such feats. And finally he says all these feats do not matter. Only *Ātma jñāna*m can lead to *mōkṣā*.

Now he gives the *dṛṣṭānta*. *Agni* is the only means or *sādhana*m for cooking (*pākasya vahnivat*). But for this purpose we may need to have a number of other necessary things. We may need a vessel, some water, gas line etc. But eventually the one thing that we require for cooking is heat i.e *agnih*. Normally we give the example of removing darkness and say that light alone is the means of removing darkness. But here Śaṅkarācārya gives the example of *agni* which alone is the means for cooking. The example of cooking is given because everybody knows it very well.

Without knowledge, *mōkṣā* is never possible.

**All other sadhanas are karma**

(Verse 3)

***avirōdhitayākarmā***  
***nā'vidyām vinivartayēt I***  
***vidyāvidyām nihantyēva***  
***tējastimirasaṅghavat II***

So all **Anyā sādhanās** put together Śaṅkarācārya calls as **karmā**. All **sādhanās** other than **jñānaṁ** come under **karmā**. That means **karmā yōga** is **karmā**, **upāsana** is **karmā**. However, one may ask what **karmā** is performed in **upāsana**? One is just sitting only. We need to remember that there also the mind is thinking of certain particular object and it is called **mānasaṁ karmā**. In **aṣṭāṅga yōga** also the physical organs, mind, sense organs etc. do a particular action. And therefore, all of them come under **karmā** only.

And here he says all these **karmās** cannot give **mokṣhā**. That is because **karmā** cannot remove ignorance. **Jñānaṁ** can give **mōkṣā** because **jñānaṁ** removes ignorance. Ignorance is the virus which has caused the **bhava rōgaṁ**. So **karmā avidyāṁ na nivartayēt** - **karmā** cannot remove ignorance. He gives the reason – **avirōdhatayā**, because **karmā** is not opposed to ignorance. One can remove the other one only if the two are **virōdhīḥ** - enemies. Friends will reinforce each other. Only enemies will cancel each other, negate each other.

Because if we analyze we will find that **karmā** is born out of ignorance. Not directly but indirectly. How? According to **Vēdāntā**, because of ignorance each one of us doesn't know that "I am a **paripūrṇa ahaṁ**". So "I become a **paricchinna ahaṁ**", a limited 'I'. As **paripūrṇa ahaṁ**, 'I' am **akartā**. 'I' cannot do anything and 'I' need not do anything because 'I' don't have **kāmās** or desires also. Even if 'I' want to do **karmās** 'I' cannot because 'I' am **sarvagataḥ, acalaḥ, sthāṇuḥ, avikāraḥ**. 'I' cannot do any **karmā**. But when 'I' don't know my original nature, the **pūrṇa ahaṁ** is mistaken as **apūrṇa ahaṁ**. Once 'I' become **apūrṇa ahaṁ** 'I' end up in desires and as an incomplete 'I', 'I' want to complete myself, either by getting **pravṛtti** or **nivṛtti**. And therefore, **ajñānaṁ** creates **apūrṇatvaṁ** – the sense of finitude. **Apūrṇatvaṁ** creates **kāmaḥ** - desire. And **kāmaḥ** creates **karmā** – action. Therefore, **karmā's** father is **kāmaḥ** and **kāmā's** father is **apūrṇatvaṁ** and **apūrṇatvaṁ's** mother is **avidyā**.

So can mother and child be inimical at any time? Both will only reinforce each other. They will never negate each other. **Karmā**, therefore, reinforces **kāma** and **kāma** reinforces **ajñānaṁ**. Thus more a person is active, the more the ignorance is reinforced. Every action we do is only reinforcing ignorance. That is why they say **karmā bandhāya bhavati**. And **vidyā mōkṣāya bhavati**. Therefore, **avirōdhatayā** – since they are not enemies, **avidyāṁ na vinivaryēt**. Knowledge alone will remove ignorance.

Now comes the example: **Tējaḥ timira saṅghavat**. Just as light alone removes pitch darkness.

(Verse 4)  
**paricchinna ivājñānāt**  
**tannāśē sati kēvalaḥ I**  
**svayaṁ prakāśatē hyātmā**  
**mēghāpāyē'mśumāniva II**

So naturally the question will arise as to why should we remove ignorance for getting **mokṣhā**? Why can't we go in for some other pursuit for getting **mokṣhā**? Why can't we try to



get *mokshā* by going to, say Vaikuṇṭha? In that case there will be no question of getting any knowledge. There will be no question of removing any ignorance. We have only to please the Lord and the pleased Lord will send his emissaries with a golden chariot to transport us to *mokshā*!!!

It must therefore be very clear that ignorance is the cause of *saṁsāra* which the Ācārya has not said till now. So the idea is that *saṁsāra* is a sense of limitation. And a sense of limitation cannot be removed by any other method. We may be in front of *sākṣāt Viṣṇu bhagavān* and he may be infinite but what are we? We are finite only. We have only *maraṇa dharmā*. We are mortal – subject to *asti, jāyatē, vardhatē, vipariṇamatē* etc. Therefore, (merely) going to someone who is a *muktāḥ* will not make us *muktāḥ*. If another person is rich it does not mean we are rich.

Similarly going to Vaikuṇṭha or Kailāsa doesn't help because the problem is centered on 'I' and therefore the solution also must be centered on 'I'. "I am unhappy" is the problem. "I am limited" is the problem. "I am frustrated" is the problem. "I am mortal" is the problem. All problems are centred on 'I'. "I have to complete me, who am now in an incomplete form". But unfortunately an incomplete 'I' cannot be made into a complete 'I' by any method because one incomplete thing, by a process of change, cannot become complete. An incomplete thing by a process of change can only become another incomplete thing - probably a 'better' incomplete thing!

And that is why the Ācārya says that if you are incomplete, there is no hope. You will ever be incomplete. So hope is there in only one condition. And that is that you are already complete and because of ignorance, you have a feeling that you are incomplete. The incompleteness must be a notion; a sense; a feeling caused by ignorance and if that is the cause then there is a solution. The ignorance can be removed and completeness can be achieved. On the other hand, if incompleteness is a fact, that fact can never be changed.

Because of ignorance there is a sense of limitation and this alone is the cause of *saṁsāra*. *Saṁsāra* means *duḥkhaṁ*. Therefore, *duḥkha nivṛtti* is possible by *paricchēda nivṛttiḥ* and *paricchēda nivṛttiḥ* is possible by *ajñāna nivṛttiḥ* only.

So the Ācārya is pointing out that *saṁsāra* or sorrow is nothing but a sense of limitation. He makes a very subtle point. Normally we will define sorrow as a mental pain caused by loss of someone or death of someone or poverty or some physical illness. We generally do not know what sorrow is at all. We feel sorrow, we experience sorrow but we do not exactly know the psychological process of sorrow.

When somebody dies we have pain and we say that the pain is caused by the death of that person. But Vedānta says that sorrow is not caused by the death of that person at all because if the death of a person should cause sorrow, death of everyone should cause sorrow. Now what makes the difference between importance and insignificance? It is because of our relationship. We think that in the presence of that person "I am complete. I don't miss anything". So sorrow is not a headache, death or any such thing. Sorrow is a sense of incompleteness caused by a missing thing. It could be any thing - wife or children or house or success or anything and therefore, sorrow is *paricchēdaḥ* or limitation. Thus the

first and foremost important Vēdāntik revelation or truth is that sorrow is not anything else but only a sense of limitation and this alone expresses itself in the form of various symptoms. **Samśārā**, therefore, is **paricchēdaḥ** and that is what we call **apūrṇatvaṁ**.

We should not blame anyone for our sorrow. Our tendency is that whenever we face any problem, we tend to blame someone or the other, something or the other. **Only when we realize that the problem is centered on us then it will be clear that the solution also has to be centered on us.**

Then the second and equally important point is that **this sense of limitation which is our disease called sorrow is caused by ignorance.** That also must be equally clear. Why do we say ignorance is the cause? **We say that because our true nature happens to be pūrṇatvaṁ.** Apūrṇatvaṁ is nothing but self-forgetfulness— ignorance – self-loss. And, therefore, he says **ajñānāt paricchinnah iva.** **This alone is the definition of samśārā.** Samśārā will go away when **paricchēdaḥ** will go away and **paricchēdaḥ** will go away when **ajñānaṁ** will go away and **ajñānaṁ** will go away when **jñānaṁ** comes. **Hence a deliberation on Brahman is to be undertaken (athātō brahma jijñāsā - Brahma Sūtra).** There is no other way.

### **Moksah & Muktah**

Therefore, he says **ajñānāt paricchinnah iva.** We have to carefully note the use of the word **iva.** It means **“I am limited” – ‘as though’.** **It is a notion; it is not a fact – thank God.** **A limited one can never become limitless by any process.** Surēśvarācārya in one his works says that if limitation is a fact, better stop all your **sādhanaḥ**, because **sādhanaḥ** are not going to change a fact. So **pūjā**, **japaṁ**, **tapam** etc. are all useless. Never struggle for moksha. **But thank God limitation is a notion and not a fact.** There is a lot of difference between a notion and a fact.

**Mokshā** is nothing but getting out of this sense of limitation. So **mokshā** is not any mysterious state, it is not going to some other **lōkā**, it is not having some mystical experiences coming as a flash and going away, it is not a change in the physical body or anything. If I have got that condition of fullness, I can say I am **muktāḥ**.

People think a **muktāḥ** means some abnormal person. NO. He is a normal person. The only difference is that when he looks at himself, he doesn’t miss anyone. If people are around him, he will enjoy the company. If the people go away, he will not miss anyone. So, “if I can be with things and I can be without things, without missing anything, then I am liberated”. So **mokshā** is nothing but removal of the notion that one is limited.

And any notion is removed by right knowledge. A notion arises because of false knowledge. So **mokshā** means **kēvalatvam** – a firm conviction that **“aham pūrṇaḥ**. People cannot add to my fullness. People cannot remove anything from my fullness”.

Lord Kṛṣṇā says in the Gītā:

**āpūryamāṇamacalapraṭiṣṭhaṁ samudramāpaḥ praviśanti yadvat tadvatkāmaḥ yaṁ praviśanti sarvā sa śāntimāpnōti na kāmakāmaḥ**



As the waters of different rivers enter the ocean, which, though full on all sides, remains undisturbed; likewise, he in whom all enjoyments merge themselves without causing disturbance attains peace; not he who hankers after such enjoyments.

And once *ajñānaṁ* is gone what happens? *svayaṁ prakāśatē hi Ātmā*. Ātmā being the *svarūpa caitanyaṁ*, *svayaṁ prakāśa caitanyaṁ* – Ātmā shines by itself – it is self evident.

### Technical explanation

#### *Vṛtti, vyapti, ajnanam, jnanam*

So here the idea conveyed is a technical point. *Vṛtti jñānaṁ* contains two parts. One is *vṛtti* – thought mode and other is *pratibimbā caitanyaṁ* - the reflected consciousness. The *vṛtti* part is supposed to destroy ignorance. So it is said that *vṛtti* pervades the pot and destroys ignorance. This is called *vṛtti vyāptiḥ*. *Ghaṭākāra vṛttiḥ ghaṭaṁ vyāpya ghaṭa viśayaka ajñānaṁ nāśayati*.

What happens to the *pratimba caitanyaṁ*? The *pratibimba caitanyaṁ* – the reflected consciousness also pervades the pot and having pervaded the pot it illumines the pot. The pot becomes known. So *vṛtti* destroys ignorance – *vṛtti jñānaṁ* illumines the pot.

But when it is the case of *Ātma jñānaṁ* – here also we require a *vṛttiḥ* known as *ahaṁ Brahma asmi*. Self knowledge also requires *vṛtti jñānaṁ*, which we called as *Ātma bōdhāḥ*. Ātma bōdhāḥ means *Ātmā viśayaka vṛtti jñānaṁ*.

So here also *ahaṁ Brahma asmi vṛttiḥ* takes place. When does it take place? When the teacher says *tat tvaṁ asi*. When the teacher says “you are Brahman” and the student says “I am Brahman”. *Tat tvaṁ asi* is the *upadēśa vākyaṁ*. And *ahaṁ Brahma asmi* is the *jñāna vākyaṁ*. The śiṣya owns up and when he says *ahaṁ Brahma asmi*, it is both *Janyaṁ* and *vṛtti jñānaṁ* because only after *tat tvaṁ asi upadēśa*, *ahaṁ Brahma asmi* is born; whereas *svarūpa caitanyaṁ* is there even before the upadēśa. So the student also gets *vṛtti jñānaṁ*. *Ahaṁ Brahma asmi* thought takes place. And in that thought whether the *pratibimba caitanyaṁ* is present or not? It is there in all thoughts. So *ahaṁ Brahma asmi* contains *pratibimba caitanyaṁ* in itself.

Here also *vṛtti* has got a function. *Pratibimba caitanyaṁ* has a function.

So what does the *vṛtti* do?

***yathā ghaṭa vṛttiḥ ghaṭaṁ vyāpya ghaṭa viśayaka ajñānaṁ nāśayati, tathā ahaṁ Brahmāsmi iti vṛttiḥ ātmānaṁ vyāpya, ātma viśayaka ajñānaṁ nāśayati***

So what is left? The second part, the *pratibimba caitanyaṁ* is left. In the case of *ghaṭa jñānaṁ* what happened? In *ghaṭa jñānaṁ* the *pratibimba caitanyaṁ* illumined the pot because pot is *ghaṭa rūpaṁ*. But in *ahaṁ Brahmāsmi iti vṛtti jñānaṁ*, the *pratibimba caitanyaṁ* tries to illumine the subject – the Ātmā. But Ātmā happens to be the *bimba caitanyaṁ* - the original *caitanyaṁ*, the *svarūpa caitanyaṁ*, whereas *vṛtti pratibimbā*

**caitanyarṁ is only a reflection**. So this *ṛtti jñānaṁ* will amount to saying that the reflected consciousness tries to illumine the original consciousness! How foolish it would be to say that.

Similarly here also *ṛtti* is necessary to destroy ignorance. **The *ṛtti pratibimbīta caitanyarṁ* is not necessary to illumine the Ātmā because *svayarṁ prakāśate Ātmā***. So *ṛtti jñānaṁ* is not necessary to illumine the Ātmā - *svayarṁ prakāśamānatvāt*.

But this creates **confusion** for people. Many people say Ātmā is *svayarṁ prakāśaḥ*. **So *ṛtti jñānaṁ* is not necessary to illumine the Ātmā**. And therefore, mind is not at all necessary for **Ātmā jñānaṁ** because mind is necessary for what purpose? – *Ṛtti jñānārthaṁ*. We require a mind for knowing a pot. So *ṛtti jñānārthaṁ* we require a mind. But since Ātmā is self-effulgent many people think that mind is not necessary because *ṛtti jñānaṁ* is not required to illumine the Ātmā. Therefore, they say “transcend your mind”. So one has to go *nirvikalpa samādhi*, get out of the body, get out of the mind, get out of the intellect and if he has got out of all of them, then Ātmā will *svayarṁ prakāśate*. So why does one need the mind? Therefore, one has to go beyond the mind. **This is the mistake people generally commit**. They forget one point. *Ṛtti jñānaṁ* is not necessary to illumine the Ātmā but **we should remember that *ṛtti* is necessary for destroying ignorance**.

### **Role of mind**

And *ṛtti* will take place in the Ātmā or in the mind? *Ṛtti* will take place only in the mind, fortunately or unfortunately. **If Ātmā entertains *ṛtti*, Ātmā will be changing – *ṛtti* means *vikāraḥ***. Illuminating the Ātmā is called ***Phala vyāpti***. ***Phala vyāpti* is not required in the case of Ātmā because Ātmā is self evident**. In the case of pot, *ṛtti vyāpti* is necessary to remove the ignorance. *Phala vyāpti* is also necessary to illumine the pot. **But in the case of Ātmā, *ṛtti vyāpti* is necessary to destroy ignorance**. But *Phala vyāpti* is not required because Ātmā is *svayarṁ prakāśaḥ*.

***Ṛtti vyāpti* requires the mind**. Therefore, by going to ***nirvikalpa samādhi*** ignorance will not be destroyed. Then what will happen? **The mind will continue to be an ignorant mind**. As long as one is in *nirvikalpa samādhi* he will be fine because the sorrowful mind would have been transcended for the time being. There will be no sorrow and all worries would have been forgotten; all limitations would have been forgotten; **but the ignorance will still continue in a dormant form**. And when he comes out of the *samādhi*, the ignorance will again rise and *ajñānaṁ* also will come back.

And, therefore, suppose somebody asks whether mind is necessary for Ātma *jñānaṁ* or not. **We should say it is necessary**. And suppose someone says that mind cannot illumine the Ātmā. What should be the answer? The answer should be **“Yes that is true, mind cannot illumine the Ātmā but we are not retaining the mind to illumine the Ātmā but we are retaining the mind to destroy ignorance** and therefore, with mind alone Ātma *jñānaṁ* has to be gained. Without the mind or by transcending the mind Ātma *jñānaṁ* cannot be gained at all.

And that is why **Muṇḍakōpaniṣat** says ***ēṣōnurātmā cētasā vēditavyaḥ***. This subtle Ātman is to be known by the mind. Ātma *jñānaṁ* has to be gained by mind alone. This is required for ***ṛtti vyāpti siddhyarthaṁ***.

Whereas, in **Kēnōpaniṣat** it is said यन्मनसा न मनुते (*yanmanasā na manutē* — With the mind the Ātmā cannot be known. There it means that **the mind cannot illumine the Ātmā**. So mind is required to destroy ignorance but mind cannot illumine the Ātmā.

**So mind is required from one angle and not required from another angle.**

Transcending the mind, therefore, doesn't solve the problem. **We have to hold the mind and we have to produce the *ṛtti ahaṁ Brahmāsmi* - *Janya jñānaṁ utpādayitavyaṁ prayatnēna*.**

### **Aham brahmasmi Vrtti**

But the question now is how to produce *ahaṁ Brahmāsmi ṛttiḥ*? *Ahaṁ Brahmāsmi ṛttiḥ* is प्रमा (*pramā*). **Pramā is born out of प्रमाणम् (*pramāṇam*) and *pramāṇam* is गुरु शास्त्र उपदेशं (*guru śāstra upadēśaṁ*).**

So guru *śāstra upadēśaṁ* must be there. And mind also must be there. No use of transcendence. And **that mind must be awake. Only in *jāgrat avasthā*, real *jñānaṁ* can take place.** In *svapna* and *suṣupti*, whatever is there will also be lost. Therefore, a student must be very much in *jāgrat avasthā*. His intellect must be very much alive. At that time when the guru gives the *upadēśaṁ tat tvaṁ asi*, the student must have the *ṛtti ahaṁ Brahmāsmi*. This *ṛtti* will destroy ignorance and with that Ātmā will *swayaṁ prakāśate*.

We have to remember that **Ātmā is *swayaṁ prakāśaḥ* all the time.** But there was ***paricchēdaḥ*** super imposed on us. When we say 'I am' – we refer to *swayaṁ prakāśaḥ* Ātmā. **But after saying 'I am', we don't put a full stop.** That is where the problem lies. One must put a full stop after 'I am'. **But we add so many things after 'I am' – our full bio-data.** **Each one of them is *paricchēdaḥ* thrown upon us – upon the *swayaṁ prakāśaḥ* Ātmā.** **The 'I' should be an unqualified 'I' without adding any adjective** because the moment any adjective is added it will become a qualified 'I'. **Every qualification is a disqualification in Vedāntā.** So if we remove the qualification only 'I' will remain and that 'I' is called Brahman. Brahman is not another qualification. **When all qualifications are gone, 'I am Brahman' - *ahaṁ Brahmāsmi*.**

All these seem very complicated. So **Śaṅkarācārya comes up with an example. *Mēghāpāyē aṁśumān iva*.** What a beautiful example? *Aṁśumān* means *Sūryaḥ*, the Sun which is *swayaṁ prakāśaḥ*. And let us suppose that it is covered by clouds and the Sun appears to be non-shining i.e. the light of the Sun appears dull. Now *vāyu* or wind or breeze comes, and removes the cloud. Then the non-shining Sun becomes the shining Sun. In making the Sun a shining Sun what is the contribution of the wind? The wind removed only the cloud. Wind never added any shine to the Sun. The wind can never give shining also because Sun is *swayaṁ prakāśaḥ*.

The ***ahaṁ Brahmāsmi ṛtti* is the wind** and **the cloud is the *ajñānaṁ*.** The *ahaṁ Brahmāsmi ṛtti* removes *ajñānaṁ*, the cloud. And *Sūryaḥ* is 'I' the Ātmā which is always shining.

### **Vrtti is not eternal**

***Ṛtti jñānaṁ* removes *ajñānaṁ* and *ṛtti jñānaṁ* goes by itself,** because every *ṛtti* is *kṣaṇikam* lasting for a moment only. No *ṛtti* is permanent and once *ajñānaṁ* is destroyed,

thereafterwards, the *vr̥tti jñānaṁ* is not again necessary because its job is over. That is why once we have learnt that  $2+2=4$ , the ignorance is gone. Now when we know that  $2+2=4$ , are we continuing to entertain the *vr̥tti*  $2+2=4$ ? No. We don't retain the thought for ever. Once ignorance is gone, the thought is also gone. Ignorance cannot be born again. And, therefore, once *jñānaṁ* has done that job, *vr̥tti jñānaṁ* need not come again to destroy.

(Verse 5)

***ajñānakaluṣaṁ jīvaṁ  
jñānābhya sādvinirmālāṁ I  
kṛtvā jñānaṁ svayaṁ naśyēt  
jalaṁ katakarēṇuvat II***

So *jīva* the individual is now polluted by ignorance. So the *jīvaḥ* is *ajñāna kaluṣaḥ*. Now he is treated with *jñānēna* - *jñāna abhyāsāt* - by the constant *abhyāsā* of *jñānaṁ* i.e. *śravaṇa manana nidhidhyāsanaṁ* of Vēdāntā which is called *jñānābhyaśaṁ*. (*tat cintanam tat kathanam anyōnyam tat prabōdhanam yēdatēka paratvañca brahmābhyaśam vidhurbuddhaḥ*). This removes or washes off the *ajñāna* dust. Then *jñānaṁ* – here *jñānaṁ* means *vr̥tti jñānaṁ* – *svayaṁ naśyēt* – it gets automatically destroyed. And once *vr̥tti* goes away, the *pratibimbīta caitanyaṁ* also has to go away because once the mirror is gone the reflection also has to go away. *Ahaṁ Brahmāsmi*, once you know that, you don't need to say (*Vr̥tti*) all the time.

For this Śaṅkarācārya gives a brilliant example - *Jalaṁ katakarēṇuvat*. In olden days the *kataka* powder was used for purifying the water. This nut powder has a peculiar quality. When put in a pot or vessel containing water, the powder would absorb all the dust and having absorbed the dust, it would also settle down in the bottom. So the impurity is gone and the nut powder also does not remain suspended in the water and it goes to the bottom.

### Summary so far

The essence of the five preceding verses is that *by my own nature, ahaṁ pūrṇaḥ Brahmāsmi*. This is an eternal fact. Now I have got the problem of ignorance *ajñānaṁ* and because of this *ajñānaṁ* I feel that *ahaṁ apūrṇaḥ asmi*. As *apūrṇaḥ* I am called *jīvaḥ*. *Jīvaḥ* means *saṁsārī*. If *ahaṁ apūrṇaḥ jīvaḥ* has to be reverted back and if I have to attain my original glory, I have to remove the ignorance. *jñānēnajñāna nivṛtṭyā brahmatva prāptiḥ*. This is what Vēdāntā is about. And of course for gaining this knowledge certain preparations are required - *tapōbhiḥ, kṣīṇapāpānāṁ, śāntānām, vītarāgiṇām* etc. This *jñānaṁ* requires the preparation of *vivēkaḥ, vairāgyaḥ, śatka sampattiḥ* and *mumukṣutvaṁ*. This is the essence.

**Adhyāśaḥ and Tat Pada Arthaṁ**

### Ajnana; Vikshepa, avarana Shakti

(Verse 6)

***saṁsāraḥ svapnatulyō hi  
rāgadvēṣādi saṅkulaḥ I  
svakālē satyavadbhāti  
prabōdhē satyasadbhavēt II***

We are going to now analyze in what way *ajñānaṁ* creates problem for us.

This *ajñānaṁ* itself is known in Vēdāntā by different names. One name is **mūlāvidhyā** i.e. mūla + avidhyā. And another name for *ajñānaṁ* is **māyā**. So thus we have three names, **ajñānaṁ, mūla avidhyā and māyā**. And this *ajñānaṁ* or *māyā* has got **two powers** known as **Vikṣēpa śaktiḥ** and **āvaraṇa śaktiḥ**.

- **Vikṣēpa śaktiḥ** means creative power. Vikṣēpa means to throw out, to expand. *Vikṣēpa śaktiḥ* is a result of its rajo guna.
- And **āvaraṇa śaktiḥ** means deluding power; literally it means covering power, veiling power. *Avaraṇa śaktiḥ* is the effect of *tamo guna*.

Thus *ajñānaṁ* or *māyā* has both creative power and veiling power.

### **Adhyasa**

And because of this **Vikṣēpa śaktiḥ**, the *ajñānaṁ* creates the vast universe. But not a real universe and that is why we called it **māyā**. Just as a magician with his *indrajal* creates an illusion of objects, similarly *māyā* creates the *dvaita prapañcaḥ*, the *saṁsāraḥ*, the world consisting of things and beings including our own body and mind. This **false creation or projection** alone is **technically called adhyāsaḥ**.

Even though the *māyā* creates this world, it being unreal or **mithyā**, in reality it cannot affect us at all because 'I' the Ātmā am the *pūrṇaṁ* Brahma; the *satyaṁ*; the real. Śaṅkarācārya gives an example. Just as the waker is not affected by the apparent dream world created by the waker's sleep, similarly, "I am Brahman and I have this *māyā* and *māyā* has *Vikṣēpa śaktiḥ* which has created this wonderful universe including my own body and mind – all bodies including this (my) particular body". Therefore normally what should 'I' be doing? "I should be telling everyone, see my glory, *māyā śakti* – **māyā kalpita-dēśakāla-kalanāvaicitrya-citrīkṛtaṁ** – I have created this vast universe". This is the normal thing.

But what happens? *Māyā* has got the **second power** – **āvaraṇa śaktiḥ** – deluding power, covering power,

**tribhīṅgaṇamayairbhāvairēbhiḥ sarvamidaṁ jagat  
Mōhitaṁ nābhijānāti māmēbhyaḥ paramavyayam**

says Lord Kṛṣṇā in the Bhagawad Gītā. The whole of this creation is deluded by these objects evolved from the three modes of **prakṛti** – **sattva, rajas** and **tamas**; **that is why the world fails to recognize ME, the Ātmā, the imperishable, who stands apart from these**.

And then what happens? After the creation of this world including my body, the **āvaraṇa śaktiḥ** comes into play and therefore, **instead of knowing that 'I' am the creator, the subject, the adhiṣṭhānaṁ**; and the world is something created, false, **adhyastaṁ**; 'I' fail to know that and **not knowing this differentiation between Ātmā and Anātmā**, Brahman and abrahman, *aham* and *idam* – **idaguṁ sarvaṁ asṛjata** – that 'I' am the **sraṣṭā** and all these things are created, **'I' get confused between myself and my created equipment** - **Sraṣṭru sṛṣṭā vivēkaḥ nāsti**. Thus because of the confusion, instead of saying the body is created, the *janma* of the



body, the limitations of the body, the vikāraṁs of the body, all these, 'I' again superimpose upon my true self. This is the second **adhyāsaḥ**.

Thus two **adhyāsaṁs** take place.

- The first **adhyāsaṁ** is the creation of the world –**prapañca Sṛṣṭiḥ**. **Adhyāsaṁ** means **superimposition or projection**. In Sanskrit we call it **prāthamika adhyāsaḥ** – primary superimposition. Before primary superimposition, what was there? – Ātmā, 'I' alone was there and after primary superimposition takes place an **Anātmā prapañcam** is created including this **śarīraṁ**. **idaṁ śarīraṁ kauntēya kṣētramityabhidhīyatē** says Lord Kṛṣṇā in the Gītā. This body, Arjuna is termed as the field - **kṣētra**. Therefore, the **Vikṣēpa śaktiḥ** of **māyā** brings out the **prāthamika adhyāsaḥ** of the **śarīraṁ**.
- And then what happens? A relay race takes place. **Vikṣēpa śaktiḥ** takes rest and **āvaraṇa śaktiḥ** of **māyā** takes over. And what is its job? - **To create confusion between Ātmā and Anātmā**. It takes the **Anātmā dharmā** and superimposes it upon Ātmā. And this **adhyāsaṁ** is called secondary **adhyāsaṁ**, **dvītiya adhyāsaḥ**. In this process, the body created by the first **adhyāsaḥ** is taken as me **who in fact am not the created but who am the creator**.

**mayyēva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam**  
**Mayi sarvaṁ layaṁ yāti tad brahma advayamasmyaham**

In ME, the pure infinite consciousness, Ātmā, alone is this entire creation born, this entire creation and everything in it have their being and this entire creation and everything in it ultimately resolve. **I am** that non-dual, all-inclusive and all-pervasive Brahman, says **Kaivalyōpaniṣat**.

This is called **Ātma Anātmā avivēkaḥ**. **anātmāni ātmā dharma adhyāsaḥ, ātmani Anātmā dharma adhyāsaḥ**. This is called secondary **adhyāsaḥ**. **Sṛṣṭiḥ** is primary **adhyāsaḥ**. Confusion is secondary **adhyāsaḥ**. And as long as the ignorance continues, the confusion between Ātmā and Anātmā will continue.

### **Anyonya adhyasa**

This confusion is two-fold.

**Anātmā prapañca** is there– it is **savikāraṁ** – means subject to change - **astī, jāyatē, vardhatē** etc. **That savikāratvam**– the changing nature of **Anātmā**, 'I' superimpose on myself and 'I' say **ahaṁ jātaḥ ahaṁ mariṣyē** – 'I' am born, 'I' am dying, 'I' am growing old etc. This is called **anātmānaḥ savikāratvam ātmani adhyasya ahaṁ savikārī iti buddhī janayati**. So what is there in **Anātmā** has been superimposed on Ātmā.

It doesn't stop there. There is barter involved to do full justice.

The **Anātmā prapañca** is **satyaṁ** or **mithyā**? **No doubt it is mithyā**. And who am 'I' - **Satyaṁ** or **mithyā**? **'I' am satyaṁ**. This **satyatvaṁ** which belongs to me, the Ātmā **ahaṁ** is superimposed upon the **Anātmā**, the **prapañca**, the **śarīraṁ**. Therefore, 'I' have become

**savikāraḥ** and the world has become **satyaṁ** now because of the transference of the **satyatvaṁ** of mine on to the world. This is what is known as **anyōnya adhyāsaḥ**. This is caused by **āvaraṇa śaktiḥ**. **Vikṣēpa śaktiḥ** doesn't create **anyōnya adhyāsaḥ** because in that two things are not involved. **Vikṣēpa śaktiḥ** creates a second world in addition to Ātmā. It is **āvaraṇa śaktiḥ** only which creates the **anyōnya adhyāsaḥ**.

(Verse 7)

**tāvatsatyaṁ jagadbhāti**  
**śuktikārajataṁ yathā** I  
**yāvanna jñāyatē brahma**  
**sarvādhiṣṭhānamadvayam** II

This **anyōnya adhyāsaḥ** – mutual confusion arises because of **avivēkaḥ**, which again is because of ignorance.

As long as this **avivēkaḥ** or this ignorance continues, we will transfer the **satyatvaṁ** of the **adhiṣṭhānaṁ** to the **jagat** only. So, he says, **tāvat jagat satyaṁ bhāti**. The world will appear to be **satyaṁ** - **yāvat Brahma na jñāyatē** – as long as the **sarva adhiṣṭhānaṁ** Brahman is not known as **satyaṁ**.

### Goal of spiritual sadhana

Now, of these two, what is it that we have to destroy? Our attempt in spiritual **sādhana** is only taking care of **āvaraṇa śaktiḥ**. We don't want to do anything to **Vikṣēpa śaktiḥ**. This is called **tūlāvidyā**. **Mūlāvidyā** is **prāthamika adhyāsaḥ**. And **tūlāvidyā** is **dvītiya adhyāsaḥ**. By **Ātmā jñānaṁ**, this **tūlāvidyā**, this confusion between Ātmā and Anātmā is sorted out and once this confusion is sorted out, what belongs to Anātmā, I give to Anātmā and what belongs to Ātmā I give to Ātmā.

Now when I say I am changing, the **savikāratvaṁ** (changes) really does not belong to me but it belongs to the Anātmā. I should know that **śarīraṁ pariṇamatē**. I should know that as Lord Kṛṣṇa says in the Gītā,

**ahaṁ na jāyatē mriyatē vā kadācinnāyaṁ bhūtvā bhavitā vā na bhūyaḥ**  
**ajō nityaḥ śāśvatō'yaṁ purāṇō na hAnyatē hAnyamānē śarīrē.**

So **ahaṁ nirvikāraḥ** and Anātmā is **savikāraḥ**. So we should take the **vikāraḥ** from here that is Ātmā and give it to Anātmā. And then what do we do? In the Anātmā we have got **buddhiḥ**. The **satyatvaṁ** of the Ātmā had been given to Anātmā. We quietly pluck it away and give it back to myself i.e. Ātmā.

**Ahaṁ satyaṁ, jagan mithyā; ahaṁ brahma, pūrṇaḥ satyaṁ asmi, jagat mithyā asti.**

And once we have sorted this out **āvaraṇa śaktiḥ** is no longer there. We have tackled **āvaraṇa śaktiḥ**. Now the question is, will the world continue or not? The world will stop only when **Vikṣēpa śaktiḥ** is tackled. Our Ātmā **jñānaṁ** does not do anything to **Vikṣēpa śaktiḥ**. Therefore **Vikṣēpa śaktiḥ** will continue and therefore, the world will continue and therefore,

śarīraṁ will continue, I will of course continue, Ātmā will continue and Anātmā will also continue because Vikṣēpa śaktiḥ continues throughout.

### Continuance of advaita

Now the interesting question is, if Ātmā and Anātmā both continue, how can **advaitām** be there? Even after Ātmā jñānaṁ, 'I' the Ātmā continues, the world of Anātmā continues because Vikṣēpa śaktiḥ is not destroyed. If both of them continue won't there be **dvaitām**? What can be the answer?

One will instinctly feel like saying that dvaitām is there. But we have to remember that once āvaraṇa śaktiḥ is gone i.e. ajñānaṁ is sorted out, Anātmā will continue but it will no more continue as **satya Anātmā**. It will continue only as *mithyā* Anātmā. And 'I' will be *satyaṁ*. Therefore, let Vikṣēpa śaktiḥ continue, let the Anātmā continue, let the world continue but once 'I' know it is *mithyā*, thereafterwards it is as good as not there. Therefore, we destroy the *dvitīya adhyāsaḥ* alone. The world will continue but it is falsified as *mithyā*, whereas *dvitīya adhyāsaḥ* does not continue. Once the *dvitīya adhyāsaḥ* is gone, the world will not have *satyatvaṁ*, 'I' will not have *vikāritvaṁ*. *Vikāritvaṁ* is given to the world, *satyatvaṁ* comes to me. In this internal exchange **saṁsāra** is gone. This is the essence of the teaching.

### World is like a dream

Sankaracarya says **saṁsāraḥ svapna tulyaḥ**. **saṁsāraḥ** means **prapañcaḥ**. **saṁsriyatē asmin iti saṁsāraḥ** – the place in which we travel from one place to another – not only manuṣya travels during one *janma* to another – after death the *jīva* travels from one *lōkā* to another – the whole universe wherein *jīva* moves is called **saṁsāraḥ**. And what is the nature of this **saṁsāraḥ**? **Svapna tulyaḥ** – it is similar to a dream. **Svapnaḥ** here means *mithyā*. Once it is known as *mithyā* we should understand that it is the projection of *ajñānaṁ* or *māyā*. Whatever is *mithyā* is born out of our ignorance only.

### What is wrong with the World?

But let the world be there. It is a wonderful creation. It is all full of beauty, where music is available, dance is available, wonderful Sunrise is available. Everything is there. What is wrong with the world? Śaṅkarācārya says that if there is nothing wrong, I would not have written Ātmā *bōdhaḥ*. There is something wrong because the world seems to be **lōkaṁ śōka hataṁ ca samastaṁ** because it is **rāga dvēṣādi sankulaḥ**. *Sankulaḥ* means riddled with, disturbed by and afflicted with *rāga* and *dvēṣa*. *Ādi* means etc. And as long as *rāga dvēṣa* is there, we know what the problem is? In the first chapter of the Gītā, Arjuna's plight is thus described **kṛpayā parayāviṣṭō viṣīdannidamabravīt**. Arjuna was overcome with deep compassion (on seeing all the relations present there and pitted in the war against him) and he spoke (thus) in sorrow. If *rāga-dvēṣā* is there, we can practice only one yoga viz. **viśāda yōgaḥ**.

### What is mithya?

The definition of **mithyā** is given here as – **svakālē satyavat bhāti** – *svakālē* means as long as it is being experienced it appears to be real. That means that once we say **satyavat** – it means 'as though' real but not actually real. So when we say **satyavat bhāti**, this itself means that it is not *satyaṁ*. At the same time when we say *satyavat bhāti* it means it



appears to be *satyaṁ*. And therefore, it is not *asatyaṁ* also. The word **bhāti** connotes that it is neither *satyaṁ* nor *asatyaṁ*. Then what is it?

**sat asadbhyāṁ anirvacanīyaṁ mithyā.** It is beyond words like **svapna** (dream). In *svapna* everything is unreal. For example, suppose someone dreams that he has lost a suitcase. So losing the suitcase is unreal. Yet he dreams that the suitcase is apparently lost. Can we say that it is *asatyaṁ*? One cannot say that because he is disturbed, because he wakes up with disturbed feeling. So it is capable of disturbing him. So, it must have some kind of existence. Therefore, neither it is totally existent nor it is totally non-existent. Therefore, it is called **mithyā**. In *Pañcadaśi* Vidyāraṇya Svāmi says **yad asad bhāsamānaṁ tan mithyā svapna gajādivat.**

Then why can't we say it is *satyaṁ* itself? He says we cannot because, **prabōdhē satī asadbhavēt.** It means on waking it becomes **asat** – non-existent. And therefore, **trikālē api yat tiṣṭati tadēva sat.** The definition of **sat** is **trikāla abhādhyāṁ. dhvamsa abhāva apratiyōgī** - that which is not an object of future non-existence. Can't they simply say that which exists in future!!! They use double negative. So **yat sat** - that which is real; **tiṣṭati** – exists; **trikālē api** – all three periods of time.

*Svapna* seems to be *satyaṁ* because at that time of experiencing it, it disturbs us. But upon waking up it goes away and that is why it is called **mithyā**. Therefore **prabodhe satī asat bhavet** – on waking up it becomes unreal.

### Adhithanam

The word **adhiṣṭhānaṁ** is a technical word which means whatever lends **satyatvaṁ** to another thing. For example, pot *nāma rūpa* is *mithyā* because the name and form does not exist independently. The existence or the *satyatvaṁ* really belongs to the clay. The clay lends its existence i.e. *satyatvaṁ* to pot *nāma rūpa* and now we say pot is real. And we further argue also that pot can fetch water and it can even keep the water cool. Therefore, it is **artha kriyākārī** which means capable of functioning. And this apparent pot seems to have reality which is borrowed from clay. Therefore, clay is called **adhiṣṭhānaṁ**.

Similarly, the world has now got *satyatvaṁ* borrowed from Brahman. So Brahman is called **sarva adhiṣṭhānaṁ**. And not only is that, it also *advayaṁ*. Pots are many. Clay is one. Ornaments are many, gold is one. World contains infinite things but **adhiṣṭhānaṁ** Brahman is **kēvalaṁ advaitām**. And as long as this **adhiṣṭhānaṁ** is not known, we will commit the mistake of giving the reality of Brahman to the *jagat* and *jagat* will appear to be *satyaṁ* and *satyaṁ jagat* will disturb us. A *mithyā jagat* cannot disturb us. The mirage water will not tempt us. The real water will tempt us. Even the mirage water will tempt us if we don't know that it is *mithyā*. Similarly the world will tempt us if we do not know it as *mithyā*.

Therefore, he says **yāvanna jñāyatē Brahma sarvādhiṣṭhānam advayam tāvat jagat satyaṁ bhāti.**

This is the main idea for which he wants to give an example of **śuktikā rajataṁ**. *Śuktikā* is the shell and *rajataṁ* is silver. The sea shell in a bright sunlight shines and appears like silver. So he says that as long as the shell is not known as the shell the reality, we will take it as silver which is real. And not only that, it will tempt us and we will go towards that silver.

Śuktikā rajataṁ is an example for *rāgā*. For *dvēṣā* we can supply an example which is *raju sarpah*. One is for attraction and another is for aversion.

### Adhyasa – Upadana karanam

(Verse 8)

**upādānē'khilādhārē  
jaganti paramēśvarē I  
sargasthityānyānti  
budbudānīva vāriṇi II**

Now the same *adhyāsaḥ* Śaṅkarācārya is explaining further from a different perspective. The *adhiṣṭhānaṁ*, he calls as *upādāna kāraṇaṁ*. From this angle the world will be called *kāryaṁ*. When I am *adhiṣṭhānaṁ* the world will be called *adhyāsaḥ*. But when I say I am the *kāraṇaṁ* the world will be called the *kāryaṁ* - two different names and the same idea. And the law is the same.

*Adhiṣṭhānaṁ* alone lends *satyatvaṁ* to *adhyāsaḥ* or to put it in the language of this ślōka, *kāraṇaṁ* alone lends *satyatvaṁ* to *kāryaṁ*. The dependence on the *kāraṇaṁ* is *kārya satyaṁ* – the reality of the *kāryaṁ*.

### Acetana prapanca adhyasa

Similarly the whole world is the *kāryaṁ* and who is the *kāraṇaṁ*? 'I'. Not self alone but along with *māyā* - *Mūlāvidyā*. So with the help of *māyā* or *Mūlāvidyā*, 'I' has created the universe. The universe is *kāryaṁ*. Or in other words 'I' has superimposed a universe upon me. *Viśvaṁ darpaṇa dṛśyamāna nagarītulyaṁ nijāntargataṁ* – *Dakṣiṇāmūrti stōtram*. The universe, even like the city seen in the mirror, is within oneself.

Then one will ask how you can say that “the world is within me. I can very well see that world is outside me”. The stōtram clarifies *paśyannātmani māyayā bahirivōdbhūtaṁ yathā nidrayā*. Just as in sleep ( and as long as we are dreaming), one sees the world as though it is created outside, while all along it remains on the substratum of one's own Ātman.

But when we know 'I am the *caitanyaṁ*', not only the world is within us, this body is also within us. Just as *svapna śarīraṁ* is also within us. *Svapna prapañcaḥ* is also within us – the waker.

Similarly this world and this *śarīraṁ* both of them are within us – *ahaṁ* Brahma the *sarvagata caitanyaṁ*. But if we don't look from the angle of the original 'I' and look from the stand point of this *svapna śarīraṁ*, this world becomes outside. And therefore, he says *upādānē akhilādhārē paramēśvarē mayi*. We have to add mayi i.e. in me. In me - who am the *upādānē kāraṇaṁ*, who am the *akhila ādhāraṁ*, *viśvādhārē*, *gagana sadṛśē*, *caitanya rūpē mayi*, *ahaṁ śuddha caitanya svarupē*, *paramēśvarē* – who am the *paramēśvaraḥ*. If we look at the body we will not be *paramēśvaraḥ ahaṁ īśitaḥ* but 'I, the *caitanyaṁ*' am *īśvaraḥ*. All these 14 lōkās, that is, *kārya prapañcaḥ* gains *srṣṭi*, *sthiti* and *layaṁ* all because of 'me' who is *kāraṇa caitanya rūpaḥ*.

And from 'my' standpoint, the creation and destruction of *lōkās* is like ***budbudāni iva vāriṇi*** – here Śaṅkarācārya compares the Ātmā to the ocean. And every *lōkā* is like a bubble, because compared to the infinite, even galaxies are like bubbles only. Just as by their arrival and departure, the bubbles do not disturb the water in the ocean, the arrival and departure of people – one person dying, one person going away or loss of anything on the earth is of no consequence. The disappearance of the whole world is like the disappearance of a bubble for 'me'. That is the essence of ***budbudānīva vāriṇi iva jaganti mayi sarga sthiti layān yānti***. So just as bubbles which are nothing but *nāma rūpa* appear and disappear in water, ***māyēva sakalaṁ jātaṁ, mayi sarvaṁ pratiṣṭitam, mayi sarvaṁ layaṁ yānti, tad advayaṁ brahma ahaṁ asmi***.

So far the *adhyāsaḥ* of the ***acētana prapañca*** was pointed out and by using the word ***jaganti***, the various *lōkās* were mentioned.

### ***Vyakti adhyāsaḥ***

(Verse 9)

***saccidātmAnyanusyūtē nityē  
viṣṇau prakalpitaḥ I  
vyaktayō vividhāssarvā  
hāṭakē kaṭakādivat II***

Now Śaṅkarācārya is going to talk about ***Vyakti adhyāsaḥ***. *Vyakti* means various living beings that is, various physical and subtle bodies. Here *Vyakti* stands for countless number of *jīva śārīraṁ*, not only *manuṣya* but also *paśu pakṣi mṛga dēva yakṣa kinnara*, all the *śārīraṁs* both *Sthūlarṁ* and *sūkṣmarṁ* and that *adhyāsaḥ* is pointed out.

*Sthūla* and *sūkṣma śārīraṁs* are also *acētanaṁ* only but because of ***caitanya pratibimba*** they become *cētanaṁ* later. Therefore, we divide into two – ***acētana prapañca*** and ***cētana prapañca***. Originally both are *acētanaṁ* only. But the difference is that in *acētana prapañca*, *cidābhāsā* or *cit pratibimba* is not there; whereas in *cētana prapañca* *cit pratibimba* will be there.

In the previous *ślōkā* he called the *adhiṣṭhānaṁ* as *upādānaṁ*, ***akhila ādhāraḥ, paramēśavaraḥ*** but here Śaṅkarācārya uses different words – ***saccidātmāni, nityē, viṣṇau***. Here we are not talking about *jīvātmā*; we are talking about the original Ātmā the *paramātmā*. ***Sacchidātmāni; param ātmāni*** - ***Sat*** means of the nature of eternal existence. ***Cit*** means of the nature of eternal awareness – ***ajanya caitanyaṁ***.

And what type of Brahman or Ātmā is it? ***anusyūtē*** – which is inherent, which is in and through all. And why is it *anusyūtaṁ*? ***adhiṣṭānatvāt. yat adhiṣṭhānaṁ tat adhyastha viṣayēṣu anusyūtātvenā vartatē***. The *adhiṣṭhānaṁ* will always be inherent in and through the *adhyāsaḥ*, just as the rope will be there wherever the snake is. Therefore, *adhiṣṭhānaṁ* must pervade the *adhyāsaṁ* because the very *sattā* of the *adhyāsaṁ* is borrowed from the *adhiṣṭhānaṁ* only. In other words, ***kāraṇaṁ kāryēṣu anusyūtatayā vartatē. kāraṇaṁ mṛd rūpaṁ, kāryēṣu ghaṭēṣu anusyūtatayā vartatē***. This is what is known as ***antaryāmī***. ***Antaryāmī*** means ***anusyūtaṁ***. (GHV: pervades; has uninterrupted continuity).

And not only that, he further says **nityē**. So this *adhiṣṭhānaṁ* is *nityaṁ*. The *adhyāsā* will come and go but *adhiṣṭhānaṁ* will continue or to put it in another language *kāryaṁ* will come and go but *kāraṇaṁ* will continue. It is always existent.

Then he says Viṣṇau. In the previous ślōkā he used the word Paramēśvarē. Paramēśvarā generally stands for Śivā. And here he says Viṣṇau. He says Paramēśvarē and Viṣṇau to point out that Viṣṇu and Paramēśvara are one and the same *adhiṣṭhānaṁ* Brahma. All the bhēdās are **kalpitaṁ** for the sake of *pūjā*. And incidentally through this Śaṅkarācārya is removing our **vāsanās** also, because the moment the word Viṣṇau is uttered we get a picture in our mind. So Śaṅkarācārya wants to remove that idea which is only temporary. There is a ślōka which says **pūjārthaṁ yat kalpitaṁ tad aparādhāya mām kṣamasvaṁ**. It says “Oh Lord! For the sake of *pūjā*, I gave you forms and limited you and this is a great sin I have committed. By doing *pūjā* I have sinned against you. Because everytime I did *pūjā*, I said ‘come’ and I said ‘go’ making you **anityaḥ**. In the ślōkā he talks of 3 doshas out of which this is one.

So **Viṣṇau rāmē saccitānanda svarupē kalpitāḥ, prakalpitāḥ** – all these are superimposed. What are superimposed? **vividāḥ sarvāḥ vyaktayaḥ**. That is all varieties of *paśu, pakṣī, mṛga, kīḍā, dēvā, tiryak, manuṣyādi; sarvāḥ vyaktayaḥ. Prakalpitāḥ – nāma rūpa mātraṁ–vācārambhaṇaṁ vikārō nāma dēyaṁ. kimvat? Hāṭakē kaṭakādivat. Hāṭakaṁ* means gold. *Katakaṁ* means ornaments. Just as the varieties of ornaments really do not exist because they are nothing but names and forms superimposed upon the *adhiṣṭhāna*, the *anusyūta* gold, similarly all these *jīva rāśīs* are none other than **nāma rūpas** superimposed on Brahman.

### Upādhi and Upāhitaṁ

(Verse 10)

**yathākāśō hṛṣīkēśō  
nānōpādhigatō vibhuḥ I  
tadbhēdādbhinnavadbhāti  
tannāsē kēvalō bhavēt II**

Hereafterwards, Śaṅkarācārya is going to talk about the **secondary adhyāsā**. This is the **confusion** between the **adhyasta Anātmā**/the **sṛṣṭa Anātmā** and the **sṛṣṭi kartā ahaṁ Brahma**.

And this *adhyāsā*, the secondary *adhyāsā*, this confusion, is caused by the **āvaraṇa śaktiḥ of māyā or ajñānaṁ** and because of which ‘I’ take the attributes of *Anātmā* as mine and ‘I’ take my attributes and give it to *Anātmā*. We call it **anyōnya tādātmyaṁ**. And since ‘I’ take the attributes of the *Anātmā* and superimpose them on my self, since the attributes of *Anātmā* like *jāyatē, vardhatē, kartā, bhōktā* etc. is transferred to ‘me’ falsely, this *Anātmā* is called **upādhiḥ** technically. And ‘I’ am called **upahitaṁ**. So ‘I’ am the *upahita caitanyaṁ cidābhāsa sahita*. That which gives the attributes is called **upādhiḥ** that which receives the attributes is called **upahitaṁ**. **Śarīraṁ** is **upādhiḥ**, **ahaṁ** is **upahitaṁ**.

And we have got so many examples. Suppose there is a colourless crystal and there is a red flower nearby. The colour of the flower will appear in the crystal. Therefore, the colour is

transferred to the crystal. The flower lends the attributes. Therefore, it is called *upādhiḥ*. The crystal borrows the attributes and so it is called *upahitaṁ*.

So the definition of *upādhiḥ* is ***samīpē sthītvā ādhīyatē sveeyaan dharmaan iti upādhiḥ***. *Upa* means *samīpē sthītvā* - being nearby - *ādhīyatē* means transfers, gives, attributes. What does it give? *svīyān dharmān* – its own attributes. Therefore, it is called *upādhiḥ*.

And for the Ātmā what is the *upādhiḥ*? It is not just one *upādhiḥ* but all the *Vyakti* i.e. individual bodies have become *upādhis*. And each body has got its own attributes. Now one Ātmā appears to be many Ātmās with many attributes. ***aham ēkaḥ paramātmā nānāvidha jīvātmā rūpēṇa bhāmi*** - 'I' the one *paramātmā* appear as though numerous *jīvātmā* because of various *śarīraṁs*.

The word *upādhi* has a technical connotation. Not only must it be nearby, it must also transfer the attribute. **Three points should be noted in *upādhi*.**

- It should be near.
- It should transfer the attributes.
- And that is not enough. The transfer must be false.

Suppose one is sitting on the carpet and there is some dirt or stain. He sits on the stain and his white dress gets soiled. Now is that colour transferred really or apparently? **Here the transfer is real. So removal also requires effort.** But, taking the example of the flower and crystal, we should remember that when the colour of the flower is transferred to the crystal, we need not take the crystal and wash it because **the transfer is apparent and not real.**

Thus the transfer is two fold. ***vāstavika tādātmyaṁ*** and ***ādhyāsika tādātmyaṁ***.. Here the transfer is ***ādhyāsika saṁsargaḥ***. So we have to remember that *upādhi* means the three conditions should be satisfied. And in that sense only I am going to use the word *upādhi*. I am not translating the word *upādhi* because we cannot have a proper translation

### **Comparison with dream**

In fact this is not the unique thing. Every day in the dream we do that. Just examine the whole dream procedure.

Sleep has got ***Vikṣēpa śaktiḥ***. With the *Vikṣēpa śaktiḥ*, we create the whole ***svapna prapañcaḥ***, the whole ***svapna śarīraṁs*** and a special body for us also. And having created all the special bodies, there is a dream body. And even though we are the waker, what do we do? **We the waker and the dream body gets confused and we mistake ourselves to be the dream body.** We take the attributes of the dream body as our own attributes. **That is the *āvaraṇa śaktiḥ* of nidrā or sleep.** Creating the dream body is the *Vikṣēpa śaktiḥ* of the nidrā. But afterwards taking the dream body to be ourself is *āvaraṇa śaktiḥ*. So when the dream body moves, we feel we are moving, when dream body sits we feel we are sitting; when the dream body is terrified, we feel we are terrified - **this confusion is caused by the *āvaraṇa śaktiḥ* of the nidrā.** (GHV: Dream is the closest example with one exception; our dream objects do not have independent consciousness of their own to realise that they are dream objects of the dreamer. The reason could be that we are ourselves covered in *ajñāna* and hence our dream objects cannot realise their source).



Suppose from the dream we remove the *āvaraṇa śaktiḥ* alone and *Vikṣēpa śaktiḥ* continues. Can anyone guess how the dream will look like? We won't wake up because *Vikṣēpa śaktiḥ* will continue and therefore, the dream will continue but since *āvaraṇa śaktiḥ* is gone, **we will tell everyone *ahaṁ* 'waker' *asmi***. We would be lying down comfortably in our bed. And we would have created with our *Vikṣēpa śaktiḥ* this whole *svapna prapañcaḥ*. And we would have created a body for ourself. **Not only a body for ourself, we would have created all other bodies also and having divided into two, we would be doing all *vyavahārā***. In this way here also the *upādhi*'s attributes are superimposed. (GHV: Like day dreaming?!)

### **Atma & upadhis**

That is what is said here in the śloka. ***Yatha ākāśaḥ hr̥ṣīkēśaḥ nānōpādhi gatō vibhuḥ, tat bhēdāt bhinnavat bhāti tannāśē kēvalō bhavēt.***

Hr̥ṣīkēśaḥ is the name of the Ātmā – **he uses all *saguṇa* names to make clear that *saguṇa nirguṇayōḥ bhēdaḥ nāstī***. *Nirguṇaḥ* alone is appearing as *saguṇaḥ*. Hr̥ṣīkēśaḥ is the name of the Lord. Hr̥ṣīkēśaḥ is the name of the Ātmā also because *hr̥ṣīkēśaḥ* means ***hr̥ṣīkāṇāṁ indriyāṇāṁ īśaḥ hr̥ṣīkēśaḥ***. *indriya adhipatiḥ* – that is Ātmā.

And what is the nature of the Ātmā? – ***Vibhuḥ*, which means all pervading**. But now this ***vibhuḥ Ātmā ahaṁ*** am associated with ***nānā upādhi gataḥ*** – so many *śarīraṁ*s are superimposed. And, therefore, I am available in every *śarīraṁ*. As Lord Kṛṣṇa says in the Gītā, ***kṣētrajñaṁ cāpi mām viddhi sarvakṣētrēṣu bhārata***. He says “Know Myself to be *kṣētrajña* (individual soul) in all the *kṣētrās*”. **So 'I' am in every *upādhi*, in every *Sthūla, sūkṣma śarīraṁ***. 'I' am there as the *cit*, the *adhiṣṭhānaṁ* of every *śarīraṁ* including *cidābhāsaḥ*.

Of this, the *śarīraṁ*s are limited. *Cidābhāsās* are also limited. *Śarīraṁ* travels. *Cidābhāsa* also travels. But the 'I' the *cit*, the *adhiṣṭhānaṁ* does not travel, 'I' has no appearance, no disappearance, all these things are not there, but what happens? **'I' also seem to travel etc. because 'I' take the attributes of the *śarīraṁ* as though my attributes**. Therefore, he says *nānā upādhi gataḥ*. The moment we say *upādhi*, it means that the attributes have been transferred. And because of that ***tat bhēdāt***, because of the differences, **because of the plurality in the *adhyasta prapañca*, the *adhiṣṭhānaṁ* 'I' also seem to be pluralistic**. So that means the first superimposition is what? The *upādhi* has got duality. Similarly here also, 'I' become dualistic. That means other than me there are so many people to compare with. And having created the division, 'I' go on talking about the differences. **The undivided 'I' seemingly appears as divided 'I'.**

The division is in the form of ***pramāṭṛ pramāṇa pramēya bhēdaḥ, karṭṛ karma kāraṇa bhēdaḥ*** etc. And ***tannāśē satī kēvalō bhavēt***. **Once the *upādhis* are gone, i.e *upādhi nāśē satī* what will 'I' become? *Kēvalaḥ bhavēt*.**

But here we should carefully understand one point. ***Tannāśē kēvalō bhavēt***, if we take literally, we will get into a problem. **We are all divided because of the bodies alone**. To remove the division what should we do? ***Upādhi nāśā*** and therefore, everyone should be destroyed! **So here *upādhi nāśaḥ* should not be taken literally. We should also remember that it is impossible to do so**. Because if we have to destroy everyone, how many *jīva rāśis*

are there? Fortunately we need not destroy. We only have to remove the *āvaraṇa śaktiḥ* of *māyā* which causes the confusion. So, 'I' had given reality to the body. That reality 'I' will no longer give. Therefore *upādhi nāśō nāma upādau satyatva buddhiḥ nāśaḥ*. We just have change the vision.

In Vēdāntā how do we destroy a pot? Normally we will break the pot and destroy. In Vēdāntā the *ghata* is *vittighātyaḥ* – one author uses this word – *vittighātyaḥ* means *jñāna nāśyaḥ*. We destroy the pot just by seeing the content. We understand that there is no pot other than the clay – pot is gone. Pot has been reduced to just name and form. This is called the Śivā destroying the three *purāṇs* – *tripurāṇ* – *upādhi trayāṇ*. Śivā destroys the *tripurāṇ* by the *jñāna drṣṭi*.

Similarly if we remove the *āvaraṇa śaktiḥ*, even though the *upādhis* will be there they will be *mithyā* and *mithyā upādhi* cannot create division. And if at all it does, it will be a *mithyā* division only. *Mithyā* division cannot disturb *satya advaitām*. Therefore, *upādhi nāśō nāma jñānaṁ ēva*. So understanding this well is what is *upādhi nāśaṁ*. Therefore, *jñānāt satyatva buddhi nirṛtau satyāṁ kēvalaḥ bhavēt*. 'I' become *kēvalaḥ*. World will continue, *upādhis* will continue. Still 'I' will say *Brahman satyāṁ, jagan mithyā, ahaṁ brahmaiva nā paraḥ*.

And to explain that *upādhis* do not divide 'me', he gives an example. - *yathā ākāśaḥ*. – just as all pervading *ākāśaḥ* cannot be divided by any number of pots or walls.

### *Upadhis enumerated*

(Verse 11)

***nānōpādhivaśādēva  
jāativarṇāśramādayaḥ I  
ātmanyārōpitāstōyē  
rasavarṇādi bhēdavat II***

So far it was generally said that the bodily attributes are taken unto 'me'. Now here Sancaracarya enumerates the many varieties of attributes.

They are *jāti* – for example, *ahaṁ brāhmaṇaḥ* – *abhimānaṁ*. *jāti* *abhimānaṁ* – *jāti* means *janma*. Then, *varṇa abhimānaṁ*. *Varṇa* means again *brāhmaṇaḥ*, *kṣatriyaḥ*, *vaiśyaḥ*, *śūdraḥ*. Since *varṇa* is mentioned separately, *jāti* can be taken as birth i.e *kula abhimānaṁ*. Otherwise it will be a repetition. That is 'I' belong to *uttama kulaḥ* etc. Then *āśrama* – that is *brahmacārī*, *grhastha* etc. Then *ādayaḥ* – education; then *dhanaṁ* - *ahaṁ dhanī*, *tvam nirdhanaḥ ityādi* - all these divisions, the status symbols - all of them come.

All these are not in Ātmā at all. Because 'I' am *jāti nīti kula gōtra dūragaṁ, nāma rūpa guṇa dōṣa varjitaṁ, dēśa kāla viṣayādi vastu yad brahma tattvam asi bhāvayātīmani*. 'I' am *atītaṁ* (beyond) of all of them but *nānā upādhivaśāt*, because of the *upādhis jāti varṇāśramādayaḥ ātmani ārōpitāḥ*. They are all superimposed upon 'me' the Ātmā.

Now an example is given. *tōyē rasavarṇādi bhēdavat*. *Tōyaṁ* means water. What is the colour of the water? It is colourless. Even though water is *svabhāvataḥ* (by nature) free from

all the colours, and not only free from colour, it is also free from taste, but to that water when some *rasavarṇam* etc. are added, it takes the colour and taste of those added ingredients.

Therefore, *nānā upādhis* are going to be enumerated. The *Sthūla śarīra upādhi*, *sūkṣma śarīra upādhi* and *kāraṇa śarīra upādhi* are the three *upādhis* which he enumerates in these three ślōkās.

### *Sthula sarira upadhi*

(Verse 12)

***pañcīkṛtamahābhūta –  
sambhavaṁ karmasañcitam I  
śarīraṁ sukhaduḥkhānā  
bhōgāyatanamucyatē II***

So *Sthūla śarīraṁ* is defined here *pañcīkṛta mahābhūta sambhavaṁ*. The process of *pañcī karaṇaṁ* has been dealt with in detail in *Tattva bōdhaḥ*. *Pañcīkṛta mahābhūtaṁ* means the five grossified elements. As explained in *Tattva bōdhaḥ*, first the five elements are born in a subtle manner and later they get grossified and therefore, here we are referring to them as *pañcīkṛta mahābhūtaṁ*. The great five grossified elements are *ākāśaḥ*, *vāyuḥ*, *agniḥ*, *āpaḥ* and *pṛthivī*. That is the space, air, fire, water and earth. And out of this five grossified elements is born this *Sthūla śarīraṁ* which he refers to as *mahābhūta sambhavaṁ*.

Now, if all the bodies are born out of the same five elements, all of them should also be the same. But they are not. Why? The reason is *karma sañcitam*. Each one has been individually assembled. This difference is because of the past karmās. Here *sañcitam* means assembled. It qualifies the *śarīraṁ* and not *karma--Karmabhiḥ sañcitam*. *Sthūla śarīraṁ* is *sukha duḥkhānāṁ bhōga āyatanam*, which is the home, remaining in which the jīvā experiences pleasures and pains. *Āyatanam* means tenement, house. Because the moment we enter the world, we require a tenement. Therefore, *sukha duḥkhānāṁ bhōga āyatanam śarīraṁ iti ucyatē*. So this body is said to be *bhōga āyatanam*. *Śarīraṁ* is the subject.

For example if one says *aham Sthūlaḥ*, 'I am fat', the *Sthūlatvaṁ* of the *Sthūla śarīraṁ* is transferred to *Ātmā*. Similarly *kṛśatvaṁ*, *ruḡṇaḥ*, *arōgaḥ* and *aham vayaskaḥ*, *aham yuvā*, all these are *Sthūla śarīra dharmāḥ - Ātmāni adhyastāḥ*.

This is the first *upādhi* of *Ātmā*. We should remember that this is an *upādhi*.

### *Suksma sarira upadhi*

(Verse 13)

***pañcaprāṇamanōbuddhi –  
daśēndriyasamanvitam I  
apañcīkṛtabhūtōttham  
sūkṣmāṅgaṁ bhōgasāadhanam II***



He says **sūkṣmāṅgaṁ bhōga sādhanam**. *Sādhanam* means instrument. *Sthūla śarīram* is **bhōga āyatanam**. *Sūkṣma śarīram* is **bhōga sādhanam** – instrument of experiencing pleasure and pain. And what is the nature of **sūkṣma śarīram**? It contains **seventeen parts pañca prāṇāḥ, manō, buddhiḥ daśēndriya samanvitam**. *Pañca prāṇāḥ* is the **five prāṇās** - *prāṇa, apāna, vyāna, udāna, and samānaḥ*. Then *manō* and *buddhiḥ*. Then **daśēndriyam – pañca jñānēndriyāṇi, pañca karmēndriyāṇi** – seven plus ten is equal to seventeen. **ēvaṁ sapta daśa kalābhiḥ saha yat tiṣṭhati tatsūkṣma śarīram**. These are dealt with in detail in Tattva bōdhaḥ.

For example, in *sūkṣma śarīram* the **pañca jñānēndriyās** are there and they have the **attributes** like **andhatva, mandatvā, paṭutva dharmāḥ**.

- When a person says *aham andhaḥ* – ‘I am blind’, blindness is not the attribute of the physical body but it is the attribute of *sūkṣma śarīram* because it belongs to *jñānēndriyam*.
- Similarly when he says *aham paṅguḥ* – ‘I am lame’ this is the attribute of *karmēndriyam*.
- Similarly when he says– ‘I am hungry, thirsty etc.’ they are the attributes of the *prāṇa* and they are taken to *Ātmā*.
- Similarly ‘I am very emotional type, I am very sensitive, I am upset etc.’ these sensitivities are again the characteristic of the mind which belongs to *sūkṣma śarīram* and
- when he says “I am intelligent, the class is very simple for me or I am a slow coach, I am not able to understand this”, this is also *paṭutvam* or *mandatvam* - as the case may be of *buddhiḥ*.

Thus all of them **‘I’ superimposes on itself**.

So *pañca prāṇa manō, buddhiḥ daśa indriya samanvitam* – *samanvitam* means consisting of. And it is made up of what? ***Apañcīkṛta bhūta uttham***. *Pañcīkṛta* is grossified, *apañcīkṛta* means not grossified. That means subtle. The five subtle elements are, therefore, the ***upādāna kāraṇam***. The five gross elements are *upādāna kāraṇam* for *Sthūla śarīram*. The five subtle elements are the *upādāna kāraṇam* for *sūkṣma śarīram*.

What is the ***nimitta kāraṇam*** for these? Number one is *Karmā*. And number two is *Īśvaraḥ*.

This is ***dvitīya upādhi***.

***Karana sarira upadhi***

***Avidya, tula avidya, mula avidya***

(Verse 14)

***anādhyavidhyānirvācyā***

***kāraṇōpādhirucyatē I***

***upādhitrityādAnyam***

***ātmānamavadhārayēt II***

Here we have to carefully note that *avidyā* means *mūla avidyā* which is otherwise called *māyā* and which is responsible for the projection of *Sthūla śarīram* and *sūkṣma śarīram*. Thus ***kāraṇa śarīram*** is ***mūla avidyā***, otherwise called *māyā* which has got *Vikṣēpa śaktiḥ*

and also *āvaraṇa śaktiḥ*. This *avidyā* alone has projected the *Sthūla śarīraṁ* and *sūkṣma śarīraṁ* with its *Vikṣēpa śaktiḥ*. And since it is the cause for the other two bodies, it is the *upādāna kāraṇam*. Since *avidyā* is the *upādāna kāraṇam* for *Sthūla* and *sūkṣma śarīraṁ*s, this *mūla avidyā* is called *kāraṇa śarīraṁ*. So in short, *mūla avidyā* means *Sthūla sūkṣma śarīraṁ* in *bīja avasthā*.

This is different from the confusion we have between *satyaṁ* and *mithyā* and that is also called *avidyā* – ignorance. So there is an *ignorance* which is in the mind and which is caused by *āvaraṇa śaktiḥ* and the other ignorance is the *bīja avasthā* of the mind, the very cause of the mind – that is called *Mūlāvidyā*.

- This mind in the wakeful state i.e. *jāgrat avasthā* has got ignorance. This ignorance is in the form of indiscrimination between *satyaṁ* and *mithyā*. This ignorance is called *tūlāvidyā*. So this ignorance which is the confusion existing in the wakeful mind is called *tūla avidyā āvaraṇa śaktiḥ*. In *Vēdānta*, this *tūla avidyā* alone we are first trying to resolve.
- Even after removing the *tūla avidyā*, the mind continues and that mind when it goes to sleep resolves in *mūla avidyā* only. So even in a *jñānī* the *mūla avidyā* i.e. the *kāraṇa śarīraṁ* continues. If the *jñānī* does not have *mūla avidyā*, the *kāraṇa śarīraṁ*, he can never sleep.
- Then what has *jñānī* done? In *jñānī*'s mind there was the *āvaraṇa śaktiḥ* which was in the form of *tūla avidyā*. That *āvaraṇa śaktiḥ* he has removed and therefore his mind in the wakeful state is now free from the confusion between *Ātmā* and *Anātmā*.

Once *āvaraṇa śaktiḥ* is removed *mūla avidyā* is like a cobra without a fang. Just as *Īśvarā* is not bound by *māyā* because *āvaraṇa śaktiḥ* is not there, similarly for a *jīvan muktā* also *kāraṇa śarīraṁ* does not contain *āvaraṇa śaktiḥ*. Therefore, it is harmless. He will sleep during the sleeping time but during sleep the *kāraṇa śarīraṁ* identification is not there. He will never say 'I slept'. 'I' neither sleeps, nor dream nor wakes up. They belong to *kāraṇa, sūkṣma* and *Sthūla śarīraṁ*s. And therefore, we say *mūla avidyā* is *bādhitaṁ*. *Sthūla śarīraṁ* is *bādhitaṁ*. *Sūkṣma śarīraṁ* is *bādhitaṁ*. *Bhādhitaṁ* means falsified.

When does the *mūla avidyā* also go for a *jñānī*? It will continue as long as *prārabdham* is there. So during *jīvan muktī* they are all falsified. During *vidēha muktī* they are destroyed.

So even for a *jñānī* the *mūla avidyā* continues but it is falsified. Even for a *jñānī prakṛti* continues, the mind also continues, the *Sthūla śarīraṁ* also continues. They all continue because of *mūla avidyā* or *māyā* but even though they continue, he does not have *tūla avidyā* which is in the form of indiscrimination. And therefore, the third *upādhi* is *avidyā*, otherwise called *māyā*, otherwise called *prakṛti*, otherwise called *ajñānam*.

But when did this start? *anādiḥ* from beginningless times, whereas *Sthūla* and *sūkṣma śarīraṁ* have got a beginning. During *srṣṭi*, *Sthūla* and *sūkṣma śarīraṁ*s begin and during *pralaya*, *Sthūla* and *sūkṣma śarīraṁ*s resolve. Therefore, *Sthūla* and *sūkṣma śarīraṁ*s fall within creation. *Kāraṇa śarīraṁ* doesn't fall within creation. *Kāraṇa śarīraṁ* is the very cause of creation, which means that *kāraṇa śarīraṁ* will be there even during *pralayaṁ*. It is

only because of that reason the next *srṣṭi* comes. If *kāraṇa śarīraṁ* also goes away no creation can come again.

The only thing is that we generally use the word *kāraṇa śarīraṁ* with respect to an individual and we use the word *māyā* with respect to total *śarīraṁ*. *Kāraṇa śarīraṁ* is *vyāṣṭi drṣṭyā*. *Māyā* is the word used from *samaṣṭi drṣṭyā*. But both are one and same *prakṛti* alone.

And this *kāraṇa śarīraṁ* also is an *upādhi* for the *Ātmā*. Why is it called *upādhi*? It is so called because again the attributes of the *kāraṇa śarīraṁ* are taken by 'me'. Since *kāraṇa śarīraṁ* happens to be in a passive state and when in *suṣupti* a person is in the *kāraṇa avasthā*, what do we say? We should have said *kāraṇa śarīraṁ* was passive there during *prayalaṁ*. Instead of that what do we say? "I slept well, I was totally inactive". So when 'I' say 'I am inactive', the inactivity of the *kāraṇa śarīraṁ* is superimposed upon me. The inactivity of the *kāraṇa śarīraṁ* is transferred to the *Ātmā* and so the *kāraṇa śarīraṁ* is also called *upādhi*.

### Differences between *jñāna* & *ajñāni*

A *jñānī* may also say "I am inactive". But when a *jñānī* says "I am inactive", he says *paśyan śṛṇvan sprśan jighraṇaśnan gacchan*. These are words from *Aṣṭāvakra Gītā*. Therefore, *jñānī's* inactivity is not borrowed from *kāraṇa śarīraṁ*. It is his *svarūpaṁ*. So when *jñānī* says he is *akartā* it is his *svarūpaṁ*. When *ajñānī* says he is *akartā* it is borrowed from *kāraṇa śarīraṁ*.

Now how does one know the difference between a *jñānī* and *ajñānī*?

When the *ajñānī* says 'I am *akartā*', it is borrowed from the *kāraṇa śarīraṁ*. His *akrutvaṁ*, therefore, is only temporary i.e. only during the time of his sleep. The moment he wakes up his *akrutvaṁ* also goes away and he once again becomes the *kartā*. So, when the *akrutvaṁ* is temporary, it is borrowed from *kāraṇa śarīraṁ*. When the *akrutvaṁ* is permanent, it is not from *upādhi dharmah*, but it is one's own *svarūpaṁ*. And that is why in the 4<sup>th</sup> chapter of the *Gītā* Lord Kṛṣṇa said *karmaṇi akarma yaḥ paśyēt akarmaṇi ca karma yaḥ*. It is a complicated *śloka*.

Anyway *kāraṇa śarīraṁ* is also another *upādhi*. With *kāraṇa śarīraṁ*, *Ātmā* becomes *bhōktā*. *Sthūla śarīraṁ* is called *bhōga āyatanam*. *Sūkṣma śarīraṁ* is called *bhōga sādhanam* and *kāraṇa śarīraṁ* is called *ānandabhuk cētō mukhaḥ prājñastṛīyaḥ pādaḥ* -- *Māṇḍūkyaopaniṣat*. Therefore, in *kāraṇa śarīraṁ avasthā* one becomes a *bhoktā*.

And what is *Ātmā*? It is different from all the three.

Therefore for removal of the confusion *āvaraṇa śaktiḥ* is required to be destroyed. We don't need to do anything with *Vikṣēpa śaktiḥ*. Let it be there and let *kāraṇa śarīraṁ* be there. We need to sleep every day. There is no harm. And when we wake up from *kāraṇa śarīraṁ*, let *sūkṣma śarīraṁ* come, let there be thoughts, no harm. And let there be *Sthūla śarīraṁ*, no harm. So let *māyā* project the world, let there be *Sthūla śarīraṁ* and *sūkṣma śarīraṁ*, and let there be activities at the level of *Sthūla* and *sūkṣma śarīraṁ*s. *Vikṣēpa śaktiḥ* is not a damaging one. The real damaging one is *āvaraṇa śaktiḥ* because of which we attribute the

reality to the *upādhi*. Once *āvaraṇa śaktiḥ* is removed we will know that the three *śarīraṃ*s are *mithyā* and we are the *satyaṃ*, different from all the three *śarīraṃ*s.

In the case of crystal and a dirty object, even when the dirty object is intimately associated with the crystal at the given time, the crystal is clear, unlike the stain formed on clean clothe by a hard stain on the seat. Similarly *Ātmā* and the body are intimately associated *aham śuddha svarūpaḥ ēva*. So we just need to understand that we need not separate the *Ātmā*. Separation must be in the *antahkāraṇam* alone.

### *Panca kosas as upadhi*

(Verse 15)

***pañcakōśādiyōgēna  
tattanmāyā iva sthitaḥ I  
śuddhātmā nilavastrādi –  
yōgēna sphaṭikō yathā II***

Things are the same but the division is from another angle. The previous division was according to their grossness and subtlety. *Sthūla śarīraṃ* is very gross. *Sūkṣma śarīraṃ* is comparatively subtle. *Kāraṇa śarīraṃ* is subtlest. So gross *upādhi*, subtle *upādhi* and subtlest *upādhi*. Now the division is not based on the grossness or subtlety but it is based on the functions.

Śaṅkarācārya doesn't enumerate the five *kōśas* i.e. *annamaya*, *prāṇamaya*, *manōmaya*, *vijñānamaya* and *ānandamaya kōśaḥ*.

- What is the job of *annamaya kōśaḥ*? Eat, eat and eat. To recall from *Tattva bōdhaḥ - annarasēnnaiva bhūtvā annarasēnnaiva vṛddhiṃ prāpya annarūpapṛthivyāṃ yadvilīyatē tadannamayāḥ kōśaḥ*. It has to absorb the *annaṃ* and keep the *Sthūla* and *sūkṣma śarīraṃ* in tact. In English it is expressed as keeping the body and the soul together.
- *Prāṇamaya kōśaḥ*'s function is the physiological system. And that is *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna* – the fivefold physiological function like respiration, excretion, circulation, and digestion and finally the reversal system, that which also causes death. So this becomes the second *kōśaḥ*.
- The third function is *manōmaya kōśaḥ* – the emotional function.
- And *vijñānamaya kōśaḥ*, judging, thinking, logic – all of them.
- And lastly, the *ānandamaya kōśaḥ* – to sleep happily.

Even though the five *kōśas* are stated, we have already seen that *annamaya kōśaḥ* corresponds to *Sthūla śarīraṃ*; *prāṇa*, *manō* and *vijñānamaya* correspond to *sūkṣma śarīraṃ* and *ānandamaya kōśaḥ* corresponds to *kāraṇa śarīraṃ*. Previously the *upādhis* were divided into three – *Sthūla*, *sūkṣma* and *kāraṇa śarīraṃ*. So previously it was *śarīra traya upādhi* but now it is *kōśa pañcaka upādhi*.

And here also the *pañca kōśas* are called *upādhis* because their function is taken as though it is 'my' function i.e. functions of *Ātmā*.

Śaṅkarācārya says **pañca kōśādi yōgēna** – here **yōga** means **tādātmyēna**; **ajñāna kṛta tādātmyēna**. Yōgaṁ means **sambandhaḥ**; **saṁsargaḥ**. Why do I say it is **ajñāna kṛta sambandhaḥ**? It is because Ātmā being **asaṅgōhi ayaṁ puruṣaḥ**, cannot have yōga or **sambandhaḥ** with anyone. **yathā ākāśaḥ** is **asaṅgaḥ**, **ēvaṁ Ātmā asaṅga svarūpaḥ**.

Many types of **sambandhās** are stated. None of these associations is possible in the case of Ātmā. **And if the impossible is made possible, it is the job of ajñānaṁ**. Even in the case of a rope and snake, it is the job of **ajñānaṁ** or ignorance. Similarly 'I' the Ātmā cannot have **pañca kōśa yōgaḥ**. But now the yōgā has taken place because of **anyōnya tādātmya sambandhēna**.

'I' am **satyaṁ**. **Śarīraṁ upādhi** is **mithyā**. **Satyaṁ** and **mithyā** cannot have any **sambandha** but still out of ignorance, 'I' get associated. And, therefore, what happens? He says **tattanmayāḥ –tat tat upādhi mayāḥ**. **Tanmayatvaṁ** means **when we see someone struggling in a movie or in a drama we feel we are also struggling** – this is called **tanmayatvaṁ**.

Now he comes to the **dr̥ṣṭāntā**. He says **nīla vastrādi yōgēna sphaṭikaḥ yathā tattanmayō bhavati**. **Nīla vastra yōgēna nīlamaya sphaṭikaḥ, pītavastra yōgēna pītamaya sphaṭikaḥ – naivyaṁ bhavati**.

### Ātma Anātmā Vivekaḥ - Tvam Pada Vicāraḥ

Till now **anyōnya avivēka**, between Ātmā and Anātmā, **kṣētra kṣētrajña**, **śarīra śarīrī**, **dēha dēhī**, **satyaṁ mithyā** and subject object etc. has been talked about, **which is saṁsāra kāraṇam**. Hereafterwards this sorting out is going to be discussed elaborately which has been hinted earlier as **upādhitritayād Anyaṁ ātmānam**.

### Pounding with yukti, vicarah

(Verse 16)

**vapustuṣādibhiḥ kōśaiḥ  
yuktaṁ yuktyāvaghātataḥ I  
ātmānamantaram śuddham  
vivicyāttaṇḍulaṁ yathā II**

That is being said here with an example. He says **vapuḥ tuṣādibhiḥ kōśaiḥ yuktaṁ – taṇḍulaṁ yathā**. **Vapuḥ** here refers to **śarīraṁ** but for the present we should leave **vapuḥ** and take **tuṣādibhiḥ yuktaṁ taṇḍulaṁ** *iva* for consideration. **Taṇḍulaṁ** means rice. And **tuṣaḥ** means the cover, the husk etc. with which it becomes paddy. Now the **taṇḍulaṁ** is useful to us but the external covering is not useful to us. If we put it in the mouth, it will only prick us. It is **duḥkha hētuḥ** but inside it is **sukha hētuḥ**. But we cannot throw away the paddy completely like throwing the baby with the bath water. So what we do is, we remove the external covering and take out the **taṇḍulaṁ** by pounding – **avaghātataḥ**. **And the rice is taken and the husk is thrown away**. One is **upādēyaṁ** – to be taken. Another is **hēyaṁ** – to be thrown away. **Taṇḍulaṁ** is **antaḥ**, **tuṣādibhiḥ** is **bahiḥ**.



We are all like paddy. We all have got a covering which is useless – **asti, jāyatē vardhatē, vipariṇamatē** – all the covers create problem only. And it is not one layer of husk. We have got *pañca kōśaḥ* – five layers – which is *bahiḥ*. Are they *hēyaṁ* or *upādēyaṁ*? No doubt, *hēyaṁ*, to be rejected. Their identification which has been taken as real should be given up. And the *Ātmā*, within that, is compared to rice; *Anātmā* is compared to the husk. And here also what is required is pounding.

That is what Śaṅkarācārya is doing – *mōha mudgaraḥ* – **mudgaraḥ** is a type of long hammer like implement made of wood and which is used for pounding rice to separate the rice from the husk. The pounding has to be done very carefully. If too much pressure is used the rice will get powdered. Here even though Śaṅkarācārya is doing the pouding job, the pounding is of a different nature. In the case of paddy, the *taṇḍula tuṣa saṁyōgaḥ* is **vāstavaṁ** – both have the same order of reality. And therefore, we require actual separation by karma, **vāstavika yōgatvāt karmā apēkṣyatē**. But here the *saṁyōgaḥ* between *Ātmā* and *Anātmā* is not actual *saṁyōgaḥ* because **Ātmā ākāśavat asaṅgaḥ**. So here the **saṁyōgaṁ is ajñāna kṛta saṁyōgaḥ**. **Kṣētrakṣētrajñasaṁyōgāttadviddhi bharatarṣabha** says Lord Kṛṣṇa in the Gītā. He says that whatever is born has emanated through the union of matter and spirit that is *kṣētra* and *kṣētrajñā*. Since it is **ajñāna kṛta saṁyōgaḥ**, the pounding is in the form of **vicāraḥ** i.e. in the form of inquiry.

### Anvaya – Vyatireka method

Therefore, Śaṅkarācārya says **yukti āvaghātataḥ**. By the **āvaghātataḥ** of **yukti** – **yukti** here means **Ātmā vivēkaḥ**. “Is *Sthūla śarīraṁ* myself? Is *sūkṣma śarīraṁ* myself?” And this method of inquiry is called **Anvaya vyatirēkā method**. And what is that?

- During *jāgrat avasthā* – *Sthūla śarīraṁ* is there – ‘I’ am there.
- During *svapna avasthā* *Sthūla śarīraṁ* is separated. A new *vāsanāmaya śarīraṁ* i.e. *sūkṣma śarīraṁ* comes.
- The body has changed but ‘I’ has not changed. ‘I’ exist in *svapna śarīraṁ*. ‘I’ exist even when *jāgrat śarīraṁ* is there. *Jāgrat śarīraṁ* goes – ‘I am’. *Svapna śarīraṁ* comes – ‘I am’. *Svapna śarīraṁ* goes away – ‘I am’.
- And in *suṣupti, kāraṇa śarīraṁ* comes – ‘I am’.
- So when they are there – ‘I am’. When they are not – ‘I am’. Therefore, ‘I’ must be different from them. They come and go. ‘I’ always ‘AM’.

So when they are–‘I am’ is called **anvayaḥ** and when they are not–‘I am’ is called **vyatirēkā**.

Another term also is used. The *śarīraṁ* comes and goes. This is called **vyāvṛttiḥ**. *Ātmā* is always there and it is called **anuvṛttiḥ**. So we can call it either **Anvaya vyatirēkā nyāyaḥ** or logic or **anuvṛtti vyāvṛtti nyāyaḥ** or logic. And these two *nyāyās* are called here **yukti**. With this **yukti** we have to do the pounding job. And everytime we say “I am not the body” – one bang. “I am not the *sūkṣma śarīraṁ*” – another bang. “I am not the *kāraṇa śarīraṁ*” – another bang. The banging must continue till all the *kōśās* are removed.

So we have to separate *Ātmā* and *Anātmā*. That is what he said **ātmānamantaraṁ śuddhaṁ vivicyāt**. *Vivicyāt* means **vivēkaṁ kuryāt**. And incidentally he used the word **antaraṁ** and to remove the confusion with regard to that word, he gives the following *ślōkā*.

### There is no internal or external

(Verse 17)

**sadā sarvagatō'pyātmā  
na sarvatrāvabhāsātē I  
buddhāvēvāvabhāsēta  
svēccēṣu pratibimbavat II**

In the previous ślōkā Ātmā was compared to rice and Anātmā was compared to the husk. Ātmā is within, Anātmā is without. We have to remove the external kōśās and discover the internal Ātmā. These words “internal and external” can create havoc. The word internal can be understood as deep within, deep in the hṛdaya, in the hṛdayaṁ ākāśa guhyāṁ. Thus one may try to see the Ātmā deep within and he may try to meditate upon and nothing may come. This could lead to all kinds of problems.

And therefore, here the word **antaraṁ** does not literally mean internal. Here this word means **adhiṣṭhāna Ātmakaṁ**. Antaraṁ means **adhiṣṭhāna rūpaṁ**. Bahiḥ means **adhyasthaṁ**. **yat adhyasthaṁ tat bahiḥ iva, yat adhiṣṭhānaṁ tat antaḥ iva.**

If I say water is within the wave, what does it mean? Or if I say water is the content of the wave, it would mean that the wave is the container and water is within that container called wave. This would be a wrong understanding. So when I say wave is the container and water is the content it means water is **adhyasthaṁ** and wave is the **adhiṣṭhāna nāma rūpaṁ**. Always remember this idea throughout Vēdantik literature that **antaḥ** means **adhiṣṭhānaṁ**. And that is why often Ātmā is described as **sarvāntaraḥ**. For the pot clay is **adhiṣṭhānaṁ**. So if one is asked what is the **adhiṣṭhānaṁ** for the jagat, it is Ātmā.

With respect to pot clay is **adhiṣṭhānaṁ**. With respect to clay something else is **adhiṣṭhānaṁ**. Thus we can go further and further interior and the final **adhiṣṭhānaṁ** is **yat sāksāt aparōkṣāt Brahma yaḥ ātmā sarvāntaraḥ** – Bṛhadāraṇyaka vākyam. **Sarvāntaraḥ** means the innermost self and innermost means final **adhiṣṭhānaṁ**.

### **Manifestation of Atma**

That is Ātmā is. We have said it is **vibhuḥ, nityaḥ** etc. But even though Ātmā is **sarvagataḥ**, the manifestation of Ātmā is not everywhere. The Ātmā **caitanyaṁ** does not manifest everywhere; for example, in the wall, the **caitanyaṁ** is not manifest. In the wall Ātmā is there or not? Ātmā is there. **Caitanyaṁ** is there or not? Our tendency is to say **caitanyaṁ** is not there. But technically speaking we should say **caitanyaṁ** is there because once Ātmā is there, **caitanyaṁ** has to be there. Because what is Ātmā's nature? It is **caitanyaṁ**. So **yadī ātmā asti tatra caitanyaṁ apī asti. Yadyapi asti tathāpi asmābhiḥ na jñāyatē. Anabhivyakta rūpēṇa vartatē. Na abhivyakta rūpēṇa.** And the **abhivyakti** alone, the manifestation alone, we call **cidābhāsaḥ**.

And therefore, Śaṅkarācārya says **sarvagataḥ Ātmā api. Yadyapi Ātmā sarvagataḥ** – all pervading. When? **Sadā** – all the time. **Sarvatra na avabhāsātē** – Why? - Because it requires a medium for manifestation. Ātmā does not require anything for its existence – **Ātmānah sattā is svatantraṁ**. But **Ātmānah pūrtiḥ** – manifestation – is **paratantraṁ**. It depends upon some medium. And therefore, **what is that medium?** We have to find out.

**Buddhau ēva avabhāsēta** – only in **buddhi** the **Ātmā caitanyaṁ** will shine, manifest, which alone we call **aham**. **Aham** is the manifest **Ātmā** only.

**Why Ātmā is called inner self?** Two meanings can be given. One meaning is that which I gave you. That is **adhiṣṭhānaṁ** is called **antaraṁ**. That is one way of explaining the word 'inner'. And there is a second explanation also given by Śaṅkarācārya as to why we use the word 'innerself'. What is wrong with this word? If you use the word inner, it will denote limitedness – it would mean that it is not outer. Therefore Śaṅkarācārya explains, even though **Ātmā** is **antarabahiśca yat sarvaṁ vyāpya nārāyaṇa sthitaḥ; sabāhya ābhyantarō śyajaḥ**, even though **Ātmā** is both inner and outer, in the outer the **caitanyaṁ** is not manifest. Inside alone i.e in the **buddhiḥ** alone the **caitanyaṁ** is manifest. Therefore, **antaḥ abhivyājyamānatvāt** or **abhivyaktatvāta antaḥ ityucyatē**.

So **buddhau ēva avabhāsēta**. And why it is manifest only in the **buddhiḥ**? Because **svaccatvāt**. **Buddhiḥ** is made up of **sattva guṇa**. So, **sattva guṇa pradhānatvāt svaccatvaṁ; svaccatvāt pratibimbatvaṁ**. Whereas, **Sthūla śarīraṁ** is **tamo guṇa pradhāna**. That is why the body does not co-operate very well. **Buddhiḥ** co-operates.

And 'I' am continuing everywhere in **avyakta rūpēṇa**. So 'I' am all pervading in **avyakta rūpa**. 'I' am in the **buddhi** in **vyakta rūpa**. The manifestation is within the body. **Ātmā** is not just within the body, it is all over. But the manifestation is within the body. Therefore, we use the word **antaraṁ**. That is why he says **buddhau ēva avabhāsātē**. And **buddhi** is within **Sthūla śarīraṁ**. If it is outside, it is very convenient. One can leave the **buddhi** in the class and can be sleeping at home. But unfortunately for attending the class **buddhi** is needed. And if **buddhi** is needed, the **śarīraṁ** has to come to the class. Thus, the manifestation is within.

Like what? **Svacchēṣu pratibimbavat**. **Yathā pratibimbaḥ svacchaḥ talē bhavati**. **Svacchaṁ** means **śuddhaṁ**; clear. **Pratibimbaṁ** means reflection. Just as reflection comes in a clear surface, **Ātmā** also manifests in the clear **upādhi** called **sūkṣma śarīraṁ** or **buddhi**. And therefore, we use the word **antaraṁ**. We do not literally mean it.

### Drk Drsya viveka

(Verse 18)

**dēhēndriyamanōbuddhi –**  
**prakṛtibhyō vilakṣaṇam I**  
**tad - vṛttisākṣiṇaṁ vidyā**  
**ātmānaṁ rājavatsadā II**

In the following **ślōkā**s we get the method of discriminating between the self and the not-self; **Ātmā** and **Anātmā**. And the main method used here is called **drk drśya vivēkaḥ** which is nothing but a sub-division of **Anvaya vyatirēkā**. **Anvaya vyatirēkā** method alone is applied here in this particular form.

**Drśyaṁ** means **object**. **Drk** means **subject**. Literally **Drśyaṁ** means seen. **Drk** means the seer. How do we apply **Anvaya vyatirēkā**?

- **Drśyaṁ** is present **drk** is present. **Drśyaṁ** is gone, **drk** is present.



- When *Drśyaṁ* is there *drk* is there – this is called **anvayaḥ**.
- When *Drśyaṁ* is gone, *drk* is there – this is called **vyatirēkā** - co-presence and co-absence.
- For example, when *śabda* is there, we know there is *śabda* and when *śabda* is gone, we are there to say there is no *śabdaṁ*. Similarly *sparśa*'s presence we know and *sparśa*'s absence also we know.
- Why? During **jāgrat** and **svapna avasthā**, all **Drśyaṁs** are there, 'I am' there. During **suṣupti** all **Drśyaṁs** are gone. Still 'I', the **drk**, am there. How do we know that during **suṣupti** the seer is there? Because the *Puruṣa* had withdrawn all the senses and had gone into deep sleep. He wakes up again and remembers: "I slept all this while".
- A person says that "in **suṣupti** I did not experience any thing". That means the absence of experiences itself is known to us, witnessed by us, illumined by us.
- Therefore, **jāgrat** and **svapna** are **anvaya**, **suṣupti** is **vyatirēkā**.
- So **drk** the seer is different from the scenes, because even when the scenes come and go, the seer continues to be there throughout. Therefore, the seer must be different from seen. This is the *nyāyaṁ*.
- **Yat anuvṛttaṁ** - That which exists all the time; **tat vyāvṛttēbhyaḥ bhinnam** – that is different from those which come and go. **Yathā sūtram puṣpēbhyaḥ** – just as the sūtram - the thread in a garland, is different from the flowers, which come and go.
- Now instead of using the word **drk**, we use another word **sākṣī**. Both are the same. **Drk** is otherwise called **sākṣī**; **Drśyaṁ** is otherwise called **sākṣyaṁ**.

Śaṅkarācārya says in the *ślōkā* that all the **pañca kōśās** and their functions are **Drśyaṁs**. So *dēha* which stands for *annamaya* and *prāṇamaya kōśaḥ*, *indriyā* stands for *manōmaya kōśaḥ*, *buddhiḥ* stands for *vijñānamaya kōśaḥ*. *Prakṛtiḥ* stands for *ānandamaya kōśaḥ*. Because we have said *prakṛtiḥ* is *māyā*, *māyā* is *mūla avidyā*, *mūla avidyā* is *kāraṇa śārīraṁ* and *kāraṇa śārīraṁ* is *ānandamaya kōśaḥ*. Here *prakṛtiḥ* refers to *ānandamaya kōśaḥ*.

*Vilakṣaṇam* means distinct or different. *Tad vṛtti sākṣiṇam* – here the word **vṛttiḥ** means function. In fact **vṛttiḥ** is the general word used for the function of anything. So any function of anything can be called **vṛttiḥ**. *Sthūla śārīra* function can be called *Sthūla śārīra vṛttiḥ* like walking, talking etc. Similarly the function of the mind is called *manō vṛttiḥ*. And what is the function of the mind – thoughts. But after some time, we started using the word **vṛttiḥ** only for the mental function. We gave it a *sankucita arthaṁ*.

So 'I' the *Ātmā* am the **sākṣī** for all the functions of the **pañca kōśās**. Vidyāt– thus one should understand. That is, one should understand oneself to be the **sākṣī** of the **pañca kōśās**.

So what if 'I' am the **sākṣī** of the **pañca kōśās**? The **sākṣī** is different from **sākṣyam**. That which is the **sākṣī** of something is different from that something. Similarly, if 'I am the **drk**', I am different from the *Drśyaṁ*. So the conclusion is that **ahaṁ pañca kōśa vilakṣaṇaḥ**.

Now an example: **Rājavat**. Just as the *Rājā* the King is only the **sākṣī** of all the functions of his people and he doesn't do any one of those *karmās*. Here there is an alternative interpretation also. The word *prakṛti* has got a second meaning. *Prakṛti* means any instrument or a helper - assistant, instrument, help etc. So *Rājapṛakṛti* means those people who are around the *Rājā* to do whatever he wants, the retinue of King who are there to

assist him is called **rājaprakṛti**. And the King does not do any function. They all do the function around King. If we take that meaning in the previous line i.e. *dēhēndriya manō buddhi* for *prakṛti*, here also we should take the meaning of the word *prakṛti* as instrument and take *dēha*, *indriya*, *manaḥ* and *buddhiḥ* as *prakṛtis*, assistants, helpers. So *jñānēndriyaṁ*'s job, *karmēndriyaṁ*'s job, the job of the mind, the job of the *buddhi* is all *prakṛti*. Here the Rājā is Ātmā and his retinue is the *śārīra prakṛtis*. But in this context *kāraṇa śārīraṁ* will not come into the picture because *prakṛti* is not taken as *kāraṇa śārīraṁ*. Also *kāraṇa śārīraṁ* need not be taken here as *prakṛti* because it does not do any function. On the contrary it suppresses the other functions. So both meanings can be taken. Anyway the essence of the *ślōkā* is that 'I' am the essence of the three bodies.

### **Vyaparams – Transactions superimposed**

(Verse 19)

**vyāpṛtēṣvīndriyēṣvātmā  
vyāpārīvāvivēkinām I  
dṛśyatē'bhrēṣu dhāvatsu  
dhāvanniva yathā śaśī II**

What he referred to as *vṛttis* in the previous *ślōkā*, here he refers to them as *vyāpāraṁs*. He says that all the *vyāpāraṁs* or functions or transactions or activities belong to the *indriyās* alone. *Indriyās* means *jñānēndriyaṁ*, *karmēndriyaṁ* and *antaḥkāraṇam*. So we have to take all the *daśa bāhya indriyāṇi* and *chatvāri antaḥ indriyāṇi*. And Ātmā is *avyāpṛtaḥ sākṣī – caitanya mātraḥ*.

Even though this is the fact, what happens? When the *indriyaṁs* are moving and when 'I' am observing it, gradually 'I' get identified with that and after sometime 'I' feel as though 'I' am moving. Therefore, he says, *indriyēṣu vyāpṛtēṣu satsu* – When all the sense organs are functioning – *Ātmā vyāpārī iva* – Ātmā appears to be functioning for the *avivēkinām*.

For that an example is also given. He says *abhrēṣu dhāvatsu satsu yathā śaśī dhāvan iva*. Even though the moon, being *avyāpṛtaḥ*, does not move, but when the clouds are moving it appears as though the moon is moving in the opposite direction. That means *mēghasthaḥ vyāpāraḥ avyāpṛtē candrē adhyasyatē*. The activity of the cloud is superimposed on the actionless moon. In the same way the transactions of the *indriyās* get superimposed on the actionless Ātmā.

(Verse 20)

**ātmacaitanyamāśritya  
dēhēndriyamanōdhiyaḥ I  
svakriyārthēṣu vartantē  
sūryālōkaṁ yathā janāḥ II**

If Ātmā is *avyāpṛtaḥ*, if it is actionless, then one may think that Ātmā has no contribution at all. One may be led to think that the *prakṛti*, the *Anātmā* is capable of doing everything by itself. And it will become **Sāṅkhya philosophy**. In **Sāṅkhya philosophy**, matter can function by itself. There, consciousness is a separate principle, matter is a separate principle and matter is capable of evolving itself into the creation. Consciousness is not at all necessary.

But here in Vēdāntā we don't agree with that. We say that even though the *caitanyaṁ* does not do anything, in the presence of *caitanyaṁ* alone and because of the blessings of *caitanyaṁ* alone, *prakṛti* or matter or the *pañca kōśās* will be capable of functioning. Ātmā doesn't do anything but its *sānnidhyaṁ* - presence - is necessary.

This is because for all activities two basic things are necessary.

- First the *pañca kōśās* must have *sattā* – existence. The question of activity comes only if they are existent.
- And the second thing that is necessary is that they must be *cētanam* to do all the things. We should remember that the inert *buddhi* or, the inert mind cannot do that, and the inert legs cannot do that.

Therefore, all *vyāpārās* require *sat* and *cit*. And the *pañca kōśās* do not have *sat* and *cit* of their own.

Therefore, the Ātmā alone has to lend *sat* and *cit* to the *pañca kōśās*. That is why he says *Ātma caitanyaṁ āśritya* – depending upon the *cit* (and we have to add *sat* which he does not mention specifically).

So *dēha indriya manaḥ dhiyaḥ svakriyārtēsu vartantē*. They remain in their respective functions. The function is not determined by the Ātmā. The function depends upon the nature of the instrument. Electricity does not determine the function. Electricity blesses all the instruments, whether they rotate, whether they get heated or whether they light up, it all depends upon the type of the instruments i.e. fan, heater or bulb, respectively. Just because the electricity is the same, the function will not be the same. Similarly *sat* and *cit* is given to all the organs. Eyes will do their function of seeing; ears will do their function of hearing etc. Ātmā is *śrōtrasya śrōtraṁ, manasō manō, yad vācō ha vācaṁ, sa u prāṇasya prāṇaḥ - Kēnōpaniṣat*. It is the ear of the ear, the mind of the mind, tongue of the tongue (the speech of speech) and also life of the life.

Next is the example. *Yathā sūrya ālōkaṁ āśritya janāḥ svakriyārthēsu vartantē*. Sunrise is common to all. *Ālōkaṁ* means *prakāśaṁ*. If the text says *sūrya lōkaṁ* it is a secondary reading. *Sūryālōkaṁ* is a better reading. *Sūryalōkaṁ* means the world of *Sūrya*. But a better reading is *Sūrya ālōkaḥ* which is *Sūrya prakāśaḥ*. So when the Sunrise comes, it gives life to all people, all sleeping people are given life. The job of the Sun is to energise all people. And that much alone is the Sun's job. What all activities are done depends upon the type of people.

The essence of all is that *Sūryaḥ* is *ekaḥ*. It activates all organs, all people. Similarly Ātmā is *ekaḥ*. Organs are *bahūni*. All of them are enlivened by *Ātmā*.

Even though the Ātmā is - *kēvala adhyakṣaḥ* - only the presiding principle, because of ignorance, the activities of the *Anātmā* are superimposed on the *adhyakṣaḥ* – the presiding Ātmā.

### Adhyasa of each kosa

(Verse 21)

**dēhēndriyaguṇānkarmāṇi**  
**amalē saccidātmani** I  
**adhyasyantya vivēkēna**  
**gaganē nilatādivat** II

So kōśa by kōśa he is explaining the *adhyāsā*.

So *dēha indriya* stands for *annamaya* and *prāṇamaya*. *Guṇān* – their attributes means ***Sthūlatvaṁ, kṛśatvaṁ, brāhmaṇatvaṁ, puruṣatvaṁ, vṛddhatvaṁ*** – all belong to ***Sthūla śarīraṁ***. Similarly *prāṇamaya kōśa*'s attributes are ***aśanāyāvān, vipāsāvān*** – hunger, thirst etc. And not only *guṇān* but *karmāṇi* – their functions also.

What is the difference between *guṇā* and *karmā*?

- ***Guṇā* is relatively permanent**. For example, *Sthūlatvaṁ* remains relatively permanent.
- Whereas **functions are *anityaṁ*** – they are impermanent. For example talking and walking, are only for a short while, or say, for a couple of hours. **Thus *karmās* are relatively for a short duration**.

But both of them are ***dravya āśritaṁ***; they depend upon some *dravyaṁ*. Here it is *annamaya* and *prāṇamaya*.

So ***dēhēndriya guṇān karmāṇi adhyasyanti ātmani***. People superimpose upon *Ātmā* the *caitanyaṁ*. We know this because nobody says body is fat. **Everybody says 'I am fat'**. **That sentence indicates superimposition**. So nobody openly superimposes but their very *vyavahārā* indicates the superimposition. Similarly people say 'I am hungry, I am thirsty' etc. And what is the nature of *Ātmā*? He says *saccida Ātmani* – **the *Ātmā* is *sat cit svarūpaḥ***. **The *Ātmā* is not *Sthūlaṁ, hrasvaṁ, kṛśaṁ, aSthūlaṁ, anāṇu, dīrghaṁ* etc.**

But one can take another line of argument. It is agreed that *Ātmā* does not have these attributes by itself. But because of ***sanga dōṣa*** it could come. Like for example, if we say our cloth was very clean. But after sitting on a dirty patch in the carpet i.e because of *sanga dōṣa* it became dirty. **He says we cannot say that because it is *amalē* – *amalē* means it is ever pure – *asanga svarūpē***. So *amalē* means *nitya śuddha svarūpaṁ*. Therefore, he says ***ākāśavat śuddhē svacchē amalē adhyasyanti***. **But then why do we do that? *Avivēkēna* – because of *avivēkaḥ*, because of indiscrimination we do this superimposition**.

And here also he gives *dṛṣṭāntā* – the example - ***gaganē nilatādivat***. We talk about blue skies. Factually there is no blue sky at all. The sky is ***nitya śuddha svarūpaṁ*** only – it is pure only till *avivēkinaḥ*, ***nilatāṁ gaganē or ākāśē adhyasanti***. But because of ignorance we superimpose blueness.

(Verse 22)

***ajñānānmanasōpādhēḥ***  
***kartṛtvādīni cātmani*** I  
***kalpyantē'mbugatē***  
***candrē calanādi yathāmbhasaḥ*** II

Next **adhyāsaḥ** of **guṇa** and **karmā** – the superimposition of the properties and functions of **manōmaya kōśa** upon Ātmā is discussed. So he says **mānasa upādhēḥ kartṛtvādīni**. These are **kartṛtvam**, **bhōkṛtvam** and various other functions. So **kartṛtvādī** stands for functions. And we have to add **guṇāḥ** – the attributes also – which are **rāga dvēṣa**, **kāma**, **krōdha** etc. or **sankalpa vikalpa** also we can add. However, Śaṅkarācārya peculiarly puts **rāga dvēṣa** in **vijñānamaya kōśaḥ**. So we will reserve that for that **ślōkā**. Here we will take **sankalpa vikalpa**. This is an abnormality seen in Ātmā bōdhāḥ. Normally we would put **rāga dvēṣa** in **manōmaya kōśaḥ** and **kartṛtvādī** we would put in **vijñānamaya kōśaḥ**. But here it is reversed. We don't know the reason.

So **kartṛtvādīni ātmani kalpyantē**. They are all superimposed upon the Ātmā. And here also he gives an example. Like **ambugatē candrē calanādi kalpyantē**. **Ambu** means water; **Calanaḥ** means movement. The moon is there up in the sky and that moon is reflected in the water. The water is flowing or moving – **calanādi** but it appears in the **reflection** that the moon is moving. So the **calanādi** karmā belongs to water – and that **calanādi** karmā is superimposed upon the **candraḥ** the moon which does not have any movement. Just as the movement of the water is superimposed on the motionless moon, similarly **the movements of the Anātmā are superimposed on the Ātmā**. And what is the cause for the superimposition? Here also Ātmā **pratibimbaḥ** is there and therefore confusion comes.

(Verse 23)

**rāgēcchāsukhaduḥkhādi**  
**buddhau satyām pravartatē** I  
**suṣuptau nāsti tannāśē**  
**tasmād buddhēstu nātmanaḥ** II

As I said earlier, **rāga dvēṣa** etc. are supposed to be **manōmaya dharmās** but here the Ācārya takes the **rāga dvēṣas** as **buddhi dharmās** or **vijñānamaya dharmās**. And these attributes are also superimposed upon the Ātmā. **Rāgā** means attachment; **icchā** or **kāmā** or desire. The **difference between rāgā and icchā** is that **rāgā** is attachment to thing which is **already ours** – **prāpta viṣayē rāgaḥ**, whereas **icchā** is a desire for a thing not yet acquired by us i.e. **aprāpta viṣayē icchā** or **kāmaḥ**.

Similarly **sukhaḥ** means pleasure. **Duḥkhaḥ** means pain. Here we should carefully note that the Ācārya gives **sukhaḥ** as the **Anātmā** karmā which is superimposed upon Ātmā. **Rāgā** does not belong to Ātmā and therefore, it is superimposed. **icchā** does not belong to Ātmā and therefore, it is superimposed. **Duḥkhaḥ** does not belong to Ātmā and therefore, it is superimposed. All these are clear.

But if we say **sukhaḥ** is superimposed on Ātmā, what would that mean? Ātmā doesn't have **sukhaḥ**, whereas we say **Ātmā is ānanda svarūpaḥ**. So, therefore, **we should understand that the sukhaḥ that is talked about here is the Janya sukhaḥ or vṛtti sukhaḥ**. **Janya sukhaḥ** means the **sukhaḥ** which comes and goes, which is dependent on **priya vṛtti**, **mōda vṛtti**, and **pramōda vṛtti**. So, therefore, these three **sukhaḥs** belong to **Anātmā** and this **Janya sukhaḥ** we see superimposed on the Ātmā. "I was happy yesterday but I am not happy today". The happiness that 'I' enjoyed was temporary happiness and that **temporary happiness** belonged to **manas** and not the Ātmā.



Now Ācārya is answering a question of a **naiyyāyikā** – a **nyāyā** philosopher. And according to **nyāyā** philosophy, **rāga, icchā, sukhaṁ, duḥkhaṁ** etc. are **Ātmā dharmāḥ**, the properties of Ātmā and he says Ātmā is **saguṇaḥ, dravyaṁ** etc. In this **ślōkā** Śaṅkarācārya refutes the **nyāyā** philosopher by **Anvaya vyatirēkā** method. And what is that method? When **buddhi** is wakeful in **jāgrata svapna avasthā**– then **rāga, icchā sukhaṁ, duḥkhaṁ** etc. are there. **buddhau satyāṁ rāgadvēśādayaḥ vartantē**. This is what is called **anvayaḥ**. Whereas in **suṣuptau** when the **buddhi** is resolved, we find **rāga, dvēśā** etc. are not there. So both **rāga** and **dvēśā** are possible only when he is awake i.e when **buddhi** is awake. **Buddhau satyāṁ rāga dvēśaḥ; buddhau asatyāṁ rāga dvēśaḥ na**. The first one is called **anvayaḥ**. The second one is called **vyatirēkā**. And from this what do we know? **Rāga dvēśā belong to buddhi alone**. When **buddhi** is, **rāga dvēśā** is. When **buddhi** is not, **rāga dvēśā** is not. So, **buddhi** alone is the cause of **rāga dvēśā**.

Even though they do not belong to me, what does everybody say, “I am **rāgi**, I am **dvēśī** etc.” **Ātmā** doesn’t have **rāga dvēśā** but still they say **ahaṁ rāgi** etc. This, therefore, can happen only in one method and that is **adhyāsēna ēva rāgadvēśādayaḥ āgacchanti svarūpataḥ abhāvāt adhyāsēna āgatāḥ iti niścitaṁ**.

### Always mukta

(Verse 24)

**prakāśō'rkasya tōyasya  
śaityamagnēryathōṣṇatā I  
svabhāvaḥ saccidānanda –  
nityanirmālātātmanaḥ II**

Here Śaṅkarācārya says that before the **adhyāsaḥ**, **Ātmā** is **śuddhaṁ**. After the **adhyāsaḥ** is over **Ātmā** is **śuddhaṁ**. During the **adhyāsaḥ** also **Ātmā** is **śuddhaṁ** only. Taking the **raju sarpaḥ** example, before superimposition there was rope. After superimposition is negated there is rope alone. But during superimposition, what is there? Our tendency will be to say snake. But Vedāntā says **sarpa darśana kālē api tatra rajjuḥ ēva**. Similarly it is not that **ajñāna kālē ahaṁ baddhaḥ, jñānāntaraṁ ahaṁ muktāḥ**. **Ajñāna kālē api Ātmā muktāḥ ēva**. So, even at the time of **saṁsārā**, he is **muktāḥ** only.

**Ātmanaḥ svabhāvaḥ saccidānanda nitya nirmālātā**. The **svabhāvaḥ** of the **Ātmā**, of both **jñānī** and **ajñānī**, is **śuddhaḥ**. We can understand **sat, cit, ānanda** and **nirmālātā**. We have to add **nitya** to all. **Nitya sat, nitya cit, nitya ānandaḥ, nitya nirmālāḥ**. That which is not given up is called **svabhāvaḥ**. Whatever is temporary in nature cannot be called **svabhāvaḥ**. **Saccidānanda** is not temporary and that is why he uses the word **svabhāvaḥ**.

Now to illustrate the point he gives an example. **Arkasya prakāśaḥ** – just as **prakāśaḥ**, that is light, is the very nature of **Sūryaḥ** – **Arkaḥ** means **Sūryaḥ**. **Tōyasya śaityaṁ** – the **svabhāvaḥ** of water is coolness; then **agnēḥ uṣṇatā** –heat of the **agni**; all these are **svabhāvaḥ** – it is never absent in them. Similarly **śuddhi** is there always in the **Ātmā**.

Then why do we talk about purification? Why do the scriptures say do **karmāyoga** and purify your self? Whose purification are we talking about? We don’t say **Ātmā śuddhi**. We say only



**antaḥkāraṇa śuddhi.** But then in the 5<sup>th</sup> chapter of the Gītā, it is said **Ātmā viśuddhayē?** We need to understand that here the reference to Ātmā is to *antaḥkāraṇam*. There is no question of purifying the Ātmā. There is only purifying of the mind. Why should mind be purified? - To know that “I am *śuddhā*”. **To be pure we don't need any *sādhana*. But to know that we are pure, we require *sādhana*.** Therefore, *sādhana* is for knowledge. *Sādhana* is not for the sake of becoming *muktāḥ*.

### How is Atma changeless?

(Verse 25)

**ātmanaḥ saccidamśaśca  
buddhērvṛttirīti dvayam I  
saṁyōjya cāvivēkēna  
jānāmi pravartatē II**

So now the question comes, how do you say Ātmā is *nityaḥ*, *sadrūpaḥ*, *nirmālā rūpaḥ* etc? *Satyāḥ* means changeless. **How do you say Ātmā is changeless?**

Ātmā seems to be changing all the time, **because every time a person says *jānāmi* meaning “I know” something, the very knowledge is some kind of activity.**

- Knowing requires a *vikāraḥ*. ***Jñānaṁ* is a *kriyā*.** Because *jānāmi* is a verb that is born out of ‘*jñā*’ *dhātu* and every verb indicates an action. And action must always belong to the subject of the sentence.
- When you say ***ahaṁ gacchāmi***, *gacchāmi* is a verb which indicates *gamana kriyā*.
- And ***kriyā* cannot independently exist. It always requires an *āśraya*.** And what is the *āśraya*, the support for the *kriyā*? It is ***ahaṁ iti kartā***. **So *kartā*, the subject of the sentence, is always the *āśrayaṁ* for the *kriyā*.** So grammatically speaking the subject of a sentence is the locus of the action indicated by the verb of the sentence.

And **according to grammar rules, whenever a *kriyā* (action) takes place, it always brings out a change in its locus.** So, if Rāmā does some action, Rāmā cannot be same. He will have to undergo changes. He gets tired. He moves from one place to another. There is gasping. All these changes are happening in Rāmā because Rāmā is the locus of the action. ***Kriyā* always brings out a *vikāra* in its *āśraya*.** So, when we say ***ahaṁ jānāmi***, *jānāmi* is a *kriyā* – a *jñāna kriyā* and this ***jñānakriyāyāḥ āśrayaḥ, kartāḥ kaḥ? Ahaṁ.*** **And who is *ahaṁ? Ātmā*.** And therefore, Ātmā must undergo some change. Otherwise *jñānakriyāyāḥ āśrayaḥ na bhavati*. **This is the *pūrva pakṣaḥ*.**

Śaṅkarācārya says that ***jñānakriyā* is also a superimposition.** Ātmā does not have *jñāna kriyā*, Ātmā is ***jñāna svarūpaḥ***. Then how do you say *ahaṁ jānāmi*? How do you say “I know?” Śaṅkarācārya says **the *kriyā* is taking place in the mind.** In the word *jānāmi*, the ‘*mī*’ i.e. the termination represents *kriyā* – *lat*.

- **When you say *jānāmi*, the actual *kriyā* is taking place in the mind and that *kriyā* is nothing but *vṛtti vikāraḥ*.** So the *kriyā* or the action is nothing but the thought that is taking place in the mind.
- And what is happening in Ātmā? Nothing is happening. Ātmā is *jñāna svarūpaḥ*.

- And in the mind which is undergoing modification, *caitanyaṁ* is not there. But what happens? The *caitanyaṁ* of the *Ātmā* or the *Ātmā caitanyaṁ* is reflected in the *ṛtti vikāraḥ*. *Ṛtti vikāraḥ* means the thought modification of the mind.
- And therefore, what do I do? The *caitanyaṁ* is transferred to the mind – the modification. And the modification is transferred to the *Ātmā*.
- Thus joining the *manō vikāraḥ* and *Ātmā caitanyaṁ* we make a statement “*ahaṁ jñāmi*”.

Therefore, he says *Ātmanaḥ saccidānśaśca* – *Ātmā* has got *sat aṁśaṁ* and *cit aṁśaṁ* and *buddhi* has got *ṛtṭiḥ* – *buddhi* has got the modification, *ghaṭākāra ṛtṭi*, *paṭākāra ṛtṭi*, *ṛkṣākāra ṛtṭi* etc. and these modifications belong to the mind. (GHV: How does *Ṛtti* begin in *buddhi*, an *acetana vastu*?!). Then what happens is that the moment the *ṛtti* comes, the *caitanyaṁ* pervades the *ṛtti*, and because of the *caitanyaṁ*, the *ṛtti* gets *sat* and *cit*. This *sat* and *cit* which the *ṛtti* gets is borrowed from the *Ātmā* alone and the *vikāraṁ* is borrowed from *ṛtṭi*. Therefore, *ṛtṭi* gives *vikāraṁ* and *Ātmā* gives *sat* and *cit*. So joining both - *ātmanaḥ saccidānśaśca buddhēṛtṭiriti dvayam saṁyōjya* – so confusing them together, an ignorant person says *jñāmi iti pravartatē*. What is the cause? He says *avivēkēna*— because of confusion.

Then what will *jñānī* say? A *jñānī* will never say “*ahaṁ jñāmi*”. He will say “*ahaṁ jñāna svarūpaḥ asmi*” and “I am the *sākṣī* of those *ṛttis* and I am not subject to change at all”.

Śaṅkarācārya does not give an example in the *ślōkā* and so it is a unique *ślōkā*. But normally the example quoted is *aya agni piṇḍaḥ* – the red hot iron ball. Normally we use the expression the iron ball burns. Really speaking the iron ball does not burn. Fire is pervading the iron ball. The fire is the one which is burning. So we take the burning nature from the fire and we take the iron ball and combining both of them, we say iron ball burns. It is a wrong statement.

Pure bulb cannot illumine. Pure electricity cannot illumine. Then what illumines. Is there a third entity which illumines? There is no third entity also. So, there is a peculiar mixture, the electricity and the bulb together alone do the job of illumining.

Similarly *Ātmā* cannot know because of *nirvikāratvāt*. *Buddhi* cannot know because of *acētanatvāt*. *Ātmanaḥ saccidānśaśca buddhēṛtṭiriti dvayaṁ*. So the answer is *cidābhāsa viśiṣṭa antaḥkaraṇaṁ jñāti, na tu ātmā, na antaḥkaraṇaṁ*. That is why it is said *sābhāsa antaḥkaraṇaṁ -- ābhāsēna saḥ vartatē iti sābhāsaḥ*. So what does this mean? The moment one says *jñāmi*, it means the confusion has started. So when a person says “I know”, generally everybody thinks he is a wise man. But in *Vēdāntā* alone, if you say “I know”, it means you don’t know because to say “I know”, *adhyāsaṁ* is necessary, *ahankāra* is necessary. This *sābhāsa antaḥkaraṇam* is what we refer to as *ahankāraḥ*. *ahaṁ na jñāti, buddhiḥ na jñāti. Ahaṁ buddhi miśraṁ* known as *ahankāraḥ jñāti*.

**Who am I really?**

(Verse 26)

**ātmānō vikriyā nāsti**

**buddhērbōdhō na jātviti I**

**jīvaḥ sarvamālāṁ jñātvā  
jñātā draṣṭēti muhyati II**

Next he says that **neither the Ātmā is a knower, nor the Anātmā is a knower**. Ātmā cannot be a knower because if Ātmā has to be a knower, it has to do the *kriyā* of knowing. If Ātmā is a knower it will mean Ātmā has knowing action, it will mean Ātmā is the locus of an action, it will mean Ātmā is *savikārī*. And since Ātmā is *nirvikārī*, Ātmā cannot be a knower. He says **Ātmānaḥ vikriyā nāsti – Ātmā does not have any modification. Therefore, Ātmā cannot be a jñātā**. (In these places only the grammar based discussion will be useful).

Then why can't we say **buddhiḥ jñātā bhavati?** That is also not possible -- **buddhēḥ bōdhaḥ na jātu api**. Jātu means *kadācit* – *kadācit* api – means at any time. **Buddhi does not have caitanyaṁ at any time**. *Bōdhaḥ* here means *caitanyaṁ* or *cit*. *Buddhiḥ* cannot know.

**So consciousness cannot know because it is changeless. Matter cannot know because it is inert. And still everyone says "I know"**. That is called **aghatita ghaṭanā paṭiyasi māyā** (making the impossible possible).

That is why he says, **jīvaḥ sarvaṁ alāṁ jñātvā**. This *jīvaḥ*, not knowing all these, i.e. *Ātmanaḥ avikriyatvaṁ*, *buddhēḥ jaḍatvaṁ* *ca ajñātvā*, **jñātā draṣṭā iti muhyati**. *Jīva* adds all kinds of 'tr' pratyayās. He says *aham jñātā* (hence *jnatr*), *aham manta* (thinker), *aham kartā*, *aham bhōktā* etc. **Iti muhyati – thus he is deluded**. And at that time only he gets **viśva, taijasa, prājña** etc. *antaḥ prajñāḥ*, *bahiḥ prajñāḥ*, *ghana prajñāḥ* – all these are **jñātṛtvaṁ** only. **Then who am I? Na antaprajñāṁ, na bahiprajñāṁ, caitanya svarūpaṁ ēva**.

(Verse 27)

**rajjusarpavadātmānaṁ jīvaṁ  
jñātvā bhayaṁ vahēt I  
nāhaṁ jīvaḥ parātmēti  
jñātaśacēnnirbhayō bhavēt II**

The original nature of Ātmā is that it is not a **jñātā** and therefore not a **kartā** and therefore not a **bhoktā** – no 'ta' should come. **jñāna svarūpaḥ ahaṁ. jñāna svarūpē mayi jñātṛtvaṁ adhyārōpitaṁ tasmādēva saṁsāraḥ bhayaṁ**. So *jñāna svarūpē jñātṛtva adhyārōpaṇaṁ ēva saṁsāraḥ*. Because when I am *jñāna svarūpaḥ*, I am *paraṁ* Ātmā. But when I am **jñātṛ svarūpaḥ**, I am *jīva* Ātmā. I have straightway descended from the higher pedestal of being a *paraṁ* Ātmā to a lower pedestal of being a *jīva* Ātmā – all because of one wrong **pratyayaṁ** (suffix) – instead of **jñānaṁ** I use **jñātā**. That is all.

Śaṅkarācārya says now **bhayaṁ vahēt** – **the moment you become jñātā there will be bhayaṁ** because the moment the *jñātā* comes, the other two will come – **triputi – jñātā, jñānaṁ, jñēyaṁ**; *pramātā*, *pramāṇaṁ*, *pramēyaṁ*; *kartā*, *kāraṇaṁ* and *kāryaṁ*. That means as **jñāna svarūpaḥ ahaṁ advaitāḥ**; as **jñātṛ svarūpaḥ** I have come down to **dvaitaṁ**.

And **once I have come down to dvaitaṁ**,

- first of all limitations will come, **paricchinnaṁ** will come, because the *jñātā* is limited by **jñānaṁ** and **jñēyaṁ**. This is the fundamental problem.

- And not only limitation will come in the *jñēyaṁ*; *rāga* and *dvēṣā*, *hēyaṁ* and *upādēyaṁ* will also come. These are to be procured, these are to be rejected – the list will come.
- And once the list has been made with respect to *upādēya vastu*, that is, what all is to be procured, *pravṛtti* or pursuits will begin and with respect *hēya vastu* – that is, which all are to be rejected – *nivṛtti* will begin – *pravṛtti nivṛtti cha*.
- And once *pravṛtti* and *nivṛtti* start, *puṇya pāpaṁ* will automatically start.
- And when *puṇya pāpaṁ* comes, it will automatically be followed by *sañcitarṁ*, *āgāmi*, and *prārabdham* and thereafterwards *punarapi jananaṁ punarapi maraṇaṁ*.  
That is what is called *bhayaṁ* – *saṁsārā bhayaṁ bhavēt*.

And therefore what is our job? The whole process has to be reversed: *Ahaṁ jñātā na asmi. Jīvaḥ na asmi. Param Ātmā jñāna svarūpaḥ asmi*. That is what he says. *Na ahaṁ jīvaḥ* that is *na ahaṁ jñātā*. Then” who am I?” *Parātmēti* – *paraḥ Ātmā* or *paramaḥ Ātmā* – *iti jñātaścēt*. If “I know myself as myself; as *paramātmā*” then *Nirbhayaḥ bhavēt. na bibhēti kutaścanēti* – *abhayaṁ pratiṣṭhā vindatē*.

Like what? He cites the well known *dr̥ṣṭāntaḥ* - *Rajju sarpavat – rajjuṁ, rajjutvēna jñāti cēt nirbhayaḥ, rajjuṁ sarpatvēna jñāti cēt sabhayaḥ*. If rope is known as snake there is *bhayaṁ*, if rope is known as rope there is *nirbhayaṁ*. Similarly I need not acquire any thing new. I have to know myself as myself. Then I am *nirbhayaḥ*.

Knowing me as a *jñātā* – *jñāti icchati yadatē bhuṅktē ca*. This is the series of *saṁsārā*.

*Who, then, comes to know the Atma?*

(Verse 28)

*ātmābhabhāsavyākō  
buddhyādīnīndriyāṇyapi I  
dīpō ghaṭādivatsvātmā  
jaḍaistairnābhabhāsyatē II*

Now the question comes, if I negate all the *pañca kōśās* as *Anātmā*, who is there to know the *Ātmā* or myself as the *paramātmā* because all knowledge is gained by the instruments and all instruments belong to the *kōśās*. *Jñānēndriyaṁ* belongs to the *manōmaya* and *vijñānamaya kōśā*, the mind belongs to *manōmaya kōśā*, *buddhi* belongs to *vijñānamaya kōśā*. If *kōśās* are negated, sense organs are gone, mind is gone, intellect gone, and then who will know the left out *Ātmā*? But Śaṅkarācārya says you negate all of them and know yourself at *paramātmā*. Once they are negated, who will illumine the *Ātmā* is the question? For that the answer is given.

None of the *kōśās* are necessary to illumine the *Ātmā*. And none of the *kōśās* can illumine the *Ātmā* also because every *kōśā* is *jaḍam*. If the three *śarīraṁ* are *jaḍam*, the *pañca kōśās* are also *jaḍam*. They cannot illumine. Then the question comes, if you say they cannot illumine because they are *jaḍam*, how is that we are knowing every object in the world with the help of mind, sense organs etc? If the sense organs are *jaḍam*, sense organs should not be able to see *śabda sparśādī*. But our personal experience is that the mind and sense organs illumine the world. For that the answer is that if mind and sense organs are illumining the world, it is not because they are *cētanam*, it is only because the mind and

sense organs have borrowed *caitanyaṁ* from the *Ātmā* and taking the borrowed illumination they are illumining the external world.

Now the next question is that with the borrowed illumination, let them illumine the external world, but with that borrowed illumination can they illumine the *Ātmā* itself? But where did they borrow – from the *Ātmā*. It is just like I am asking you to lend me 100 rupees. And then I offer you a loan of Rs. 10! Is that possible! I can borrow money from you and loan to someone else. So three things are there - *Ātmā*, *pramāṇaṁ* and *pramēyaṁ*. *Pramāṇaṁ* borrows *prakāśaṁ* from the *Ātmā*. With the borrowed *prakāśaṁ*, *pramāṇaṁ* is illumining the *pramēyaṁ* but the *pramāṇaṁ* itself cannot illumine the *Ātmā* because *Ātmā* is the original illumination.

The best example is that we imagine there is a mirror. In the mirror there is a reflected sunlight and because of that the mirror has become a *dīpaḥ* –a lamp. Mirror by itself cannot become *dīpaḥ* but because of the borrowed sunlight it has become a mini *dīpaḥ*. *Sūryaḥ* is the original maxi *dīpaḥ*.. And with that reflected sunlight, suppose it is illumining this hall or a room. That is fine because the mirror can illumine the room as the room happens to be darker. But suppose that same reflected light tries to illumine the *Sūrya* itself, how foolish it would be!

Similarly *buddhi* *indriyāṇi* themselves borrow illumination from the *Ātmā*. They cannot lend illumination to the *Ātmā* and therefore, *Ātmā* is not known by any one of them. If *Ātmā* is not illumined by all the *pañca kōśās* then who illumines? Nobody illumines. If nobody illumines how can *Ātmā* shine? See we have got a fixation. We feel that a thing can shine only if it is illumined by something. But *Ātmā* is not illumined by anyone at the same time *Ātmā* shines. This is because *Ātmā* is *svayaṁ prakāśaḥ*.

Therefore he says, *Ātmā ēkaḥ, buddhyādīni indriyāṇi avabhāsyati*. So *ēkaḥ* *Ātmā*, this one non-dual *Ātmā*, *avabhāsyati* – illumines; *buddhyādīni* – all the four *antaḥkāraṇam*, i.e. *buddhi*, *manas*, *cittaṁ* and *ahankāraṇāni*; and not only that *indriyāṇyapi* – also the *bāhya kāraṇāni* – the external organs. So the illumined objects are many, the illuminator is one. *kṣētraṁ kṣētrī tathā kṛtsnaṁ prakāśayati bhārata*. says Lord Kṛṣṇa in the Gītā . As one Sun illumines this entire universe, so the one *Ātmā* illumines the whole *kṣētra* i.e field or in this context the entire universe. Or *kṣētrajñāḥ* is *ēkaḥ*, *kṣētraṁ* is *anēkaṁ*.

And what is the rule? The illuminator is never illumined by the illumined. The illumined objects are ever illumined objects and they can never become illuminators. And illuminator can ever be only illuminator, it can never become illumined. Seer is ever seer, seen is ever seen. Seen cannot become seer and seer cannot become seen. Therefore, “I am ever the subject”. Organs are ever the objects. Object cannot become subject and subject cannot become object.

But then how to know ‘me’? That question itself is wrong because ‘I’ am all the time known as *ahaṁ ahaṁ* iti. Self knowledge is never an event. We have to note this point very carefully. Pot knowledge is an event, because pot was not known before. After operating the sense organs, pot becomes known. So there is an unknown condition and after sometime a known condition comes. The transfer from unknown condition to known condition is called the knowing event but *Ātmā* is never an unknown condition because all the time *Ātmā* is



available as **aham, aham, aham caitanyaṁ**. We may add some attributes to it i.e. *Anātmā* dharmā we may add but at that time also whether *Ātmā* is known or not? When we say “I am fat”, that “I am” refers to what? It refers to the *Ātmā*. So therefore, when one says “I am”, the *Ātmā* is shining. And because of the *Ātmā caitanyaṁ*, *śarīraṁ* is also shining. So two things are shining: ‘I’ the *Ātmā* shining self effulgently and *śarīraṁ* shining with borrowed light. And body is different from *Ātmā*.

So every time we know two things:

- The first is ‘I’ the self effulgent one and
- second is the *śarīraṁ* with the borrowed light.

When we see the fatness, we should say “I am the body which is fat”. But we have no patience. We remove “the body which is” and say “I am fat”. Therefore ‘I am the self effulgent ‘I’ and fat is the object of my knowledge. ‘I’ am not an object. ‘I’ am the self effulgent subject and body is the object. We are correct when we say ‘I’ am but we wrongly add body to this. So the self need not be known because even now when we say ‘I am’, we know we mean the self only. Then instead of adding the fat to the self, we should give it to the body. Then what will be left is self only.

So when we say ‘I am’ is it a new knowledge? No. Previously also we said ‘I am’. Now also we say ‘I am’. So the difference between the previous condition and the new condition is not a new knowledge but only elimination of the superimposition of some attributes. Therefore, ‘I’ was known before, ‘I am’ known now and ‘I’ will be known later because self effulgent ‘I’ can never become unknown.

**Na kaścīt nāhaṁ asmīti pratyēti** says Śaṅkarācārya in **Adhyāsa bhāṣyaṁ**. Nobody says “I don’t know myself”. And therefore, there is no event called self knowledge. If this is not known, we will try to sit in meditation, we will try for **nirvikalpaka samādhi** and we will wait for that flashy event in which the self will come in front of us, give darśanaṁ for two minutes. We can put some kuṅkuṁ or some such thing and come away. So remember self knowledge is not an event –**pratibōdha viditaṁ mataṁ**. Every time we say ‘I’, we refer to the self only.

And is this *jīvātmā* or *paramātmā*? It is *paramātmā* only. Who makes it *jīvātmā*? When we say ‘I am fat’, we make it *jīvātmā*. In our mind we are making it *jīvātmā* and even at that time ‘I am *paramātmā*’ only. Therefore **Ātmā avabhāsayati buddhyādīnī indriyāṇi**. And **tailaḥ jaḍaiḥ ātmā na avabhāsyatē**. *Ātmā* is not illumined by those inert *kōśās*. So, **Ātmā avabhāsayati; Ātmā na avabhāsyatē**. *Ātmā* is the illuminator. *Ātmā* is never the illumined. So **tailaḥ jaḍaiḥ tailaḥ na avabhāsyatē**. This is the definition of **svayaṁ prakāśatvaṁ**. The illuminator of all, that which is never illumined by any, is called self effulgent.

Now what is the example? The example is *dīpaḥ*. So any *dīpaḥ*, light is the example – **Dīpaḥ ghaṭādivat**. The light illumines the pot and light is never illumined by the pot. Light is the illuminator and pot is illumined. This can never be interchanged. Always subject and object cannot be interchanged. But someone may raise a question. Suppose I am seeing you, who am I? No doubt, I am the subject. And what are you? The object. Now when I am seeing you, at the same time you are also seeing me. Now what are you? The subject. And



who am I? The object. So subject and object are getting interchanged! So how can the scriptures say that the subject and object cannot be interchanged?

This is where the problem lies. We should remember that when I say “I am seeing you; I am the *caitanyaṁ* and not the body seeing you”. So “I am the *caitanyaṁ* seeing your body through my body”. ‘I’ can never see your *caitanyaṁ*. So now *caitanyaṁ* is the subject and body is the object. And when you are seeing me, who are you? – The *caitanyaṁ* and I am the body. So you the *caitanyaṁ* are the subject and I, the body is the object. Therefore, always remember that *caitanyaṁ* alone is the subject and body or matter alone can be object. It can never be interchanged at any time. *ḍṛgēva na tu dṛśyatē*. So *dīpaḥ ghaṭādivat svātmā jaḍaiḥ na avabhāsyatē*.

*How is Ātmā known?*

(Verse 29)

***svabōdhō nānyabōdhēcchā  
bōdharūpatayātmānaḥ I  
na dīpasyānyadīpēcchā  
yathā svātmaprakāśanē II***

That answer the Ācārya is giving in this ślōkā.

So if Ātmā is not illumined by anyone, then how is Ātmā known? For that he answers *svabōdhē Anya bōdha icchā nāstī*. In gaining the knowledge of oneself, sva here refers to Ātmā; *svabōdhē* means *Ātmā bodhē* – *Ātmā viśaya bodhē*. *Anyā bōdha icchā nāstī* – another *bōdha* or *ṛtti jñānaṁ* is not necessary. For *ghaṭa* knowledge *ghaṭa ṛtti jñānaṁ* is necessary. For *paṭa* knowledge *paṭa ṛtti jñānaṁ* is necessary. In fact every object in the world is known by a corresponding *ṛtti jñānaṁ*. That *ṛtti jñānaṁ* is referred to here as *bōdhaḥ*. So *Anyā bōdhaḥ* means any particular *ṛtti jñānaṁ*. Why? Because, in the *ṛtti jñānaṁ* the very *caitanyaṁ* comes from the Ātmā only. For pot, *ṛtti jñānaṁ* is necessary because pot is *jaḍaṁ*. And therefore, the *ṛtti jñānaṁ* must come and the *ṛtti jñānaṁ* must be illumined from outside. *Ṛtti jñānaṁ* is not necessary for Ātmā because Ātmā is *svarūpa jñānaṁ* and therefore it need not borrow light from *ṛtti jñānaṁ*. Whereas *ghaṭaḥ* is *tamō rūpaḥ*, *jaḍa rūpaḥ*, *ajñāna rūpaḥ* and therefore *ṛtti jñānaṁ* is necessary.

So for illumining the Ātmā *ṛtti jñāna icchā nāstī*. Here *icchā* means requirement or necessity and not desire. So *ṛtti jñānaṁ* is not necessary to illumine oneself. Why? *Ātmānaḥ bōdha rūtpatayā* - because Ātmā itself happens to be *svarūpa caitanyaṁ*, *svarūpa jñānaṁ*. So reflected consciousness is not necessary to illumine the original consciousness. Reflected sunlight is not necessary to illumine the original sunlight. *Cidābhāsa* is not necessary to illumine *cit*.

And an example is given. *Na dīpasya anyā dīpā icchā astī*. The light illumines every object in the room but how do you know light is there in the room? No object can illumine the light because they themselves do not have any light of their own. No other illuminator is necessary for the light. So another light is not necessary to illumine one light.

If you say another light is necessary what will happen? It will lead to **anavasthā dōṣaḥ**. That light will have to be illumined by another light which will have to be illumined by another light and this will go on. There will be **endless regress** and this is called **infinite regress** which is a **dōṣaḥ**. In Sanskrit this is called **anavasthā dōṣaḥ**.

So the dīpaṁ or a lighted lamp, in order to reveal itself does not need another dīpaṁ or lighted lamp. Ātmā jñānaṁ doesn't require vṛtti jñānaṁ.

### **What, then, is role of Vṛtti jnana?**

In the beginning we said for Ātmā bōdhaḥ, we need vṛtti jñānaṁ and so we need the mind and the intellect etc. and now we are saying that vṛtti jñānaṁ is not necessary. How will we resolve the contradiction?

Vṛtti jñānaṁ is not required to illumine the Ātmā. But vṛtti jñānaṁ is required to remove ignorance. ajñāna nivṛtyarthaṁ. That there is no other entity called Brahman. It is this svayaṁ prakāśa Ātmā alone is Brahman. Thus ātmānaḥ brahmatva viśaya ajñāna nivṛtyarthaṁ vṛtti jñānaṁ.

Let us take an example. Suppose the Sun is there. And we are able to see the Sun clearly. But we don't know that this is the Sun. Now the experience of the Sun is not lacking in us because we are seeing the Sun. But what is lacking is the knowledge that this is the Sun. Therefore, that ignorance alone is the problem. So what we have to do is to gain the knowledge that this particular luminous body which we are experiencing all the time is the Sun. So the moment someone says this is the Sun, it is enough. Thereafterwards, we don't require the Sun experience as an event because Sun experience has always been there.

Similarly, Ātmā is always anubhūta viśayaṁ, Ātmā anubhūti is not required, **sa nityōpalabdha svarūpōham Ātmā**. But it is this Ātmā that is Brahman is not known. Therefore, first the introduction is done that the Brahman you are looking for is this self-effulgent Ātmā. For this we require vṛtti jñānaṁ. So vṛtti jñānaṁ doesn't illumine the Ātmā. **Ahaṁ Brahmāsmi** is not for illumining Brahman because it is all the time illumined. But **ahaṁ Brahmāsmi** removes the ignorance. So now tell me whether vṛtti jñānaṁ is necessary or not? It is necessary for ajñāna nivṛtti but it is not necessary for Ātmā prakāśanē. And therefore, mind is necessary, pramāṇaṁ is necessary, guru is necessary; sādhanā catuṣṭaya sampatti is necessary, **sarvaṁ ajñāna nivṛtyarthaṁ, kiñcidapi na Ātmā prakāśanārthaṁ. Ātmā prakāśaṁ sarvada vartate.**

### **Jīva Brahma Aikyaṁ –Śravaṇaṁ, Mananaṁ, Nidhidhyāsaṁ**

#### **Second phase of enquiry – tat pada vicara**

(Verse 30)

**niśidhya nikhilōpādhin**

**nēti nēti vākyataḥ I**

**vidhyādaikyaṁ mahāvākyaiḥ**

**jīvātmaparamātmanōḥ II**

So from the 16<sup>th</sup> ślōkā onwards, upto the last ślōkā i.e. the 29<sup>th</sup> ślōkā, **Ātmā Anātmā vivēkaṁ** was the topic. This alone we technically call as **tvaṁ pada vicāraḥ** - analysis of

*tvaṁ* in the **tattvamasi mahāvākyaṁ**. *Sthūla, sūkṣma kāraṇa śarīraṁ* are *Anātmā*. These *Anātmās* are *saguṇaṁ*. 'I' am *nirguṇaṁ*. *Anātmās* are *savikāraṁ*. 'I' am *nirvikāraḥ*. *Anātmās* are *savikalpaṁ*. 'I' am *nirvikalpaḥ*. *Anātmās* are *jaḍaṁ*. 'I' am ***svayaṁ prakāśa cētana rūpaḥ***.

But is this enough? Vēdāntā says this is not enough. This is only the first phase of Vēdāntik enquiry. *Tvaṁ pada vicāraḥ* alone is over. What still has to come is ***tat pada aikyaṁ***. So the second phase is necessary.

Why should there be a second phase? Is it not enough that I have known that I am different from the body and that I am ***caitanyaṁ***? Vēdāntā says "No. It is not enough". Why? Because now that I have done *Ātmā Anātmā vivēkaṁ*, I know that I am a subject and different from the object. I am the consciousness and everything else is inert matter. I am the illuminator and everything else is the illumined. But still how many things are there? *Dvaitaṁ* is still persisting. *Ātmā* is No. 1 and everything else is *Anātmā* that is No.2. I am *kṣētrajñāḥ* - No. 1 and everything else is *kṣētraṁ* - No. 2. In fact *kṣētraṁ* seems to be vast. And therefore, we should carefully know that this entire ***anātmā prapañca*** is a superimposition, is a ***kāryaṁ*** and 'I' the *Ātmā* am the ***kāraṇaṁ***.

So we have to go to ***prāthamika adhyāsaṁ***. Till now we have sorted out only the secondary *adhyāsā*. Now we have to know the primary *adhyāsā*. That is the knowledge that through ***māyā***, 'I', the *Ātmā* alone, has created the whole universe. But because of the *āvaraṇa śaktiḥ* 'I' got confused. That confusion is gone now. But that is not enough. We should also know that this *Anātmā prapañca* is born out of the *Vikṣēpa śaktiḥ* of my *māyā*. There 'I' the *Ātmā* am *kāraṇaṁ*. We should know that with the help of the *māyā* 'I' alone have created the universe. ***Viśvaṁ darpaṇa dṛśyamāna nagarī tulyaṁ nijāntargataṁ***. The universe, like even the city being seen in the mirror, is within oneself.

So knowing that 'I' am *kāraṇaṁ* is called ***Brahma aikyaṁ***. Knowing that 'I' am the *caitanyaṁ*, the ***kāraṇa caitanyaṁ***, is called ***ahaṁ Brahma asmi***.

Then one may ask what the advantage of that is? Previously I said 'I' am *Ātmā* and this is *Anātmā*. Now I am saying that 'I' am *kāraṇaṁ* and this is *kāryaṁ*. What big difference is there? In fact there is a very big difference. When I say 'I' am *Ātmā* and this is *Anātmā*, *dvaitaṁ* is there. But when I say 'I' am ***kāraṇaṁ*** and this is ***kāryaṁ***, *dvaitaṁ* goes because ***kāryaṁ*** does not exist different from ***kāraṇaṁ***. There is a big sūtra in ***Brahma sūtra*** which is very brilliantly analyzed by Śaṅkarācārya. It is called ***ārambhaṇādi kāraṇaṁ***. *tadanAnyatvaṁ ārambhaṇaśabdādibhyaḥ vācārambhaṇaṁ vikārō nāmadhēyam mṛttikā ēva satyaṁ*.

### **Consciousness and matter**

So once we know that the clay is the *kāraṇaṁ* and the pots are the *kāryaṁ*, what is the conclusion that we will arrive at? Pots do not exist different from (independent of) clay. Clay alone is. What we call as pot is nothing but ***vācārambhaṇaṁ vikārō nāmadhēyam***. Similarly once 'I' know that *caitanyaṁ* is *kāraṇaṁ* and matter is *kāryaṁ*, the conclusion will be that **there is no matter at all**.

Scientists talk about consciousness, matter etc. According to Vēdāntā there is no matter different from consciousness. Then what is matter? Vācārambhaṇaṁ vikārō nāmadhēyam – matter is nothing but *nāma rūpa*. So now how many things are there? Only one that is *caitanyaṁ - ēkaṁ ēva*. And what we call matter doesn't exist different from *caitanyaṁ*:

- *Brahmārpaṇaṁ, Brahma haviḥ, Brahmāgnau Brahmanā hutaṁ;*
- *sarvaṁ khalu idaṁ Brahmā;*
- *nēha nānāsti kiñcana;*
- *Ātmaiva idaguṁ sarvaṁ;*
- *tat satyaṁ sa Ātmā*

all the *śruti vākyāṁs* indicate that *caitanyaṁ alone is everywhere, matter is an aberration, matter is illusion, matter is mithyā*.

And if we know that matter is *mithyā* how does it matter?

The advantage of this knowledge is that matter will no more matter to us. We will not be attracted by or we will not be frightened by the material universe.

- *Brahma satyaṁ, jagat mithyā;*
- *Ahaṁ caitanyaṁ satyaṁ*

Matter *jagat* is *mithyā* and the material universe cannot touch us. *Nahi adhyastasya guṇēna dōṣēṇa vā anumātrēṇāpi sa na sambadhyatē*. So *adhyasta guṇa dōṣās* will not affect us even a wee bit.

So the second phase of this inquiry which is

- *caitanya rūpeṇa ahaṁ Brahma asmi, jagat kāraṇaṁ asti;*
- *ahaṁ satyaṁ asmi, kārya rūpaṁ jagat mithyā asti*

– that is the essence of this *ślōkā* which we will now examine.

### Neti, neti approach

*Nikhilōpādhīn niṣidhya* – one should negate all the *upādhis*, we may call it *pañca kōṣā* or *śarīra* trayaṁ. *Niṣidhya* means negating. Negation does not mean destruction. Negation means – *ātmā buddhiṁ tyaktvā* – “this is not me, this is not me” so saying is what is negation. It is purely an intellectual job because the confusion is in the intellect, not in the body or *Ātmā*. And how is this negation to be done? *Nēti nētīti vākyataḥ*. The Upaniṣad itself helps by saying *na Sthūlaṁ, na aṇu, na hrasvam, na dīrghaṁ* and not only that, *sa ēṣa Ātmā nēti nēti* – this very expression *nēti nēti* itself is there in *Bṛhadāraṇyakōpaniṣat*. And it is stated twice. In the *Bṛhadāraṇyaka* commentary it is given that once it is said to remove the *samaṣṭi prapañca* (srsti) and the second neti is to remove *vyaṣṭi prapañca* (srsti). Just before this portion in *Bṛhadāraṇyaka*, the topic discussed is *mūrta amūrta brāhmaṇā*. Therefore, *mūrta prapacha* negation, *amūrta prapañca* negation is discussed that is the negation of both the manifest universe and the unmanifest universe.

Once *Anātmā* is negated what is left is ‘I’ the *Ātmā*. That is *tvaṁ pada vācyam* is gone. Now we have come to *tvaṁ pada lakṣyam*. *Saguṇa caitanyaṁ* is *tvaṁ pada vācyārthaḥ*. *Nirguṇa caitanyaṁ* is *tvaṁ pada lakṣyārthaḥ*.

## Oneness of Atma and paramatma

And similarly what is Brahman, *paramātmā*? **Param Ātmā** also is *nirguṇa caitanyaṁ*, 'I' am also is *nirguṇa caitanyaṁ*. Therefore, both 'I' and *param Ātmā* are one and the same. So *jīvātma param ātmanōḥ aikyaṁ vidyāt* – one should know the identity between *jīvātma* and *param Ātmā* by the *mahāvākya upadēśā* of the teacher. Like *tattvamasī, ahaṁ Brahmāsmi* or *prajñānaṁ Brahmā* so many *mahāvākyaṁ*s are there. Through them the identity has to be known. And only after this identity is known *advaitam* will come. Till then *Ātmā* and *Anātmā* will stand separate. Only after knowing that 'I' am the *jagat kāraṇam* *Brahma* and the whole *Anātmā* is *kāryam* – *tannāśē sati kēvalaḥ* – that *kēvalatvaṁ* will come – *kaivalyaṁ* will come.

## Another way: Negate objects

(Verse 31)

**āvidyakaṁ śarīrādi Dṛśyaṁ  
budbudavatkṣaram I  
ētadvilakṣaṇaṁ vidyāt  
ahaṁ brahmēti nirmālām II**

In the previous *ślōkā* he said *nikhilōpādhīn niṣidhya*. Here the same thing is said as *Dṛśyaṁ niṣidhya*. There it is *upādhi* here it is *Dṛśyaṁ*. *Dṛśyaṁ* means object of experience. And every *Dṛśyaṁ* is *āvidyakaṁ* means *avidyā Janyaṁ*. *Avidyā* means *mūla avidyā*, *prakṛtiḥ* or *māyā*. So *Sthūla prapañcaṁ* is *māyā Janyaṁ*, *sūkṣma prapañcaṁ* is *māyā Janyaṁ*, *Sthūla śarīraṁ* is *māyā Janyaṁ*, *sūkṣma śarīraṁ* is *māyā Janyaṁ*. In fact, *yad yad Dṛśyaṁ tat sarvamapi māyā Janyaṁ ēva*.

That is what he says - *śarīrādi Dṛśyaṁ* - which will include *śarīraḥ*, *indriyaḥ*, *manaḥ*, *buddhiḥ* – all of them are *dṛśyaṁ* and not only *dṛśyaṁ* they are *āvidyakaṁ* – born out of *māyā* and not only that *budbudavat kṣaram* – they are also perishable like *budbudam* – bubble.

Whereas who am 'I'? *yētaḥ vilakṣaṇaṁ ahaṁ asmi*.

- 'I' am not *māyā janyaṁ*; 'I' am *māyā adhiṣṭhānaṁ*.
- 'I' am not *avidyā janyaṁ*; 'I' am *avidyāyām adhiṣṭhānaṁ*.
- 'I' am not *kṣaram*; 'I' am *akṣaram*.
- 'I' am not *dṛśyaṁ*; 'I' am *dṛk*.
- 'I' am not the *śarīraṁ* which is *avidyā janyaṁ*.

And what is my nature? *Ahaṁ nirmālām Brahma iti vidyāt* – this, *dṛk rūpaḥ ahaṁ*, am *Brahman*. And what is the meaning of the word *Brahman*? That is *tat pada arthaṁ* (discussed earlier in the 8th and 9th *ślōkā*s).

## Ksara, aksara, uttama purusha

And what type of Brahman is it? It is *nirmālām Brahma*, which is free from all impurities. And what is the fundamental impurity? It is *avidhyā* or *māyā*. So 'I' am free from not only *māyā kāryam*, 'I' am free from *māyā* also. In *Vivēka Cūḍāmaṇi* Śaṅkarācārya says, neither 'I' am *māyā kāryam* nor am 'I' *māyā* itself, 'I' am the *adhiṣṭhānaṁ*, *uttama puruṣaḥ*. *Māyā* is *akṣara puruṣaḥ*. *Māyā kāryam* is *kṣara puruṣaḥ*. 'I' am neither *kṣara puruṣaḥ*, nor *akṣara puruṣaḥ*. 'I' am *uttama puruṣaḥ*. *Ahaṁ* in Sanskrit is *uttama puruṣaḥ*. (GHV: See Essays on Gita of Sri Aurobindo for a detailed discussion on this).



## Sravanam

(Verse 32)

**dēhānyatvānna mē janma –  
jarākārśyalayādayaḥ I  
śabdādiviṣayaḥ saṅgō  
nirindriyatayā na ca II**

In the two ślōkās 30 and 31, the jīva Brahma aikyaṁ was revealed which has to be known through mahāvākya śravaṇaṁ. Śravaṇaṁ means analysis of the mahāvākya and recognising the identity between ahaṁ and Brahman.

## Mananam

Mananaṁ is saṁśaya nivṛtyarthaṁ (for removal of doubts) because whenever 'I' say ahaṁ Brahmāsmi, suddenly a doubt will come. Brahman is nirvikāraṁ, is birthless and deathless and when 'I' say ahaṁ Brahmāsmi, it will mean that 'I' am birthless and deathless. How can 'I' say 'I' am nirvikāraḥ, janma maraṇa rahitaḥ, because all the time 'I' am frightened of janma maraṇa only? As Pūjya Svāmīji says, all the time we are security conscious. What will happen to us in our old age? Therefore, when this fear is constantly there, how can 'I' say ahaṁ Brahmāsmi?

## Insecurity of body

For that purpose only mananaṁ is recommended. Whenever we get the thought that "how can I be Brahman" we must immediately ask the question, "What do I mean by the word I"? All problems lie with this word 'I', because whenever a doubt comes, or whenever the thought of insecurity comes, the 'I' refers to the body. The body can never say ahaṁ Brahmāsmi. From body point of view, I can never have security. As dēha 'I' am insecure but dēha Anyatvāt, as the sāksī of the body, as dēha dr̥k, dēha sāksī rūpēṇa, janma nāsti. And, if janma nāsti, then jarā, kārśya, layādayaḥ nāsti.

Therefore, old age, to state in Tattva bōdhaḥ language, is apakṣaya. Jarā technically is apakṣayaḥ – declension (Process of changing to an inferior state). Kārśya means becoming thin; kṛśasya bhāvaḥ kārśyaṁ. So in old age, the the body becomes weaker and weaker. Then layaḥ, which refers to maraṇaṁ (death). Ādayaḥ – ādi padāt – punarapi jananaṁ etc. All these are not there for me. Body has got all modifications but 'I' do not have them. So, therefore, whenever fear of insecurity comes, we have to tell the mind that the body is ever insecure. It is foolish to worry too much about the body. You can take an insurance policy and do all that is necessary to secure yourself. But if you have to suffer and die, all of them will go away in a moment. So we must remember that when the security issue comes, body has a prārabdhā and if the body has to undergo the prārabdhā Phalaṁ, no one on earth can stop it. I don't say one should not make any provision, but when the time comes, all the provisions may not be of any issue. Therefore, whenever worry comes, we should understand that body is ever insecure. If that thought is there worry will not be there at all.

## Asangah

Similarly ahaṁ asaṅgaḥ – Brahman is asaṅgaḥ and ahaṁ Brahmāsmi. Therefore, 'I' am asaṅgaḥ. Now immediately the question will arise. How do you say I am asaṅgaḥ? I have got saṅgaḥ with all the people -- wife, children, so many viśayās i.e. śabdādi viśayaḥ;



śabda, sparśa, rūpa, rasa, gandha etc. which stand for all the objects of the world and objects includes people also. And here Śaṅkarācārya says that all these connections are not there for 'me'. They are *indriyāṇāṃ ēva, indriyārthēṣu indriyāṇī indriyārthēṣu vartantē*. Therefore, *indriyaṃ* and *viśayās* have got *saṅga*. Ātmā doesn't have *saṅga* with any one. Because *indriyaṃ* also is *prakṛti janyaṃ*, *viśayās* are also *prakṛti janyam*. *Prakṛti* and *prakṛti* can have connection. But *puruṣaḥ* is ever *asaṅgaḥ*. *asaṅgōhi ayaṃ puruṣaḥ. asaṅgō nahi saṃyatē* - Bṛhadāraṇyaka vākyam. So for 'me' there is no connection with śabda, sparśa etc. because of *nirindriyatayā*; 'I' have no *indriyaṃ*s at all -- *Ātmānah nirindriyatvāt; niravayatvāt*. So *nirindriyatayā* is the *hētu* for *asaṅgatvē*.

We have to remember that *indriyaṃ*s are *māyā janyaṃ* - *mithyā* and 'I' am *satyaṃ*. *Satyaṃ* cannot have connection with *mithyā*. Just as the waker and the dream objects cannot have any connection, 'I' and the *śarīraṃ* also cannot have any connection.

### **Agitated Vs Peaceful state**

(Verse 33)

**amanastvāna mē  
duḥkharāgadvēṣabhayādayaḥ I  
aprāṇō hyamanāḥ śubhraḥ  
ityādi śrutisāsanāt II**

When we say *ahaṃ Brahma asmi*, another doubt that will come is that I have so many worries, all the time I am agitated and tense, whereas, Brahman is said to be *sāntaṃ śivaṃ niṣkalaṃ* etc. How can Brahman the embodiment of peace and I, the embodiment of agitation, be identical?

For that Śaṅkarācārya gives the answer. Whenever we say agitation, again it refers to *manō vṛtti* which belongs to *Anātmā*. And 'I' the Ātmā has no connection to the mind at all. Because mind is *mithyā* and *ahaṃ* is *satyaṃ*. And therefore *amanastvāt* – since 'I' am totally free from the mind - *duḥkha rāga dvēṣa bhayādayaḥ na mē santi*. *Na mē santi* – for 'me' they are not there. 'They' refers to *duḥkha* – sorrow; *rāga* – attachment; *dvēṣa* – hatred; *bhaya* – fear – *ādi padāt kāma, krōdha, lōbha mōha, mada, mātsaryaṃ* etc. – all of them.

How do we know that Ātmā is free from mind, body etc? He gives the Śruti quotation here also; *Aprāṇō hyamanāḥ śubhraḥ ityādi śrutisāsanāt. Divyō hyamūrtaḥ puruṣaḥ sa bāhyābhyantarō hyajaḥ. Aprāṇō hyamanāḥ śubhrō hyakṣarātparataḥ parah: Muṇḍakōpaniṣat*. So since Ātmā is free from *prāṇaḥ*, is free from *manaḥ* and is *śubhraḥ*, meaning Ātmā is free from ignorance also, Ātmā is *sūkṣma śarīra rahitaṃ, kāraṇa śarīra rahitaṃ*. *Śubhraṃ* refers to *kāraṇa śarīra rahitaṃ*. *Aprāṇō hyamanāḥ* refers to *sūkṣma śarīra rahitaṃ*. And *divyō hyamūrtaḥ* – here *amūrtaḥ* refers to *Sthūla śarīra rahitaṃ*. Thus Ātmā is *Sthūla, sūkṣma, kāraṇa śarīra rahitaṃ*.

Here we should note a subtle difference. First we say *Ātmā is different* from three *śarīraṃ*s. Next we say *Ātmā is free* from three *śarīraṃ*s. Can you see the difference?

- When we say *Ātmā is different* from three *śarīraṃ*s, we don't negate the three *śarīraṃ*s. The three *śarīraṃ*s are there, Ātmā is different from them. Here there is *dvaitaṃ*. If I say I

am different from you, it would mean that I am there and you are also there. Similarly first I say Ātmā is **Sthūla sūkṣma kāraṇa śarīrāt vyatiriktah**. This is only the first stage.

- Later I should say that the **Sthūla sūkṣma kāraṇa śarīraṃs are not at all there**. First we accept that they are existent. Later we say that the three **śarīraṃs** are not at all there. **They are adhyāsā**. They are **kāryaṃ, māyikaṃ, nāma rūpaṃ**. Therefore, **prapañcāḥ naasti. Ityādi śruti śāsanāt**. Śāsanāt means vākyaṭ.

And therefore, whenever we say **ahaṃ Brahma asmi**, we should be clear about the meaning of **ahaṃ**. When saying **ahaṃ** if we are referring to the **śarīraṃs**, it would mean we remember only our relative status like brother, sister etc. **So when I say “you are Brahman” – you should have got out of your body, mind, intellect etc. and as caitanyaṃ, ahaṃ Brahma asmi, is correct**.

So this is how **sandēha nivṛtti** has to be done.

### **Nididhyasanam**

(Verse 34)

**nirguṇō niṣkriyō nityō**

**nirvikalpō nirañjanaḥ I**

**nirvikārō nirākārō**

**nityamuktō'smi nirmālāḥ II**

So by **śravaṇaṃ, jñānaṃ** has been acquired. By **mananaṃ** doubts have been removed. **So the seeker has now got doubtless knowledge, niḥsaṃśaya jñānaṃ**. And once **niḥsaṃśaya jñānaṃ** has come, what type of **sādhana** is necessary? **Why should there be nidhidhyāsaṇaṃ?**

### **Meditation Vs Atma anubhavam**

Often people misunderstand **nidhidhyāsaṇaṃ** for **experiencing** Brahman. **We have already learnt that there is no event as Ātmā anubhavaṃ** because Ātmā being **chaitanya svarūpaṃ**, we are experiencing Ātmā all the time. **Pratibōdha viditaṃ mataṃ** – everytime **caitanyaṃ** is experienced by us. It is like experiencing the sunlight in and through all the experiences. When we are experiencing the table, are we not experiencing the sunlight? We are very much experiencing it. In fact without the sunlight the table will not be experienced. Similarly in **ghaṭa jñānaṃ**, Ātma anubhavaṃ is there. In **paṭa jñānaṃ** Ātma anubhavaṃ is there. **In every type of knowledge, caitanyaṃ is experienced. So meditation is not meant for caitanya anubhavaḥ.**

Then one **should not** say meditation is for removing duality because that we are removing every day at the time of sleep. **And one cannot say that in suṣupti caitanyaṃ is not there and only in nirvikalpaka samādhi caitanyaṃ is there. In suṣupti also caitanyaṃ is very much there. So meditation is not for Ātmā anubhava.** Meditation is to remove habitual identifications, habitual worries, and habitual fears of insecurity which is always there deep inside.

### **Purpose of nidhidhyasanam**

Craving for love, craving for security, craving for moral support, these are all innately there and **all of them have to completely go**. Whether people support me or not, love me or not, I don't require love from anyone, **I am pūrṇa love svarūpaṁ asmi**. I can give love to everyone whether they give me love or not. **This must be discovered inside and this discovery alone is nidhidhyāsanaṁ**. All expectations should stop - from wife, from children, from husband, from parents, from Government, from neighbours, from everyone, from Guru also.

And the *nidhidhyāsanaṁ* should be according to the type of problem.

- If **saṅga** (attachment) is creating the problem, meditation should be **ahaṁ asaṅgaḥ**.
- If **desire** is creating the problem, the meditation should be **ahaṁ tṛptaḥ**.
- If **anger** is creating a problem, **ahaṁ śāntaḥ** or **kṣāntaḥ** (patient, enduring).
- Similarly, if **apūrṇatvaṁ** is creating a problem, I am missing someone meditation should be on **ahaṁ pūrṇaḥ**.

So according to the type of problem the opposite meditation should be practiced.

**That is why Śaṅkarācārya gives a lot of samples and we have to choose according to our necessity**. Let us study them.

### **Nirgunah**

When there is a jealousy with regard to guṇās, a feeling that “that person is superior”; “I don't have certain guṇās” etc. i.e. when comparison of guṇās is troubling, at that time meditation should be on **nirguṇātvaṁ**.

### **Niṣkriyaḥ**

Free from action. When there are too many activities, responsibilities etc; never ending work; big family with lots of guests; a feeling that “I have no retirement” - many ladies feel this way. **We must note that retirement is not physical but retirement is an inner state of mind. Once inner peace is discovered, we will be ever retired**. Otherwise physically getting away is again getting tired.

### **Nityaḥ**

This means eternal. Whenever fear of mortality comes, meditate on “I am *nityaḥ*”. Body came and body will go. **Dēhi nityamavadhyō'yaṁ**.

### **Nirvikalpaḥ**

Free from divisions - **pramāṭṛ, pramāṇaṁ, pramēyaṁ; kartā, kāraṇam kāryaṁ** – the **tripuṭi** divisions. So the meditation should be on **ahaṁ nirvikalpaḥ**.

### **Others**

- Then **nirañjanaḥ** – añjanaṁ means dirt – so nirañjanaḥ means **nirmālāḥ**.
- **Nirmālāḥ asmi**. Free from all kinds of impurities. Niranjanaḥ and *Nirmālāḥ* seem to be repetition. So we can make a subtle difference. *Niranjanaḥ* means it does not have any **borrowed impurities**, which comes because of saṅga. And *nirmālāḥ* stands for its own innate purity.

- Then **nirvikārah** – free from modification.
- **Nirākārah** – free from forms.
- **Nityamuktāh** – ever free, because in meditation also we will think, if we meditate, gradually we will become liberated. Therefore, there will be a feeling “will not that day come when I will be liberated”? **So, we always look forward to liberation and we think that meditation should culminate in liberation. NO. Meditation is not to culminate in liberation.** Liberation is an ever existing fact to be owned up. **If you stop looking forward to liberation, you are liberated now.** But if you are looking forward to it, you will be going on and on, like trying to meet the horizon. The nearer you go, the farther it will move. It will keep on receding as long as you look forward to that L-Day - Liberation day. So **nityamuktāh ahaṁ asmi.**

(Verse 35)

**ahaṁ ākāśavatsarvaṁ  
bahirantargatō'cyutaḥ I  
sadā sarvasamaśśuddhō  
nissaṅgō nirmalō'calaḥ II**

- **Ahaṁ ākāśavat sarvaṁ gataḥ.** **Gataḥ** means pervade, **vyāptaḥ**. So ‘I’ pervade everything –**antaḥ bahiḥ** – both within and without. **Ākāśavat** – like the space.
- **Acyutaḥ** – ‘I’ never have a fall means **‘I’ never lose my nature** – my **pūrṇatvaṁ** will not become **apūrṇatvaṁ**. So that is unlike the **svargādi** – when I go to **svargādi**, **Phalaṁ** is there and **cyuti** is also there. **Cyuti** means fall. I will have the **svarga sukhaṁ** but afterwards again **kṣiṇē puṇyē martya lōkaṁ**. **Mōkshaḥ** is my **svarūpaṁ** and therefore, **svarūpaṁ** can never be lost. In fact **svarūpaṁ** can never be lost. I should not say so because what cannot be lost is called **svarūpaṁ**. That is why he said earlier **prakāśō'rkasya tōyasya śaityamagnēryathōṣṇatā svabhāvaḥ saccidānanda nityanirmālātātmanaḥ**. Just as water never loses its coolness, fire its heat, the Sun its light, **similarly, ‘I’ can never lose my mōksha svarūpaḥ.**

Then one may ask how did ‘I’ lose till now? **Till now also you never lost but you thought that you had lost it.** You can never lose your nature. Therefore, Bhagawān is called **acyutaḥ**. In fact really speaking, **acyutaḥ** is the name of paraṁ Brahman – the one who **never falls from his own nature**. Says Lord Kṛṣṇa in the Gītā, **ajō'pi sannavyayātmā bhūtānāmīśvarō'pi san. prakṛtī svāmadiṣṭhāya sambhavāmyātmamāyayā. Though birthless and immortal and the Lord of all beings, I manifest through my own Yōgamāyā, keeping my nature (prakṛti) under control.**

- Then **sadā sarva samaḥ**. (We have to add **sadā** to everything here. **Sadā** bahirantargataḥ, **sadā acyutaḥ**, **sadā sarvasamaḥ**, **sadā śuddhaḥ**, **sadā nissaṅgaḥ** etc.) **Sarva samaḥ** means the same in all – **vidyā vinaya sampannē brāhmaṇē gavi hastini; samaṁ sarvēṣu bhūtēṣu tiṣṭantaṁ paramēśvaram** etc.

What is the nature in all? It is **sacchit svarūpaḥ** in all. The differences belong to **nāma rūpa**. In **sat** there is no difference at all, in **cit** there is no difference at all. This **sacchida Ātmā** is the same in all.

- Then **nissaṅgaḥ** – free from all relationships. So this also we should remember, especially by **grhastās** that most of the problems are caused by relationships. It is a constant struggle amongst varieties of relationships. So everyone has to do lot of tight rope walking. In fact they say life is like the job of a tongue. The tongue is between 32 sharp teeth. But see how it moves around and avoids getting caught in the two rows of sharp teeth. So we should know how to live within relationships and manage them.

Like Pūjya Svāmi Dayānanda Sarasvatī says **all relationships are like playing a role**. In **vyavahārā** we cannot avoid these relationships. In relationship perfect satisfaction of everyone is not possible. As somebody said “I don’t know the formula for success but I know the formula for failure and that is trying to please everyone”. **Therefore, relationship means we take the best course of action possible**. Some people will be happy some will be unhappy. **In vyavahārika situation perfection is not expected**.

If this meditation is practiced, relationships will not affect us. **We should learn to see every relationship as vyavahārika, mithyā, and temporary, inevitable because in pūrva janma some other relationship was there ad infinitum**. Relationships will constantly come and go and they cannot be avoided. If this is understood then the problems will be less when we try to say **aham Brahma asmi**. *Aham Brahma asmi* alone is not enough. **At the body level (it brings relationships) these problems will be there, to which we have to say consciously, “I accept”**. Therefore, as Ātmā, as **asaṅgaḥ** we have to accept all these consciously. Forgetting the problem is not the solution. Accepting the problem alone is the solution. **Therefore, as Brahman we should accommodate all people, all characters, all misbehaviours, all problems and all situations. Therefore, he says ‘I’ am nissaṅgaḥ**.

- **Nirmālāḥ** – we have seen before. Here we can take the meaning as **free from ignorance. Ajñāna mālā rahitaḥ**. So three times ‘pure’ has come. **Nirmālāḥ** twice and nirañjanāḥ once. We can interpret them in different ways. One can be *Sthūla śarīra mālā rahitaḥ*. Another is *sūkṣma śarīra mālā rahitaḥ*. Another is *kāraṇa śarīra mālā rahitaḥ*.
- Then finally **acalaḥ** means free from all movements.

### **Brahman; Advaitam and Visistadvaitam**

(Verse 36)

**nityaśuddhavigimuktāikam  
akhaṇḍānandamadvayam I  
satyaṁ jñānāmanantaṁ  
yatparaṁ brahmāhamēva tat II**

He says **nitya śuddha vimuktā ēkaṁ**. *Nityaṁ* should be added to each word; *nitya śuddhaṁ*, *nitya vimuktāṁ*, *nitya ēkaṁ*. **So ‘I’ am ever pure, ‘I’ am ever free and ‘I’ am ever non-dual**.

This is the difference between Viśiṣṭādvaitam and Advaitam. They also talk about advaitam. They say before sṛṣṭi Śvarā was one. After pralaya Śvarā will be one. But in between Śvarā becomes many. Thus advaitam, dvaitam and again back to advaitam. Whereas in advaitam we say that there is no question of advaitam to dvaitam and then back to advaitam. There was advaitam. There is advaitam. There will be advaitam. This is the difference. We say nityam advaitam. For them advaitam itself is a phase. Then how do I see plurality? That is what is called an error. So dvaitam is kalpita. Previously rope was, now rope is, later also rope will be. Snake In between is an error and a hallucination. Therefore, nityam ekam.

### Akhanda Ananda

And then akhaṇḍa ānandaṁ advayaṁ. I am undivided happiness—ānanda.

Why does he use the word akhaṇḍa ānandaṁ? Because we know another word which is khaṇḍa ānandaṁ means happiness for some time – it is a temporary happiness which comes and goes. That happiness is priya, mōda, pramōda vṛtti. It is pratibimba ānandaṁ that we enjoy. A pratibimba ānandaṁ, a reflected ānandaṁ is a mental state that will go away. That is why in advaitam we always say, never try to experience ānanda, you will come to division or dvaitam because experiences are always khaṇḍam. There is no permanent experience at all. We have experienced it in doing japā also. We try to keep one particular vṛtti constantly. It will never be possible. So if at all in nirvikalpaka samādhi ānandaṁ is experienced, it will be khaṇḍa ānandaṁ because before samādhi ānanda was not, after samādhi ānanda is gone, during samādhi ānanda came. So it is khaṇḍa ānanda. Whereas once we know aham ānanda svarūpaḥ asmi, then there is no division at all because svarūpaṁ is always there. And therefore, he says aham akhaṇḍa ānandaḥ asmi. And my ānanda sometimes comes to manifestation. Sometimes it does not manifest. Whether it manifests or does not manifest, I am ānanda svarūpaḥ.

When I hear a joke, then in my mind my ānandaḥ is manifest. When the joke is over when we all become serious, that ānandaḥ is no longer manifest but even when we are serious our nature is Ānandaḥ. When we are laughing it is ānandaḥ. What type of ānandaḥ? Manifest ānandaḥ. What is the medium? The medium is priya mōda pramōda vṛttēḥ.

This is called knowledge. So akhaṇḍa ānandaṁ advayaṁ – advayaṁ means non-dual.

### Satyam jnanam anantam

Then, satyam jñānam anantaṁ yat paraṁ Brahma—that paraṁ Brahma which is defined in the Upaniṣad as satyam jñānam anantaṁ Brahma.

- Satyam is which is trikālē api tiṣṭati, which is ever existent.
- Jñānam means the pure consciousness – not vṛtti jñānam but svarūpa jñānam.
- And anantaṁ means limitless. So 'I' am limitless existence, limitless awareness and therefore 'I' am paraṁ Brahma.

This is the sample of nidhidhyāsanam and like this we can add any more number of Brahma svarūpaṁ and this has to be practiced till the habitual reactions go away. Therefore, he will say in the next ślōkā ēvaṁ nirantara abhyasthā.



### **Nididhyasanam clarified**

Whenever there is a worry about anything, immediately our tendency is to exhaust that by scolding someone. At that time we should quietly go to the room and we should not try to remove the worry. **When you try to remove the problem it means you are accepting the problem.** We should sit quietly and tell ourselves, there is no problem at all. **If the son is misbehaving, we want to change the son's attitude immediately, while the son is trying to change the father's attitude because the son is sure that the father doesn't know anything!** That is what it seems. Therefore, **we should learn to be happy with whatever character** the son or the husband or the wife etc has. **This acceptance is called *nidhidhyāsanam*.**

So, ***nidhidhyāsanam*** is dropping the habitual reactions to the situations; dropping habitual expectations; expectations of the future and expectations of changes in situations; changes in people etc. **because our *ānandā* should not be dependent on any of these conditions.** As long as our *ānandā* depends upon our family members, their actions, their inactions, as long as they determine our *ānandā*, **we will continue to be in *saṁsārā* inspite of the Vēdāntā study.**

One may ask, **"Should I not change the people if they commit mistakes?"** The change can be attempted but **the motive of the change will make the difference.**

- A ***saṁsārī*** wants to change others so that he will be happy. For example, a *saṁsārī* wants to change the attitudes of the son or wife or brother **because unless they behave the way he wants, he cannot be peaceful.** And therefore, he wants them to change. **This is *saṁsārā*.**
- Whereas a ***jñānī*** may also advice others to change but **whether they change or not, the *jñānī*'s *ānandā* is not disturbed.** If they change, it is for their own good. Even if they continue to behave the same way he won't be upset. **No more expectations.** If this is not the case, he will also become another *saṁsārī*.

**Expectation is *saṁsārā*** whether it is from *śiṣya*, or from son, or wife or husband or father or mother. Therefore, *ānandā* is a state of no expectation. If at all changes are advised for other's good, it is for them to follow or not. And if we know already that the others won't listen, next time that advice also will not be given. Words are very precious.

### **How long to practice?**

Now the next question is how long is this required to be practiced? **Till the reactions completely go.** Just as reaction is natural to us, the reactionlessness should become natural. **Peace should be natural.** Till then continue doing ***nirantara abhyasā*.** *Niranrataṁ* means without any gaps which means continuously, constantly, as often as possible.

(verse 37)

***ēvaṁ nirantarābhyasthā*  
*brahmaivāsmīti vāsanā* I  
*haratyavidhyāvikṣēpān*  
*rōgāniva rasāyanam* II**

Do not ask how we gr̥hastās can do it. We should remember that for **gr̥hastās** alone **nidhidhyāsanam** is more important.

- For **sanyāsīs** **nidhidhyāsanam** is not at all that much important because whatever he has heard in **śravaṇam**, there is no **vṛtti** to contradict that. **Aham bhartā, aham putrah, aham bhāryaḥ ityādi sangah na santi**. So he need not say **aham asangah** because his very **sanyāsa āśrama** is **asangah**.
- Therefore, more than a **sanyāsī**, for the **gr̥hastā** alone it is important because for one hour he will say **aham Brahma asmi** and for the rest of the time, for each person he comes across the opposite **vṛtti** will come. In front of children he is going to become a parent. In front of the spouse he will become the spouse – husband or wife. Therefore, the **ahaṅkāra vṛtti** is often there in **gr̥hastā**. So the **ahaṅkāra** cancellation has to be constantly practiced.

So, when we cannot change others and if we feel that it would have been nice if they were different but we are not able to change them, then we have to take it as **prārabdham**. **Prarabdham tu iha bhujiyatam atha parabrahma sthiyataam**. Take it as **prarabdham** and go through it while anchored in Parabrahma. This body has come to this life because of some **prārabdhā** and it has to go through it. We have to accept it as our **prārabdham** or Īśvara **prasādam**. Normally we use the word Īśvara **prasādam** for a karmayōgi and we do not normally use it for a **jñāna** yōgi. For a **jñānī** he should say **asangah aham asmi, aham akartā, aham abhoktā, karmāmahyam na asti**. Therefore, acceptance and accommodation alone is the solution in choiceless situations. This is the **abhyāsam**.

So **nirantara abhyasthā** – continuous practice needs to be done. **Nidhidhyāsanam** should be done on **Brahmaivāsmī**, that is not just **aham Brahma asmi** but **aham Brahma ēva asmi** – there is no doubt at all. And just saying Brahma will be a meaningless word. It should be followed by **aham pūrṇōsmi; aham śāntōsmi** because when there is anger instead of saying Brahmaivāsmī, one should say **aham śāntōsmi** - **Śāntiḥ Śāntiḥ Śāntiḥ**. In all circumstances say **aham tṛptōsmi**. So **Brahmaivāsmī** is a general term. According to situation we have to convert it. **Iti vāsanā**. In some books it is said 'vāsanā' but **bhāvanā** is a better word than **vāsanā**. **Bhāvanā** means **nidhidhyāsanam**. **Nāsti buddhirayuktasya na cāyuktasya bhāvanā. Na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham** says Lord Kṛṣṇa in the Gītā.

So **iti bhāvana nidhidhyāsanam**. What will it do? **harati avidyā vikṣēpān**. So this **nidhidhyāsanam** removes the **avidyā**. **Avidyā** is removed by **śravaṇam**. **Nidhidhyāsanam** is not to remove **avidyā** but **avidyā vikṣēpa** which means **habitual reaction**. It means viparīta **bhāvanā**. So it is for removing **avidyā vikṣēpān, avidyā janya mōhān, avidyā janya viparīta pratyayān**. We should also include the **pratyayā** that "I will become liberated – when will I become liberated?" "Will I get at least **krama muktī**?" All these are **avidyā vikṣēpān** (extension) only.

Now an example -- **Rōgāniva Rasāyanam**. **Rasāyanam** means **auśadham** i.e. medicine. So **yathā rōgān Rasāyanam iva harati, ēvam**. **Rasāyanam** is to remove the **śārīra rōgam**. **Nidhidhyāsanam** is to remove **manō rōgam**. **Rasāyanam** is meant to remove **vyādhi**, **nidhidhyāsanam** is meant to remove **ādhi**. And here also time is involved. Even after the

medicine is taken and even after the illness is cured, it takes sometime like convalescence. Similarly this fellow is also in an intermediary stage. He has understood Vēdāntā but still he has not become a *niṣṭāvān* – established in that. That duration is called *nidhidhyāsana* duration because even during the convalescence period he cannot afford to be careless. Because *jāyatō viṣayān puṁsā* – he could get struck again. So *rasavarjaṁ rasō'pyasya paraṁ dṛṣṭvā nivartatē*. The persisting taste for the sense objects also disappears in the case of the man of stable mind when he realizes the Supreme says Lord Kṛṣṇa in the Gītā.

During that period also some of the disciplines should be followed. And then *jñāna niṣṭāḥ* means *sarvathā vartamānō'pi sayōgī mayi vartatē* – after that there will be no problem. He will be completely healthy. So *rōgāniva Rasāyanam* is an example which we should remember. We should note all the examples given in the *ślōkās* because it is very good for meditation. Pūjya Svāmi Dayānanda Sarasvatī always says that Ātmā bōdhā is good for meditation because we can take one *ślōkā* and with the example and if we meditate on that, it will be very very easily assimilated.

### ***Instructions for nidhidhyāsana***

(Verse 38)

***viviktadēśa āsīnō***

***virāgō vijitēndriyaḥ I***

***bhāvayēdēkamātmānam***

***tamanantamanAnyadhīḥ II***

Here he gives some instructions for *nidhidhyāsanaṁ*.

### ***Vivikta dēśa āsīnah.***

We have seen that in the Gītā and in **Kaivalyōpaniṣat** - *viviktadēśē ca sukhāsanasthaḥ śuciḥ samagrīvaśiraḥ śarīraḥ*. Also in Chapter 13 of Gītā, *Vivikta-desa-sevitvam aratir jana-samsadi*. *Vivikta dēśē* means *vijana pradēśē*—in a secluded place, in a quiet place; *āsīnah* – one cannot do meditation standing and therefore sitting in a comfortable posture. And all other details we have to take from the Gītā and Kaivalyōpaniṣat - how to sit, how to control the breathing etc. And thereafter, *vijita indriyaḥ*—restrain all the sense organs; both *Jñānēndriyaṁ* and *karmēndriyaṁ* –*vijitāni daśa indriyāṇi yēna saḥ* – so body discipline, *indriya* discipline etc must be followed.

### **Next is *virāgaḥ***

Mental discipline; without any *rāga* – attachment, because once *rāga* comes, *krōdha* and *bhayaṁ* will always follow. *Rāga, bhaya* and *krōdha* always go together. Once there is a *rāga* we will find that there will be a worry and it will be directly proportional to our attachment. So the *bhayaṁ* will always be there where there is *rāga*, if not forever, at least temporarily.

### **Then, *Ananya dhīḥ iti buddhiḥ***

Without fixing the *buddhiḥ* on anything else. *Anyā dhīḥ* means thinking of others. *Ananya dhīḥ* means not thinking of anything else.

And then ***Ēkaṁ anantaṁ taṁ ātmānaṁ bhāvayēt.***

That is why earlier I said that bhāvanā was a better word. So the verb bhāvayēt means nididhyāsēt. One should meditate upon that Ātmā – param Ātmānam, nirguṇam, niścaram, nityam nirmalāmādi jagat adhiṣṭhāna bhūtam bhāvayēt.

Aham pūrnah, aham trptah.

“I don’t worry about anything. Let things happen according to prārabdhā. I will accept everything. I don’t know the future. But I will welcome and accept whatever the future is. Wherever I can change I will try to change but whether things change or not either way it is OK. Brahman accommodates all. I am also ready to accommodate all.”

So *ēkaṁ* is non-dual. *Anantaṁ* is limitless. *Ātmānam* is the self - *bhāvayēt*.

Next, Dṛśyam jagat falsified

(Verse 39)

**ātmanyēvākhilam Dṛśyam  
pravilāpya dhiyā sudhīḥ I  
bhāvayēdēkamātmānam  
nirmalākāśavatsadā II**

Previously *aham satyam, aham brahma, dr̥k svarūpaḥ aham* was emphasized. Now the *Dṛśyam jagat* is being falsified.

As long as reality is attributed to the universe, strong reactions cannot be avoided. Reaction is directly proportional to one’s *satyatva buddhi*. Reaction means both *rāga* as well as *dvēṣa* reactions. On the other hand if the whole *dṛśya prapañca* is understood as *nāma rūpa* superimposed on me, the acceptance will be easy.

In fact we are all nothing but *nāma rūpa* bundles only. As long as we understand this, it is OK, but once the *nāma rūpa* is given more and more reality then it becomes difficult to accept the disappearance of our own body or another body. If we are absorbed in the wave *nāma rūpa*, the destruction of the wave will disturb us but if we know that wave is mithyā, water is satyam, that the arrival and departure of the wave is a natural phenomenon – in fact it is a beauty to the ocean – we will not be disturbed when a wave goes away. But imagine if we get attached to one particular wave. Then we will find that when that wave goes, we will be upset.

Similarly any *nāma rūpa* we give reality to, i.e we have *satyatva buddhi*, that particular *nāma rūpa* will create a hell. We don’t require many *nāma rūpas* to create sorrow. Even one will do. Even for a *sanyāsī* *kamaṇḍalu* is enough to disturb. Why *kamaṇḍalu* – a *kaupīnam* is enough – a loin-cloth is enough to disturb. Therefore, *sarvam jagat dṛśyam ātmani ēva pravilāpya*. The whole creation should be resolved in ‘me’, the world does not exist different from ‘me’. This understanding is called resolution.

As I said the other day, what is the destruction of pot in Vēdāntā? In the case of other people the destruction of pot means breaking it. But a Vēdāntin destroys the pot with his eyes -

darśana mātrēṇa and what is that darśanaṁ? There is no pot other than clay. Thus the pot is resolved into clay.

And this itself if we put in another language, it becomes *mithyātvā buddhi*. Just like in a hall fitted fully with mirrors we see our reflections all over. But we very well know that except our own self, all others are mere reflections - *mithyā ēva*. And when we come out all reflections have resolved into us - *pravilāpanaṁ*. So he says *akhilam drśyam ātmani ēva pravilāpya*. One should resolve the whole *drśya prapañca* into one's own self. And in this the most important word is *dhīyāḥ*. It means wisdom. It all rests in one's understanding only. There is no mysticism. In *ghaṭa pravilāpanaṁ* what is the mysticism? There is no mysticism. It is only a clear understanding. Wisdom alone is involved. *Sudhīḥ* – means a *vivēki*, a *jñānī*. So a *jñānī* should resolve the entire objective universe into him by seeing that there is no objective universe other than him. Thus, *ātmānam bhāvayēt*. Thus he should mediate upon himself.

Once we know *drśya prapañca* does not exist separate from us, there is only one thing now - *Ēkaṁ* – because the whole thing has been resolved into 'me'. Previously when we saw the waves, there was plurality but when the waves have resolved into water, there is only water. Similarly the whole *prapañca* is *nāma rūpa* and the content of the whole *prapañca* is *ahaṁ – mayyēva sakalam jātaṁ*. Therefore, in that *ślōkā* he said *tad brahma advayaṁ asmi*. The world doesn't exist separate from me. Therefore, he says *ēkaṁ ātmānam bhāvayēt*.

And now, the example--*Nirmalākāśavat*. Like the *ākāśa* which is ever *nirmālāṁ*. *Nirmālāṁ* means it is free from everything. Even though clouds are there, they do not belong to the *ākāśa* – *ākāśasya asaṅgatvāt*. Similarly 'I' *drk* am the *satyaṁ* and 'I' am not connected to the *drśya prapañca* because it is *mithyā*.

And when should one meditate? He says *sadā* – always.

With this *nidhidhyāsanaṁ* topic is over (*ślōkā*s 34 to 39).

### ***Jñāna Phalaṁ***

(Verse 40)

***rūpavarṇādikaṁ sarvaṁ  
vihāya paramārthavit I  
paripūrṇacidānanda –  
svarūpēṇāva tiṣṭhatē II***

Now from *ślōkā* 40 onwards we are told about the *Phalaṁ*, that is, *śravaṇa manana nidhidhyāsana Phalaṁ* or *jñāna Phalaṁ*. And what is the *Phalaṁ*? *Ātmani niṣṭhā*, *Brahmaṇi niṣṭhā*. We can even call it *sthitha prajña* as in 2<sup>nd</sup> chapter of the *Gītā*, or *parā bhakti* as in 12<sup>th</sup> chapter, or *guṇātītā* as in 14<sup>th</sup> chapter or *jīvan muktāḥ*. This word is not used in *Gītā*. So from *ślōkā* 40 onwards till the end of *Ātma bōdha* we are told about *jīvana muktī* mainly, and here and there *vidēha muktī* is also talked about.

### **Jivan mukta or Brahma vit**

What does this *jīvan muktāḥ* do?



He says **rūpa varṇādikaṁ sarvaṁ vihāya paramārthavit**. So the subject of the ślōkā is **paramārthavit** which means **Brahma vit**. Paramārthaḥ means **paramaḥ arthaḥ** – here **arthaḥ** means **vastu, reality**. (In some places paramārthaḥ would refer to **parama purushārthaḥ** – because **arthaḥ** can also denote **purushārthaḥ**). And **paramaḥ arthaḥ** means the **absolute reality**. **Vit** means **vētti iti vit** – **Brahma vit ityārthaḥ**.

So **paramārthavit, Brahma vit, jñānī sarvaṁ rūpa varṇādikaṁ vihāya** (**vihāya** means **tyaktvā**). Giving up the **mithyātva buddhi** is the sacrifice (**Mithyātvat buddhyā tyaktvā**). Otherwise we cannot give up the body. If we give up the body, it will mean death. **And not only that we cannot give up anything. Because once we know ahaṁ Brahma – everything exists in Brahman only. Therefore 'I' the Brahman cannot give up anything. Sannyāsā is impossible. In fact the one who takes up sannyāsā is an ajñānī really speaking. This is a secret. Just think about it. What can one really give up? Everything is in Brahman. Then what is giving up? tatra mithyātva buddhiḥ ēva sannyāsaḥ. Brahma vyatiriktatayā yat kiñcit vastu nāsti iti drṣṭiḥ ēva yathārtha sannyāsaḥ. Therefore, a true sanyāsī, a vidvat sanyāsī can never try to escape from the problems.**

And therefore, **sarvaṁ vihāya** – **sarvaṁ** means **rūpa varṇādikaṁ**. **So form, colour or varṇaṁ can be taken or varṇāśramaṁs** like brahmaṇā, kṣatriya etc. also can be taken, because it is very difficult to give up the abhimānaṁ. Even among **sanyāsīs**, people ask whether you are brahmaṇā sanyāsī!!! The very purpose to taking up **sannyāsā** is to get rid of these problems and then where is the question of special treatment for a brahmaṇā sanyāsī, a kṣatriya sanyāsī etc. **It is not at all according to śāstrā**. So, **varṇaṁ**, and then **jāti kulaṁ** etc., **vihāya**.

Then what does he do? **Paripūrṇa cidānanda svarūpēṇa** – **paripūrṇa cit** and **paripūrṇa ānandaḥ** – **avatiṣṭhatē** means abides. **This should not be understood as sitting in one corner in nirvikalpaka samādhi** abiding in Brahman. There is no question of that because everybody is always abiding in Brahman only. And Brahman is not confined to a corner!! So **abiding (niṣṭā) in Brahman means not forgetting the knowledge that 'I am Brahman' –jñāna avismṛtiḥ ēva niṣṭā**. We should not forget, especially, when there are problems – any kind of problem. We get the word **niṣṭā** from the word **avatiṣṭhatē**.

Lord Kṛṣṇa expounds this in the 2<sup>nd</sup> chapter – **ēṣā brāhmī sthitaḥ pārtha nainām prāpya vimuhyati**. He says to Arjuna, such is the state of the God-realized soul, that is, a person who has given up all desires, and moves free from attachment, egoism and thirst for enjoyment; **having reached this state, he overcomes delusion**. This **na vimuhyati** is what connotes **jñāna avismṛti** – he never forgets Vēdāntā.

(Verse 41)

**jñātṛjñānajñēyabhēdaḥ  
parē nātmani vidhyatē I  
cidānandaikarūpatvāt  
dīpyatē svayamēva hi II**

The moment Ācāryā uses the expression that the **jñānī knows Brahman** it would mean that Brahman is the object and **jñānī** is the subject, knowing is the instrument **pramāṭṛ, pramāṇa**,



*pramēya tripuṭī āgatāḥ*. Immediately *dvaitarṇ* will rush in. Therefore, here Śaṅkarācāryā says knowledge is only a word used because we want to say that he does not have ignorance. It does not mean that he 'knows' Brahman as an object.

If we ask a *jñānī*, "whether you know Brahman?" He will not say "I know Brahman". But if we ask him "do you want to know Brahman". He will say "I don't want to". Why? Because he will say "I am Brahman". Therefore, the *jñānī* doesn't say "I know Brahman". *Jñānī* doesn't say "I don't know Brahman". His struggles stop. Here there is no question of knower, known, knowledge plurality.

So *pramāṭr* (knower), *pramāṇa* (*Jñānarṇ*, instrument), *pramēya* (known object or knowable object) *bhēdaḥ*, *parē ātmani na vidyatē* – these are not there in the *param Ātmā*. If the *tripuṭī* is not there how can knowledge take place? I have already told you that *Ātmā jñānarṇ* is not an event. It is not a happening. So there is no question of *Ātmā jñānarṇ* taking place because *Ātmā* is *sarvadā prakāśamāṇaḥ vartatē*. Therefore, he says *cidānanda ēka rūpatvāt*.

Since it is in the form *advaya* – non-dual *cit* and non-dual *ānandaḥ*, he uses the word *ēkaḥ* because here the *vṛtti jñānarṇ* is not involved. *Vṛtti* is necessary to illumine an object. *Vṛtti* is not necessary to illumine *Ātmā*, the awareness itself. Therefore, when *vṛtti* is, *Ātmā* shines and illumines the *vṛtti* and when *vṛtti* is not, still *Ātmā* shines illumining the absence of *vṛtti* also. It is *svayaṁ sphurati* – shines on its own; self effulgent. That is what he says *cidānanda ēka rūpatvāt svayamēva tat sphurati*.

### Example of arani manthana

(Verse 42)

**ēvamātmāraṇau dhyāna –  
mathanē satataṁ kṛtē I  
uditāvagatirjvālā  
sarvājñānēndhanarṇ dahēt II**

Now here *nidhidhyāsanarṇ* and *Phalarṇ* are mentioned with an example. He quotes the famous example of *araṇi mathanarṇ* which comes in one of the upaniṣads. In the olden days the fire was produced by the churning of *araṇi* wood. There would be a lower *araṇi* with a scoop and an upper *araṇi* which fits into that. By churning both the fire was produced. This is the example.

**Ātmā araṇau**. *Ātmā* here means the *nididhyāsaka's antahkāraṇarṇ* and not *sacchidānanda* *Ātmā*. The upper *araṇi* is not mentioned here but we should understand it as the **Vēdānta vākyās**. So Vēdānta vākyās should be fixed in the mind, and the churning is nothing but *śravaṇa manana* *nidhidhyāsanāni*, because each of them is centered on *mahāvākyarṇ* only. We listen to *mahāvākyarṇ*, we analyse *mahāvākyarṇ* and we mediate also on the same *mahāvākyarṇ* and *śravaṇa manana nidhidhyāsanarṇ* is *mathanarṇ*. *Mahāvākyarṇ* is the upper rod.

**Ēvam ātmāraṇau dhyāna mathanē satataṁ kṛtē sati-** when is this to be done? *Satataṁ* means constantly. How long? - Till the fire comes. By this churning ***udita avagatiḥ jvālā*** –

here the fire is compared to the knowledge. *Jñānaṁ* is the *agniḥ*. And as Svāmiji said *agniḥ* has got two jobs. It illumines and it destroys. Similarly *Ātmā jñānaṁ* illumines Brahman and also it destroys *karmā*. *pāśaṁ dahati*. So it destroys all the *karmās* - *sarvāṇi karmāṇi*. *Jñānaṁ* destroys all *karmās* also. And when we say all *karmās*, *sañcita karmā* is destroyed, *āgāmi karmā* is destroyed, and *prārabdha karmā* is falsified. *Prārabdha karmā* is not destroyed but he doesn't have *satyatva buddhi* in *prārabdha karmā*.

Then *avagatiḥ* means this *saṁśaya viparīta bhāvanā rahita jñānaṁ*. Habitual reaction should have gone. *Udita* means born. So the flames of *Ātmā jñānaṁ* will burn down all the fuels called *ajñānaṁ* – *ajñāna indhanaṁ dahēt*. Just as *agni* burns the *indhanaṁ*, *jñānaṁ* burns *ajñānaṁ*. And once *ajñānaṁ* is gone, *bhidyatē hṛdaya granthiḥ chidyantē sarva saṁśayāḥ*, etc.

### Idea further clarified

(Verse 43)

***aruṇēṇa bōdhēna  
pūrvam santamasē hṛtē I  
tata āvirbhavēdātmā  
svayamēvāmśumāniva II***

The *Ātmā jñānaṁ* has got only one job which is destroying *ajñānaṁ* and for that *ṛtti vyāpti* alone is necessary. *Ātmā jñānaṁ* need not illumine the *Ātmā* because *Ātmā* is *svayaṁ prakāśa rūpaḥ*. *Phala vyāpti* is not necessary. But in the case of *ghaṭa jñānaṁ*, it has got both the jobs.

- *Ghaṭa jñānaṁ* destroys ignorance, it is called *ṛtti vyāpti*.
- *Ghaṭa jñānaṁ* illumines the pot. It is called *Phala vyāpti*.

Thus destruction and illumination – two jobs are there in *Anātmā jñānaṁ*. In *Ātmā jñānaṁ* there is only one job i.e. destruction of ignorance. *Mēghā apāyē aṁśumān iva*. Once the cloud is gone *Sūrya* shines by itself. That is what he says here.

***Pūrvam santamasē hṛtē sati*** – once the *tamas* or the *ajñānaṁ* is removed by *ṛtti jñānaṁ* – *bōdhēna* – *aham Brahma asmi iti ṛtti jñānēna*; *Brahmakāra ṛtti jñānēna*; *santamasē* – means dense darkness or pitch darkness, as it is said; *hṛtē* means removed. *Tataḥ* – thereafter, the *ṛtti jñānaṁ* is no more necessary to illumine the *Ātmā* because *Ātmā* is *svayamēva āvirbhavēt* – *Ātmā* comes to light by itself. So *āviḥ* means *prakāśaḥ*. So *āvirbhavēt* means *prakāśē bhavēt* – *sphurēt*. *Ātmā svayamēva sphurēt*. *Ātmā svayamēva prakāśēta*. We don't require any further effort on our part.

And for this, an example is given of the Sun rise. ***Aruṇēna santamasē hṛtē sati*** - the word *santamas* is common for both the contexts. So *aruṇa* is the light of the Sun even before the Sunrise i.e. the light of dawn. So this *aruṇa* removes the darkness of the night. And soon thereafter *svayamēva aṁśumān āvirbhavati* – the Sun comes to manifestation by itself. Similarly, he says ***bōdhēna ajñānē nāsitē sati Ātmā svayamēva āvirbhavati***. So the idea is that all the effort involved on our part is only in removing the covering, the veil of *āvaraṇa śaktiḥ*.

In *Pañcadasi* another example is given. In a dark room there is a candle which is lit and another which is not lit. And imagine both of them are covered by a pot.

- Now when we want to know the lighted candle we have to remove the pot, and even as we remove, the lighted candle is recognized. We have only one job to do. That is *āvaraṇa nivṛtti mātraṁ*. The candle need not be illumined because it is *svayaṁ prakāśatē*.
- But there is another candle and covered by the pot. To recognize that we have two jobs. One we have to remove the pot. Even then we cannot see it because the room is dark. Thereafter, either we have to light a candle or we have to have a torch light.

Removing the pot is *vṛtti vyāpti*. Lighting the candle is *Phala vyāpti*. In the case of a lighted candle, *vṛtti vyāpti* alone will do. The torch light or *Phala vyāpti* is not necessary. Similarly Ātmā is like the lighted candle. *Ajñānaṁ* is like a pot. *Bōdhāṁ* is like removing the pot. And once the pot is removed Ātmā *svayaṁ prakāśatē*.

### Atma exists all the time

(Verse 44)

**ātmā tu satataṁ prāptō  
apyaprāptavadavidhyāyā I  
tannāśē prāptavadbhāti  
svakaṇṭhābharaṇaṁ yathā II**

Some times examples can create problems. In the last verse the *sūrya udayaḥ* example was given. And in that example, there was a time when the Sun was not visible and there is a time when the Sun arrives. *pūrvam aprāptaḥ, paścāt prāptaḥ*. This may lead one to think that Ātmā also is an *aprāpta vastu* before *sādhana*. That is, like the Sun, Ātmā also is hiding behind *pañca kōśās*. And then he may think that by doing *sādhana*s, he has to remove *kōśās* one by one and slowly Ātmā will come up and at last the flash of the Ātmā will come like the Sun. One is bound to make this imagery, if the example is taken literally.

And that is why here Śaṅkarācārya says that **there is no such thing called Ātmā prāptiḥ**. There is no question of Ātmā *prāptiḥ* i.e. attaining the Ātmā, merging into Ātmā etc because **Ātmā tu satataṁ prāptaḥ**. And that is why we call **Ātmā is siddha vastu, meaning ever available as ahaṁ**. **Ahaṁ ahaṁ iti rūpēṇa sarvēśāṁ, sarvadā, sarvatra siddhaḥ ēva Ātmā**; whereas the *Anātmā* is always *sādhyaḥ* i.e. to be attained in time. Even though that is the fact, **aprāptavat bhāti** – it appears as though Ātmā is not attained. **Sādhyaavat bhāti** – looks like something to be attained. Ātmā can become *sādhyaṁ* **only if** people go in search of Ātmā.

Remember when we say Ātmā is *siddhaḥ*, Ātmā *svarūpaṁ* is *Ānandaḥ*. So *ānandaḥ* is *siddhaḥ*. Ātmā *siddhaḥ* means *ānandaḥ siddhaḥ* – already attained. And therefore, whenever one goes in search of *ānandaḥ* he is actually going in search of Ātmā only. So one need not specifically go in search of Ātmā. Whenever one goes in search of peace, or security, he is seeking Ātmā alone. **And Śaṅkarācārya says that the very seeking is born out of avidyā. It is because of mūḍha matiḥ** (ignorant, foolish mind).

Similarly **avidyayā aprāpti iva mūḍha matiḥ cintayati**. **And therefore, the distance between mōkṣā and me is purely ignorance**. There is no distance in terms of space or time. **And**

therefore, there is no question of “when will I get *mōkṣā*?” – The question itself is wrong. And “where will I get *mōkṣā*?” – That is also wrong. *Mōkṣā* is here and now if only we are ready to own it up. Therefore, he says *tannāśē* – means *avidyā nāśē sati* – *prāptavat bhāti* – Ātmā is attained, *mōkṣā* is attained. (GHV: *avidyā nase* is still the ‘event’ to which *atma praapti* is linked!) Remember *Ātmā prāpti* and *mōkṣā prāpti* are synonymous. *Ātmā prāptiḥ ēva mōkṣā prāptiḥ*. *Mōkṣā prāptiḥ ēva ānanda prāptiḥ*, *pūrṇatva prāptiḥ*, *ṛpti prāptiḥ*. And here also Śaṅkarācārya is very careful, he uses the word *prāptavadbhāti*.

After knowledge, Ātmā seems to be attained by me; *mōkṣā* seems to be attained by me. At that time *mōkṣā* is not really ‘attained’ because what is away from me alone can be attained. What is always my nature can never be attained. Then why do we use the word *prāptiḥ*? The sense of loss is gone. So here the attainment is the sense of loss of the feeling that “I don’t have peace, I don’t have *ānanda*”. So now after knowledge, “I don’t miss *ānanda* anymore” – this *bhrānti nivṛttiḥ* alone is *prāptiḥ*.

Like what? Famous example is given—*svakaṇṭhābharaṇaṁ yathā* - like getting back the ornament which was all the time in one’s own neck. He or she would run around all the places to search for the ornament without realizing that it was always in the neck only. Only after some running and searching, he or she will realize the fact that it was always there in the neck.

So now the question is whether the running was necessary? Till he or she found it (realised it was in the neck), there was this struggle for searching. Was this running around or search necessary? It can be said that it was not necessary because the ornament was always in the neck. So what do we say? Running was necessary to know that running was not necessary. Similarly *sādhana* is necessary to know that *sādhana* is not at all necessary. Ātmā *siddhaḥ*. So, *siddhatva jñānārthaṁ sādhanāni na tu sādhyārthaṁ sādhanāni*. So how long will the teacher ask the student to do *sādhana*? So as long as the student asks “is *sādhana* necessary”, the teacher will say “it is necessary”. But if the student asks “why it is necessary because I am *nitya muktā svarūpā*” then the teacher will say “it is not necessary”.

(Verse 45)

***sthāṇau puruṣavadbhrāntyā  
kṛtā brahmaṇi jīvatā I  
jīvasya tāttvikē rūpē  
tasminḍṣṭē nivartatē II***

He uses another nice way of putting *Brahma prāptiḥ*. The word *Brahma prāptiḥ* seems to be a confusing word, because when we say *Brahma prāptiḥ*, it looks as though someone is attaining Brahman. And then naturally there will be a *tripuṭi*— there will be somebody who attains, there is something which is attained, and if it is attained, it will be later lost also – all these problems will arise if the word *prāptiḥ* is used. Śaṅkarācārya analyses this elaborately in Taittirīyōpaniṣat. The first sentence itself is *Brahmavit āpnōti param*. What is the meaning of *āpnōti*? Because if you say *mōkṣaṁ* is attained, there will be a problem. Therefore, to avoid this problem, Śaṅkarācārya puts it in a different language. *Brahma prāptiḥ* is equal to *abrahmatva nivṛttiḥ*. So *Brahma prāptiḥ* is removing the thought or idea that “I am not Brahman”. When we say *aham* manuṣyaḥ, *aham* *Sthūlaḥ* – all these are *abrahmatvaṁ* only

or to put it in a different language *jīvatva buddhiḥ*. *Jīvatva buddhiḥ nivṛtṭiḥ ēva Brahmaiva prāptiḥ*. So therefore he says, *brahmaṇi jīvatā bhrāntya kṛtā* i.e. “even though I am all the time Brahman, I have superimposed *jīvatva buddhi* -- *Ahaṁ paricchinnaḥ*”- which he had already said before – *paricchinna ivājñānāt tannāśe sati kēvalaḥ*. So *ahaṁ jīvaḥ*, *ahaṁ kartā*, *ahaṁ bhōktā*, *ahaṁ jātāḥ*, *ahaṁ marīṣyē* etc. So, *jīvaḥ brahmaṇi kṛtā*. *Kṛtā* means *kalpitā*, *adhyastā*, *adhyārōpitā*.

Then what will happen? *Tāttvikē tasmin rūpē dṛṣṭe sati* - *tāttvikāṁ rūpāṁ* is *Brahma svarūpāṁ ēva*. *Tasmin rūpē dṛṣṭe sati* – when the original nature of the *jīva* is recognized. (Here the word *dṛṣṭe* should not be taken literally because we don't see the *tāttvikāṁ rūpāṁ*). So here *dṛṣṭe* means *aparōkṣi kṛtē sati* – when it is owned up as me, what happens? – *nivartatē*, *Jīvatva buddhi* goes away. And that is called *Brahma prāptiḥ*.

And here another example is given *sthāṇau puruṣavat*. Here *puruṣaḥ* should be specially taken as a thief – *stēna puruṣaḥ*. So there is a *sthāṇu* – the trunk of a tree. And it has been cut off and there are only two branches left. And some leaves or twigs are also there. And when one looks at it in semi darkness, the trunk of a tree looks like a man standing and the two branches look like hands. This fellow, who is seeing the tree, has already read some ghost book or book regarding thieves, robbery etc. So he assumes the tree is a thief and gets terrified first. But when he picks up the courage and goes near the tree, then *sthāṇu puruṣa buddhiḥ nivartatē*. He gets enlightened that the tree was not a thief he had imagined. And once this *stēna buddhiḥ* is gone *tat kṛtāṁ bhayaṁ api nivartatē*.

Here also the Ācārya uses the word *Brahmaṇi* i.e. I am Brahman and I have got *jīvatva buddhiḥ* and once Brahman is known as Brahman, the *jīvatva buddhiḥ* *apagacchati* – goes away. Alongwith the *jīvatva buddhiḥ* *bhayaṁ* also goes away.

We have a wonderful exposition in *Taittirīyōpaniṣat adṛśyē'nātmyē'niruktē'nīlayanē'bhayaṁ pratiṣṭhāṁ vindat, atha sō'bhayaṁ gatō bhavati*. This verse says that when the Ātman attains fearless oneness with the Brahman, who is invisible, incorporeal, undefined, abodeless, then he becomes free from fear. On the other hand, *yadā hyēvaiṣa ētasminnudara-mantaraṁ kurut, atha tasya bhayaṁ bhavati*. When, however, this Ātman makes even the slightest distinction in Brahman; then there is a fear for him. That Brahman Himself becomes the source of fear for him. That is, one will be fearless as long as 'I' am understood as 'I' am but the very same 'I' become *bhaya hetuḥ* if 'I' is understood wrongly.

Therefore, *sthāṇau puruṣavat jīvatā nivartatē*. And this *jīvatva nivṛtṭiḥ* is called *Brahmatva prāptiḥ*. There is no other *Brahmatva prāptiḥ*. So it is more a *viyōgaḥ* rather than *yōgaḥ*. *taṁ vidyā duḥkha saṁyōga viyōgaṁ yōga saṁhitaṁ*. So we don't attain Brahman, we are just rejecting the *jīva-buddhiḥ* because *ahaṁ sarvadā Brahmaiva*.

*Jñāna Phalaṁ, Jīvan Muktaḥ and Vidēha Muktaḥ*

(Verse 46)

*tattvasvarūpānubhavāt  
utpannaṁ jñānamañjasā I  
ahaṁ mamēti cājñānaṁ*



## **bādhātē digbhramādivat II**

Further *Phalaṁ* of **ajñāna nivṛtti** is given.

For example, taking the rope snake example, **rajju jñānaṁ** destroys **rajju ajñānaṁ** directly. It destroys some other things also. **Whatever is born out of ajñānaṁ is also destroyed**. And what is born out of **rajju ajñānaṁ**? *Sarpa adhyāsaḥ, sarpa bhrantiḥ*. **All these are products of ignorance**. And once the **ajñānaṁ** is gone – **ajñānaṁ** being *kāraṇam* and *sarpa bhrama* being *kāryaṁ* – *kāraṇa nāśe kārya nāśaḥ, adhyāsa* also goes away. So therefore, **jñānaṁ** does not directly destroy *adhyāsa* the snake. **Jñānaṁ** only directly destroys ignorance. And once ignorance is gone, the by-products are also gone which are the *adhyāsa nivṛttiḥ* or *sarpa nivṛttiḥ*.

Similarly **Brahma jñānaṁ** destroys **Brahma ajñānaṁ**. That alone is the direct result. **Jñānaṁ** cannot do anything else. But **jñānaṁ** need not do because **Brahma ajñānaṁ** alone is the **kāraṇam** for all our **saṁsārā**. So **ajñānaṁ** is the *kāraṇam* and *jīvatvā* or *saṁsāritva* *adhyāsaḥ* is the *kāryaṁ*. **Ajñānaṁ** is the carpet over which all the **saṁsārā** are there – **jīvatvaṁ, saṁsāraḥ, sukhaṁ, duḥkhaṁ, kāma, krōdhaḥ**– all are on the **ajñānaṁ** carpet. The **Brahma jñānaṁ** just removes the *kāraṇam* i.e. the carpet and thus the *kāryaṁ naśyati*. That is what he says.

But instead of using the word *jīvatvaṁ* and *saṁsāraḥ*, Śaṅkarācārya uses the word *ahamkāraḥ* and *mamakāraḥ*. So therefore he says, **tattva svarūpa anubhavāt utpannaṁ jñānaṁ** – the knowledge that is born out of *tattva svarūpa anubhavaḥ* – **anubhavaḥ** is a word often used in Vēdāntā and this word should not be translated as experience.

If we use **the word experience** without proper understanding, one may be led to think that it is some mystical peculiar experience. So it is better to translate as **aparōkṣa jñānaṁ**. *Anubhavaḥ* means *aparōkṣa jñānaṁ* i.e. **knowing myself as Brahman and not coming through any new experience** but ‘I’ who am all the time experienced, that ever available experience is Brahman. If one says that *aparōkṣa jñānaṁ* alone he calls as experience, then there is no harm. But generally whenever we use the word experience, our **vāsanā** is to imagine an unknown new experience. So since there is a wrong connotation for the word experience, we should be careful. Otherwise if we give a technical connotation, the word experience is OK. **But we should understand, it is not a new experience because Ātmā anubhava is not an event. Ātmā anubhava is available to everyone even now, pratibōdhā vidhitam matam.**

Therefore, **tattva svarūpa anubhavāt utpannaṁ jñānaṁ** – the knowledge that is born, **añjasā** – immediately, without any gap; **that is between jñāna utpatti and ajñāna nivṛttiḥ there is no gap**. It is like eating and vanishing hunger. It is not that we have our lunch at 12 noon and slowly the hunger goes away and by 1:30 all the hunger is completely gone. It doesn’t happen like that. **The moment we eat the hunger vanishes**. Whereas in certain cases the *Phalaṁ* is slow. **If we sow a seed, it will become a tree only much later.**

**Thus there are two types of kāraṇa kāryaṁ**. In certain *kāraṇa kāryaṁ* there is a big gap, whereas in certain *kāraṇa kāryaṁ* there is no gap at all. All these Śaṅkarācārya discusses in Kēnōpaniṣat bhāṣyaṁ. **Samanantara Phala** –that which gives immediate result. Similarly



**jñāna prāpti mātrādēva Phalaṁ ajñāna nivṛttiḥ.** That is why the use of the word **añjasā, sākshāt, sadyaḥ.** It removes **Ahaṁ, mama iti ca ajñānaṁ** - the error, the **adhyāsā** in the form of **ahaṁ, mama** etc. (Words like **sakshatkarā, sadyomukti** etc?!). **Ahaṁ mamēti adhyāsaṁ is kāryaṁ and ajñānaṁ is kāraṇam.** **Jñānaṁ** destroys both; one directly and another indirectly. **Ajñānaṁ is destroyed directly and the adhyāsaṁ is destroyed indirectly.**

And for this he gives an example. **Bādhatē digbhramādivat.** **Digbhrama** means confusion regarding direction. **Bādhatē** means destroys. For example, if a person doesn't know which is East. It is a cloudy day. So he cannot spot the Sun. But this person wants to know the East direction for some purpose. So he has got Eastern **ajñānaṁ – ajñānaṁ** of the East. And he asks somebody which is the Eastern direction? That person points to a direction and tells, "This is east". **And the moment this statement is given, it destroys the ignorance of the seeker of the direction.** This is the direct and immediate result. The indirect result is, once he has removed the ignorance of the East, the ignorance of the West is gone.

Therefore, when one ignorance goes, it automatically destroys all other ignorance also which is the by-product of the first knowledge. **Similarly Brahma jñānaṁ removes only Ātmā ajñānaṁ** and as a by-product all other errors also go away. Therefore, the example is by the destruction of one error, other errors are also destroyed. So he says **bādhatē digbhramādivat.** We can give any number of examples.

### Recap

- **Jñāna Phalaṁ** has been pointed out in all these ślōkās.
- It means the **Phalaṁ** of the **knowledge which has been made free from saṁśayā and viparyayā** through **mananaṁ** and **nidhidhyāsanaṁ**. **Jñānaṁ** is **jñānaṁ** only when it is free from all types of doubts- **Niḥsaṁśaya jñānaṁēva jñānaṁ ityuchyate,** because as long as **saṁśayaṁ** (doubts) is there, **jñānaṁ** will not be allowed to give liberation or fructify into **mōkṣā**. **Jñānaṁ will be stultified by the doubt.** And that is why **saṁśayaṁ** is called **pratibandhaḥ** (obstacle). And as long as obstacles are there, **jñānaṁ will be there inside but the shānti will not be there because at crucial moments we will begin to doubt Vēdāntā itself;** in one corner of his intellect he would be questioning the whole thing. **Saṁśaya sahita jñānaṁ** is called **sapratibhādhaka jñānaṁ – jñānaṁ** with obstacles.
- Like **saṁśayaṁ** there is another obstacle also and that is **our old habits** which we call as **viparyayaḥ**. And as long as this obstacle is there, **jñānaṁ** will remain in one corner of our intellect and our behaviour like **kāma, krōdha,** irritation, depression etc. will continue. It will be a peculiar combination, where **Vēdāntā** has been understood but still anger, desire, jealousy, depression, sorrow, fear, anxiety etc. all continue. And this is called the obstacle. And then also the **jñānaṁ** is called **sapratibhādhaka jñānaṁ**.
- **Mananaṁ** is to remove the **pratibandhaṁ** called **saṁśayā** and **nidhidhyāsanaṁ** is to remove the **pratibandhaṁ** called **habitual reaction.** **Consciously we have to remove the pratibandhaṁs.** And once these two **pratibandhaṁs** are gone then alone the knowledge becomes complete. **Sapratibandhaka jñānaṁ** becomes **apratibandhaka jñānaṁ.** **Jñānaṁ** deserves to be called **jñānaṁ** only when it is **apratibandhaka jñānaṁ.** **Jñānaṁ** will light up into **mōkṣā** only when there is **apratibandhaḥ.** And therefore, whenever I

say *jñāna phalaṁ*, it should be understandand that I am referring to *apratibandhaka jñāna Phalaṁ*.

- What is the *Phalaṁ*? He has got **advaitā dṛṣṭi**. He has got **pūrṇa dṛṣṭi**. He has got **jagan mīthyātvā dṛṣṭi** etc.

### Jnani's vision

(Verse 47)

**samyak Vijñānavān yōgī**  
**svātmanyēvākhilam jagat I**  
**ēkaṁ ca sarvamātmānam**  
**īkṣatē jñānacakṣuṣā II**

How does a *jnani* look at the world? He says **samyak Vijñānavān yōgī**. *Vijñānavān* means a *jñānī* who has got *vijñānaṁ* that means *aparōkṣa jñānaṁ*. Vi stands for *viśeṣeṇa*. **Bhēda rahitaṁ jñānaṁ** is called **vijñānaṁ**. And the word **samyak** indicates that it is free from *saṁśayaḥ–dṛḍhaṁ*. So *Vijñānavān* has completed *śravaṇaṁ*. From the word, we can know that he has no more doubts left. So *mananaṁ* is also over. And then **yōgī** indicates that he has done *nidhidhyāsanam* also. **Yōgaḥ** means *nidhidhyāsanam*. Therefore, he doesn't have *viparīta bhāvanā* (habitual reaction) also. So **samyak Vijñānavān yōgī** is *saṁśaya viparyaya rahita jñānī*.

**Akhilam jagat sva ātmani ēva īkṣatē** – he sees the whole universe as resting in himself. This is not a new idea. He has said that in one of the previous *ślōkās* - **ātmanyēvākhilam Dṛśyam pravilāpya**. There he used the word **dṛśyam** and here he uses the word **jagat** that is the whole **Anātmā prapañca** is a **kāryam** of 'me', the *Ātmā*, and since it is **kāryam** it doesn't have an existence separate from 'me' the **kāraṇam**. Therefore, it is *nāma rūpa mātraṁ – vācārambhaṇam*.

Since the *jagat* is *nāma rūpa*, since the *jagat* is *mīthyā*, it does not have an independent existence. **Viśvaṁ darpaṇa dṛśyamāna nagaritulyam nijāntargatham**. The universe, like even the city being seen in the mirror, is within oneself. So **sva ātmāni ēva akhilaṁ**. In the 6<sup>th</sup> chapter of *Gītā*, Lord Kṛṣṇa says **sarvabhūtasthamātmānam sarvabhūtāni cātmani**. That is what he says here *sarvabhūtāni jagat svātmāni*.

Now the question is whether he is referring to **jīvātmā** or **paramātmā**? As long as he remains as *jīvātmā* he will not say "the world is in me", he will say "I am in the world". As long as "I am wave, I will say I am born in the ocean, I am existing in the ocean, I will resolve into the ocean as a wave". But once "I know I am the water, the very content, I can say the very ocean is existing in me" only. There is no wave or ocean without me. Therefore, whether "I am in the ocean" or "whether ocean is in me" depends upon my own vision only. As a wave "I am created but as water I am the creator. As *Anātmā* I am created. As *Ātmā* I am the creator. As object I am created but as subject I am the creator. As *śarīraṁ* I am created and as *śarīrī* I am the creator". Whether we want to be *śarīraṁ* or *śarīrī* is our choice. There is no distance between the two. Only we have to have a small shift in the vision to say **ahaṁ**

**Brahma asmi.** What is the distance between wave and water? There is no distance. Therefore, with a small shift in the vision, one can become a *jñānī*. So simple it is.

Then why do some people say that it is very difficult? The fact is that it is neither difficult nor easy. If one is prepared it is easy but if one is unprepared it is difficult. **Kṣurasya dhārā niśītā duratyayā durgam pathaḥ** - the path is difficult to cross like the sharpened edge of the razor. Kaṭhōpaniṣat itself says it is very difficult. And when there is no *bhayaṁ*, it will say **susukham kartum avyayaṁ** – very easy to practise and imperishable. Not only that, now all the *Anātmās* been resolved into *Ātmā*. So there is no difference between *Anātmā* and *Ātmā* – **vijātiya bheda** has gone.

But now, one may think that there are so many *Ātmās*, so **sajātiya bheda** still exists. One may think, here is one *Ātmā*, there is one *Ātmā* etc. That *bheda* also must go away. Because once the body is resolved then there is no difference between *Ātmā* in this body and *Ātmā* in the other body. **Kṣētrajñānī cāpi mām viddhi sarvakṣētrēṣu bhārata** says Lord Kṛṣṇa in the Gītā. Therefore, what is the next job? **ēkañca sarvaṁ ātmānaṁ**. So every *jīvātmā* is none other than one *paramātmā* only. So first *Ātmā Anātmā bheda* is negated. Then *Ātmā Ātmā bheda* is negated. Then what is left – **ēkaṁ ēva - advitīyaṁ - sajātiya vijātiya svagata bhēda rahitaṁ - Brahma**.

Does that mean he will no more see the world, because **īkṣatē** is said? It means he sees everything in himself. Does it literally mean that everything exists in his mind? NO. The sense organs will continue to see the world externally only. But his intelligence and his wisdom tells him that everything is in himself only. Therefore, **ekatva darśanaṁ** is not with the physical eyes, it is with the wisdom eye – **jñāna cakṣuḥ īkṣatē**.

### Comparison with Visistadvaita & Dvaita

Like what? “I continue to see the waves and even as I see the waves, I say there is no wave”. This is the greatness of **advaitān** and that is why *advaitān* is difficult also. Because seeing the plurality, the *advaitin* says there is no plurality. That is why **viśiṣṭa advaitān** is appealing because we see the plurality and they say there is plurality – no problem. *Dvaitin* also agrees with this perception and there is no problem. Whereas *advaitān* says even when you see plurality there is no plurality. How? It is because of the wisdom eye. That is what we call the third eye of wisdom – **divya cakṣuḥ – jñāna cakṣuḥ paśyatē dr̥śyatē**. *Advaitin* knows that differences are superficial but the identity is a fact. So he says **jñāna cakṣuḥ īkṣatē**.

### Seeing Oneness everywhere

(Verse 48)

**ātmaivēdaṁ jagatsarvam  
ātmanō'nyanna vidyatē I  
mṛdō yadvadghaṭādīni  
svātmānaṁ sarvamekṣatē II**

**Idaṁ sarvaṁ jagat Ātmā ēva; sarvaṁ khalu idaṁ Brahma; Brahmaivēdaṁ viśvaṁ idaṁ variṣṭaṁ** – the whole world is nothing but *Ātmā*. What does it mean? It is exactly like, in the *raju sarpaḥ* example, telling that the snake is nothing but rope. Will any one accept such a

statement? A snake is a snake and a rope is a rope. How can one say snake is a rope? But how should you translate it? **What you are falsely seeing as snake is really nothing but rope. So one must be *mithyā* and the other should be *satyaṁ*.**

Similarly *śāstraṁ* says ***jagat Brahma***. How can that be?

- *Jagat* is *savikalpaṁ*, Brahman is *nirvikalpaṁ*.
- *Jagat* is *jaḍaṁ*, Brahman is *cetanaṁ*.
- *Jagat* is *anityaṁ*, Brahman is *nityaṁ*

– so many *viruddhaṁ*s are there. So how can śruti say *jagat* is Brahma? **The idea is that what one is falsely seeing as *jagat* is nothing but factually Brahman, which means, *jagat* is an error, a superimposition, a *kalpanā*, a *svapnaḥ*. So, *sarvaṁ idaṁ jagat Ātmā ēva, Anātmā nāstī*.**

If *jagat* is not there, then how do we see *jagat*, the world? And that is why we do not say the *jagat* is not there, because, that will also be wrong. If a person says the world is not there, then the question comes how come we see it then? But at the same time we cannot say the world is there also. If the world is there, ***śruti*** cannot negate it. Take the *sarpaṁ* itself. We are negating the *sarpaḥ* the snake. The question is whether the snake is *sat* or *asaḥ*? The Snake is there or not? If we say snake is there, one cannot negate, if we say snake is not there, one cannot experience it. **If it is there, it cannot be negated. If it is not there it cannot be seen. But we are seeing the world and also negating. It is neither *sat* nor *asaḥ*. It is called *mithyā*.**

So world is neither non-existent because we experience it, nor is it existent because it is negatable and therefore it is ***mithyā***, an error, a ***bhramā***. **Every error is a *mithyā* whether it is *prātibhātika* error or *vyāvahārika*. *Sarvāḥ bhrāntayaḥ mithyā rūpāḥ ēva api*.**

Then ***Ātmanaḥ Anyat kiñcana na vidyatē*** – **there is nothing other than *Ātmā***. That means there is no *Anātmā* at all. Then why should we talk about *Ātma anātmā vivēkaḥ*? We do so because people are seeing *Anātmā* and **from the standpoint of the people, *śruti* uses the word *Anātmā*. From *śruti*'s standpoint there is no such thing called *Anātmā* at all.**

Suppose a person is seeing a snake upon the rope and there is another person, the guru, who sees the rope as a rope. Now guru is telling the *śiṣya* that the snake is nothing but rope. Now when the guru uses the word snake, it does not mean that the guru accepts the snake. He does so because the *śiṣya* is seeing a snake and so he temporarily accepts that there is a snake. **In guru's *drṣṭi* there is no snake at all. Even the word snake doesn't exist for him.** But since the *śiṣya* has got a false perception, temporarily accepting the false perception, he says that the snake that you are seeing is nothing but rope.

Similarly in śruti's vision there is no scope for *Ātma anātmā vivēka* at all. But since ***saṁsārā* is mistaking the *Anātmā* as *Ātmā*, *Anyā drṣṭyā Anātmā asti. Śruti drṣṭyā Anātmā na asti*.** So he says ***Ātmanaḥ Anyanna kiñcana*** – therefore *Anātmā* is called ***anuvādaḥ*** which means **temporary acceptance**. **Śruti never accepts *Anātmā* really.** All these are stated in the ***Māṇḍūkyaopaniṣat***. **These are all *upāyaṁ*s, tricks, just to accept the *śiṣya*'s contention and later negate it.**

And therefore, the *jñānī* has raised his vision to the level of śruti. Once there is same vision as the śruti, ***Sva Ātmānaṁ sarvaṁ īkṣatē*** – he sees everything as himself.

***yasminsarvāṇi bhūtāni ātmaivābhūdviḥjānataḥ***

***tatra kō mōhaḥ kaḥ śōka ēkatvamanupaśyataḥ***

says Īśāvāsyōpaniṣat. When, to the knower, all beings become one with his own Ātman, how shall he be deluded, what grief is there when he sees oneness everywhere?

Like what? ***Yadvat ghaṭādīni mṛdaḥ***. Just as a wise man who has *sarvatra* clay *darśanaṁ*, a *mṛd vijñānī* – sees only clay in all the pots, a *jñānī* sees nothing other than Ātmā.

***Jivan muktaḥ***

(Verse 49)

***jīvanmuktāstu tadvidvān***

***pūrvōpādhiguṇāṁstyajēt I***

***saccidānandarūpatvāt***

***bhavēd bhramarakīṭavat II***

Here Śaṅkarācārya uses a new term - ***jīvan muktaḥ***. The very same *jñānī* is now known by the name *jīvan muktaḥ*.

Why is he called *jīvan muktaḥ*? Because *jīvan* means he is still alive because of *prārabdha*. Whose *prārabdhaṁ*? *Śiṣya's prārabdhaṁ*! Because remember that from the guru's *drṣṭi* there is no *prārabdhaṁ* at all. That is why he is compared to the Lord. Otherwise the guru-*śiṣya* paramparā itself will not come. That is why this concept of ***jīvan muktaḥ*** is a very beautiful thing unique to ***advaitā***. In ***viśiṣṭa advaitā*** or ***dvaita*** there cannot be *jīvan muktaḥ*. In those systems a person is liberated only after dropping the body, after going to Vaikuntā. So here *jīvan* means he is still having the body. And ***muktaḥ*** means he is free from the bonds of ***Anātmā*** because he has got *mithyātva budhhi* in ***Anātmā*** and so it does not disturb him. Just as our reflection in the mirror does not disturb us, just as our shadow does not disturb us, the whole world does not disturb him. In Bhāgavatam the world is compared to the shadow of the Lord or Brahman.

He says ***tad vidvān*** – so ***tad brahma vidvān***, ***pūrvā upādhi guṇān tyajēt*** – ***upādhi*** here means *Sthūla, sūkṣma, kāraṇa śārīrāṇi*. And ***guṇān*** means their properties – *Sthūla śārīraṁ* properties in the form of *Sthūlatvaṁ, kṛśatvaṁ, vṛddhatvaṁ, brāhmaṇatvaṁ, puruṣatvaṁ, strītvam* etc. Similarly *sūkṣma śārīra* properties like *rāga dvēṣa ityādī*, similarly *kāraṇa śārīra* property like *ajñānaṁ* – all these ***upādhi guṇān tyajēt*** – he gives up.

And here Śaṅkarācārya uses the word ***pūrvā upādhi*** because they are ***upādhi*** only as long as their attributes are taken by one. Once he has done Ātmā ***Anātmā*** vivēka, thereafterwards he will not take their attributes as his attributes. He will see fatness as *śārīra dharmā*, *rāga dvēṣa* as *śārīra dharmā* and therefore, they no longer will become *upādhi* for him. Remember taking the *upādhi* dharmā is notional, like in the red crystal example (there is no red crystal at all). Previously when we said red crystal, crystal never became red, the *viśēṣaṇaṁ* was only our mental confusion. And therefore, giving up the attributes means we only have to drop the notion that one is attributed. Therefore, if one says he is limited, he will



be limited. If he knows that he is limitless, he will be limitless. So the whole change is not external. The change is only a correction in the thought. And that is why he says *pūrva upādhi guṇān tyajēt*. But how? He says *vivēkēna*.

And once he gives up the *upādhi* attributes, what happens to him?

**Saccidānanda rūpatvāt** – his original nature is *saccidānanda*; till now he had superimposed *asat* - mortality, *acit* – *jaḍatvaṁ* and *anānandā* – *duḥkhaṁ*. Then *asatō mā sad gamaya*, *tamasō mā cit gamaya* – *jyōtir gamaya*, *mṛtyōramā amṛtaṁ gamaya* – once these things are dropped the original nature is attained – **Saccidānanda rūpatvāt bhavēt** – *Brahma bhavēt*.

How? Here's the *drṣṭāntā* - **Bhramara kīṭavat**. In this example, what he implies is that this dropping of *Anātmā abhimāna* and owning of *Ātmā svarūpa* is a gradual process. Knowing is not a gradual process. But dropping the *abhimānaṁ* which is a *viparīta bhāvanā* goes only gradually because *abhimānaṁ* has been there for *anādi āvidyā vāsanayā*. The *abhimānaṁ* has been there not for years but for million of *janmās*. As they say habits die hard. And for this purpose Śaṅkarācārya gives the example of a **bhramara kīṭa**. This is known as **bhramara kīṭa nyāya** which is widely used in the scriptures.

The **bhramara kīṭa nyāya** is like this; *bhramaraṁ* – a wasp or a bee or any such stinging insect - let us take it as wasp. What it does it seems is it takes a worm and puts it inside its hive. And that this particular worm does not have any other *darshanaṁ* other than the wasp because that hive has got only one opening and in that opening the wasp sits not allowing the worm to do anything. And the worm, whenever it opens its eyes, sees only the wasp. And therefore, constantly seeing the wasp, the worm has got only one *darshanaṁ*, one *buddhi* that is wasp *buddhi*. And thus this worm constantly looking at the wasp and thinking of the wasp, sooner or later becomes a wasp. This is the concept of *bhramara kīṭa nyāya*. The worm may not be any other worm. The worm may be one of the stages of the wasp itself. But it has the potentiality to become a flying wasp. As a worm it has got a wormy existence- *saṁsārā*. It was not free like a bird that it could fly anywhere. Similarly we are all in wormy *saṁsārā*. And bird means a free bird – *muktāḥ*. Therefore, *yathābhramara kīṭa* by *satata dhyānēna bhramaraḥ bhavēt, ēvaṁ jīvaḥ api satata brahma nidhidhyāsēna brahma niṣṭhō bhavēt*. That *niṣṭha* is indicated by the **bhramara kīṭa nyāya**.

(Verse 50)

**tīrtvā mōhārṇavaṁ hatvā  
rāgadvēṣādirākṣasān  
yōgi śāntisamāyuktaḥ  
ātmārāmō virājatē**

So here he beautifully illustrates how the *jīva* attains *mōkṣā* through the well known *Rāmāyanā* story. And in this story *Rāmā* is originally the *paramātmā* and when *Sītā* asked for the golden deer and *Rāmā* went after it, this action on the part of *Rāmā* is supposed to be the fall of *Rāmā* from *paramātmā avasthā* to *jīvātmā avasthā*. The golden deer stands for the *Anātmā abhimānaṁ* because gold is material, matter. So thus when *Rāmā* the *paramātmā* goes in pursuit of matter he loses *Sītā* the *śānti*.



Those who have knowledge of music will recall these lines from the popular song composed by Sadāśiva Brahmēndrā “*Khēlati mama hṛdayē*” - *śānti vidēha suta sahacarī khēlati mama hṛdayē Rāmā* – **śānti is Sītā**. And the śānti is so far away separated by *mōha arṇavaṁ* – *mōha mahārṇava tāraka kārī*. So there is a very big *arṇavaṁ* – *samudraṁ* called *mōhaḥ*. And therefore, what is the first job – ***mōha mahārṇavaṁ tīrtvā*** – *tīrtvā* means having crossed. So as Rāmā crossed the *ārṇava* through the *sētu*, similarly the *jīvātmā* has to cross the ***mōha ārṇava*** through *vivēka* – ***vivēka sētu***. And thereafterwards, ***rāga dvēṣādī rākṣasān hatvā*** – *hatvā* mean having killed. So many *rākṣasās* came. **All the *rākṣasās* are in the form of *rāga, dvēṣa, kāma, krōdha, lōbha mōha* etc. all of them were killed and then *Sītā samētaḥ śānti* was regained.** Similarly the *jīvātmā* should get associated with *śānti*.

The word ***yōgi*** means **the seeker who does all these jobs and becomes united with the *śānti*** - the *śānti* which was originally belonging to the *jīvātmā* itself. So Sītā originally belonged to Rāmā but because of Rāmā’s own foolishness, Sītā was lost and once that foolishness was destroyed, Sītā was got back. **Similarly every *jīva* is *Ātmā Rāmāḥ* and once he crosses the *mōha ārṇava* and destroys *rāga dvēṣa*, he gets associated with *śānti*.**

And for this purpose a guru is necessary. Remember Rāmā also gets united with Sītā only with the help of a guru. Āñjanēyaḥ is the one who unites these two together. So here in the place of Āñjanēyaḥ is the guru. Every guru conducts this ‘wedding’. **His job is to conduct the *vivāhā* between *jīvātmā* and *śānti-mōkṣāḥ*.** And this wedding will never have a divorce because *mōkṣāḥ* once got will never be lost. And that is why there is a *ślōkā* also. ***satyaṁ mātā, pitā jñānaṁ, dharmō bhrātā, dayā sakhā, śāntiḥ patnī, kṣamā putraḥ, ṣaḍdētē mama bāndhavāḥ*** – **these are the real *bandhūs*. These are the liberating *bandhūs*.** So Śaṅkarācārya says ***Ātmā Rāmāḥ virājatē***.

(Verse 51)

***bāhyanityasukhāsaktī***  
***hitvātmāsukhanirvṛtaḥ* I**  
***ghaṭasthadipavatsvasthaḥ***  
***svāntarēva prakāśatē* II**

The previous *ślōkā* he concluded with ***Ātmā Rāmāḥ virājatē***. So *Ātmā ēva Rāmāḥ*. Rāmā is called Rāmāḥ because ***rāmāntē sarvē asmin iti Rāmāḥ***. **Ātmā is called Rāmā because everyone revels in Ātmā alone.**

So every *jñānī* is called *Ātmā Rāmāḥ*. Every *ajñānī* is called *Anātmā Rāmāḥ*. *Virājatē* means he shines.

This very thought is clarified here. **He gives up all his *Anātmā ratī*.** So ***bāhya anitya sukha sati*** means *Anātmā ratīḥ*– revelry in *Anātmā*. **And he always revels in Ātmā.** One should recall *ślōkāms* from the ***Gītā*** here: ***bāhyasparśēṣvasaktātmā vindatyātmani yatsukhaṁ***. – He whose mind remains unattached to sense objects, derives through meditation, the Sāttvika joy which dwells in the mind. Then, ***yastvātma ratirēva syādātma tṛptaśca mānavaḥ. Ātmanyēva ca santuṣṭastasya kāryaṁ na vidyatē*** – He who takes delight in the Self alone and is gratified with the Self, and is contented in the Self, has no duty.

So the essence is that he no longer revels in *Anātmā*, therefore he no longer depends on *Anātmā* and therefore their arrival and departure never makes any difference for him. Since *Ātmā* is ever available his *ānandā* is also there all the time. He is happy whether things are there or not there. In so saying, he is pointing out the difference between a *saṁsārī* and *jīvan muktāḥ*. *Saṁsārī* is one who is *bāhya viśaya āsaktaḥ*. *Parāñci khāni vyatṛṇāt svayambhūs-tasmāt-parāñ-paśyati nāntarātman* – Kaṭhōpaniṣat. The Lord created the senses with outgoing tendencies; therefore man beholds the external universe and not the internal Self (Ātman).

In the ślōkā *bāhyaṁ* refers to *Anātmā*. And he says *bāhya anitya sukha āsaktīḥ*. *Āsaktīḥ* means attachment. *Sukhaṁ* means pleasures. What pleasures? - *Anitya sukhaṁ* - impermanent happiness - coming from *bāhya viśayaḥ*- external objects. *Bāhya viśaya janya anitya sukha āsaktīḥ*. Why the external pleasure is *anityaṁ*? Once again recalling the ślōkāms from the Gītā

***yēhi saṁsparśajā bhōgā duḥkhaḥ yōnaya ēva tē.  
Ādhyantavantaḥ kauntēya na tēṣu ramatē budhaḥ***

The pleasures which are born of sense-contacts are verily a source of suffering only (though appearing as enjoyable to worldly-minded people). They have a beginning and an end (they come and go); Arjuna, it is for this reason that a wise man does not indulge in them.

***mātrāsparśāstu kauntēya śītōṣṇasukhaduḥkhadāḥ I  
āgamāpāyinō'nityāstānstitikṣasva***

O son of Kuntī, the contacts between senses and their objects, which give rise to the feelings of heat and cold, pleasure and pain etc., are transitory and fleeting; therefore, Arjuna, endure them.

This is the definition of a *saṁsārā*. The more he is turned extrovert he misses *Ātmānanda* because a person cannot be interested in both *Anātmā* and *Ātmā*, because, again quoting from Kaṭhōpaniṣat, *dūramētē viparītē viśūcī āvidyā yā ca vidyēti jñātā*. These two, ignorance and knowledge, are wide apart, and lead to different points or goals.

*Jīvan muktāḥ* is one who has sacrificed the *anātmā sukhaṁ* for the sake of *Ātmā sukhaṁ*. So, *bāhya anitya sukha āsaktīṁ hitvā*; *Hitvā* means *tyaktvā*– having given up, having sacrificed, not a painful sacrifice but a happy sacrifice. For what purpose? *Ātmā sukha nirvṛtaḥ* - for getting the *nirvṛtti* – contentment, fulfilment, *ṭṛpti*, *tuṣṭi*. In what? *Ātmā sukhē*. So, *Anātmā sukhē āsaktīṁ tyaktvā, ātmā sukhe niṣṭaḥ, nirvṛtaḥ*. That is why in *Lalitā Sahasranāma ślōkā* we chant *antarmukha samārādhyā, bahirmukha sudurlabhā*. For the *bahirmukha* people – for the extrovert people - Dēvi who is *sacchidānanda rūpiṇī* – *suptā prājñātmikā turyā sarvāvasthā-vivarjitā* – so *sarva avasthā-vivarjitā* – *turīya rūpa* – *sacchidānanda rūpiṇī* – *Ātmā* – she is *sudurlabhā*. So, *jīvan muktā* is one who has renounced *anātmā sukhaṁ*.

Then one may wonder, **so both are equal now**. *Saṁsārī* gets *anātma sukhaṁ* and he misses *Ātma sukhaṁ*. And a *jīvan muktā* gets *Ātma sukhaṁ* and misses *anātma sukhaṁ*. ***yāvānārtha udapānē sarvataḥ samplutōdakē. Tāvānsarvēṣu vēdēṣu brāhmaṇasya vijānataḥ*** – A brāhmaṇa, who has obtained enlightenment, has as much use for all the Vēdās as one who stands at the brink of a sheet of water overflowing on all sides has for a small reservoir of water says Lord Kṛṣṇā in the Gītā.

***Anātma sukhaṁ*** does not include ***Ātma sukhaṁ*** whereas ***Ātmā sukhaṁ*** includes ***anātma sukhaṁ***. Because *Anātmā sukhaṁ* is finite and *Ātmā sukhaṁ* is infinite. Infinite is not included in the finite where as finite is included in the infinite. Therefore *jīvan muktā* does not miss any *ānandaḥ*. ***yatsaukhyāmbudhilēśalēśata imē śakrādayō nirvṛtāḥ - Manīṣāpañcakaṁ***. All the *ānandā* like *indrānandāḥ*, *br̥haspatērānandāḥ*, *prajāpatērānandāḥ* – all the *ānandāḥ* are *Ātma ānandā's* *lava lēsa mātram*. And therefore, ***jīvan muktā*** enjoys ***pūrṇa ānandaṁ***.

And an example is given here. ***Ghaṭastha dīpavat svasthaḥ***. *Svasthaḥ* means *svasmin svarūpē sthitaḥ*. **His mind is ever established in his svarūpaṁ**. *yathā dīpō nivāstathō nēngatē sōpamāsmṛtā*. **Even for a second he doesn't lose sight of his inner self**. ***svāntarēva prakāśatē*** – *sva antarēva . yō antaḥsukhaḥ antarā rāmaḥ tathā antaryōtirēva yaḥ*. *Antarā* here means *antar Ātmā*. *Antaratmāni sthitaḥ san*. So *antarēva sthitaḥ san prakāśatē*. Like *ghaṭastha dīpavat*. Just as a *dīpa* which is within the pot, shines within alone. It doesn't go outside. Similarly **a *jñānī's* mind also doesn't go extrovert. It ever abides in the self**.

Now this may create a doubt. If a *jñānī's* mind doesn't go outside and it is always shining within only, that could mean that a *jñānī* is always sitting in *samādhi* with eyes closed. Pūjya Svāmīji, in a light vein used to say in Hindi *hīnā nahi* - 'don't move'. Like one has to sit absolutely motionless. The moment a small motion takes place, he will become an extrovert!!! **NO**. Remember *jñānī* sees the outside world very much but there also in the Gītā it is said - ***vidyā vinaya sampannē brāhmaṇē gavi hastini. Śuni ca ēva śvapākēca paṇḍitāḥ samadarśinaḥ***. **Even in the external world he sees that the very *adhiṣṭhānaṁ* is his own self**. That *antaratmā* he doesn't lose sight of. **They are all nothing but *nāma rūpā***. **The *sat* in the external world is 'I' the *cit* alone**.

Therefore, it is not that the *jñānī* doesn't see the outside world, but he always remembers *sarva bhūtasthaṁ Ātmānaṁ*. Not that he closes the eyes all the time. Therefore, *antarēva prakāśatē* means *antar Ātmā dṛṣṭī kadāpi na tyajati* – **never gives up the vision of the innerself, Ātmā**.

### **Can body and liberation co-exist?**

(Verse 52)

***upādhisthō'pi taddharmaḥ  
aliptō vyōmavanmuniḥ |  
sarvavinmūḍhavattiṣṭhēt  
asaktō vāyuvaccarēt ||***

We had said earlier that **even after *jñānam*, a *jñānī* has got *prārabdhā* because *jñānam* can destroy only *sancita* and *āgāmi karmās***. And as long as *prārabdhā* is there, *śarīraṁ* will also

continue. And as long as *śarīraṁ* continues, *sukha duḥkha anubhavaḥ*, *dvanda anubhavaḥ* like *mānam*, *apamānam*, *sukhaṁ duḥkham*, *ārōgyaṁ*, *anārōgyaṁ* - all these oppsites will continue. Therefore, *jñānī* has got *śarīraṁ*. He has got opposite experiences.

Naturally the question will be **how can a person be liberated as long as he has *śarīraṁ* and *sukha duḥkha anubhavaḥ*?** This is the question which **Viśiṣṭa advaitins** and **Dvaitins** always ask. Their contention is *yāvat kālaṁ śarīra sambandhaḥ vartatē, tāvat kālaṁ duḥkha sambandhē api bhavēt ēva*. **And that is why they say only if you drop the body, you are free from all pleasures and pain.** And therefore, they say ***jīvan muktiḥ* is impossible**, because as long as you have body, hunger and thirst will be there. Food may be available or may not be available. Especially if you are a *sanyāsī* you may not always get the food you like. And you may not even get food always. So these experiences you cannot avoid. For this the answer is given in this *ślōkā*. (GHV: **But dvaita & visista advaita came after Sri Sankaracharya?! So were these anticipated?**)

***Jñānī* will have the *upādhi sambandhaḥ*.** *Jñānī* will continue to be in the *upādhi* but at the same time he knows that these *upādhis* are ***mithyā*** and therefore, *sambandhaḥ* is also falsified.

***Upādhisthaḥ api*** – even though the *jñānī* continues to hold the *upādhis* that is *Sthūla*, *sūkṣma*, *kāraṇa śarīraṁ* because of *prārabdha* – ***tat dharmaiḥ*** – *Upādhi dharmaiḥ* – ***aliptaḥ***– he is not affected. **So even though *jñānī* continues to be in the *upādhi* he is not affected by that.** Does it mean that if he is pricked with a needle he will not feel the pain? If so, it will be very easy to detect a *jñānī*!!

**So what do we mean by painlessness?**

Remember there are **two types of pain**.

- One is **biological pain** which is common to all *jīva rāsis*. Animals have got biological pain. Humans have got biological pain, which is purely *prārabdhā janyaṁ*. And nobody can stop it.
- But human beings have got an additional pain, and that is sorrow caused by the biological pain – **our reaction towards the biological pain**. Often when we are sick, more than the physical pain our worry is, “if I fall sick, other people will have difficulty, or who will do this particular job, or how much will be the expenditure etc.” – **so all these things are not biological but psychological pain**.

Biological pain is also felt in the mind. Psychological pain is also felt in the mind. The animals also have biological pain but animals do not have sorrow. They don't worry. Or children have got biological pain and they will also cry but they do not know that the mother is suffering because of that and she doesn't get sleep at all etc.

**This psychological pain is called *saṁsārā*.** Biological pain is not called *saṁsārā*. Our psychological reaction to the biological pain is called *saṁsārā*.

And **the psychological sorrow** which we call worry, anxiety, concern for others **is born of ignorance which we can take care through *Vēdāntā***. These are all caused by judgement, looking into the future, looking at the bank balance etc. - all those things we take into

account and react and this reaction is caused by **ajñānaṁ** . But a *jñānī* will not have this reaction. He will also have biological pain and in extreme pain he may also scream but that is the end of it. **There will be no question of worrying over it**. This is the *śarīra dharmā*. Pain will come and go. Even death may come. But he won't worry about what will happen when he dies, who will take care of the next generation, what will happen to this, what will happen to that etc. All these worries are called *saṁsārā*. Therefore, remember **tat dharmaiḥ aliptaḥ** – **he doesn't worry about upādhi's problem**. *Muniḥ* – means *jñānī*. (GHV: But not out of careless attitude or thick-skin or insensitivity, but because of *jnana* of *mithya* and *satya*!)

And the example is **vyōmavat** – *ākāśā*. Just as *ākāśā* is unaffected by anything that happens; because of the Sun *ākāśā* doesn't get heated up; because of the rain *ākāśā* does not get wet; similarly **pleasure and pain does not give rise to any worry in the mind of a *jñānī***. So, if because of disease some people have to suffer, let them suffer. If that happens, so be it. If trouble is given, so be it. It is **their *prārabdhā***. On the contrary if they don't take care, then a different kind of worry. If so, what can be done about it? It is **our *prārabdhā***. So if they take care, we worry. If they don't take care, we worry. So remember, if they have to undergo difficulty because of us it is *paraspara prārabdham* only. **Worry is *saṁsārā***. Therefore, he gives the example of **vyōmavat aliptaḥ**.

Then **sarvavit mūḍhavat tiṣṭhēt**. Even though the *jñānī* is amidst the people, how does he behave? **Amidst *ajñānīs* he also will be exactly like them**. So, if there are *bhaktās* very much interested in *pūjās*, *punaskāraṁ* and all, he will join them also and do *pūja punaskāraṁ*. And if there are people interested in knowledge, he will discuss knowledge. If there are people interested in *karmā*, he will join them. Amongst Viṣṇu *bhaktās* he will be be a Viṣṇu *bhaktā* and happily eat *puli hora* (*puliogaraḥ*). And amongst Śiva *bhaktās* he will be be a Śiva *bhaktā*.

Śaṅkarācāryā has written about 28 *ślōkās* called ***Jīvan muktānanda lahari***. It is wonderful. **A *jñānī* joins everyone because he does not have a personality of his own**.

So **sarva vit** – **sarvajñaḥ mūḍhavat tiṣṭhēt** – because everybody is *mūḍhavat* – amidst *mūḍhas*. Why? **na buddhi bhēdaṁ janayēt ajñānāṁ karma sanghināṁ** (Gita 3:26) – if one wants to do *pūja* – let him do a lot of it. If he wants to study *Vēdāntā* – let him do it. But when some student comes – **adhīhi bhagavō brahma vidyāṁ variṣṭāṁ**, then comes out the real knowledge that he has got within. As Lord Kṛṣṇā taught the whole *Gītā* the moment Arjuna asked the question.

And let him move amidst people, but **when he moves amidst people, he doesn't get attached to anyone**, which is our weakness. We immediately form pairs. If there is a group with whom we have moved with and are friendly, immediately, we develop an attachment. We want to share our room only with those people. So we have got **sakti**. *Jñānī* moves **asaktaḥ vāyuvat carēt**. **Just as *vāyu* moves from place to place without getting attached to anyone similarly *sah carati***. (GHV: Willful attachment & non-attachment is driven by *raga-dvesha* or judgment or essentially due to sense of 'differentiation'! In a *jnani* there is no differentiation. Everything is seen as being non-different from Brahman!).



## Videha mukti – Nature of Brahma nirvana

(Verse 53)

**upādhivilayādvīṣṇau  
nirvīṣeṣaṁ viśēnmuniḥ |  
jalē jalaṁ viyadvyōmni  
tējastējasi vā yathā ||**

This is a *vidēha mukti ślōkah*. We know what **vidēha muktih** is. As long as *prārabdhā* is there *Sthūla śarīraṁ*, *sūkṣma śarīraṁ* and *kāraṇa śarīraṁ* also continues – **because *mūla avidyā* is not destroyed, it is only falsified**. Because if *mūla avidyā* i.e. *kāraṇa śarīraṁ* is not there, the *jñānī* cannot sleep. So *kāraṇa śarīraṁ* also continues, till the *prārabdhā* is exhausted. **But when the *prārabdhā* is exhausted *Sthūla śarīraṁ* is gone, *sūkṣma śarīraṁ* is gone and *kāraṇa śarīraṁ* also gets destroyed for a *jñānī***. Previously it was *bādhitaṁ* now it is *naṣṭaṁ*. ***Bādhitaṁ* means it continues but it doesn't have reality. *Naṣṭaṁ* means it does not even appear.** Therefore, *maraṇa kālē Sthūla sūkṣma kāraṇa śarīrāṇi sarvāṇyapi naśyanti*.

This is what is stated in a **Muṇḍakōpaniṣat ślōkā** as **parāntakālē**. For the rest of the people, it is *antakālaṁ* because in *antakālaṁ* only *Sthūla śarīraṁ* is destroyed. During *pralaya kālāṁ sūkṣma śarīraṁ* also gets resolved. But in *pralayaṁ kāraṇa śarīraṁ* continues. **But in *jñānam* – *mahā pralayaṁ* – even *kāraṇa śarīraṁ* is destroyed**.

Then what happens? The **caitanyaṁ** which was till now confined to the three *śarīraṁ*s that is *śarīra avacchinna caitanyaṁ* gets merged into *anavacchinna caitanyaṁ Brahma*. ***Avicchinnaṁ* means contained within**, circumscribed, conditioned. That is what is said here.

**Upādhi vilayāt** – when? *prārabdha avasāna kālē*; *upādhi vilayāt* – *Sthūla, sūkṣma, kāraṇa upādhi traya vilayāt*; ***muniḥ viṣṇau viṣēṭ***; ***Viṣṇuḥ* means not *śaṅka cakra gadādhārī viṣṇuḥ* but it refers to the all pervading *Ātmā* or *Brahman***; ***viṣēṭ* means merges, enters, becomes one.** This is what is called ***Brahma nirvāṇaṁ ṛcchatī*** in the *Gītā* – *nirvāṇa* means merger, resolution.

And how does he merge? ***Nirvīṣeṣaṁ* means indistinguishably that means totally, completely.** So ***nirvīṣeṣaṁ viṣēṭ***. So here also we should remember that merging is only a verb used but there is no question of any activity or process involved. That is why we give the example of *ghaṭākāśa* merging into *mahākāśa* when pot is broken. I use the the word *ghaṭākāśa* merges but what happens to *ghaṭākāśa*? Does it gradually move and merge? No. So merging means the word *ghaṭākāśa* is taken away, it is no more there. **Similarly here also the word *jñānī* is taken away, the word *Brahma vit* is taken away and instead of the word *Brahma vit* the word *Brahman* is replaced.** ***Brahmaiva na brahmavit*** as it appears in the following *ślōkā*m from **Manīṣāpāñcakaṁ**.

**yatsaukhyāmbudhilēśalēśata imē śakrādayō nirvṛtāḥ  
yaccittē nitarā praśāntakalanē labdvā munirnirvṛtāḥ I  
yasminnityasukhāmbudhau galitadhīrbrahmaiva na brahmavit  
yaḥ kaścitsa surēndravanditapadō nūnaṁ manīṣā mama II**



An individual who has overcome every kind of conditional thinking is free from all kinds of desires. Such a person need not worry about anyone and anything in life. Such a person is full of love, kindness and joy. Such a person responds to everyone and everything happening around him, but will not react to anyone or anything. Such a person is always in that eternal self effulgent bliss. Such a person is completely fulfilled and self-contented. Even if a minutest portion of that bliss is tasted, then it will satisfy king of gods, Indra himself. That means that joy is far more than billions of billions of happiness experienced together. Such a person who is always in that ocean of eternal bliss is not a mere knower of Brahman, but Brahman itself.

Now the example. **Jalē jalaṁ**. Here we have to imagine that there is a pot submerged in a well or a pond or in any water body. When the pot is submerged in water, water is there both inside the pot and outside the pot. We can give special name say 'pot water' for the water inside the pot. The outside water let us assume is called 'well water' because in a well only we can have this experience. When we tie a rope to a pot and put it in the well – *antaḥ pūrṇo bahiḥ pūrṇaḥ pūrṇa kumbhaivāmbare* – there is beautiful ślōkā.

Now imagine suppose the pot is broken. We use the expression the pot water merges into well water. But we know that there is no question of merger because there is only well water all over. What has happened is that the word pot water is removed and we use the word well water only. This is the **Jalē jalaṁ**. This is what is said in **Kaṭhōpaniṣat yathōdakaṁ śuddhē śuddhaṁ āsīktaṁ tādṛgēva bhavati**. The same example he uses here.

Then **viyat vyōmni**. *Viyat* means *ākāśaḥ*. The first *ākāśa* refers to *ghaṭākāśa*. *Vyōmni* refers to the second *ākāśaḥ* i.e *mahākāśa*. Similarly earlier also the first *jalaṁ* refers to *ghaṭa jalam*, the second *jalam* to *kūpa jalam* or *taṭāka jalam*. So *ghaṭākāśaḥ yathā mahākāśē* we have to supply the verb *viśēṭ*. Similarly **tējaḥ tējasī** – just as the light merges into the light. Therefore, **yathā ēka dīpa tējaḥ Anya dīpa tējasī viśēṭ, tathā jīvana muktāḥ brahma nirvāṇaṁ prāpnōti**.

Which means once the *kāraṇa śarīraṁ* is gone it cannot have re-appearance. Once *Sthūla śarīraṁ* goes another *Sthūla śarīraṁ* can come because the *kāraṇa śarīraṁ* is there. Similarly one *sūkṣma śarīraṁ* is destroyed another *sūkṣma śarīraṁ* can be produced because *kāraṇa śarīraṁ* is existing. But once *kāraṇa śarīraṁ* is destroyed there cannot be another *kāraṇa śarīraṁ*. Therefore, there cannot be another *Sthūla śarīraṁ* or another *sūkṣma śarīraṁ*. That means, as said in **Dakṣiṇāmūrti stōtram yatsākṣātkaraṇādbhavēna punarāvṛttirbhavāmbhōnidha**. The meaning of this part of the verse is that whosoever realizes this truth (that Brahman is indeed you) will not return to the ocean of repeated births and deaths.

There is no question of *punarjanma* for him. He is ever one with Brahman who is in all bodies. He is not in any particular body. He is in all bodies and if he is in all bodies we can give him what name? *Caitanyaṁ* associated with all bodies is **Īśvaraḥ** and therefore *jñānī* is no more associated with an individual body. He is **Īśvaraḥ** who is associated with all bodies.

### **Brahma svarūpaṁ**

In the following four ślōkās, 54, 55, 56 and 57 **Brahma svarūpaṁ** is mentioned.

Why is it mentioned? Because if we say that *jīvan muktā* attains oneness with Brahman the student will ask **so what?** A person gets a house, another person has got land, and another person gets some money. This person has got Brahman. So what? **So he may take that gain like one of the other gains in the world.** So *Brahma prāpti* can be compared to *putra prāpti*, *vitta prāpti*, *vṛṣṭi prāpti* etc. Because when Sage Viśmāmitra goes to Rāmā's palace, Rāmā gives various examples how happy he was. Yathā vṛṣṭiḥ – if rain comes or a person who did not have a child for a long time has a child or a person who did not have a house buys one – there are so many such *prāptis*. **So is *Brahma prāpti* also one of such *prāptis*? Or is it something else?**

Here the Ācārya wants to say that *Brahma prāpti* cannot be compared to any other *prāpti*, because in every other gain the satisfaction is momentary. Happiness on getting a new house will last for a few days. And thereafter, one will start looking what all are missing in the house. That means they all give a false sense of satisfaction, only a fake fulfilment. When the child sucks the thumb, it does not get real milk but gets some sense of false satisfaction. It sucks it and goes to sleep. What type of satisfaction it has got? It is never equal to the real one. Similarly they do not know what the real one is; these people are getting false satisfaction. Whereas, **Brahman gives real satisfaction.** That is what he says.

(Verse 54)

**yallābhānnāparō lābhō  
yatsukhānnāparam sukham I  
yajjñānnānnāparam jñānam  
tadbrahmētyavadhārayēt II**

**Yallābhāt na aparāḥ lābhaḥ**– gaining which there is no further gain in life; there is nothing else to be gained; means total satisfaction; utter satisfaction. Even though thereafter he may go after something, but they are all pursuits with satisfaction. Like a *jñānī* setting up a *āśrama*. **There is a lot of difference between a *saṁsārī grhastā* setting up a family and a *jñānī* setting up a *āśrama*.** Both are pursuits. Perhaps the *jñānī* has a bigger budget. Then what is the difference? In one, that is *grhastā*, seeks satisfaction through his pursuit. In the other i.e. the *jñānī* engages in the pursuit with satisfaction out of satisfaction. **Life becomes a game. *Sampūrṇa jagadēva nandavanam*–a play, a *līlā*.**

Then **yat sukhāt na aparaṁ sukham.** After gaining which *ānandā* there is no greater *ānandā*? Then **yat jñānāt na aparaṁ jñānam.** After gaining which knowledge there is no further craving for more knowledge. **Because remember craving for knowledge is as much a greed as a craving for money or land or anything else.** There are people who want to study a lot of books. They want to see the end of a particular field before they die. And when they are not able to solve that particular thing, they are utterly dissatisfied. **Therefore, by attaining this one can get physical, emotional and intellectual satisfaction.**

Tat Brahman. So by attaining which Brahman all these satisfactions will be obtained, **that Brahman is the one which is attained by the *jīvan muktā*.** So Brahman is *niratiśaya lābhaḥ*, *niratiśaya sukham* and *niratiśaya jñāna viśayaṁ*. *Iti avadhārayēt– iti niṁayaṁ kuryāt.*

(Verse 55)

**yaddṛṣṭvā nāparam Dṛśyaṁ  
yadbhūtvā na punarbhavaḥ I  
yajjñātvā nāparam jñēyaṁ  
tadbrahmētyavadhārayēt II**

This is a continuation of the thought process from the previous ślōkā. **Yat dṛṣṭvā na aparaṁ dṛśyaṁ asti**. Having seen which – it is almost similar to **yat jñānāt** – the only difference is the previous ślōkā is in terms of *jñānaṁ* i.e. **the pursuit itself**. In this ślōkā it is in terms of the end of pursuit. **Jñānaṁ was uttamaṁ in the previous ślōkā. In this ślōkā jñēyaṁ is uttamaṁ**. That is the subtle difference.

**Yat dṛṣṭvā na aparaṁ dṛśyaṁ vartatē**. **There is no superior jñēya vastu**. Then again, **yat bhūtvā, having become which (Brahman), na punarbhavaḥ** – there is no further becoming, because in every other becoming it is only an intermediary stage. Man first becomes *dēvaḥ*, then *prajāpati*, then *brhaspati* and afterwards again becomes *sthāṇu manyē anusaṁyyanti yathā karmā yathā śrutam*. This process goes on. That is why it is said *saṁsarati iti saṁsāraḥ*. That is why *saṁsāra* is called *bhāvaḥ*.

**Bhāvaḥ means we become so many things**. In fact in every other pursuit, our aim is that we want to become someone else. It is a very very subtle thing to be noted. We are never satisfied. We want to convert the bachelor 'I' into a husband 'I'. So superficially putting, we want a wife but Vēdāntically putting the bachelor 'I' is not satisfied, so wants to become husband 'I'. After that the married 'I' wants to become father 'I'. After that the father 'I' wants to become householder 'I' – buy a house and thereafter this 'I' wants to become a father-in-law 'I' and thereafter wants to become a grand father 'I'. **Thus remember in and through all the pursuits 'I' am converting the 'I' into so many things and every 'I' is not satisfied**. This is called *bhāvaḥ* – constantly transforming the 'I' into varieties of things. And this transformation will culminate where? Any relative 'I' will not be satisfied. The relative 'I' should be converted into Brahman. That is why it is said *kṛtātmānaḥ - kṛt ātmānaḥ - pūrṇatvēna kṛtaḥ Ātmā - yatanto yoginaś chainaṁ paśhyanty ātmany avasthitam yatanto 'py akṛitātmāno nainaṁ paśhyanty ahetasaḥ* says Bhagawān Kṛṣṇā in the Gītā (15-11). **The striving yogīs too are able to realize this Self enshrined in their heart. The ignorant, however, whose heart has not been purified, know not this Self in spite of their best endeavours**.

So **kṛt ātmanah** means **the one who has converted the relative 'I' into Brahman 'I' – it is only after that, this journey of bhāvaḥ will stop**. Otherwise, there will be constant struggle. Therefore, the culmination is becoming the absolute 'I'. And this becoming happens not by any process but by *jñānaṁ*. So **jñānēna yat brahma bhūtvā, na punar bhavaḥ**.

Then **yat jñātvā na aparaṁ jñēyaṁ**. **Having known which, there is no further thing to be known**. One can give many reasons. One reason is 'I' become *pūrṇa* – that is 'I' has got fulfilment. Second reason is everything else is *mithyā*. So what is the use of knowing *mithyā vastu*? So, *tat brahma*. It is fulfilment giver, it is stopper of the journey, that which puts an end to the struggle. *Tat pūrṇatvaṁ ēva iti avadhārayēt*. **It is this Brahman which the jīvan muktaḥ becomes**.

## Recap

Before we proceed further, it would be useful to recapitulate the essence of the last two ślōkās.

In the 53<sup>rd</sup> ślōkā Ācārya talked about **vidēha mukti** which is nothing but the merger of the *jīvātmā* into Brahman or the seeming merger of *jīvātmā* into Brahman, when the conditioning equipment i.e. the *upādhis* are gone because of *prārabdha kṣaya*. So, *prārabdha kṣayē sati, upādhi vilayē sati jīvātmanaḥ brahmaṇā ēkī bhāvaḥ vidēha muktiḥ*. And having talked about merger into Brahman in the 53<sup>rd</sup> ślōkā, from the 54<sup>th</sup> ślōkā onwards **Brahma svarūpaṁ** is being pointed out in the 4 ślōkās i.e. from 54 to 57. Of them, we have seen 2 ślōkās, **the essence of which is that Brahman is niratiśayaṁ, Brahman is superlative in everything**. So in bigness it is superlative, in happiness it is superlative, in beauty it is superlative, and in love it is superlative. Whatever we know as superlative – the greatest is Brahman. Whatever we know as superlative – the greatest is Brahman. *Sarva niratiśayaṁ - nirgataḥ atiśayaḥ yasmāt saḥ* be it physically or emotionally or intellectually - in any field.

That is why Brahman is capable of giving *trpti* at all levels. Mathematics may give intellectual *trpti* but a mathematician can be emotionally dissatisfied, if there is a problem with his wife or children. He could be a great but unhappy mathematician. There are people who are emotionally fine and secure but they may have intellectual problem or physical problem. **But Vēdāntā is a unique field where a person finds fullness emotionally and intellectually at all levels.**

## Brahma svarupam - Continued

(Verse 56)

**tiryagūrdhvamadhaḥ pūrṇaṁ**  
**saccidānandamadvayaṁ I**  
**anantaṁ nityamēkaṁ yat**  
**tadbrahmētyavadhārayēt II**

So the 4<sup>th</sup> line is similar to that of the previous two ślōkās. **Tat brahma iti avadhārayēt** – that is Brahman.

What is Brahman? – **Tiryag ūrdhvaṁ adhaḥ pūrṇaṁ** – that is which is full at all levels. *Tiryag* means at our level, middle level or horizontal level. *Ūrdhvaṁ* means upper level. *Adhaḥ* means lower level. In short, the idea is that **at all levels Brahman is pūrṇaṁ**. And **sacchidānandaṁ** and **advayaṁ** – we have already seen these words and therefore no explanation is necessary. It is of the nature of existence, awareness and *ānandaḥ*. **At the level of Brahman, we call the pūrṇatvaṁ as anantaḥ**. But when we discover that *pūrṇatvaṁ* in our mind, it expresses as *ānandaḥ*. So *anantaḥ ēva antaḥkaraṇa parē* – at the level of *antaḥ karaṇaṁ* is the expression of *ānandaḥ*. **Pūrṇatvaṁ in mind is ānandaḥ. Minus mind the same ānandaḥ is anantaḥ**. *Satyam jñānaṁ anantaṁ*. They correspond to *sat*, *cit* and *ānanda* at the individual level. And therefore, **advayaṁ** – non dual – *sajātīya vijātīya svagata bhēda rahitaṁ* – **free from all types of differences (differentiations)**.

**This can be understood only if we know jagat is mithyā**. If *jagat* also is *satyaṁ* there will be *vijātīya bhēdaṁ* because one is *cētaṇaṁ* and the other is *jaḍaṁ*. **That is why in all other**

philosophies, *vijāṭīya bhēdaṁ* cannot be negated. In **Viśiṣṭa advaitaṁ** they say *sajāṭīya bhēdaṁ* is not there because there are no two *Īśvaraḥ*. But *vijāṭīya bhēdaṁ* they will have to accept because one is *cētaṇaṁ* and other is *jaḍaṁ*. But in **advaitā** alone *vijāṭīya bhēdaṁ* is negated.

Now if one says world is visible, we say that we don't negate the visibility—*pratitīṁ na niṣēdāmaḥ parantu satyatvaṁ ēva niṣēdāmaḥ*. We are not negating the experience of the world. We are only negating the existence of the world. We are not negating the experience of blue sky. We are only negating the existence of the blue sky.

Then **anantaṁ** – means *antaḥ rahitaṁ* – all these words we have already seen. *Anantaṁ* indicates *dēśataḥ aparicchinnāṁ*. *Nityaṁ* indicates *kālataḥ aparicchinnāṁ*. In English **anantaṁ** can be taken to mean **all pervading**; *nityaṁ* is eternal. *Ēkaṁ vastutaḥ aparicchinnāṁ*. **There is no second thing at all**. We can take this as explanation for **advayaṁ** which means *anantaṁ, nityaṁ, ēkaṁ, dēśataḥ, kālataḥ, vastutaḥ paricchēda śūnyaṁ yat*. **The thing which is like this, that is Brahman. It is this Brahman that *jīvan muktaḥ* merges with.**

(Verse 57)

**atadvyāvṛttirūpēṇa  
vēdāntairlakṣyatē'dvayaṁ I  
akhaṇḍānandamēkaṁ yat  
tadbrahmētyavadhārayēt II**

Now **one may wonder how can there be such a Brahman at all**. That is *anantaṁ, nityaṁ, ēkaṁ, sacchidānandaṁ, advayaṁ* – because whatever we experience happens to be *paricchinnāṁ* – *antavat, anityaṁ, anēkaṁ, asat, acit, duḥkhaṁ* and all these are opposites. So how can such a Brahman be there? What is the *pramāṇaṁ* for such a Brahman? For that we say **Vēdāntaiḥ** – **Vēdāntā reveals that Brahman. Vēdāntā alone is the *pramāṇaṁ***. If we use *pratyakṣaṁ* or *tarkaṁ* or science – **they all function in the objective field** – they can never reveal Brahman.

Then the next question will be how even Vēdāntā can reveal Brahman because if Vēdāntā reveals Brahman there also limitation will be there. **Vēdāntā will be the revealer and Brahman will be the revealed** and we would be sitting here looking at that Brahman. So *pramāṭṛ, pramāṇa, pramēya* division will come. Therefore, Śaṅkarācārya says, **Vēdāntā does not reveal Brahman directly**.

What does Vēdāntā do? **It uses a negative method in which it negates everything**. Because everything we know is *anityaṁ, paricchinnāṁ, and dvaitaṁ*. Therefore, the upaniṣad keeps on negating. Once everything else is negated, only one will remain unnegated. **That is the negator alone will remain unnegated because if the negator is to be negated, we will require another negator and for him another negator**. And therefore 'I' alone will remain and that 'I' is never a limited thing because whatever is experienced is limited and we can never say 'I' am limited at all because to say so, 'I' should be an object of experience. *yat yat Dr̥śyaṁ, tat paricchinnāṁ*. And therefore, Vēdāntā does not reveal positively, it makes Brahman remain as 'I' after negating everything else.



That is what Śaṅkarācārya says, **atad vyāvṛtti rūpēṇa** – here *tad* means Brahman. So *atad vyāvṛtti rūpēṇa* means **by negating everything which is other than Brahman**. And what is that? – *Sarva Dṛśyaṁ*. So by negating all *dṛśya vastus* – whatever is left out i.e. 'I' is indirectly revealed as Brahman. So, *Vēdāntaiḥ advayaṁ Brahma, pramāṇa aṣayaṁ Brahma lakṣyatē*. Because we should remember, once Vēdāntā negates everything that is required to be negated, Vēdāntā also gets negated because that is also a *viśayaṁ*. So once Vēdāntā negates everything that is *Dṛśyaṁ*, finally Vēdāntā itself gets negated, **pramēyaṁ gone, pramāṇaṁ gone and what is left is only pramātā**.

And once *pramātā* is left out, that is 'I', 'I' cannot be called even *pramātā* because 'I' can be *pramātā* only as long as *pramēyaṁ* or *pramāṇaṁ* are there. Once Vēdāntā negates *pramēyaṁ*, objects of knowledge, and itself the *pramāṇaṁ* – 'I', **the pramātā will be left out without pramāṭṛtvaṁ**. Just as I am the teacher here and you are all the students. Suppose you all go away and I am left alone. So I am here without my teacher-hood because my teacher status depends upon your grace and by your *anugrahā* alone I am a teacher. Similarly, once Vēdāntā negates *pramēyaṁ* and *pramāṇaṁ*, 'I', the *pramātā*, without *pramāṭṛtvaṁ*, am left out. And this is what is known as **pramāṭṛtva nivṛttiḥ**. What Vēdāntā does is, it leaves me as the balance, **the only remaining entity minus the knower-hood**. 'I' am pure knowledge, awareness, *apramāṭṛ Brahma ahaṁ asmi*. This is what is called **lakṣaṇa vākyam**.

So **atad vyāvṛtti rūpēṇa** and the famous *vākyam* for that is 'neti neti' – *athāta ādēśo 'nēti nēti' na hyētasmditi nēti, Anyat paramasti*. - **Bṛhadāraṇyakōpaniṣat**. This is a very famous Bṛhadāraṇyaka *vākyam*.

So here *atad vyāvṛtti* means *nēti nēti iti vākya pramāṇēṇa, Vēdāntaiḥ advayaṁ lakṣyatē*. **Advayaṁ** means *pramāṭṛ, pramāṇa, pramēya rahitaṁ, turīyaṁ lakṣyatē*. And what is the nature of that *turīyaṁ*? It is *akhaṇḍa ānandaṁ ēkaṁ* – **which is the non-dual and undivided ānandā– pūrṇa ānandā**. It is not *pratibimba ānandā* obtaining in *ānandamaya kōśā* but it is *bimbānandā* the original 'I' – *ānanda ātmā I brahma pucchaṁ pratiṣṭhā*. And *tat* – **this paripūrṇa ānandā, nirvikalpaka svarūpaṁ alone is called Brahman and it is this Brahman which the jīvan muktā merges into**.

(Verse 58)

**akhaṇḍānandarūpasya  
tasyānandalavāśritāḥ I  
brahmādyāstāratamyēna  
bhavantyānandinō'khilāḥ II**

In the previous *ślōkā* he said Brahman is *akhaṇḍaṁ ēkaṁ ānandaṁ*. So naturally we would like to know how 'big' is *Brahmānandā*? We cannot conceive that *ānandā* and therefore, the upaniṣad wants to give a comparison which has already been given in **Taittirīya Upaniṣad** in **Ānanda mīmāṃsā**.

What is that one unit of *ānandā*? Suppose there is perfect human being – even this is highly doubtful – but let us assume so – who is young, who is very learned and who is very moral



and who possess the whole world including the diamond fields of Africa . What would be his *ānandā*? It is equated to one unit that is *ēkaḥ mānuṣa ānandaḥ*. And 100 units of this *mānuṣa ānandaḥ* amounts to one *manuṣya gandharva ānandā* and 100 units of *manuṣya gandharva ānandā* adds up to one *dēva gandharva* and so it goes on to *pitṛnām*, *ājānājānām dēvānām*, *karma dēvānām*, *dēvānām*, *indrasya*, *br̥hastēḥ*, *prajāpatēḥ*, *brahmaṇa* each succeeding one, a multiple of 100 of the previous one. Just imagine how many zeros will be there. Each level is multiplied by 100 of the previous level. So all these *ānandā* are included in this ***brahmānandā***.

Now if we say all these *ānandās* are included in the *brahmānandā* then one will start to add all of them! So the Upaniṣad says – ***tasya ānandasya lēśa lēśataḥ*** – a small fraction of the fraction of that infinite *ānandā* alone is the total sum of all the *ānandās* mentioned earlier. That means that this *ānandā* doesn't have even a trace of *duḥkhaṁ*. That is the difference. Even the person who is maximum happy, if you interview him, after talking for a long time, he will say “but there is just one small thing”. He will come up with some problem or issue. So everybody irrespective of how happy he is, will have a trace of *duḥkhaṁ* but this *ānandā* doesn't have even a dot of *duḥkhaṁ*. That is the essence.

So ***lavāśritāḥ tasya ānandasya lava āśritāḥ brahmādyāḥ*** – *brahmādyāḥ* means Brahma which is *hiranyagarbhaḥ* who has got the highest *ānandā* in the relative world. *Ādi padāt* is used and so we should include all from *prajāpatēḥ ānandaḥ* etc. upto *mānuṣa ānandaḥ*. In short all varieties of *jīva rāśis* are depending on ***tasya ānandasya lava āśritāḥ***. *Tasya* means ***brahmaṇaḥ*** – *ānanda lava āśritāḥ*. So one drop of *Brahmānandā* is taken and that is divided and given to all these people – *lava āśritāḥ*.

And what type of *ānandā* it is? It is ***akhaṇḍānanda rūpasya brahmaṇaḥ***. So it is the drop of that Brahman which is of the nature of *akhaṇḍa ānanda rūpa*. Then he says ***akhilāḥ***– all those people. So what happens to them? – ***Tāratamyēna ānandinaḥ bhavanti***. – So all these people become happy, not uniformly, but in gradation, because even here for the same joke, everyone does not laugh in the same vein. So we have got all graded *ānandaḥ* and all these are nothing but *brahmānandasya lavaḥ ēva*. What is the purpose here? If all these are only *lavaḥ* of Brahman, you can imagine what the level of ***Brahma ānandā*** would be?

But when I say can you imagine what the level of *Brahmānandā* it would be, one should be extremely careful. One should not think that *Brahmānandā* is going to be another extremely happy experience because if so, it will have to be limited. The moment we say experience it would mean limited only. It is a mental state. It may come in *samādhi*, it may come in *bhāva samādhi* or it may come in some other state. So here the infinite *ānandā* is not in the form of an experience, but is in the form of understanding that this *ānandā* or *pūrṇatvaṁ* is my *svarūpaṁ*. Then how do we call it *ānandā*? Once we know this, we will understand that any *ānandā* we experience is our *svarūpaṁ* only. It is like a mirror. Any *ānandā* is like a mirror. It is ‘our *ānandā*’ that is experienced there. Therefore, we need not go after any *ānandā*. That is what we should remember. This is *jñānī's ānandā*. Understanding this is *pūrṇatvaṁ*.

So, ***ānandinaḥ akhilāḥ brahmādyāḥ brahma ānandēna ēva ānandinaḥ bhavanti***.

(Verse 59)

***tadhyuktamakhilam vastu  
vyavahārastadanvitaḥ I  
tasmātsarvagataṁ brahma  
kṣīrē sarpirivākhilē II***

Here Śaṅkarācārya says that all the people, *jñānīs* or *ajñānīs*, are all the time in Brahman alone and they are all the time seeing Brahman alone and they are all the time handling Brahman alone. Therefore, they are in Brahman, they are experiencing Brahman, they are transacting with Brahman alone. Then what is the difference between a *jñānī* and an *ajñānī*? *Ajñānī* doesn't know this. *Jñānī* knows this.

Imagine when a person is handling a pot, seeing a pot and if he is asked what he was handling he would say that he was handling a pot. But the wise man will tell him that “you are calling it a pot and you say that you are handling a pot. There is no such thing called pot at all. Pot is a word you are using, pot is a form that is there. What you are actually seeing and handling is only clay”. So he was all the time handling clay, thinking that it was a pot. Now suppose this person closes his eyes for realising the clay. He says “I have experienced the pot plenty of times. What I have not experienced is only clay. And they say clay is the *satyam*, clay is the pot *kāraṇam*, etc.” and he goes into *nirvikalpa samādhi*. What for? - For clay realization. He is looking for clay in his mind but will he get it? So why should one go at all in search of clay by closing the eyes, when all time he was handling clay only. Similarly people are trying to realize Brahman somewhere all the time. The *sat* of the pot is clay. The very *sattā* of the pot is clay.

Similarly whatever is there in the world is that very *sattā*. It is nothing but Brahman. *Nāma rūpa* belongs to the world. *nāma rūpasya adhiṣṭhāna bhūt sattā*. It is nothing but Brahman alone. A verse in Dakṣiṇāmūrti stōtram says,

***yasyaiva sphuraṇam sadātmakamasatkalpārthagam bhāsatē***

The Brahman, which is Existence-Awareness Absolute, alone pervades all the objects of the world making them shine (making them evident), and imparting its own reality to them, which are themselves unreal.

In every *nāma rūpa*, when we say ‘IS’, that is nothing but Brahman. And when we say ‘I AM’ that is nothing but the *sat* Brahman and it includes *cit* also. Outside we experience *sat* Brahman and inside, that is, in our *antaḥkāraṇa* we experience *sat* as well as *cit*. And whenever we are happy we are experiencing *sat*, *cit* and *ānandā*. Therefore, the world has *sad aṁśam* of Brahman, *ajñānīs* have *sad aṁśam* and *cid aṁśam* and *jñānī* has *sad aṁśam*, *cid aṁśam* and *ānandā aṁśam*. That is why he is called so and so *ānandā*. *Sat, cit* and *ānandā* are there all the time in the world. Therefore, he says ***akhilam vastu tad yuktam*** – every object in the creation is associated with *tad*, means, *tad Brahman* – associated here refers to *adhiṣṭhāna rūpēṇa vartamānam* and not *saṁyōga sambandhā*.

***Tad yuktam*** is associated with Brahman as if *adhiṣṭhānam*, just as pot is *tad yuktam* with clay. If we remember the example it will be easy to understand. Just as every pot is associated with clay, everything is associated with Brahman. Similarly ***vyavahārah***

**tadanvitaḥ** – all our transactions are with Brahman only. Just as whether we handle the plate or jug or a pot, all are *vyavahāraḥ* with clay alone. That is why we say *Brahma arpaṇaṁ, Brahma haviḥ, Brahma agnau Brahmaṇā hutaṁ. Brahmaṇi ēva sarvā vyavāhārāḥ adhyastāḥ, na tu vāstavikāḥ.*

So where is Brahman? After all this teaching, one will, by force of habit say, *īśvaraḥ sarva bhūtānāṁ hrddēśē Arjuna tiṣṭati* – but this is all LKG stuff. One has to start like that only. But thereafter, as Pūjya Svāmijī said, *yatra yatra manō yāti tatra tatra samādhayaḥ – dṛk dṛśya vivēkaḥ*. He says that for a *jñānī* wherever the mind goes, there he sees Brahman. Therefore, **tasmāt sarvagataṁ Brahma.**

Now the example - **kṣīrēḥ sarpiḥ iva.** *Sarpiḥ* means ghee. Just as ghee is in the milk; where, in which part? - Everywhere, *sarvagataṁ*. Can you see it? – No. So can you say it is not there? No. So even though you don't see it, it is very much there. Similarly, here also it is very much there. But by proper operation, we can take the *kaivalya navaṇitaṁ*. Similarly, here also by proper *sādhana*, through recognition, Brahman can be realized. How? We have already seen in ślōkā 42 – *araṇi mathanaṁ - ātmāraṇau dhyāna mathanē satataṁ kṛtē*. There it is original *mathanaṁ* for *kaivalya grahaṇaṁ*. Here it is *jñāna mathanaṁ*. That is the only difference. So **akhilē kṣīrēḥ sarpiḥ iva.**

Now the question is should these verses be taken as the *Brahma svarūpaṁ* or the *jīvan muktā* vision? We can take it in both ways. It is this Brahman that *jīvan muktā* merges into. Or, *jīvan muktā* is aware all the time in and through all of them that Brahman alone 'IS'. So *jīvan muktā* is aware that *akhilāṁ vastu Brahma yuktaṁ* or you can say that *jīvan muktā* merges into such a Brahman at the time of *vidēha mukti*.

(Verse 60)

**anaṇvaSthūlamahṛsvaṁ-  
adīrghamajamavyayam |  
arūpaguṇavarṇākhyam  
tadbrahmētyavadhārayēt ||**

Again Brahman *svārūpaṁ* is being talking about, into which Brahman the *jīvan muktā* will merge. The meaning is simple. The essence of this ślōkā is that Brahman is free from all attributes.

**anaṇuḥ, aSthūlaṁ, ahrasvaṁ, adīrghaṁ, ajaṁ, avyayaṁ.** So Brahman is devoid of these attributes. *Aṇuḥ* means small. So **anaṇuḥ** means not a small thing. So Brahman is not a small thing. Now one will immediately think that it is big. Immediately he says **aSthūlaṁ** – *Sthūlaṁ* means big. So *aSthūlaṁ* means it is not big also. What is the corresponding mantra? **aṇōraṇīyān mahatō mahīyān..... Mahānārāyaṇōpaniṣat.** It is said that Brahman is both small and big. Which means it is neither small nor big.

Then he says **ahrasvaṁ**. It is not short. Immediately one will think that it is long. So he says **adīrghaṁ**. It is not long. So what is the purpose of these contradictions? Our intellect must stop the search because intellectual search is in a relative field. Intellectual functioning, intellectual seeking are in the relative field, where everything is either this way *īdṛk* or that

way *tādṛk*. So it is neither this nor that. Now if the intellect stops its seeking, what will happen to the intellect? It will abide in the seeker. So the sought is not outside but it is the very seeker himself. That is the whole purpose of the negation. The seeker is the sought.

Then *ajam* – unborn; *avyayam* – inexhaustible, *jarā rahitam*, *nāśa rahitam* etc. So *ajam avyayam* means,

***na jāyatē mriyatē vā kadāci-nnāyam bhūtvā bhavitā vā na bhūyaḥ.  
ajō nityaḥ śāśvatō'yaṁ purāṇō na hAnyatē hAnyamānē śarīrē***

This is how Gītā describes it.

So *sarva vikāra niṣēdhaḥ*.

Then *arūpam* – free from forms or a better meaning is colourless; *aguṇa* – *nirguṇam*, free from all attributes – both good and bad attributes. So **viśiṣṭa advaitins** say Brahman is free from only bad attributes. It has got good attributes. **We say it is not true because even good attributes make Brahman relative.** Because Brahman is *Anyatra dharmāt Anyatra adharmāt* – it is beyond *adharmā* and beyond *dharmā* also. So when we say *aguṇam* it means it is free from *saguṇam* and *durguṇam*.

Then *avarṇa* – *varṇa* can be taken as *jāti* or any *varṇa* classification. We can take the *cāturvarṇyam* itself. For *varṇa* we don't take the meaning of colour here because generally in Sanskrit and especially in Vēdāntā the word *rūpam* is taken to mean colour and not form. For form they use the word *ākāraḥ* and the word *rūpam* is used for colour. So *arūpam* means colourless. And so when we say *avarṇam*, it refers to *brāhmaṇa*, *kṣatriya* etc. *varṇas*. Then *anākhyam* – *ākhyam* means *nāma* i.e. name. So *anākhyam* means it does not have a name also. *amātraścaturthaḥ*, *avyavahāryaḥ*, *prapancōpaśimaḥ*, *śāntaḥ*, *śivaḥ*, *advaitaḥ* *amātraḥ*. **So name is silence.** It is *nāma rahitam*. Then why do we call it Brahman? It is also *adhyāsam*. So *Brahma api nāma iti adhyāsaḥ ēva*. **Remember Brahman the name itself is mithyā. Brahman is not mithyā.** Then is it *adhiṣṭhānam*? *Adhiṣṭhānam* the name itself also is *mithyā*. Then what is *satyam*? *maunavyākhyā prakāṣita parabrahmatattvam yuvānam* ----, a verse from **Dakṣiṇāmūrti stōtram**, which means that **the essential nature of Para Brahman is explained by silent exposition.** And it is this Brahman in which the *jīvan muktā* merges into.

(Verse 61)

***yadbhāsā bhāsyatē'rkādi  
bhāsyairyattu na bhāsyatē I  
yēna sarvamidam bhāti  
tadbrahmētyavadhārayēt II***

So the topic of Brahman *svarūpam* itself is continuing. Earlier I had said 4 *ślōkās*. But now after two verses, the same topic continues. All these are *Brahma svarūpam* or *Brahma lakṣaṇam*. And here Brahman is defined as *svayam prakāśa rūpaḥ*.

And what is the definition of *svayaṁ prakāśa*? It is that because of which everything shines, and that which does not shine because of anything else. Because of Brahman the world shines and Brahman shines not because of anything else. That which makes everything shine but that which does not shine because of anything else. **Kāthōpaniṣat & Mundakopaniṣat** say *na tatra sūryō bhāti na candratārakaṁ nēmā vidhyutō bhānti kutō yamagniḥ. tamēva bhātamanubhāti sarvaṁ tasya bhāsā sarvamidam vibhāti*. The Sun does not shine there, nor do the moon and the stars, nor do lightnings shine and much less the fire. When He shines, everything shines after Him; by His light, all these shine. This is the essence of this ślōkā.

So **yad bhāsā** – yad *Brahma bhāsā* – because of whose light; **arkādi** – means *sūryaḥ, candraḥ, nakṣatrāṇi, vidyuta, agniḥ ādi padāt; jyōtiṣaṁ api tat jyōtiḥ; yat caitanya jyōtiṣa arkādi jyōtiṣi vāsantē ityārthaḥ*. Here also one should be careful. When we say because of the light of Brahman everything shines, we should not think that Brahman has got a peculiar light and all. It means that because of which awareness everything is known. Light means awareness. Shines means known. It is because of the awareness only the Sun itself is known.

And **bhāsyaiḥ yat na bhāsyatē**. So by these illumined objects – *bhāsyam* – the illuminator **Ātmā** is not illumined. This is the beauty of Sanskrit. *Bhāsyaiḥ na bhāsyatē. Kasmāt? bhāsyatvāt, abhāsakatvāt*. So by these illumined objects **Ātmā** is never illumined. That means they are ever the object. **Ātmā** is ever the subject. They do not become subject and **Ātmā** never becomes object. And **yēna sarvaṁ idam bhāti** – *yēna* means *Brahma prakāśēna, Brahma caitanyēna*; **idam sarvaṁ bhāti** – all these are illumined.

So the idea is this. The *caitanyaṁ* illumines the sense organs. So we can say that *caitanyaṁ* is the illuminator of sense organs. Now the sense organs illumine the world because through the sense organs only the world is illumined. But Śaṅkarācārya says, in fact the world is also illumined by *caitanyaṁ* only because *caitanyaṁ* gives light to the sense organs and the sense organs illumine the world and therefore, in the final analysis the ultimate illuminator of the world is *caitanyaṁ* only. The difference is that *caitanyaṁ* illumines sense organs directly but it illumines the world indirectly, that is through the sense organs. That is why it is repeated twice – **arkādi bhāsyatē** and **yēna sarvaṁ idam bhāti** – so one should be taken as direct illumination and another indirect illumination. So ultimately everything is illumined by *caitanyaṁ* only.

This *svayaṁ prakāśa caitanyaṁ* is *Brahma* which the *jīvan muktāḥ* merges into.

(Verse 62)

**svayamantarbahirvyāpya  
bhāsayannakhilam jagat I  
brahma prakāśatē vahni –  
prataptāyasapiṇḍavat II**

So the idea he stated in the previous ślōkā, is being put here in a different form. That is, *caitanyaṁ* alone illumines everything, either directly or indirectly. And how do we know that *caitanyaṁ* pervades? Whenever we say that something is known, it indicates the pervasion



of *caitanyaṁ*. Whenever we say the wall is seen, it means that it is pervaded by light. Do we need to say it in so many words, because if it is not pervaded by light, wall would not have been seen? Similarly the moment we say we know an object, it indicates the pervasion of consciousness.

But the consciousness pervades in two ways. In the case of mind and sense organs, it pervades directly. That is why mind is always known, whereas the external world is *sākṣī caitanyēna sākṣāta vyāptam*. The *sākṣī caitanyaṁ* becomes *antaḥkāraṇa caitanyaṁ* and that which is called *cidābhāsā*. Again quoting from **Dakṣiṇāmūrti stōtram**,

***jñānaṁ yasya tu cakṣurādikaraṇadvārā bahiḥ spandatē***

When the mind goes to that object – through the mind the *caitanyaṁ* pervades the world. And therefore, *caitanyaṁ* pervades the world indirectly. Thus everything is pervaded by *sākṣī caitanyaṁ* or *pramāṭṛ caitanyaṁ*. *Sākṣī caitanyaṁ* is direct. When we say *pramāṭṛ caitanyaṁ*, it is indirect.

So, *svayaṁ antaḥ bahiḥ ca vyāpnōti*. *Antaḥ* refers to the mind and the *ṛttis* of the mind. And the *caitanyaṁ* illumines the mind and the *ṛttis* directly and this *caitanyaṁ* is called *sākṣī caitanyaṁ* which illumines the mind which illumines the *ṛttis* of the mind, which illumines even the resolution of the mind during the *suṣupti avasthā*. *sākṣī caitanya rūpēṇa, brahma ātma antaḥkāraṇaṁ vyāpnōti*. And once the *antaḥkāraṇaṁ* gets the *caitanyaṁ*, this particular *caitanyaṁ* is capable of going out through the sense organs and capable of illumining the external world. And when the *caitanyaṁ* in the *antaḥkāraṇaṁ* goes out through the *pramāṇaṁ*s and illumines the external world, the very same *caitanyaṁ* gets the name *pramāṭṛ caitanyaṁ*.

So *sākṣī caitanyaṁ* directly illumines the *antaḥkāraṇaṁ* and that is why it is ever illumined in all the three *avasthās*. So *sākṣī caitanyaṁ* pervades the mind directly and through the mind it pervades the external world indirectly, and therefore, he says ***antarbahirvyāpya*** – pervading both within and without; ***akhilaṁ jagat bhāsayan*** – it illumines the whole universe – the internal subjective universe as well as the external objective universe. ***Brahma prakāśatē*** – thus Brahman shines both within and without. And how do we know Brahman shines? The very fact that the mind is known indicates pervasion of *caitanyaṁ*. Remember the example, whenever we say the world is seen, it indicates the pervasion of light. And therefore, *Brahma prakāśatē antaḥ bahiḥ ca*.

He gives an example ***pratapta ayasa piṇḍavat*** - like the red hot iron ball. Suppose in a dark room there is a red hot iron ball. Normally in a dark room one cannot see an ordinary iron ball. When *agniḥ* pervades the iron or when the fire principle pervades the iron ball, the invisible iron ball becomes the visible iron ball. It not only becomes visible because of *agni vyāpti* but if we touch the iron ball, the heat will burn us. So the existence of *dāhaka śakti* is also because of the pervasion of the *Agni*.

But do we see the *agni* separately? No. *Agni* seems to be the intrinsic nature of the iron ball. But even though it appears to be the intrinsic nature, that is, the light and heat seems to belong to the iron ball, it is only because of the *agni tattvaṁ*. Similarly the mind is known



because of the pervasion of the *caitanyaṁ*, the world is also known because of the *caitanyaṁ* alone. *asti bhāti priyaṁ rūpaṁ nāma cētyaṁśa pañcakam*. Everywhere Brahman is there.

### **Jñāna Phalaṁ and Jñāna Drṣṭi**

(Verse 63)

**jagadvilakṣṇaṁ brahma**  
**brahmaṇō'nyanna kiñcana I**  
**brahmānyadbhāti cēnmithyā**  
**yathā marūmarīcikā II**

Here Śaṅkarācārya points out the peculiar relationship between *satyaṁ* and *mithyā*, for example, the relationship between the rope and the snake. And what is the peculiar relationship?

- When we want to reveal the rope, we say rope the *satyaṁ* is different from snake, the *mithyā*. That is, the snake is temporary, rope is permanent, snake is *kāryaṁ*, and rope is *kāraṇam*.
- But once the rope has been revealed, we say rope is different from snake alright whereas snake, the *mithyā vastu* is non-different from the rope the *satyaṁ*. Why do we say so? Snake is not different from rope because snake does not have an existence different from rope, *bhinna sattā abhāvāt*.
- Whereas rope is different from snake. Why? Because rope has got a separate existence. Even without the snake the rope will exist and so we say rope is different from snake whereas snake is not different from rope.

This is a peculiar relationship possible between rope and snake only; *Satyaṁ* and *mithyā* only.

- Between two *satya vastus*, this will not hold good. Book is different from the tape recorder. Tape recorder is different from book or not? Is there any doubt? No, because both have same degree of reality; *samāna sattākayōḥ madhyē*.
- Whereas when one is *satyaṁ* and other is *mithyā*, we should say *satyaṁ* is different from *mithyā* whereas *mithyā* is not different from *satyaṁ* because *mithyā* doesn't have a separate existence. The same is true between *kāraṇaṁ* and *kāryaṁ* because *kāraṇaṁ* is *satyaṁ* and *kāryaṁ* is *mithyā*. Therefore, we say *kāraṇaṁ* is different from *kāryaṁ* but *kāryaṁ* is not different from *kāraṇam*.
- That means what? Clay is different from pot because even after the destruction of pot, clay continues. But pot is not different from clay.

That is what he says here, **jagat vilakṣṇaṁ Brahma** – Brahman is different from the world. Whereas **brahmaṇaḥ Anyat kiñcana na asti**– whereas there is no world existing different from Brahman. Even in the resolution of the world, Brahman continues but there is no world existing different from Brahman.

How do we say so? I am seeing the world which is different from Brahman. He says **Brahma Anyat bhāti cēt**. If we experience something different from Brahman, it is *mithyā*. So the

idea is that other than rope there is no snake at all. But if we experience a snake, it is only a *mithyā* snake.

Like **yathā maru marīcikā** – in place of mirage water in a desert there is only dry land or dry sand. There is not even a drop of water. And if we see some water, it is *indrajālaṁ*, it is *māyājālaṁ*, it is **maru marīcikā mithyā**.

(Verse 64)

**drśyatē śrūyatē yadyad  
brahmaṇō'nyanna tadbhavēt I  
tattvajñānācca tadbrahmā  
saccidānandamadvayam II**

In the previous *ślōkā* he said anything experienced different from Brahman is *mithyā*. That *mithyātvaṁ* he is clarifying here.

**Yad yad drśyatē** – whatever is seen, **yad yad śrūyatē** – whatever is heard; he has referred to two and we have to supply whatever is smelt, whatever is tasted and whatever is touched, in short whatever is experienced– all of them **tat Brahmaṇaḥ Anyat na bhavēt** – it does not exist separate from Brahman. Why? - Because **the existence in every one of them belongs to Brahman.**

Like what? *yathā mṛd sattayā ghaṭa sattāvān*. So the *ghaṭasya sattā* – the existence of the pot is borrowed from the existence of the clay. Similarly **whatever we see doesn't have an existence of its own.**

Why can't we say they have the existence of their own? Why can't we say pot has got existence of its own? If pot has an existence of its own, if it has got *svatassattā*, then we have to rely on the verse of Gītā, *nāsatō vidhyatē bhāvāḥ na abhāvō vidhyatē sataḥ* – if the pot had its own existence, **it will never lose its existence**. It will be eternally existent. The very fact that the pot appears and disappears itself shows that it doesn't have existence of its own. **And therefore, Brahmaṇaḥ Anyat na bhavēt.**

One may say that “But I see them as though different from Brahman”. The Ācāryā says that **“if you see so, it is your ajñānaṁ”**. *yatra ajñānaṁ tatra ghaṭa dr̥ṣṭiḥ yatra jñānaṁ tatra mṛd dr̥ṣṭiḥ*. *Yatrahit dvaitaṁ iva bhavati tatra itara itara itaraṁ paśyati, itara itara śṛṇōti*. Similarly *yatra ajñānaṁ tatra jagat dr̥ṣṭiḥ, yatra jñānaṁ tatra Brahma dr̥ṣṭiḥ*.

That is what he says. **Tattva jñānāt** – so once the *tattva jñānaṁ* comes, *yasmin sarvāṇi bhūtāni ātmaiva abhūt vijānataḥ*; *Brahmaivēdaṁ viśvaṁ idaṁ variṣṭaṁ*; *Puruṣa ēva idagūṁ sarvaṁ*; *brahmārpaṇaṁ brahma haviḥ* - all of them. *mayi tadātmīyaṁ idaṁ sarvaṁ*. All these indicate that for a *jñānī*, *Ātmā ēva asti*. So **tattva jñānāt tat Brahma** – *tat* is emphasized – *tat* means *yat pūrvaṁ jagat āsīt* – **what was earlier in the form of the world – the same world is now Brahman**. *Yat pūrvaṁ sarpaḥ āsīt, tadēva vastuḥ idānīm rajjuḥ; yat pūrvaṁ dr̥ṣṭim jñānamayīm kṛtvā paśyēt Brahma mayaṁ jagat*.

Then one should not ask, did the world change into Brahman? The counter question is did the snake change into rope? **The change was not outside.** The *sarpa buddhi*, *bhramā buddhi* was replaced by *pramā buddhi*. Similarly *jagat buddhi* has been replaced by *Brahma buddhi*. The effect of *bhrānti* is gone.

**What is the nature of this Brahman? Saccidānandamadvayaṁ** – that which is *sachchidānanda advaya svarūpaṁ*.

(Verse 65)

**sarvagaṁ saccidātmānaṁ  
jñānacakṣurnirīkṣatē I  
ajñānacakṣurnēkṣēta  
bhāsvantaṁ bhānumandhavat II**

So here Śaṅkarācārya clarifies the idea that **the difference is not in the external world. The difference is only in the outlook.** There is a correction in the *antaḥkāraṇam*, exactly as in any error. From *sarpaṁ* to *raju*, the change is not external but it is internal. And what type of change? - **The change from wrong vision to right vision.**

But the change can also be from a wrong vision to another wrong vision. First he saw a *sarpaḥ* but later he may say “no no it is not *sarpaḥ* but it is a *mālā*”. **Similarly previously we said *prapañcaḥ* and now we say *pañca bhūtaṁ* –another error. Then we say world is atoms – another error. Then we say world is energy – another error.** Thus we may shift from one error to another but **here what is emphasized is the shift is from error to knowledge.** So Śaṅkarācārya says that the world remaining the same, two people have two different visions. That is why we have in **Taittirīya Upaniṣad** *adrśyē'nātmayē'niruktē'nīlayanē'bhayaṁ pratiṣṭhāṁ vindatē. Tattvēva bhayaṁ viduṣō'manvānasya.*

**So world is *sukhaṁ* for *jñānī*, world is *duḥkhaṁ* for *ajñānī*.** For a *jñānī*, *Brahma rūpēṇa* world is *ānanda svarūpaḥ*, world *rūpēṇa* world is *duḥkha svarūpaḥ*; *Jagat rūpēṇa* *duḥkham*, *Brahma rūpēṇa* *ānandaḥ*; *Sarpa rūpēṇa* *duḥkham*, *raju rūpēṇa* *ānandaḥ*.

Therefore, he says there are two varieties of people. *Ajñānacakṣuḥ* - *ajñāna mayaṁ cakṣuḥ yasya* and *jñānacakṣuḥ* –*jñāna mayaṁ cakṣuḥ yasya* – *bahuvrīhi*. *Ajñāna mayaṁ cakṣuḥ* means an eye which is backed by *ajñānī* mind or ignorant mind. *Jñāna cakṣuḥ* means an eye which is backed by a wise mind.

So ***jñāna cakṣuḥ sarvagaṁ saccidātmānaṁ īkṣatē.*** **The wise person sees the all pervading *sacchidātmā*.** So *jñāna cakṣuḥ* is the name of *jñānī*. *Sacchid ātmānam–sarvagaṁ* means all pervading; *īkṣatē* – *nirīkṣatē* –*nīścayēna*, *saṁśaya viparyaya rahitaṁ īkṣatē*, *samyak*; whereas *ajñānacakṣuḥ* – the ignorant person keeps the eyes open very much –*paśyannapi na paśyati*. **So even though his eyes are open, *na īkṣēta*- he will not see.** He will say there is only pot. So “when solidly pot is available, how dare you say there is no pot at all?” That is called *ajñānacakṣuḥ*. He doesn't understand what we are trying to say. *Na īkṣēta* – he does not see.

He gives an example. **Bhāsvantaṁ bhānuṁ andhavaṭ**. Just as *andhaḥ*- a blind man never sees the Sun during day time. Or we can take another meaning also for *andhaḥ* – owl. *niśācaraḥ. yā niśā sarvabhūtānā tasyā jāgati saṁyamī | yasyā jāgrati bhūtāni sā niśā paśyatō munēḥ*. That which is night to all beings, the *jñānī* keeps awake, and that in which all beings keep awake, is night to the seer says Lord Kṛṣṇa in the Gītā. Similarly for this person also Ātmā is always *niśā iva* only. It is not known to him. So *andhavaṭ*, we have to complete the sentence – *na īkṣēta*.

(Verse 66)

**śravaṇādibhiruddīpta**

**jñānāgniparītāpitaḥ I**

**jīvasarvamalānmuktvā**

**svarṇavidyōtatē svayam II**

So in all these *ślōkā*s we can take them in two ways. It is all a description of Brahman in which the *jīvan muktā* merges. Or we can say this is the vision of the *jīvan muktā*.

What is the vision? When everybody sees *asat*, *jīvan muktā* sees *sat*, when everybody seems *duḥkhaṁ*, *jīvan muktā* sees *sukhaṁ* - *nandati, nandati, nandati ēva*. For an *ajñānī* it is *rōdati, rōdati, rōdati ēva*. Both are seeing the same thing. Both have got body. Both have got the world. But their reactions are different. They are dignonally opposite living in the same world. And that is why Lord Kṛṣṇa said in the Gītā *yā niśā sarvabhūtānām*....

We can also say that this is the *jīvan muktā*'s vision. And in this *ślōkā* also *jīvan muktā*'s nature is being pointed out. He is effulgent like gold. He shines like gold. What about *saṁsārīs*? They are also gold but dull. Dull gold because there are lot of impurities, encrustations etc., and therefore, they don't shine that much.

Similarly every *jīva* is none other than Brahman – *ānanda svarūpaḥ*. But everybody has got a dull look because there is an encrustation. The fundamental excrustation is *ajñānaṁ*. Then on that is *rāga dvēṣaṁ*. On that is *puṇya pāpaṁ*. And on that is *sukha duḥkhaṁ*.

Now what we have to do to get to the original gold? We have to remove all these *rāga dvēṣa* impurities and finally the *ajñānaṁ* impurity should also go. *Karmāyōga* is to remove *rāga dvēṣa* impurities. *Upāsana* is to remove the *vikṣēpa* impurities. Just like gold processing which involves lot of steps. So to get 1 Kg of gold, how much of mineral has to be mined. Then the external rocks have to be removed along with mud etc. and thereafter there are so many processes. And then the pure gold is taken out by the electrolytic method. After all this they get 99.9999% purity only. But suppose if we take the big mine ore and straight away use the electrolytic process, nothing will come. It is like taking our duster cloth which has become very dirty. If we want to clean it, it is a very tedious process. First we will have to dip it in ordinary water a number of times to remove the outer dirt. And thereafter we have to use soap, washing soda or some powder etc. to clean it. If we use soap and washing soda right in the beginning, it will not get cleaned at all. In fact the dirt will absorb the powder and remain there.

So therefore, here also straight away *jñāna* method cannot be used straight away. First *karmayōga*, then *upāsana* and thereafter cleansing process should take place. They call it *sphuṭīkaraṇam* of gold. Similarly here also the impure *jīva* is *sphuṭī kṛtaṁ*. How?

He says *śravaṇādibhiḥ uddīpta jñāna agni paritāpitaḥ*. *Paritāpitaḥ* means *paritaḥ tapitaḥ* – totally heated. Through what – *jñāna agni*. And this *agni* has to be kindled and constantly fanned which is *śravaṇādibhiḥ* – *ādi padāt* – *śravaṇam*, *mananam*, *nidhidhyāsanam*.

So by this fanning the *jñāna* fire is kindled and in that *jñāna* fire the impure *jīva* is roasted and then he melts, the impurities come out and they are removed. And after that the very same *jīva* shines – *jīvaḥ sarvamalān muktavā* – having dropped all the impurities, *ajñānam*, *śaṁśaya*, *viparyaya*, *rāga dvēṣā*, all of them; *svarṇavat svayaṁ dyōtatē* – he shines like a *svaṇa* – gold. The beauty of the example is that we don't add shining to *svaṇa* because shining is *svaṇasya svabhāvā*. All these processes are not to brighten the *svaṇa*, even though we use the word brighten but these are all to remove the *pratibandhās* for shining. We never add anything.

Similarly by *śravaṇam*, *mananam*, *nidhidhyāsanam* the teacher does not give *ānandā* to the student. But the teacher only removes the *ānanda pratibandhās* and so the shining bright face of the student is revealed. Bright face is joy – *nandati nandati sampūrṇa jagadēva nandanam*. So *svarṇavat svayaṁ dyōtatē*.

(Verse 67)

***hṛdākāśōditō hyātmā***  
***bōdhabhānustamō'pahṛt I***  
***sarvavyāpi sarvadhārī***  
***bhāti bhāsayatē'khilam II***

Here he says that the *Ātmā sūryaḥ* has risen in the heart of *jīvan muktā*, The *Ātmā bhānuḥ* – *Sūryaḥ*; not that till now the *Sūrya* was absent, but *Ātmā Sūryaḥ* was there but still we missed it. Like during night the Sun is still there but for us it is obstructed by our own earth only. Then what is *Sūrya udayam*. It is not that *Sūrya* is rising but the obstruction is gone and therefore, we recognize the *Sūrya*. Similarly in the *hṛdaya ākāśā*, *Ātmā* was very much there till now but because of the night of ignorance, the *Sūryaḥ* was not available. But once the night of ignorance is gone, it is the sign of *Sūryōdayam*.

Therefore he says *hṛdākāśa uditāḥ Ātmā* – *Ātmā* has risen in the *hṛdaya ākāśaḥ*. Of whom? – The *jñānī*, because in him only, the night of ignorance is gone. Night is also dark and ignorance also is dark. Therefore, only in him the *Sūryōdayam* has come. And what type of *Sūryaḥ* it is? *Bōdha bhānuḥ* – it is the Sun of awareness, *svarūpa caitanyam* – *bōdha ēva bhānuḥ* or *bōdhā rūpaḥ bhānuḥ*. That is why a *jñānī* says that in his *antaḥkaraṇam* the *Sūrya* has risen and it is *Sūrya* which never sets and therefore he does not have *udaya astamanam* after *jñānam*. Therefore, *katham sandhyām upāsmahē?* – He asks. Therefore, he takes *sanyāsā*. He wants to give up *sandhyā vandanā* because the *Ātmā Sūryaḥ* has permanently come into his heart and therefore he doesn't have *udayāstamanam*.



What type of Sūryaḥ is it? **Tamō apahr̥t** – the destroyer of all darkness. But we have to carefully note that Ātmā does not directly destroy ignorance. *Tamaḥ* here means darkness and darkness stands for ignorance. So here he says Ātmā is the destroyer of ignorance but logically speaking Ātmā cannot destroy ignorance. Because if Ātmā can destroy ignorance, everybody has got Ātmā and therefore nobody will have ignorance. So when he says Ātmā destroys ignorance, it means that Ātmā reflected in *akhaṇḍākāra vṛtti*, destroys ignorance. So *vṛtti pratibimbitaṁ sat*. So not directly but indirectly, *mahāvākya janita vṛtti dvārā nāśayati na tu sākṣāt*.

*svarūpa jñānaṁ vṛtti jñāna rūpēṇa ajñānaṁ nāśayati*. How is it possible? It is like the Sun does not directly burn a piece of cotton, but when the same Sunlight comes through a lens, it can burn a piece of cotton. Similarly *svarūpa caitanyaṁ* does not directly burn ignorance but *svarūpa caitanyaṁ* coming through the lens – *vṛtti* lens- destroys ignorance. What a wonderful example? The credit goes to Vidyāraṇya Svāmi .

So **tamō apahr̥t** and what is the nature of the **bōdhah –sarva vyāpī** – all pervasive; *sarva dhārī* – means *viśvā dhāraṁ* – sustainer of all, *sattā, pradātā, adhiṣṭhānaṁ*. And this Ātmā, **bhātī** – shines by itself and not only it shines by itself – *akhilam bhāsayatē ca*. It illumines everything else also. As Lord Kṛṣṇa says in the Gītā - *yathā prakāśayatyēkaḥ kṛtsnaṁ lōkamimaṁ raviḥ. kṣētraṁ kṣētrī tathā kṛtsnaṁ prakāśayati bhārata*. As one Sun illumines this entire universe, so the one Ātmā illumines the whole *kṣētra* i.e field or in this context the entire universe. There also *sūrya dṛṣṭāntaṁ* only.

So with this the *jīvan muktāḥ*'s vision is also completed. *Vidēha mukti* has also been talked about and with this *jñāna Phalaṁ* topic is also over. So *jīva Brahma aikyaṁ* has been pointed out. *Śravaṇaṁ, mananaṁ* and *nidhidhyāsaṁ* have been pointed out. *Jñāna Phalaṁ* has also been pointed out. Now what is left out is only *Phalaśruti*.

## Phalaśruti

(Verse 68)

**dēgdēśakālādhyanaṇpēkṣya sarvagaṁ  
śītādiḥṇnityasukhaṁ nirañjanam I  
yassvātmatīrthaṁ bhajatē viniṣkriyaḥ  
sa sarvavitsarvagatō'mṛtō bhavēt II**

So here Ātmā is compared to a **tīrthaṁ**. *Tīrthaṁ* means *tīrthayati punāti sarvān iti tīrthaṁ* – that, which purifies, sanctifies, cleanses. We take dip in holy *tīrthaṁ* like Ganges or various *tīrthaṁ*s like Prayāg, Saṅgaṁ etc.. When we merge or dip into those *tīrthaṁ*s – our *puṇya pāpaṁ* etc. will go away. Here Śaṅkarācārya says that Ātmā is the greatest *tīrthaṁ*. And if we dip into that Ātmā *tīrthaṁ* – dipping means merging – it is the final dip. Once we dip we should not come out and all impurities will go away because this Ātmā *tīrthaṁ* is superior to all other *tīrthaṁ*s in so many respects.

All other *tīrthaṁ*s can remove our *puṇya pāpaṁ* etc. but they cannot remove our *ajñānaṁ*. And therefore, even though we get purified, again we become impure and again we will have to go to the same *tīrthaṁ* or another *tīrthaṁ*. They cleanse only temporarily. This is the second limitation. Going to other *tīrthaṁ*s involves travel, overcoming lot of troubles, and if it



is on a festival day, there will be lacs and lacs of people and we may not get an opportunity to there as there will be a lot of competition.

But **in Ātmā tīrtham**, what are the advantages?

- First of all it is individually with us only. It is *sarvagataṁ* and we need not go anywhere.
- The second advantage is that it removes *pāpaṁ*, it removes *puṇyaṁ* and it removes *ajñānaṁ* also.
- And final advantage is that once the impurities are gone thereafter we need not take any further dip. That will be the last dip.

So what type of Ātmā it is? **Sarvagaṁ** – all pervading; **digdēśakālādi anapēkṣyā** – which is unrelated to, untouched by space, time and direction; **śītādiḥṛt** – it is a destroyer of *śītaṁ*, *uṣṇaṁ*; **dvanda nivṛtti karaḥ** – destroys pairs; **nitya sukhaṁ** – it is eternal happiness; **nirañjanam** – ever pure; it will not get polluted like Ganges – **sva Ātma tīrtham** – the holy place called Ātmā – **yaḥ bhajatē** – the one who resorts to or dips.

And what is his qualification? **Viniṣkriyaḥ** – literally means *sanyāsī*, *sarvakarma tyāgī* but we will dilute it for our purpose and take it as **a seeker who has got internal detachment**, *vairāgī*, *sādhana catuṣṭaya sampannaḥ*; **saḥ sarvavit bhavēt** – he will become *sarvajñaḥ* – *yasmin vijñātē sarvaṁ idaṁ vijñātaṁ bhavati*. He does not know all the details but he knows that the essence of everything is Brahman – **sarvavit**, **sarvagataḥ** – he is all pervading and *amṛtaḥ bhavēt* – he will become immortal, he will become *muktaḥ*, *muktō bhavati*.

And therefore, he is indirectly advising all of us that instead of running after from *tīrtham* to *tīrtham*, from temple to temple, from places to places, the best and the last dip is **Ātmā prāptiḥ**. And therefore, **all of us have to take this dip and be liberated**.

So with this the **Ātmā bōdhā** text also is over.

**Pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyatē I**

**Pūrṇasya pūrṇamādāya pūrṇamēvāvaśiṣyatē II**

**Oṃ śāntiḥ śāntiḥ śāntiḥ**

**Hariḥ Oṃ Sri Gurubhyō Namaḥ Hari Oṃ**

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