

# ATMA BODHAH

By Swami Paramarthananda

Transcribed by R. Ganapathy

NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciples.



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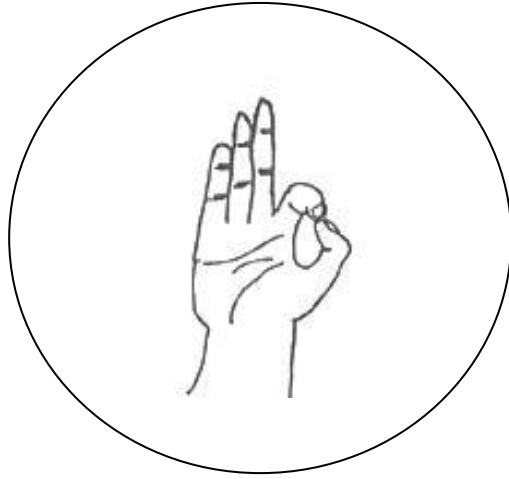
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# आत्मा बोधः Ātmā bōdhaḥ

Transcription of *Pravacanams* (talks)

of

Swami Paramarthananda Saraswati



Transcribed by Raghu Ganapathy



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## **Key to transliteration and pronunciation of Sanskrit letters**

Sanskrit is a highly phonetic language and therefore accuracy in the pronunciation of the letters is very important. A change in the pronunciation could change the meaning of the word itself. For those who are not familiar with the *Dēvanāgarī script*, the International Alphabet of Sanskrit Transliteration is a guide to the correct pronunciation of the Sanskrit letters.

अ	a	<u>f</u> un	च	ca	<u>ch</u> unk 2	य	ya	<u>l</u> oyal
आ	ā	<u>f</u> ather	छ	cha	<u>ch</u> atch *2	र	ra	<u>r</u> ed
इ	i	<u>i</u> t	ज	ja	<u>j</u> ump 2	ल	la	<u>l</u> uck
ई	ī	<u>f</u> ee <u>t</u>	झ	jha	<u>h</u> edge <u>h</u> og *2	व	va	<u>v</u> irtue
उ	u	<u>f</u> ull	त्र	tra	<u>th</u> ree २८ ष	श	śa	<u>s</u> ure
ऊ	ū	<u>p</u> ool	ठ	ṭha	<u>ant</u> -hill *3	ष	ṣa	<u>sh</u> un
ऋ	ṛ	<u>r</u> hythm	ड	ḍa	<u>d</u> uck *3	स	sa	<u>s</u> ir
ॠ	ṝ	<u>m</u> arine	ढ	ḍha	<u>g</u> odhead *3	ह	ha	<u>h</u> um
ऌ	ḷ	<u>r</u> evel <u>r</u> y	ण	ṇa	<u>th</u> under *3	क्ष	kṣa	<u>w</u> ork <u>s</u> heet
ए	e	<u>p</u> lay	त	ta	(close to) <u>th</u> ink *4	ज्ञ	jñā	*
ऐ	ai	<u>a</u> isle	थ	tha	(close to) <u>pa</u> thetic *4	ळ	(close to) world *	
ओ	o	<u>g</u> o	द	da	(close to) <u>th</u> at*4	s	' unpronounced	
औ	au	<u>c</u> ow	ध	dha	(close to) <u>br</u> eath <u>e</u> *4		अ(a)	
अं	aṁ	**	न	na	<u>n</u> umb *4	ss	" unpronounced	
अः	aḥ	***	प	pa	<u>p</u> urse 5		आ(ā)	
क	ka	<u>S</u> ee <u>k</u> 1	फ	pha	<u>s</u> app <u>h</u> ire *5			
ख	kha	<u>bl</u> ock <u>h</u> ead*1	ब	ba	<u>b</u> ut 5			
ग	ga	<u>g</u> et 1	भ	bha	<u>ab</u> hor 5			
घ	gha	<u>log</u> - <u>h</u> ut * 1	म	ma	<u>m</u> other 5			
ङ	ṅa	<u>s</u> ing 1						

\* No English equivalent \*\* Nasalisation of preceding vowel \*\*\* Aspiration of preceding vowel.

1. Guttural - Pronounced from throat
2. Palatal - Pronounced from palate
3. Lingual - Pronounced from cerebrum
4. Dental - Pronounced from teeth
5. Labial- - Pronounced from lips.

The 5<sup>th</sup> letter of each of the above class – called nasals – is also pronounced nasally.





## *Preface*

All of us have, at some time or the other, heard of various terms like soul, spirit, *Ātmā* etc. Most of us have our own notions about these, which more often than not are confusing than revealing. The heady mixture of the terms used in Western theology and the English translation of the *Vēdāntik* terminology has only added to the confusion surrounding these concepts. Of course, even between the *Vēdāntik* commentators, we can find disagreements in the meaning of these terms and what they actually represent.

आत्मा बोधः (*Ātmā Bōdhaḥ*) written by *Ādi Śaṅkarācārya* is an excellent introductory text for gaining a complete understanding of the term *Ātmā*, what it is and what is its role in the grand scheme of things in the universe, from the *Advaita Vēdāntā* perspective.

This text is based on the series of 16 *pravacanams* of *Svāmi Paramārthānandā Sarasvatī (Svāmi Ji)* delivered by him in a camp conducted by him in Srisailam, in Andhra Pradesh. A reader would, therefore, find some references to this place in these talks.

Like my earlier work on Svāmi Ji's *pravacanams* on *Tattva Bōdhaḥ* text, the present work is also a transcription of his lectures on the subject of *Ātmā Bōdhaḥ*. My contribution is restricted only to faithfully reproducing *Svāmi Ji's* words to the best of my abilities, albeit with appropriate editing to conform to the print and reading medium.

The subject of this text which is the knowledge of the *Ātmā* or *Brahman* is a very subtle one. A new student, who is a serious seeker of this knowledge, could find it a bit difficult to appreciate the contents of this work in his first

attempt. I would, therefore, urge all such students to first listen to Svāmi Ji's talks on *Tattva Bōdhaḥ* or at least go through the transcription of these talks, before listening to his talks on the subject of *Ātmā Bōdhaḥ* or attempting open even the first page of this text. As *Svāmi Ji* often emphasizes in his talks, a serious study of *Vēdāntā*, needs to be undertaken in a very systematic manner as it is done for all subjects in any school or college. For one, who has gone through *Svāmi Ji's* talks on the *Tattva Bōdhaḥ* text, this teaching on *Ātmā Bōdhaḥ* will be relatively easy to follow and assimilate.

The unique feature of these talks by *Svāmi Ji* is that one could at times get a doubt whether he is rendering the talks in English or Sanskrit? That the knowledge of Sanskrit language is a great advantage, rather an imperative, for a serious study of our scriptures will not be an overstatement. And *Svāmi Ji*, in his own inimitable style has, in these talks, tried to push the listeners towards creating an yearning for learning this language by exposing them in a fairly large measure not only to the word and sentence formation but also to some basic aspects of grammar of this beautiful and most scientific language of Gods, as they say. This is definitely a succeeding step in his teaching methodology following from his exposition on *Tattva Bōdhaḥ*.

As in the case of *Tattva Bōdhaḥ*, *Svāmi Ji* has taken great pains to explain each and every word contained in the original *Ātmā Bōdhaḥ* text. And as stated above, he has also used Sanskrit language liberally to explain some of the aspects. I have reproduced all the contents of his talks rendered in Sanskrit in *Dēvanāgarī* script with my limited knowledge of Sanskrit language. So errors cannot be ruled out. I humbly request the readers to give me feedback ([gana.gana@gmail.com](mailto:gana.gana@gmail.com)), so that they can be rectified.

Additionally I have adopted the scheme of **International Alphabet of Sanskrit Transliteration (IAST)** for Romanization of the *Dēvanāgarī* script. Of course the meaning of each word is elaborated by *Svami Ji* himself. The transliteration and pronunciation guide is given at the beginning of this text.

I would like to emphasize that this text is in no way meant to be a substitute for *Svāmi Ji's pravacanaṃs*. I would strongly urge any serious seeker to first listen to the *pravacanaṃs* of *Svāmi Ji* in a systematic and regular manner as one would do in a class room in a school or a college. *Vēdāntā* is a serious subject and the ultimate knowledge. It is not bedside reading literature. A serious study requires utmost learning discipline, if one were to understand the philosophical concepts even just at the intellectual level. This text should help such students to revise their learning after listening to *Svāmi Ji's pravacanaṃs*.

I am indebted to scores of people who have helped me, directly and indirectly, in compiling this text, in particular to my wife Rajalaskhmi and my good friend M. Janardan in Kuwait, for the successful completion of this project.

I offer my humble praṇams and prostrations at the lotus feet of Svāmi *Paramārthānandā Ji* and seek his blessings for the successful completion of this endeavor of mine.

Now over to *Svāmi Ji's pravacanaṃs*.

*Harih Om Tat Sat*

Raghu Ganapathy



***Introduction to Ātmā bōdhaḥ***



The text आत्मा बोधः (*Ātmā Bōdhaḥ*) supposed to be written by *Ādi*

Śaṅkarācārya himself is known as a प्रकरण ग्रन्थः (*prakaraṇa granthaḥ*).

*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. *Upaniṣads* belong to *Vēdās* and

the author of the *Vēdās* is unknown and if at all we have to know the

author, we have to call the Lord alone as the author! Therefore, the *mūla*

*granthās* do not have any author and that is why they are called अपौरुषेय

ग्रन्थः (*apauruṣēya granthah*). *Apauruṣēya* means that which is not a

product of human intellect. पुरुष बुद्धि जन्यं न (*puruṣa buddhi janyaṁ na*),

whereas, in contrast, *prakaraṇa granthaḥ* are *pauruṣēya granthas*. They

are written by *Ācāryas* with the aim of clarifying the original text.

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. The other

systems of philosophy are not discussed. It is like spoon feeding for a LKG

student.

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 *Samkhyā*, *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. To sum up, there are the two types of *prakaraṇa granthās*. And *Ātmā bōdhaḥ* happens to be the first type of *prakaraṇa granthās* and therefore, we need not be frightened.

However, it is a bit more advanced than *Tattva bōdhaḥ* and therefore, I chose this text for two reasons. Because in a camp we find we have a peculiar type of audience. Students from different levels of learning attend these camps. There are some students who have just joined *Gītā* classes. They are like 3 months' old babies. We have got students who are *Pañcadaśī* students who have even studied *Brahma Sutrās* – Ph.D students. So it is a mixture of both and *Ātmā bōdhaḥ* is a peculiar book which caters for both types of students. The fundamental ideas are also clarified beautifully and we get the whole picture of *Vēdāntā*. Some of the important advanced topics are also highlighted.

And the second reason I chose this text is that every important ideas of *Vēdānta* are clarified through examples. This is the uniqueness of *Ātmā bōdhaḥ*. Almost all *ślōkās* have got an example. The first two lines of the *ślōka* will be the idea and the later two lines of the *ślōka* will be the example. For every idea, therefore, we have an example. One can, therefore,

understand the whole *Vēdānta* through examples. 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. It is unlike *Vivēka Cūḍāmaṇi* where there are long verses and sometimes the metres are also not very fine. For example let us look at the following verse from *Vivēka Cūḍāmaṇi*:

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः I  
स्वयमेव वृत्तिभेदा द्विकृति भेदात्सुवर्ण सलिलादिवत् II  
*prāṇāpānavyānōdānasamānā bhavatyasau prāṇaḥ I*  
*svayamēva vṛttibhēdā dvikṛti bhēdātsuvarṇa salilādivat II*

Does this sound like a *ślōka*? They are *ślōkās*, no doubt, but they are called *viṣama vṛttās* which means difficult metres. So committing them to memory is difficult. *Vivēka Cūḍāmaṇi* has more than 500 *ślōkās*!

But *Ātmā bōdhaḥ* contains only 68 *ślōkās* and all of them are in अनुष्टुप् (*anuṣṭup*) metre which is the simplest metre in Sanskrit. Thus the fundamentals are expounded in a simple language supported by very good examples. For those who have studied *Tattva bōdhaḥ*, this text will be a reminder and revision which will also take them further in their pursuit.

### *Derivation of the terms Ātmā and bōdhaḥ*

Let's first understand the meaning of this word *Ātmā bōdhaḥ*. *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, स्वर्ण (*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*:

यच्चाप्नोति यदादत्ते यच्चाति विषयानिह।  
यच्चास्य सन्ततो भावस्तस्मादात्मेति कीर्त्यते।।  
*yaccāpnōti yadādattē yaccāti viṣayāniha.*  
*yaccāsyā santatō bhāvastasmādātmēti kīrtyatē.*

The word *Ātmā* is derived from four different roots. One root is आप् (*āp*) - to pervade. आप्नोति इति आत्मा (*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 यत् सर्वं आप्नोति (*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 अत्ति इति आत्मा (*Atti iti Ātmā*) derived from the root अद् (*ad*)- to eat; to experience. The *Ātmā* is that essence that चैतन्यम् (*caitanyaṁ*) which experiences everything

येन रूपं रसं गन्धं शब्दान्स्पर्शाश्च मैथुनान्। एतेनैव विजानाति किमत्र परिशिष्यते।।

*Yēna rūpaṁ rasaṁ gandhaṁ śabdān sparśāṁśca maithunān. Ētēnaiva vijānāti kimatra pariśiṣyatē.*

Which *upaniṣad*? Can anyone guess?

I will keep this question for the evening quiz. I will not ask now. I know you don't have कठोपनिषत् (*Kaṭhōpaniṣad*) here, so you cannot refer to it also.

Oh! Oh! – What a fool am I? I have given out the name of the *Upaniṣad*!!! It is *Kaṭhōpaniṣad* all right.

*Yaḥ atti* means that which experiences *rūpaṁ rasaṁ gandhaṁ śabdān sparśāṁ ca* – भोक्तृ रूपेण (*bhōktr rūpēṇa*).

उपद्रष्टानु मंता च भर्ता भोक्ता महेश्वरः। (*Upadraṣṭānu mantā ca bhartā bhōktā mahēśvaraḥ*) says *Bhagawad Gītā* . The spirit dwelling in this body is really the same as the Supreme Lord.

Therefore the third meaning is the experiencer. We can also call it as the witness.

So one is the pervader, two resolver, three experiencer and the fourth meaning is derived from *At* - अत् साहत्य गमने (*at sāhatya gamanē*)- that

which exists for ever- संततो भावः (*santatō bhāvaḥ*), सततं अस्ति (*satataṁ asti*) सदा अस्ति (*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.

Thus these are the four meanings of *Ātmā*. It is nothing but the very *caitanyaṁ* - *cit* - consciousness. The awareness, the svarūpa *caitanyaṁ* is called *Ātmā*.

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. So *Ātmā bōdhaḥ* would mean awareness awareness! This in Sanskrit grammar would be a पुनरुक्ति दोषः (*punarukti dōṣaḥ*), because *Ātmā* itself is *bōdhaḥ svarūpaṁ*, that is, of the nature of knowledge and *bōdhaḥ* also means knowledge. What, therefore, is the difference between *Ātmā* the knowledge and *bōdhaḥ* the knowledge? There is a difference.

Let us try to understand this difference by using capital 'A' for *Ātmā* the *bōdhaḥ svarūpaṁ* i.e. of the nature of knowledge and small letter 'a' for the second one. *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. It is objectless awareness, which is common

in people and which is present in all living beings. 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. The previous one is objectless knowledge. The second one is objective knowledge. When we say “I know”, one may ask “what do you know?” We will say “I know English, I know German, I don’t know Chinese”. This objective knowledge is always a born knowledge. It is not eternal knowledge; the *svarūpa jñānaṁ* which is always there in people. The objective knowledge is born whenever we learn something. For example, English knowledge is not there from the beginningless times. English knowledge had an origin when one studied English. Similarly the knowledge of colour was born when one operated the means i.e. one’s eyes. The second knowledge, therefore, is born knowledge - a *janya jñānaṁ*, a knowledge which has a beginning. The previous one is *ajanya jñānaṁ* - unborn knowledge; *svarūpa jñānaṁ* – the objectless knowledge. The objective knowledge is called *janya jñānaṁ*.

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 of the *pramēyam* enters through our eyes or ears and in our mind a वृत्ति (*vṛttiḥ*), is formed or we can say a

*vṛttiḥ* is born. *Vṛttiḥ* means a thought. And what type of 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 *vṛttiḥ*, which will be formed, will be घटाकार (*ghaṭākāra vṛttiḥ*).

If पठः (*paṭhaḥ*) is the object, पठाकार (*paṭhākāra vṛttiḥ*). In short, तत्तत् विषयः आकारवृत्तिः जायते (*tattat viṣayaḥ ākāra vṛttiḥ jāyatē*); *jāyatē* means born. And the moment the *vṛttiḥ* is born the *svarūpa caitanyaṁ* which is the consciousness, pervades that thought and the *caitanyaṁ* 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 vṛttiḥ* is there; निराकार (*nirākāra*) or formless *caitanyaṁ* is there. The *nirākāra caitanyaṁ* pervades the *ghaṭākāra vṛttiḥ* and the *caitanyaṁ* also now appears as *ghaṭākāra caitanyaṁ*. And this *ghaṭākāra caitanyaṁ* is called *ghaṭa jñānaṁ*.

This *ghaṭa jñānaṁ* or *ghaṭākāra caitanyaṁ* is born only when *ghaṭa vṛttiḥ* is born. We, therefore, called this knowledge as *vṛttiḥ jñānaṁ*. So the objective knowledge is called *janya jñānaṁ* or *vṛttiḥ jñānaṁ*. And objectless knowledge is called *svarūpa jñānaṁ* or *ajanya jñānaṁ*.

Now all of us already have *Ātmā* the *svarūpa jñānaṁ*. And inspite of *svarūpa jñānaṁ* being there, people suffer from the ignorance of the self. They are *saṁsārīs*, bound to the wordly affairs. From this we come to know that *svarūpa jñānaṁ* cannot give liberation to people. *Svarūpa jñānaṁ* cannot give happiness to people. If *svarūpa jñānaṁ* can give

happiness, all people must be always happy. Nobody should cry. Everyone must be smiling all the time. But we know that this is not the case.

So it means that merely possessing *svarūpa jñānaṁ* is not enough. We require some other *jñānaṁ*. That is the knowledge about oneself is necessary. We should have knowledge about our *svarūpaṁ*. That means

अहं स्वरूप चैन्तन्यं अस्मि (*ahaṁ svarūpa caintanyaṁ asmi*)

अहं आत्मा अस्मि (*ahaṁ Ātmā asmi*)

अहं सर्वव्यापी अस्मि (*ahaṁ sarvavyāpī asmi*)

अहं सर्वस्य आदाता अस्मि (*ahaṁ sarvasya ādātā asmi*)

अहं सर्वस्य अत्ता अस्मि (*ahaṁ sarvasya attā asmi*)

अहं सर्वदा अस्मि (*ahaṁ sarvadā asmi*)

What we, therefore, require now is not *svarūpa jñānaṁ*. What we require now is the *vṛttiḥ jñānaṁ* about *Ātmā*. We require a *janya jñānaṁ*. And for that *jñānaṁ* what is the *viśayaḥ* i.e. what is the object of knowledge? The object of knowledge is the very subject itself. So we need a subjective knowledge. 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 *vṛttiḥ jñānaṁ* about the *Ātmā* like *ghaṭaḥ bōdhaḥ*, *pata bōdhaḥ* – *Ātmā bōdhaḥ*– *Ātmā viśayaka janya jñānaṁ* - *Svarūpa caintanya viśayaka vṛtti 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. And what are the means to produce this knowledge? Nose produces *gandha viśayaka*



*bōdhaḥ*. Each *pramāṇaṁ* produces तत्तत् प्रमेय विषयक बोधः (*tattat pramēya viṣayaka bōdhaḥ*). Now here we want *Ātmā viṣayaka bōdhaḥ*. A knowledge for which *Ātmā* is the subject matter. And that is going to be the job of this particular text.

Now the question is, *Ātmā bōdhaḥ*, which is *vṛttiḥ jñānaṁ* about *Ātmā*, is it चेतनं (*cētaṇaṁ*) or *acētaṇaṁ* - sentient or insentient? *Jñānaṁ* itself means *cētaṇaṁ*. So *svarūpa jñānaṁ* is *cētaṇaṁ*. *Vṛttiḥ jñānaṁ* is also *cētaṇaṁ*.

So the next question comes as to how can we call the text as *Ātmā bōdhaḥ*? I am just giving you an example of how they make inquiry in *Vēdānta*?

So the question is whether this book is *cētaṇaṁ* or *acētaṇaṁ*? There is no doubt, the book is *acētaṇaṁ*. The book is in the form of words – शब्दात्मक ग्रन्थः (*śabdātmaka granthaḥ*). *Śabda* is *cētaṇaṁ* or *acētaṇaṁ*? *Śabdaṁ* is *acētaṇaṁ*. The one who produces *śabdaṁ* happens to be *cētaṇaṁ* but the *śabda* itself is a *viṣayaḥ* like *śabda*, *sparsā*, *rūpa*, *rasa*, *gandha* all of them are *acētaṇaṁ* only - *Ayaṁ granthaḥ śabdātmakaḥ*, which is *acētaṇaṁ*. So how can this *acētaṇa śabdātmaka granthaḥ* be called *Ātmā bōdhaḥ* the *caitanyaṁ*?

The answer is that even though this is only an *acētaṇa granthaḥ*, this *śabdātmaka granthaḥ* serves as a *pramāṇaṁ* to produce *Ātmā bōdhaḥ* and since it produces *Ātmā bōdhaḥ* it is called *Ātmā bōdhaḥ*. It itself is not *Ātmā bōdhaḥ*. आत्मा बोध जनकत्वात्, आत्मा बोधः इति गौण्यात् वृत्त्या उच्यते (*Ātmā bōdha janakatvāt, Ātmā bōdhaḥ iti gauṇyāt vṛtṭyā ucyatē*). The *granthaḥ* is not *Ātmā bōdhaḥ*. The *granthaḥ* produces *Ātmā bōdhaḥ*. So here *Ātmā*

*bōdhaḥ* means *Ātmā bōdhaḥ* producing *granthaḥ*. आत्मा बोधः इत्यस्य अर्थः, आत्मा बोध जनक ग्रन्थः, जनके जन्य लक्षणात् (*Ātmā bōdhaḥ ityasya arthaḥ, Ātmā bōdha janaka granthaḥ, janakē janya lakṣaṇāt*). So, therefore, this text is a *pramāṇam*. *Ātmā bōdha* is *pramā*. So the *granthaḥ Ātmā bōdhaḥ* which is a *pramāṇam* produces the *Ātmā bōdhaḥ* which is the *janya jñānam*.

Now the next question is why *Śaṅkarācārya* should write such a text? The answer is simple - to produce the *Ātmā bōdhaḥ*, the self knowledge, in our mind. That alone he is going to prove in the introductory five *ślōkās*. In the first five *ślōkās* he introduces the main theme and the purpose of the whole text and in fact the whole pursuit of human beings.

The most important thing before pursuing any spiritual *sādhana* is that we should have a clear idea about what we are going to do and what our ultimate destination is.

We will find that if we are in a place without knowing what we are supposed to do, we will find ourselves highly restless and confused. In life, we will face many such situations. Whenever we undertake any task, we need to know what happens in each stage; which is first, which is last etc. Similarly if we embark on a spiritual *sādhana* we should have a clear idea. People would say do *japaṁ*, do *pūjā*, do *dhyānam*, go on pilgrimage etc. So many things may be said. We should, therefore, have a clear picture of 'what is what'. And this is very clearly outlined in the introduction of all *Vēdānta granthās*.

In the first five *ślōkās*, *Śaṅkarācārya* establishes two or three important points. At first he establishes that our fundamental disease is ignorance. This must be crystal clear. The diagnosis must be clear before swallowing any tablet. One cannot say "I will try all tablets". It may create lots of

problems. One dose and immediately close! One may have many allergies, for example, sulpha drug allergy. One cannot experiment with medicines. Some people have medical dictionary at home. And they want to look into that for their symptoms. In fact if one looks into the medical dictionary it will contain all symptoms that one has. Such an approach will not work. So we should have a very clear understanding of the disease. *Śaṅkarācārya* says that the disease is ignorance; ignorance of oneself; ignorance of one's full self; ignorance of one's complete self as revealed by *Shāstrās* - अहं

आत्मा, अहं नित्यः, अहं सर्वगतः (*aham ātmā, aham nityaḥ, aham sarvagataḥ*).

Remember the first and fourth definitions? Put together, it would mean अहं पूर्णः (*aham pūrṇaḥ*) – “I am full, I am complete”. Unfortunately this truth is

unknown. And once this *pūrṇatvaṁ* is unknown we have a sense of अपूर्णत्वं *apūrṇatvaṁ*. We always miss something in life; we miss people, we miss places, we miss objects, some people may miss newspaper. Everyone is missing something or the other. Missing is a sign of *apūrṇatvaṁ* and this alone later becomes *kāma* which unfulfilled becomes *krōdha* and fulfilled becomes *lōbha* etc. They are all off shoots. 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. This is the first fundamental thing which everybody should know. That is why all *Vedāntik* text books begin with *adhyāsaḥ*. *Ātmā bōdhaḥ* also begins with *adhyāsaḥ*. *Brahma sūtrā* also begins with *adhyāsa bhāṣya*. So a sense of incompleteness due to self ignorance is the diagnosis.

Once the diagnosis has been made, the next step is medication. Ignorance virus can be destroyed only by one medicine and that is आत्मा ज्ञान औषधं (*Ātmā jñāna auśadham*) - आत्मा ज्ञान औषधं विना अज्ञान सर्पदष्टस्य न योगेन न साङ्ख्येन कर्मणा नोन विध्यया (*Ātmā jñāna auśadham vinā ajñāna sarpadaṣṭasya na yōgēna na sāṅkhyēna karmaṇā nōna vidhyayā*). You may stand upside down; nothing will happen. So the tablet is *Ātmā jñāna auśadham*. This is the first point which the *Ācārya* establishes.

The second point is that any treatment requires some preparation on the part of the patient. The patient must be able to stand the treatment. Otherwise the treatment could create a worse disease. Such diseases are called iatrogenic diseases. These are diseases caused during the course of the treatment of a disease. Normally the doctor treats for curing an existing disease. But when a he starts to try a new medicine or being unsure of the course of treatment to be pusued, they try a new drug. As a result the patient may get head ache in addition to stomach ache for which he had gone to the Doctor in the first place. These are called iatrogenic diseases.

Suppose if we don't know what our disease is and we try to practice intense meditation. What will happen? We may meditate for one hour. Nothing may happen. Then we will do meditation for two hours and then for three hours etc.; and that too concentrating on the eyebrows! Eyes are not meant to see our eyebrows. So if we try to concentrate like this, naturally it would be an unnatural and an abnormal pursuit and if we do it for a long time, we may end up with a severe headache! So the meditation, instead of curing the disease, may lead to some other problem. Thus any *sādhanā* can lead to problems if we do it without proper understanding. And that is why preparation is necessary before giving the dose of medicine. It is, therefore,

said that अनभ्यासे विषं शास्त्रं अजीर्णं भोजनं विषम् । विषं सभा दरिद्रस्य दुर्जनस्य सुभाषितं विषं (*anabhyāsē viṣam śāstram ajirṇē bhōjanam viṣam, viṣam sabhā daridrasya, durjanasya subhāṣitam viṣam*) – 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, *śāstram*, if it enters into an unprepared person, it will not be digested and *Vēdānta* could be a problem. As Lord *Kṛṣṇā* said in the *Gītā* -

न बुद्धि-भेदं जनयेद् अज्ञानां कर्म-सङ्गिनाम् ।  
जोषयेत् सर्व-कर्माणि विद्वान् युक्तः समाचरन्

*Na buddhi-bhēdam janayēd ajñānām karma-saṅginām.*  
*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 *śāstram* should not be given to an unprepared mind. And that preparation is *Sādhana Catuṣṭaya Sampattiḥ*<sup>1</sup> for the *jñānam* operation. Before conducting an operation, the Doctors carry out urine test, blood test etc. to ensure that all parameters are alright. Similarly, here also *Sādhana Catuṣṭaya* parameters must be alright. Then alone *jñānam* can be initiated.

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<sup>1</sup> Author's Note: Please also refer Swami Ji's talks on Tattva Bodha

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

With this introduction we step into the text of *Ātmā bōdhaḥ*.



***Sādhana and Anubandha Catuṣṭayaṃ***





*Verse 1*

तपोभिः क्षीणपापानां  
शान्तानां वीतरागिणाम् ।  
मुमुक्षूणामपेक्षयोऽयम्  
आत्मबोधो विधीयते ॥ 1

Tapōbhiḥ kṣīṇapāpānām  
Śāntānām vītarāgiṇām ।  
Mumukṣūṇāmapēkṣyō'yam  
Ātmabōdhō vidhīyatē ॥

In this *ślōkā Śaṅkarācārya* talks about the preparations necessary for this study which has been described in *Tattva Bōdhaḥ* as *Sādhana Catuṣṭaya Sampattiḥ*- the four-fold qualifications. Let's briefly recollect these qualifications.

The first one is विवेकः (*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 पूर्णत्वं (*pūrṇatvaṁ*) and what I don't want is अपूर्णत्वं (*apūrṇatvaṁ*)". This must be clear. Otherwise it will be like groping in the darkness from one *apūrṇatvaṁ* to another. If one house which is *apūrṇatvaṁ* cannot satisfy oneself another bigger house which is also *apūrṇatvaṁ* cannot also satisfy him. But if he doesn't have *vivēkaḥ*, he will think that changing the house, changing the people, changing the job, changing the dress, changing the various things will solve the problem. This is what *Śaṅkarācārya* called as मूढमते (*mūḍhamatē*) in *Bhaja Gōvindaṁ*. So first thing that one should know is

what he needs and what he wants? This is *vivēkaḥ*. I have elaborated in *Tattva Bōdhaḥ* and so I don't want to go into that in detail.

Then the second qualification is वैराग्यं (*vairāgyaṁ*) which is indicated here as वीतरागी (*vītarāgī*). *Vītarāgī* refers to the persons and *vairāgyaṁ* refers to the qualification. वीतरागः अस्य अस्ति इति वीतरागी (*vītarāgaḥ asya asti iti vītarāgī*). *Vītarāgiṇām – vītarāgaḥ* means *vairāgyaṁ – vairāgyaṁ asya asti iti vītarāgī*. That means what? 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. And therefore, one has to turn away from *apūrṇa*, if he has to turn towards *pūrṇa*.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।

विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥ (कठोपनिषत्)

*Dūramētē viparītē viṣūcī avidyā yā ca vidyēti jñātā.*

*Vidyābhīpsinaṁ nacikētaṣaṁ 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 मुमुक्षुत्वं (*mumukṣutvaṁ*) to which we will come later.

The third qualification is शमादि षट्क संपत्तिः (*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. And the definition of *śamaḥ* can be found in *Tattva bōdhaḥ*.

मनो निग्रहः (*manō nigrahaḥ*) is *śamaḥ* i.e. Mind control and this is a उपलक्षणं (*upalakṣaṇam*) – indication for दमः, उपरतिः, तितीक्षा, श्रद्धा, समाधानं (*damaḥ, uparatiḥ, titīkṣā, śraddhā, samādhānam*) which along with *śamaḥ* constitute the *ṣaṭka sampattiḥ*. *Damaḥ* indicates sense control; *Uparatiḥ* means quietude of the mind. In *Tattva Bōdhaḥ* the word the *uparatiḥ* was defined as स्वधर्म अनुष्ठानं (*svadharma anuṣṭānam*) i.e. doing one's duty. So we can take that meaning also – *svadharma anuṣṭānam*. But that is only a rare meaning. Generally in *Vēdāntā*, *uparatiḥ* is taken as quietude. In that case one may wonder as to what is the difference between *śamaḥ* and *uparatiḥ*. In *śamaḥ* also mind has to be quietened, *uparati* also we translate as quietude. But we make a subtle difference. 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. So *śamaḥ* is withdrawal and *uparatiḥ* is the maintenance of that quiet condition.

In विवेक चूडामणि (*Vivēka cūḍāmaṇi*), *Śāṅkarācārya* says बाह्यानालम्बनं वृत्तरेषोपरतिरुत्तमा (*bāhyānālabhanam vṛttērēṣōparatiruttamā*). The best *uparati* or self-withdrawal consists in the mind function ceasing to be affected by external objects. Thus in *śamaḥ* the extrovert mind is quietened. In *uparatiḥ* the quietened mind does not become extrovert again.

Then the fourth one is called *titīkṣā* which means equanimity in सुख दुःखादि द्वन्त्वात् (*sukha duḥkhādi dvantvāt*). The next is *śraddhā* which means faith in guru and scriptures. This has been analyzed in detail in *Tattva*

*Bōdhaḥ*. Therefore, I don't want to go into the details. I just want you to remember them. And the last one is *samādhānaṁ* which is चित्त एकाग्रता (*citta ēkāgratā*) - Concentration of the mind. These six together is called *śamādi ṣaṭka sampattiḥ*, which is indicated by the word *śāntānām*.

Then comes the fourth and final qualification of the student which is *mumukṣā*. And this is indicated by the word *mumukṣūṇām*. So here also *mumukṣā* is the name of the qualification and *mumukṣū* is the name of the student. So in this ślōka instead of naming the qualifications, *Śaṅkarācārya* has named the persons – *śāntāḥ*, *vītarāgī*, and *mumukṣū*. *Vivēkī* is understood. And if all these four qualifications are found in someone, such a person is called a अधिकारी (*adhikārī*). *Adhikārī* is one who has all the four fold qualification. Just to recall, in *Tattva Bōdhaḥ* the first sentence was:

साधन चतुष्टय अधिकारिणां मोक्ष साधन भूत तत्त्व विवेक प्रकारं  
वक्ष्यामः

Sādhana catuṣṭaya adhikāriṇām mōkṣa sādhanā bhūta tattva vivēka  
prakāraṁ vakṣyāmaḥ:

The same content in ślōka form is this verse in *Ātmā bōdhaḥ*. There it is *Tattva Bōdhaḥ* and here it is *Ātmā bōdhaḥ*. *Tattva* and *Ātmā* are one and the same.

The only plus point in this ślōka is that *Śaṅkarācārya* says how to gain these qualifications. How to gain this अधिकारित्वम् (*adhikāritvaṁ*)?

And that is given in the beginning. तपोभिः क्षीण पापानां (*tapōbhiḥ kṣīṇa pāpānām*). These qualifications are attained by *tapāḥ* alone. *Tapāḥ* indicates all kind of *sāadhanās*. It includes *karmāyōgā*, it includes *upāsanā*, it

includes all *vratham*s, 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 *pāpam*s and as the *pāpam*s are removed, *Vēdāntik* qualifications come. So *Śaṅkarācārya* says *tapōbhiḥ kṣīṇa pāpānām* - those people whose *pāpam*s are *kṣīṇam*; *naṣṭam*; 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 *pāpam*. Suppose a person is very rich and because of his wealth he is involved in worldly pleasures. From worldly angle people will call him a *puṇyavān* because he has plenty of riches, he can travel all over the world – he would be considered a very big *puṇyavān*. But since he is distracted because of the prosperity, since he is not able to come to *Vēdāntā*, the very prosperity becomes a *pāpam*. In fact anything that obstructs *Vēdāntā* is a *pāpam*. Even our own relatives - close relatives, if they are becoming an obstacle to *Vēdāntā*, getting such relatives also is a *pāpam*. They might give us plenty of wealth, even they may be our own parents but when we are sincerely craving for *Vēdāntā*, if the parents are putting an obstacle and say that you should be in *saṁsārā*, then that is also a *pāpam*. It is said पापं मातृ रूपेण (*pāpam mātr rūpēṇa*) – what a tragedy? To get a mother who says “You go, this is a wonderful opportunity for getting *mōkṣa*. I am your true well wisher and therefore you go” - that mother who gives such permission is *puṇyam*. Therefore, what I want to say is that *puṇyam* and *pāpam* in this context are based on what promotes *mōkṣa* which is *puṇyam* and what obstructs *mōkṣā* which is *pāpam*. And therefore, as the *pāpam* goes away by *tapas*, a person becomes *adhikārī* and this *adhikārī* is qualified for the study of this text.

And by introducing this qualification, *Śaṅkarācārya* is also introducing another thing known as अनुबन्ध चतुष्टयं (*anubandha catuṣṭayaṁ*). This means four factors to be introduced in the beginning of any *śāstram*. It need not be *Vēdāntā*. It could be *tarka*, *vyākaraṇa*, *jyōtiṣaṁ*, *mīmāṁsā* etc. In all of them, these four factors are supposed to be अधिकारी विषयः प्रयोजनम् (*Adhikārī viṣayaḥ prayōjanam*) and संबन्धः (*sambandhaḥ*). *Adhikārī* means who is a qualified person fit for the study of the *śāstra*.

*Sādhana Catuṣṭaya Sampannaḥ* is the *adhikārī* for this *śāstram*. The second factor is *viṣayaḥ* i.e. the subject matter of study. It is given in the last line of the verse - *ātmabōdhō vidhīyatē*. Here the subject matter is *Ātmā* and not *anātmā*. *Tarka*, *vyākaraṇa*, *jyōtiṣaṁ*, *mīmāṁsā* all come under *anātmā*. Here the subject matter is *Ātmā*. We should not say *Ātma bōdhaḥ* is the subject matter. NO. *Ātma bōdhaḥ* is the *prayōjanam*. Here the subject matter is *Ātmā*. And what is *prayōjanam* is this work.

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*. And the fourth factor is *sambandhaḥ* – relationship. And *sambandhaḥ* can be anything. *Sambandhaḥ* is the relationship between two things. And the nature of the relationship depends upon two things. Is itn't? Suppose somebody comes and asks “what is your relation? What will you answer? You will question “with whom?” One cannot talk of a relationship without knowing the two things that are involved. Similarly *sambandhaḥ* is always between two factors. Many *sambandhās* are there depending upon which two factors one takes. If we take a text, the *granthaḥ* and the subject matter

i.e. *viṣayaḥ*, then we say प्रतिपाध्य, प्रतिपाधक संबन्धः (*pratipādhyā, pratipādhaka sambandhaḥ*). So the text is the one which propounds or which reveals and *Ātmā* is that which is revealed. *Ātmā* is *pratipādhyā, granthaḥ* is *pratipādhakaḥ*. So ग्रन्थयोः विषयोः मध्ये प्रतिपाध्य प्रतिपाधक संबन्धः (*granthayōḥ viṣayōḥ madhyē pratipādhyā pratipādhaka sambandhaḥ*).

Whereas if we take knowledge and the result ie. विषय ज्ञानं (*viṣaya jñānam*) and *prayōjanam*, the *sambandhaḥ* cannot be *pratipādhyā pratipādhaka sambandhaḥ* but it will be जन्य जनक संबन्धः (*janya janaka sambandhaḥ*). Knowledge produces the फलं (*phalaṁ*). So knowledge is called, *janakaḥ* the producer and the *phalaṁ* is called *janyam* the produced. Therefore, ज्ञान फलयोः मध्ये जन्य जनक संबन्धः (*jñāna phalayōḥ madhyē janya janaka sambandhaḥ*).

Similarly, if we take *adhikārī* and *viṣayaḥ*? अध्येत् अधीत संबन्धः (*adhyētr adhīta sambandhaḥ*). That is the relationship is between the student and the subject matter of the study; between the learner and the learnt. Thus we can take any two things and then we can say the *sambandhaḥ*. But generally we talk about the *sambandhaḥ* between the text and the subject matter and therefore, we say *pratipādhyā pratipādhaka sambandhaḥ*. This is the most confusing thing. It is easy to understand the *adhikārī* and *viṣayaḥ* but it is very difficult to understand *sambandhaḥ*. It is always a problem.



Now coming back to the text, he says मुमुक्षूणां अपेक्ष्यः (*mumukṣūṇāṃ apēkṣyaḥ*). So for the qualified people this text book is *apēkṣyaḥ*. *Apēkṣyaḥ* means to be resorted to, to be pursued or to be studied. पटनीयः, दर्शनीयः, विचारणीयः इत्यर्थः (*paṭanīyaḥ, darśanīyaḥ, vicāraṇīyaḥ ityarthah*). So this *Ātma bōdha granthaḥ* is to be studied by the qualified people. And such a text is *vidhīyatē* - written by me. Literally it means prescribed by me. But in this context we can take it as 'written by me'.

*Ajñānaṁ, Jñāna Sādhanam and Prayōjanam*



*Verse 2*

बोधोऽन्यसाधनेभ्यो हि  
साक्षात्मोक्षैकसाधनम् ।  
पाकस्य वह्निवज्ज्ञानं  
विना मोक्षो न सिध्यति ॥ २

bōdhō'nyasādhanēbhyō hi  
sākṣātmōkṣaikasādhanam ।  
pākasya vahnivajjñānam  
vinā mōkṣō na sidhyati ॥

In the previous ślōka he said *mumukṣūṇām bōdhōḥ vidhīyatē* i.e. for the seekers of *mōkṣaḥ*, *Ātma bōdhaḥ* is prescribed. It is thus clear that *Ātma bōdha* is a means to *mōkṣaḥ*. So if for a seeker of *mōkṣaḥ*, *Ātma bōdha* is prescribed, indirectly it means that *Ātma bōdha* is a means to *mōkṣaḥ*. This would mean the relationship is *janya janaka sambandhaḥ*.

In this ślōka 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. *Puruṣa sūktam* says नान्यः पन्था अयनाय विध्यते (*nānyaḥ panthā ayanāya vidhyatē*) – there exists no other path.

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*, scriptures talk about pilgrimage, scriptures talk about *pūjā*, and scriptures talk about millions of *sādhanās*. So does this mean that the scriptures are talking about *vyartha sādhanās* – invalid means?

For that *Śaṅkarācārya* says they are also *sādhanam* to *mōkṣā* but they are not साक्षात् साधनं (*sākṣāt sādhanam*) – direct means; they are all पारम्पर्य साधनं (*pāramparya sādhanam*) - Only indirect means to *mōkṣa*. They cannot directly do anything. Then what is *sākṣāt sādhanam*? It is *bōdhaḥ*. That is why he says *bōdhaḥ ēva sākṣāt sādhanam*. *Bōdhaḥ* here means *Ātma bōdhaḥ*. *Sākṣāt sādhanam* means अव्यवहित (*avyavahita sādhanam*) – gapless means; immediate means; direct means. That means यत्र यत्र आत्म बोधः वर्तते, तत्र तत्र मोक्षः अपि वर्तते (*yatra yatra Ātma bōdhaḥ vartatē, tatra tatra mōkṣaḥ api vartatē*). We cannot say *yatra yatra japaḥ vartatē, tatra tatra mōkṣaḥ vartatē*. So between other *sādhanās* and *mōkṣaḥ* there is no definite *vyāpti* - there is no definite relationship but between *jñānam* and *mōkṣaḥ* the relationship is direct and definite. यत्र ज्ञानं वर्तते तत्र मोक्षः अवश्यं वर्तते (*yatra jñānam vartatē tatra mōkṣaḥ avaśyaṁ vartatē*). And therefore, it is called *sākṣāt sādhanam*. Compared to other *sādhanāms* - अन्य साधन अपेक्षया (*anya sādhana apēkṣayā*) – *anya sādhanam* means it can be *karmā yōgā*, it can be *upāsanā*, it can be *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 jñānam* is not there, *mōkṣaḥ* cannot be attained.

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

धातुर्लोकः	साधितो	वा	ततः	किं	?
विष्णोर्लोकः	वीक्षितो		वा	ततः	किम् ?
शंभोर्लोकःशासितो		वा	ततः	किं	?
येन स्वात्मा	नैव	साक्षात्कृतोऽभूत्			

*dhāturlōkaḥ sādhitō vā tataḥ kiṃ?*

*viṣṇōrlōkō vīkṣitō vā tataḥ kiṃ ?*

*śambhōrlōkaḥśāsītō vā tataḥ kiṃ ?*

*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 kiṃ?* 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:

वह्निर्जग्धो लाजवद्वा ततः किम् | (*vahnirjagdhō lājavadvā tataḥ kiṃ*)

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

अब्धिः पद्भ्यां लङ्घितो वा ततः किं (*abdhiḥ padbhyām laṅghitō vā tataḥ kiṃ*)

You may cross the ocean by walking over the water. So what?

You may do all these things. So what?

येन स्वात्मा नैव साक्षात्कृतोऽभूत् | (*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 *ślōkās*. In each one he enumerates a number of such feats. And finally he says all these feats do not matter. Only *Ātma jñānam* can lead to *mōkṣā*.

Therefore, he says, अन्य साधनं अपेक्षया मोक्षः एव साक्षात् साधनं (*anya sādhanam apēkṣayā mōkṣaḥ ēva sākṣāt sādhanam*) and that too एकमेव साधनं (*ekamēva sādhanam*).

Now he gives the दृष्टान्त (*drṣṭānta*) in the second line.

Like I said, in every *ślōkaḥ* there is an example. Let us study the example in this *ślōkaḥ*.

He says '*pākasya vahnivat*'- we have to supply *sākṣāt ēka sādhanam*. *Pāka* means cooking; *vahniḥ* means *agni* or fire which is *ēka sādhanam*. *Agni* is the only means or *sādhanam* for cooking. Don't's say microwave and all. Microwave is also *agni tattvam* only. Ultimately heat is transferred in one form or the other.

But for this purpose we may need to have a number of other necessary things. We may need a vessel. We may need some water for cooking. We may need gas line etc. But eventually the one thing that we require for cooking is heat i.e *agniḥ*. 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. Generally, we are often thinking of that only!!!

So वह्निवत् पाकस्य साक्षात् साधनं यथा, तथा ज्ञानं विना मोक्षः न सिध्यति (*vahnivat pākasya sākṣāta sādhanam yathā, tathā jñānam vinā mōkṣaḥ na sidhyati*). Without knowledge, *mōkṣā* is never possible.

Here we can recall the verse from श्वेताश्वतरोपनिषत् (*Śvētāśvatarōpaniṣat*)

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।  
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

*Yadā carmavadākāśam vēṣṭayiṣyanti mānavāḥ*  
*Tadā dēvamavijñāya duḥkhasyāntō bhaviṣyati.*

This verse says that one can get *mōkṣā* without knowledge under only one condition. If one is able to roll the *ākāśā* like a mattress, he can get *mōkṣā* without knowledge. What does that mean? It just cannot be done.

### *Verse 3*

अविरोधितया कर्म  
नाऽविध्यां विनिवर्तयेत् ।  
विध्याविध्यां निहन्त्येव  
तेजस्तिमिरसङ्घवत् ॥ 3

*avirōdhitayākarmā*  
*nā'vidhyām vinivartayēt ।*  
*vidhyāvidhyām nihantyēva*  
*tējastimirasaṅghavat ॥*

In the previous *ślōkaḥ* he said knowledge alone will give *mōkṣā*. There was an emphasis on alone – अवधारणं (*avadhāraṇam*). अवधारणयाः तात्पर्यम् किं? (*avadhāraṇayāḥ tātparyam kim?*). What is conceived by this statement?

Knowledge alone will give *mōkṣā* could mean that knowledge gives *mōkṣā* and only knowledge gives *mōkṣā*. If we just say knowledge gives *mōkṣā* it means could mean knowledge gives *mōkṣā* and other things may also give *mōkṣā*. But when we say knowledge alone gives *mōkṣā*, it means other



things cannot. This is the एव कार्यस्य तात्पर्यम् (*ēva kāryasya tātparyam*).

ज्ञानादि एव (*Jñānādi ēva*) means एव कार्यस्य तात्पर्यम् अन्य व्यावृत्तिः (*ēva*

*kāryasya tātparyam anya vyāvṛttiḥ*). Similarly ज्ञानादि एव कैवल्यं अन्य

साधनाः व्यावृत्तिः (*jñānādi ēva kaivalyam anya sādhanāḥ vyāvṛttiḥ*).

So all *anya sādhanās* put together *Śaṅkarācārya* calls as *karmā*. All other *sādhanās* other than *jñānam* come under *karmā*. That means *karmā yōga* is *karmā*, *upāsanā* is *karmā*. However, one may ask what *karmā* is performed in *upāsanā*? One is just sitting only. We need to remember that there also the mind is thinking of certain particular object and it is called *mānasam 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 *mokshā*.

Why *karmā* cannot give *mokshā*? That is because *karmā* cannot remove ignorance. *Jñānam* can give *mōkṣā* because *jñānam* removes ignorance.

Ignorance is the virus which has caused the *bhava rōgam*. So कर्म अविध्यं न निवर्तयेत् (*karmā avidhyām na nivartayēt*) - *karmā* cannot remove ignorance.

Why will it not remove ignorance? He gives the reason. - अविरोधतया

(*avirōdhatayā*) – Because *karmā* is not opposed to ignorance. One can remove the other one only if the two are विरोधीः (*virōdhīḥ*) - enemies.

Friends will reinforce each other. Only enemies will cancel each other; negate each other.

He will give the example later. Even in our own experience what do we find? When two people are enemies, they cannot stay together in one place. If you try to put them in one room, the room itself could be destroyed! So they cannot stay in one place. When one comes, the other one automatically goes away. Similarly here also *karmā* and *avidhyā* are not *paraspara virōdhīḥ*. Why? 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. So as 'I' the *pūrṇa ahaṁ*, 'I' do not have any desires and therefore, 'I' need not do *karmās* to fulfill my desires. 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, *ajñānam* 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 *avidhyā*. *Avidhyā*, therefore, is the great grandmother (*avidhyā* is feminine gender!) of *karmā*. 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 *ajñānam*. Thus more a person is active, the more the ignorance is reinforced. Every action we do is only reinforcing ignorance. Therefore, *karmā* can never eliminate ignorance. That is why they say कर्म बन्धाय भवति

(karmā bandhāya bhavati). And विद्या मोक्षाय भवति (vidhyā mōkṣāya bhavati). Therefore, *avirōdhatayā* – since they are not enemies; अविद्यां न विनिवर्येत् (*avidhyāṁ na vinivaryēt*).

Then the next question is what will eliminate ignorance? विद्या एव अविद्यायां निहन्ति (*vidhyā ēva avidhyāyāṁ nihanti*) – Knowledge alone will remove ignorance. We can put *ēva* at the end also i.e. *nihanti ēva*, which will mean that knowledge definitely removes ignorance. That would mean knowledge alone removes and knowledge certainly removes – *niśamśayaṁ nihanti*.

Upto this is the main idea of the *ślōka*. Now comes the example. *Tējaḥ timira saṅghavat*. Just as light alone removes (*nihanti* we have to supply) *timira saṅghavat* – the pitch darkness. *Saṅghavat* denotes pitch. Of course some of you might have heard the word *timiraḥ* in another context also. अज्ञान तिमिर अन्धस्य (*ajñāna timira andhasya*) – there we take *timira* as cataract. *Timira* also means darkness. This is because there also *timira* creates darkness in the eye and also outside which makes the eyes incapable of seeing things.

#### Verse 4

परिच्छिन्न इवाज्ञानात्  
तन्नाशे सति केवलः ।  
स्वयं प्रकाशते हयात्मा  
मेघापायेंऽशुमानिव ॥ 4

*paricchinna ivājñānāt  
tannāsē sati kēvalaḥ I  
svayaṁ prakāśatē hyātmā  
mēghāpāyē'mśumāniva II*

In the previous *ślōkās Śāṅkarācārya* had said that *karmā* cannot give *mokshā* because *karmā* cannot remove ignorance. *Jñānam* can give *mokshā* because *Jñānam* can remove ignorance. So naturally the question will arise as to why should we remove ignorance for getting *mokshā*? Why can't we go in for some other pursuit for getting *mokshā*? Why can't we try to get *mokshā* by going to, say *Vaikunṭha*? 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 Lord संतुष्टः सन् स्वर्ण रथेन विष्णु दूतः अदः आगच्छन्ति (*santuṣṭaḥ san svarṇa rathēna viṣṇu dūtaḥ adaḥ āgacchanti*). The pleased Lord will send his emissaries with a golden chariot to transport us to *mokshā*!!

And this *bhaktā* will climb into the chariot and he will be taken to *Vaikunṭha*. We can claim that action as *Jñānam*. It must, therefore, be very clear that ignorance is the cause as *saṁsārā* which the *Ācārya* has not said till now. I disclosed that earlier only to remove the suspense. But the *Ācārya* talks about that here only.

So the idea is that *saṁsārā* is a sense of limitation. And a sense of limitation cannot be removed by any other method, whether it is going to *Vaikunṭha* or any other place. 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, going to someone who is a *muktāḥ* will not make us *muktāḥ*. If another person is rich it does not mean we are rich. In fact in front of a rich person we will feel poorer only.

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 centered on 'I'. The rectification, therefore, should also be centered 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. And, so here he says *paricchinnaḥ iva ajñānāt*- because of ignorance there is a sense of limitation and this alone is the cause of *saṃsārā*. *Saṃsārā* means *duḥkham*. Therefore, *duḥkha nivṛtti* is possible by *paricchēda nivṛtṭiḥ* and *paricchēda nivṛtṭiḥ* is possible by *ajñāna nivṛtṭiḥ* only. Thus he establishes *ajñānam* in the *ślōkā*.

So the *Ācārya* is pointing out that *samsārā* 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. We only go into this much depth. But *Vedāntā* 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. Death is death whether this person dies or that person dies. Then we find that death of everyone does not cause sorrow but death of some special people only causes sorrow – those who are VIPs for us. For others also they are VIPs - ‘very insignificant persons’ but for us they are VIPs - ‘very important persons’!!!

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”. This can be verified, for example, while attending some big camps or even some programmes. Most people will look for one particular person and will check if that person is present. A person may alight with hundred people from the train. But he may not care about all the hundred. He will look for that one particular person because in the presence of that person only he will feel that “I am complete”. If that person is missing, then the feeling would be “I am incomplete”. Let all the other 99 go, it will not matter. But if that one person has some problem, he cannot concentrate on 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 - the wife or children or house 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. Loss of money is again only a symptom of this problem. If we have a loss in business we call that also as sorrow. But if we go into the root of that problem, we will find that if we have failed in the business, we feel that we are incomplete. *Samśārā*, therefore, is *paricchēdaḥ* and that is what we call *apūrṇatvaṃ*.

This is a very important idea which is expounded in this *ślōkā* which is worth remembering. *Paricchinnaḥ* is the problem. The reason I am emphasising this is that 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 or atleast we blame the weather, if no body else is available. 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 *pūrṇatvaṃ*. *Apūrṇatvaṃ* is nothing but self-disowning, self-forgetfulness, self-estrangement, self-hypnotism – ignorance – self-loss. And, therefore, he says *ajñānāt paricchinnaḥ iva*. This alone is the definition of *saṃśārā*. *Samśārā* will go away when *paricchēdaḥ* will go away and *paricchēdaḥ* will go away when *ajñānaṃ* will go away and *ajñānaṃ* will go away when *jñānaṃ* comes. Therefore अथातो ब्रह्म जिज्ञासा

(*athātō brahma jijñāsā*) – Hence a deliberation on *Brahman* is to be undertaken (*Brahma Sūtra*). There is no other way.

Therefore, he says *ajñānāt paricchinnaḥ 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. If “I am *paricchinnaḥ*, I can never become *aparicchinnaḥ*”. 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*, *japaṃ*, *tapaṃ* etc. are all useless. So if you are having a limitation whatever you can enjoy, you enjoy. Never struggle for *mokshā*, if limitation is a fact. But thank God limitation is a notion and not a fact. There is a lot of difference between a notion and a fact.

*The Ācārya continēs - तन्नाशे सति (tannāśē sati) – tat here means ajñānaṃ. So tat nāśē sati i.e. ajñānaṃ nāśē i.e. destroyed. Then what happens? केवलः भवति (kēvalaḥ bhavati) – kēvalaḥ means non-dual which means pūrṇaḥ. For, if there is no second thing there will not be any limitation because limitation is always caused by the existence of a second thing. Therefore, केवलः चेत् अद्वयः; अद्वयः चेत् पूर्णः; पूर्णः चेत् मुक्तः. अपूर्णः चेत् बद्धः (kēvalaḥ cēt advayaḥ, advayaḥ cēt pūrṇaḥ, pūrṇaḥ cēt muktāḥ. Apūrṇaḥ cēt baddhaḥ).*

So from this discussion one more point becomes clear. *Mokshā* is nothing but getting out of this sense of limitation i.e. freedom from the sense of limitation. So *mokshā* is not any mysterious state. *Mokshā* is not going to



some other *lōkā*, it is not having some mystical experiences coming as a flash and going away, *mokshā* is not a change in the physical body or anything. *Mokshā* is “when I look at myself; I don’t miss anything in life. If I have got that condition of fullness, I can say I am *muktāḥ*”. In every other way I am normal. People think a *muktāḥ* means some abnormal person. NO. He will also eat. He will also go to bathroom or toilet. He also will sleep etc. There is nothing abnormal. He is not a mystic or anything. 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 knowledge. A notion arises because of false knowledge. This false knowledge is displaced by right 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* :

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ।।

*āpūryamāṇamacalapratiṣṭham samudramāpaḥ praviśanti yadvat .*

*tadvatkāmā yaṁ praviśanti sarvē sa śāntimāpnōti na kāmakāmī*

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.

So “I am like an ocean without any notion. Let the rivers merge into me I am *pūrṇaḥ*; let the rivers not merge into me I am *pūrṇaḥ*.”

न कर्मणा वर्धते नो कनीयान् भवति । एष हि महिमा ब्राह्मणस्य  
*na karmaṇā vardhatē nō kanīyān bhavati . Eṣa hi mahimā  
brāhmaṇasya*

*Bṛhadāraṇyakōpaniṣat* says that this is the *mahimā* of a *Brāhmaṇaḥ*. *Brāhmaṇaḥ* means a *Brahma jñānī*. Others are *Brāhmaṇaḥ* only for name sake.

And once *ajñānam* is gone what happens? स्वयं प्रकाशते हि आत्मा  
(*svayaṁ prakāśatē hi Ātmā*). When *ajñānam* is removed, *Ātmā* being the *svarūpa caitanyaṁ*, *svayaṁ prakāśa caitanyaṁ* – *Ātmā* shines by itself – it is self evident.

So here the idea conveyed is a technical point. In the introductory class I said that there is *svarūpa jñānam* and there is *vṛtti jñānam*. When there is a pot, a thought takes place in the mind which is called *ghaṭākāra vṛttiḥ*. And *ghaṭākāra vṛttiḥ* reveals the *ghaṭaḥ*. How does it reveal? In *ghaṭākāra vṛttiḥ* there is the *caitanya pratibimba* and therefore, it is known as *vṛtti jñānam*. So *vṛtti jñānam* contains two parts. One is *vṛtti* – thought mode and *pratibimbita caitanyaṁ* - the reflected consciousness, are there. These are the two parts. Of this each part has got its function. 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*. घटाकार वृत्तिः घटं व्याप्य

घट विषयक अज्ञानं नाशयति (*ghaṭākāra vṛttiḥ ghaṭam vyāpya ghaṭa viṣayaka ajñānam 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. प्रतिबिम्ब चैतन्यं घटं व्याप्य घटं प्रकाशयति (*pratibimba caitanyaṁ ghaṭam vyāpya ghaṭam prakāśayati*).

The *pratibimba caitanyaṁ* pervades the pot and illumines the pot. So *vṛtti* destroys ignorance – *vṛtti jñānam* illumines the pot.

But when it is the case of *Ātma jñānam* – here also we require a *vṛttiḥ* known as अहं ब्रह्म अस्मि (*ahaṁ Brahma asmi*). Self knowledge also requires *vṛtti jñānam*, which we called as *Ātma bōdhāḥ*. We have already seen this in the introduction. *Ātma bōdhāḥ* means आत्मा विषयक वृत्ति ज्ञानं (*Ātmā viṣayaka vṛtti jñānam*).

So here also *ahaṁ Brahma asmi vṛttiḥ* takes place. When does it take place? When the teacher says तत् त्वम् असि (*tat twaṁ asi*). When the teacher says “you are Brahman” and the student says “I am Brahman”. *Tat twaṁ asi* is the उपदेश वाक्यं (*upadēśa vākyaṁ*). And *ahaṁ Brahma asmi* is the ज्ञान वाक्यं (*jñāna vākyaṁ*). The *śiṣya* owns up and when he says *ahaṁ Brahma asmi*, it is both *janyaṁ* and *vṛtti jñānam* because only after *tat twaṁ asi upadēśa*, *ahaṁ Brahma asmi* is born; whereas *svarūpa caitanyaṁ* is there even before the *upadēśa*. So the student also gets *vṛtti jñānam*. *Ahaṁ Brahma asmi* thought takes place. And in that thought whether the

*pratibimba caitanyam* is present or not? It is there in all thoughts. So *aham Brahma asmi* contains *pratibimba caitanyam* in itself.

Here also *vṛtti* has got a function. *Pratibimba caitanyam* has a function. So what does the *vṛtti* do?

यथा घट वृत्तिः घटं व्याप्य घट विषयक अज्ञानं नाशयति, तथा अहं  
ब्रह्मास्मि इति वृत्तिः आत्मानं व्याप्य, आत्म विषयक अज्ञानं नाशयति  
*yathā ghaṭa vṛttiḥ ghaṭam vyāpya ghaṭa viṣayaka ajñānam nāśayati,*  
*tathā aham brahmāsmi iti vṛttiḥ ātmānam vyāpya, ātma viṣayaka*  
*ajñānam nāśayati*

So what is left? The second part, the *pratibimba caitanyam* is left. In the case of *ghaṭa jñānam* what happened? In *ghaṭa jñānam* the *pratibimba caitanyam* illumined the pot because pot is *ghaṭa rūpam*. But in अहं ब्रह्मास्मि इति वृत्ति ज्ञानं (*aham Brahmāsmi iti vṛtti jñānam*), the *pratibimba caitanyam* tries to illumine the subject – the *Ātmā*. But *Ātmā* happens to be the *bimba caitanyam* - the original *caitanyam*, the *svarūpa caitanyam*, whereas *vṛtti pratibimbita caitanyam* is only a reflection. So this *vṛtti jñānam* will amount to saying that the reflected consciousness tries to illumine the original consciousness! How foolish it would be to say that:

तमेव भान्तम् अनुभाति सर्वं तस्य भासा सर्वमिदं विभाति  
*tamēva bhāntam anubhāti sarvaṁ tasya bhāsā sarvamidam vibhāti*

In reciting the above verse, we are stating our foolishness only. In front of the Lord we are saying that with this camphor light, this *pratibimba*

*caitanyaṁ*, we are trying to illumine you Oh! Lord the *bimba caitanyaṁ*. How foolish I am?

Similarly here also *vṛtti* is necessary to destroy ignorance. The *vṛtti pratibimbita caitanyaṁ* is not necessary to illumine the *Ātmā* because *svayaṁ prakāśate Ātmā*. So *vṛtti jñānaṁ* is not necessary to illumine the *Ātmā* - *svayaṁ prakāśamānavāt*.

But this creates confusion for people. Many people say *Ātmā* is *svayaṁ prakāśaḥ*. So *vṛtti 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? – *Vṛtti jñānārthaṁ*. We require a mind for knowing a pot. So *vṛtti jñānārthaṁ* we require a mind. But since *Ātmā* is self-effulgent many people think that mind is not necessary because *vṛtti 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 *svayaṁ 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. *Vṛtti jñānaṁ* is not necessary to illumine the *Ātmā* but we should remember that *vṛtti* is necessary for destroying ignorance.

And *vṛtti* will take place in the *Ātmā* or in the mind? *Vṛtti* will take place only in the mind, fortunately or unfortunately. If *Ātmā* entertains *vṛtti*, *Ātmā* will be changing – *vṛtti* means *vikāraḥ*. Therefore अज्ञान नाशार्थं, अहं

ब्रह्मास्मि इति वृत्तिः अपेक्षिताः न तु आत्म प्रकाशनार्थं (*ajñāna nāsārtham, aham Brahmasmi iti vṛttiḥ apēkṣitāḥ na tu Ātma prakāśanārtham*).

आत्म प्रकाशनं – *Ātma prakāśanam*; the *prakāśanam* is called *phala vyāpti*.

Illumining 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, *vṛtti vyāpti* is necessary to remove the ignorance. *Phala vyāpti* is also necessary to illumine the pot. But in the case of *Ātmā*, *vṛtti vyāpti* is necessary to destroy ignorance. But *phala vyāpti* is not required because *Ātmā* is *swayaṃ prakāśaḥ*.

*Vṛtti 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 *ajñānaṃ* also will come back. So he will be coming through the other door. He will back again to saying अहं देहोस्मि, अहं पितास्मि, अहं पुत्रास्मि (*aham dēhōsmi, aham pitāsmi, aham putrāsmi*) – all the problems of *saṃsāra* will be back.

And, therefore, suppose somebody asks whether mind is necessary for *Ātma jñānaṃ* 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 jñānam* has to be gained. Without the mind or by transcending the mind *Ātma jñānam* cannot be gained at all.

And that is why *Muṇḍakōpaniṣat* says एषोनुरात्मा चेतसा वेदितव्यः

(*ēṣōnurātmā cētasā vēditavyaḥ*). This subtle *Ātman* is to be known by the mind. *Ātma jñānam* has to be gained by mind alone. This is required for वृत्ति व्याप्ति सिद्ध्यर्थम् (*vṛtti vyāpti siddhyartham*).

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. वृत्ति व्याप्ति दृष्ट्या अपेक्षितं, फल व्याप्ति

दृष्ट्या न अपेक्षितं. अपेक्षितं च न अपेक्षितं च - तस्मात् श्रुति विरोधं नास्ति -

(*vṛtti vyāpti dṛṣṭyā apēkṣitam, phala vyāpti dṛṣṭyā na apēkṣitam*).

*Apēkṣitam ca na apēkṣitam ca - tasmāt śruti virōdham nāsti*).

Transcending the mind, therefore, doesn't solve the problem. We have to

hold the mind and we have to produce the वृत्ति अहं ब्रह्मास्मि - जन्य ज्ञानं

उत्पादयितव्यं प्रयत्नेन (*vṛtti aham Brahmāsmi - janya jñānam*

*utpādayitavyam prayatnēna*).

But the question now is how to produce *aham Brahmāsmi vṛttiḥ*? Are there are special seeds available so that we can bore a hole in the head and sow

those seeds and then slowly *aham Brahmāsmi vṛtti jñānam* starts sprouting? Certainly not. *Aham Brahmāsmi vṛttiḥ* is प्रमा (*pramā*). *Pramā* is born out of प्रमाणम् (*pramāṇam*) and *pramāṇam* is गुरु शास्त्र उपदेशं (*guru śāstra upadēśam*).

So *guru śāstra upadēśam* must be there. And mind also must be there. No use of transcendence. And that mind must be awake. Only in *jāgrat avasthā*, real *jñānam* can take place. In *svapna* and *susupti*, 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 *upadēśam tat twam asi*, the student must have the *vṛtti aham Brahmāsmi*. This *vṛtti* will destroy ignorance and with that *Ātmā* will *swayaṁ prakāśate*.

Then one should not ask whether the moment ignorance is destroyed *Ātmā* is *swayaṁ prakāśate* or before that also *Ātmā swayaṁ prakāśate*? When is *Ātmā swayaṁ prakāśate*? The answer is *Ātmā* is *swayaṁ prakāśate* all the time. Suppose before listening to the class lecture, if *Ātmā* is not known, one can never say 'I am'. He will know all people around but he will never know his own self!

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*. And when the *paricchēdaḥ* is removed through *sāstra pramāṇam* teaching, what will be left will be 'I am' and full stop. 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 *Śāṅkarācārya* 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. Non-shining means non-shining for us. 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. Shining was never given to the Sun by the wind. The wind can never give shining also because Sun is *swayaṁ prakāśaḥ*. Therefore, *Śāṅkarācārya* says *megha apāye* - *Apāye* means when removed or gone - अपगते सति (*apagatē sati*) - removed by what? - By the wind.

In the original scenario, the *ahaṁ Brahmāsmi vṛtti* is the wind and the cloud is the *ajñānaṁ*. The *ahaṁ Brahmāsmi vṛtti* removes the *ajñānaṁ* the cloud. And *Sūryaḥ* is 'I' the *Ātmā* which is always shining. *Aṁśumān* means *Sūryaḥ* as already mentioned. *Aṁśuḥ* means *raśmiḥ* or rays - *Aṁśumān* means the one who has rays. *Iva* means like that.

### Verse 5

अज्ञानकलुषं जीवं  
ज्ञानाभ्यासाद्विनिर्मलं I  
कृत्वा ज्ञानं स्वयं नश्येत्  
जलं कतकरेणुवत् II 5

*ajñānakaluṣaṃ jīvaṃ  
jñānābhyā sādvinirmālāṃ I  
kṛtvā jñānaṃ svayaṃ naśyēt  
jalaṃ katakarēṇuvat II*

Here a technical question is being answered. Previously he had said अज्ञान नाशे सति केवलः भवति (*ajñāna nāśē sati kēvalaḥ bhavati*) - in Verse No. 4 he had said तन्नाशे सति केवलः (*tannāśē sati kēvalaḥ*). Once *ajñānaṃ* is destroyed by वृत्ति ज्ञानेन (*vṛtti jñānēna*) – specifically वृत्त्या (*vṛtṭyā*) - but I am using the word *vṛtti jñānēna*. वृत्ति ज्ञानेन अज्ञाने नष्टे सति आत्म केवलः भवति (*vṛtti jñānēna ajñānē naṣṭē sati ātma kēvalaḥ bhavati*). This is non-dual *advaitam*. But some philosophers are against *advaitā* – in fact most of the philosophers are against *advaitā*. Accepting *advaitā* is the most difficult proposition for them.

They say, according to *advaitins* *ajñānaṃ* has been removed by *jñānaṃ* – that is *vṛtti jñānaṃ*. So *vṛtti jñānaṃ* has pushed out the *ajñānaṃ* and alongwith the *ajñānaṃ* all *dvaitās* are also removed.

Now the पूर्व पक्षी (*pūrva pakṣī*) – this is not a type of bird – it means the opponent who generally opposes *advaitā*, questions how can you say that this is *advaitam*? There are two things now also. What are they? *Svarūpa jñānaṃ Ātmā* is there and *vṛtti jñānaṃ* is there which came to dismiss all other things. So the dismitter *vṛtti jñānaṃ* is also there. Therefore, once again द्वैतं आगतं (*dvaitam āgataṃ*)!

So what are the two things – *Svarūpa jñānaṃ ekaṃ* and *vṛtti jñānaṃ anyat*. But if we have to remove this *vṛtti jñānaṃ* we have to bring in *ajñānaṃ*

because they are *paraspara virōdhi*. So, only *ajñānaṁ* can remove *vṛtti jñānaṁ*. But if this happens again we are back to *dvaitam!*

So in response *Śaṅkarācārya* says that *vṛtti jñānaṁ* removes *ajñānaṁ* and *vṛtti jñānaṁ* goes by itself. Because every *vṛtti* is क्षणिकम् (*kṣaṇikam*) lasting for a moment only. No *vṛtti* is permanent and once *ajñānaṁ* is destroyed, thereafterwards, the *vṛtti jñānaṁ* is not necessary again 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 *vṛtti*  $2+2=4$ ? No. We don't retain the thought for ever. Once ignorance is gone, the thought is also gone. गतं गतं एव. अज्ञानस्य पुनर्जन्म नास्ति (*gataṁ gataṁ ēva. Ajñānasya punarjanma nāsti*). Ignorance cannot be born again. And, therefore, once *jñānaṁ* has done that job, *vṛtti jñānaṁ* need not come again to destroy.

Therefore, he says *ajñānaṁ kaluṣa jīvaṁ jñānaṁ vinirmālāṁ karoti*. So *jīva* the individual is now polluted by ignorance. So the *jīvaḥ* is *ajñāna kaluṣaḥ*. Now he is treated with what? *Jñānēna - jñāna abhyāsāt* - by the constant *abhyāsā* of *jñānaṁ* i.e. *śravaṇa manana nidhidhyāsanam* of *Vēdāntā* which is called *jñānābhyāsaṁ*. तत् चिन्तनम् तत् कथनं अन्योन्यं तत् प्रबोधनम् येदतेक परत्वञ्च ब्रःमाभ्यासं विधुर्बुद्धः (*tat cintanam tat kathanam anyōnyam tat prabōdhanam yēdatēka paratvañca braḥmābhyāsaṁ vidhurbuddhaḥ*). *Jñānābhyāsaṁ, Brahmābhyāsaṁ, akṣarābhyāsaṁ* - we can refer to it by any term. In fact when we give *akṣarābhyāsaṁ* to children the aim is that they should come to *Brahmābhyāsaṁ* later. Initially we start with alphabet *akṣarābhyāsaṁ* later they should come to *Brahma rūpa akṣarābhyāsaṁ* which is nothing but *śravaṇa manana nidhidhyāsanam*. But through this

process, the *jñānaṁ* i.e. the knowledge which is born out of that – what does it do?

*Vinirmālām kṛtvā*- it removes; washes off the *ajñāna* dust. Then what happens to *jñānaṁ* – here *jñānaṁ* means *vṛtti jñānaṁ* – *svayaṁ naśyēt* – it gets automatically destroyed. And once *vṛtti* goes away, the *pratibimbita caitanyaṁ* also has to go away because once the mirror is gone the reflection also has to go away. So वृत्तिः नश्यति वृत्ति प्रतिबिम्बित चैतन्यं अपि नश्यति (*vṛtṭiḥ naśyati vṛtṭi pratibimbita caitanyaṁ api naśyati*).

But we should be very careful. When Śāṅkarācārya uses the word *vṛtti jñānaṁ* goes away, we should not immediately think that *ajñānaṁ* comes back. Once *ajñānaṁ* is gone and *ajñānaṁ* is not there, *vṛtti jñānaṁ* is also not there, we are knowledgeable. Like in our mind, we know so many things even though those *vṛttis* are not there. Once we learn the names of all our friends, the knowledge is there. But even though the *vṛttis* are not there, we still remember the names of all the friends. So once we gain knowledge, ignorance cannot come back again. Similarly once *jñānī* has gained *ahaṁ Brahmāsmi* knowledge, he need not repeatedly say *ahaṁ Brahmāsmi, ahaṁ Brahmāsmi*. In fact if he repeats, it means he is

doubtful!!! यथा नरत्वं प्रमितिर नरस्य (*yathā narathva pramitira narasya*).

Ramaṇa Mahāriṣi says that a man doesn't say to everyone 'I am a human being'. If he goes on telling everyone that he is a human being, it means that he himself is doubtful if he is one or not!

So when you know, you don't think you know but you know that you know. Similarly *ahaṁ Brahmāsmi*, once you know that, you don't need to say all

the time. And for this *Śaṅkarācārya* gives a brilliant example. This is genius of *Śaṅkarācārya*.

*Jalam katarēṇuvat.* *Kataka* is a nut which is supposed to be powdered and that powder is called *kataka rēṇu*. *Rēṇu* means powder, dust particles etc. 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 into itself 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. The water becomes crystal clear and potable.

Taking another example, it said to use a thorn to remove a thorn and once the other thorn is removed, this thorn is also thrown away. Similarly this powder is used to remove other powder impurities in the water and this powder also goes away leaving the water pure enough for consumption.

So यथा कटक रेणुः जलं निर्मलं कृत्वा स्वयम् अधः गच्छति, एवं वृत्ति ज्ञानं जीवनं निर्मलं कृत्वा स्वयम् नश्यति (*yathā kaṭaka rēṇuḥ jalam nirmālām kṛtvā svayam adhaḥ gacchati, evaṁ vṛtti jñānaṁ jīvanam nirmālām kṛtvā svayam naśyati*).

Therefore, who is a *jñānī*? *Jñānī* is Brahman who is beyond *ajñānaṁ* and *jñānaṁ*. ज्ञान अज्ञान अतीतः, अद्वैतः आत्मा (*jñāna ajñāna atītaḥ, advaitāḥ Ātmā*).

Before we discuss the 6<sup>th</sup> ślōkā, a small recap would be helpful.

Upto the 5<sup>th</sup> ślōkā *Śaṅkarācārya* has given the main theme of *Vēdāntā sankṣēpataḥ* - in brief. The essence of the five preceding verses is that by my own nature, अहं पूर्णः ब्रह्मास्मि (*ahaṁ pūrṇaḥ Brahmāsmi*). This is an

eternal fact. Now I have got the problem of ignorance *ajñānam* and because of this *ajñānam* I feel that अहं अपूर्णः अस्मि (*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. This is *Vēdāntā*. ज्ञानेन ज्ञान निवृत्त्या ब्रह्मत्व प्राप्तिः (*jñānēna jñāna nivṛtṭyā brahmatva prāptiḥ*). This is what *Vēdāntā* is about. And of course for gaining this knowledge certain preparations are required - *tapōbhiḥ, kṣīṇapāpānām, śāntānām, vītarāgiṇām* etc. This *jñānam* requires the preparation of *vivēkaḥ, vairāgyaḥ, ṣaṭka sampattiḥ* and *mumukṣutvaṁ*. This is the essence. Now this idea is going to be elaborated from the 6<sup>th</sup> *ślōkaḥ* onwards.



***Adhyāsaḥ and Tat Pada Artham***





Verse 6

संसारः स्वप्नतुल्यो हि  
 रागद्वेषादिसङ्कुलः I  
 स्वकाले सत्यवद्भाति  
 प्रबोधे सत्यसद्भवेत् II 6

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

So continuing from the above, we say that अहं पूर्णं ब्रह्म (*ahaṁ pūrṇam Brahma*) has become अपूर्ण जीवः (*apūrṇa jīvaḥ*) because of *ajñānaṁ*. We are going to now analyze in what way *ajñānaṁ* creates problem for us. What is the job of *ajñānaṁ*? What is the function of *ajñānaṁ*? What is the mischief done by *ajñānaṁ*?

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 विक्षेप शक्तिः (*vikṣēpa śaktiḥ*) and आवरण शक्तिः (*āvaraṇa śaktiḥ*).

*Vikṣēpa śaktiḥ* means creative power. *Vikṣēpa* means to throw out; to expand. And *āvaraṇa śaktiḥ* means deluding power; literally it means covering power, veiling power. *Vikṣēpa śaktiḥ* is a result of its *rajo guna* and *āvaraṇa śaktiḥ* is the effect of *tamo guna*. Thus *ajñānaṁ* or *māyā* has both creative power and veiling power.

And because of this *vikṣēpa śaktiḥ*, the *ajñānam* 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*.

So *ajñānam* or *mūlāvidhyā* or *māyā* with its *vikṣēpa śaktiḥ* creates this wonderful world of duality which is false. 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 *pūrṇam Brahma*; the *satyaṁ*; the real. 'I' the real *Ātmā* cannot be affected by the unreal world created by this *māyā*.

*Śaṅkarācārya* will give 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* and *vikṣēpa śaktiḥ* has created this wonderful universe including my own body and mind – all bodies including this particular body". Therefore normally what should 'I' be doing? "I should be telling everyone, see my glory, *māyā śakti* – माया कल्पित-देशकाल-कलनावैचित्र्य-चित्रीकृतं (*māyā kalpita-dēśakāla-kalanāvaicitrya-citrīkṛtaṁ*)- I have created this vast universe, I have created all the bodies, I have created my own body and I am making use of this body and doing a lecture, I create the students, I become a teacher and I create all kinds of mischief. This is what I should be saying". This is the normal thing. But what happens? *Māyā* has got the second power – *āvaraṇa śaktiḥ* – deluding power, covering power, confusing power,

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

(tribhiraḡuṇamayairbhāvairēbhiḥ 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 अधिष्ठानं (*adhiṣṭhānaṁ*); and the world is something created, false, अध्यस्तं (*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 – प्रपञ्च सृष्टिः (*prapañca sṛṣṭiḥ*). *Adhyāsaṁ* means superimposition

or projection. In Sanskrit we call it प्राथमिक अध्यासः (*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 *śarīram*. इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते (*idaṁ śarīram kauntēya kṣētramityabhidhīyatē*) says Lord *Kṛṣṇā* in the *Gītā*. This body, *Arjuna* is termed as the field - *kṣētra*.

So the creation of *anātmā* is called *prāthamika adhyāsaḥ* and this is done by *māyā* by using its *vikṣēpa śaktiḥ*. Therefore, the *vikṣēpa śaktiḥ* of *māyā* brings out the *prāthamika adhyāsaḥ* of the *śarīram*. 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 *adhyāsam* is called secondary *adhyāsam*. द्वितीय अध्यासः (*dvitīya 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.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद् ब्रह्म अद्वयमस्म्यहम्

*mayyēva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam .*

*Mayi sarvaṁ layaṁ yāti tad brahma advayamasmyaham*

says *Kaivalyōpaniṣat*.

In ME, the pure infinite consciousness, *Ātmā* alone is this entire creation is 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*.

This is called *Ātma anātmā* अविवेकः (*avivēkaḥ*). अनात्मनि आत्मा धर्म अध्यासः आत्मनि अनात्मा धर्म अध्यासः (*anātmani ātmā dharma adhyāsaḥ ātmani anātmā dharma adhyāsaḥ*). अन्योन्यस्मिन् अन्योन्यात्मकताम् अन्योन्यधर्माश्च अध्यस्य इतरेतराविवेकेन, ..... अहमिदं ममेदमिति (*anyōnyasmin anyōnyātmakatām anyōnyadharmāḥśca adhyasya itarētarāvivēkēna, ..... ahamidaṁ mamēdamiti*) says *Śaṅkarācārya* in his *Brahma sūtra bhāṣyaṁ*. 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. This confusion is two-fold.

*Anātmā prapañca* is there –it is सविकारं (*savikāraṁ*) – means subject to change - *asti, jāyatē, vardhatē* etc. That *savikāratvam*– the changing nature of *anātmā*, ‘I’ superimpose on myself and ‘I’ say *aham jātaḥ aham mariṣyē* – ‘I’ am born, ‘I’ am dying, ‘I’ am growing old etc. This is called अनात्मनः सविकारत्वम् आत्मनि अध्यस्य अहं सविकारी इति बुद्धिं जनयति (*anātmanaḥ 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 अन्योन्य अध्यासः (*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*.

Now, of these two, what is 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*. We are concerned only with *āvaraṇa śaktiḥ*. This is called *tūlāvidhyā*. *Mūlāvidhyā* is *prāthamika adhyāsaḥ*. And *tūlāvidhyā* is *dvitīya adhyāsaḥ*. By *Ātmā jñānaṁ*, this *tūlāvidhyā*, 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* - give unto Caesar what belongs to Caesar!

Now when I say I am changing, the *savikāratvaṁ* really does not belong to me but it belongs to the *anātmā*. I should know that all the changes belong to *anātmā*. I should know that शरीरं परिणमते (*śarīraṁ pariṇamatē*). I

should know that as Lord *Kṛṣṇā* says in the *Gītā*, *ahaṁ न जायते म्रियते वा कदाचि न्नायं भूत्वा भविता वा न भूयः । अजो नित्यः शाश्वतोऽयं पुराणो न -*

हन्यते हन्यमाने शरीरे ( *na jāyatē mriyatē vā kadāci- nnāyaṁ 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* for keep's sake. And then what do we do? In the *anātmā* we have got what *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*.

अहं सत्यं, जगन् मिथ्या; अहं ब्रह्म, पूर्णः सत्यं अस्मि, जगत् मिथ्या अस्ति

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

And once we have sorted this out whether *āvaraṇa śaktiḥ* is still there or not? It 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. Now the interesting question is, if *Ātmā* and *anātmā* both continue, how can *advaitaṁ* be there?

अहं केवलः कथं भवामि (*ahaṁ kēvalaḥ kathaṁ bhavāmi*)?

Suppose such a question is raised. 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 *dvaitaṁ*? What can be



the answer? One will instinctly feel like saying that *dvaitam* is there. But we have to remember that once *āvaraṇa śaktiḥ* is gone i.e. *ajñānam* is sorted out, what will happen? *Anātmā* will continue but it will no more continue as *satya anātmā*. It will continue only as *mithyā anātmā*. And 'I' will be *satyam*. 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. We do not touch the *prāthamika adhyāsaḥ*. We are only falsifying the *prāthamika adhyāsaḥ*. The world will continue but it is falsified as *mithyā*, whereas *dvitīya adhyāsaḥ* does not continue. If this continues what will happen? The world will be taken as *satyam*. Once the *dvitīya adhyāsaḥ* is gone, the world will not have *satyatvam*, 'I' will not have *vikāritvam*. *Vikāritvam* is given to the world, *satyatvam* comes to me. In this internal exchange *saṁsāra* is gone. This is the essence of the following teaching. Now let us go to the *ślōkā*.

He says *saṁsāraḥ svapna tulyaḥ*. *Saṁsāraḥ* means *prapañcaḥ*. संस्रियते अस्मिन् इति संसारः (*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*.

यथा स्वप्नः मिथ्या एवं प्रपञ्चः अपि मिथ्या एव (*yathā svapnaḥ mithyā ēvaṁ prapañcaḥ api mithyā ēva*). Once it is known as *mithyā* we should understand that it is the projection of *ajñānam* or *māyā*. यद् यद् मिथ्या तत्

तत् अज्ञान जन्यं इति व्याप्तेः (*yad yad mithyā tat tat ajñāna janyaṁ iti vyāptēḥ*).

Whatever is *mithyā* is born out of our ignorance only. Like our *sarpaḥ* – our snake, it is *mithyā* only if it is born of ignorance. This is not to say that every snake is *mithyā*. Only the snake in the *raju sarpaḥ* example is *mithyā*.

So it is अज्ञान जन्यं, मूलाविध्या जन्यं माया कल्पितं (*ajñāna janyaṁ, mūlāvidhyā janyaṁ māyā kalpitaṁ*).

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 लोकं शोक हतं च समस्तं -

(*lōkaṁ śōka hataṁ ca samastaṁ*) because it is राग द्वेषादि संकुलः (*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 कृपया परयाविष्टो विषीदन्निदमब्रवीत् (*kṛpayā parayāviṣṭō*

*viṣīdannidamabravit*). *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

*yōga*, and that is विषाद योगः (*viṣāda yōgaḥ*).

Now the next question would be what is meant by *mithyā*?

The definition of *mithyā* is given here as – *svakālē satyavat bhāti* – *svakālē*

means as long as it is experienced; at the time of experience, it appears to

be real. That means that once we say *satyavat* – it means ‘as though’ real but not actually real. If I say “you are as though beautiful”, it will mean that you are not beautiful but you seem beautiful. So when we say *satyavat bhāti*, this itself means that it is not *satyam*. At the same time when we say *satyavat bhāti* it means it appears to be *satyam*. And therefore, it is not *asatyam* also. The word *bhāti* connotes that it is neither *satyam* nor *asatyam*. Then what is it?

सत् असद्भ्यां अनिर्वचनीयं मिथ्या (*sat asadbhyāṃ anirvacanīyaṃ mithyā*).

It is beyond words like *svapna*. In *svapna* everything is unreal. For example, suppose someone dreams that he has lost a suitcase. So losing the suitcase is unreal. The irony is that the dream was probably seen in the sleep with the head on the suitcase. Yet he dreams that the suitcase is apparently lost. Can we say that it is *asatyam*? 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 *Pañcadaśī Vidyāraṇya Svāmi* says यद् असद् भासमानं तन्

मिथ्या स्वप्न गजादिवत् (*yad asad bhāsamānaṃ tan mithyā svapna gajādivat*).

Then why can't we say it is *satyam* itself. He says we cannot because, *prabōdhē sati asadbhavēt*. We should be careful in reading this sentence. It means on waking it becomes *asat* – non-existent. And therefore, त्रिकाले अपि यत् तिष्ठति तदेव सत् (*trikālē api yat tiṣṭati tadēva sat*). The definition of *sat* is त्रिकाल अभाध्यं (*trikāla abhādhyam*). ध्वम्स अभाव अप्रतियोगी (*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. At the same time on waking up it goes away and that is why it is called *mithyā*.

Therefore *prabodhe sati asat bhavet* - on waking up it becomes unreal.

Thus, to sum up, *saṁsāra* is *prāthamika adhyāsā* caused by *mūlāvidhyā* and that too *vikṣēpa śaktiḥ* of *mūlāvidhyā*.

Verse 7

तावत्सत्यं जगद्भाति  
शुक्तिकारजतं यथा I  
यावन्न ज्ञायते ब्रह्म  
सर्वाधिष्ठानमद्वयम् II 7

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

Now in this *ślōka* he says that the world, the *mithyā prapañca* appears to be real because the reality belonging to the *Ātmā* or *Brahman* is falsely transferred. That is *anyōnya adhyāsaḥ*. This *anyōnya adhyāsaḥ* – mutual confusion arises because of *avivēkaḥ*, which again is because of ignorance.

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

The word *adhiṣṭhānam* is a technical word which means whatever lends *satyatvam* to another thing or a *mithyā vastu* is called *adhiṣṭhānam*. For example, pot *nāma rūpa* is *mithyā* because the name and form does not exist independently. The existence or the *satyatvam* really belongs to the clay. The clay lends its existence i.e. *satyatvam* 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 अर्थ क्रिया कारी (*artha kriyā*

*kāri*) 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 अध्वयं (*adhvayaṁ*). Pots are many. Clay is one. Ornaments are many, gold is one. World contains infinite things but *adhiṣṭhānaṁ Brahman* is *kēvalaṁ advaitāṁ*. 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* or in other words यथा ब्रह्म ज्ञायते तथा जगत् मिथ्या भवति, भाधितो भवति, आभासितो भवति (*yathā Brahma jñāyatē tathā jagat mithyā bhavati, bhādhito bhavati, ābhāsito bhavati*).

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. The first job will be to look around to see if anyone is observing. And seeing that nobody is seeing, we will even pocket it! *Śuktikā rajataṁ* is an example for

*rāgā*. For *dvēṣā* we can supply an example which is *raju sarpaḥ*. This is *dvēṣā viṣayē drṣṭāntaḥ*. One is for attraction and another is for aversion.

### Verse 8

उपादानेऽखिलाधारे  
जगन्ति परमेश्वरे ।  
सर्गस्थितिलयान्यान्ति  
बुद्बुदानीव वारिणि ॥ ८

*upādānē'khilādhārē*  
*jaganti paramēśvarē ।*  
*sargasthitilayānyānti*  
*budbudānīva vāriṇi ॥*

Now the same *adhyāsaḥ Śāṅkarācārya* is explaining further from a different perspective. The *adhiṣṭhānaṃ*, he calls as उपादान कारणं (*upādāna kāraṇaṃ*). What is *upādāna kāraṇaṃ*? In the previous *ślōka* he said, पूर्णः अहं, ब्रह्म रूपः अहं (*pūrṇaḥ ahaṃ, brahma rūpaḥ ahaṃ*) – ‘I’ am the *adhiṣṭhānaṃ*.

Now he says *upādānaṃ*. From this angle the world will be called *kāryaṃ*. When I am *adhiṣṭhānaṃ* the world will be called *adhyāsaḥ*. But when I say I am the *kāraṇaṃ* the world will be called the *kāryaṃ* - two different names and the same idea. And the law is the same. *Adhiṣṭhānaṃ* alone lends *satyatvaṃ* to *adhyāsaḥ* or to put it in the language of this *ślōka*, *kāraṇaṃ* alone lends *satyatvaṃ* to *kāryaṃ*. So कार्यस्य स्वतन्त्र सत्यत्वं नास्ति, कार्यस्य

सत्यत्वं कारणं अपेक्ष्य वर्तते (*kāryasya svatantra satyatvaṁ nāsti, kāryasya satyatvaṁ kāraṇaṁ apēkṣya vartatē*). कारण तन्त्रं कार्यं सत्यं (*kāraṇa tantraṁ, kārya satyaṁ*) which means the dependence on the *kāraṇaṁ* is *kārya satyaṁ* – the reality of the *kāryaṁ*.

Similarly the whole world is the *kāryaṁ* and who is the *kāraṇaṁ*? 'I' but not by self alone but along with *māyā - mūlāvidhyā*. So with the help of *māyā or mūlāvidhyā*, 'I' has created the universe. The universe is *kāryaṁ*. Or in other words 'I' has superimposed a universe upon me. विश्वं दर्पण दृश्यमान नगरीतुल्यं निजान्तर्गतं (*viśvaṁ darpaṇa dṛśyamāna nagarītulyaṁ nijāntargataṁ*) – *Dakṣiṇāmūrti stōtram*. The universe, like even the city being 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 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया (*paśyannātmani māyayā bahirivōdbhūtaṁ yathā nidrayā*). Just as in sleep, one sees the world as though it is created outside, while all along it remains on the substratum of one's own *Ātman*.

Let us analyze this. When we have a dream, the dream world is within us or outside us? One should ask when? As long as we are dreaming, we see the world not within us, but we see the world very much outside. There also the Sun is nine crores miles away. There also the moon is 2, 50,000 miles away. There also we get into the train to go Bombay. Bombay is not within us but outside us. So *svakālē* i.e. स्वप्न काले स्वप्न प्रपञ्चः बाह्यं वर्तते. जाग्रत



अवस्थायां प्रबोधे सति स एव स्वप्नः मम अन्तः भवति (*svapna kālē svapna prapañcaḥ bāhyaṃ vartatē jāgrata avasthāyā prabōdhē sati sa ēva svapnaḥ mama antaḥ bhavati*).

In the same way, अज्ञान काले यत्रिव द्वैतं इह भवति तत्र इतरं इतरं पश्यति इतरं इतरं शृणोति (*ajñāna kālē yatriva dvaitaṃ iha bhavati tratra itaraṃ itaraṃ paśyati itaraṃ itaraṃ śṛṇōti*).

But when we know 'I am the *caitanyaṃ*', not only the world is within us, this body is also within us. Just as *svapna śarīraṃ* is also within us. *Svapna prapañcaḥ* is also within us – the waker. *Svapna śarīraṃ* and *svapna prapañcaḥ* are both within the waker. But once we identify with the *svapna śarīraṃ* what happens? *Svapna śarīra dr̥ṣṭyāḥ svapna prapañcaḥ* is inside or outside? स्वप्न शरीर दृष्टतया बहीहि (*svapna śarīra dr̥ṣṭatayā bahīhi*) but waker *dr̥ṣṭyāḥ*, स्वप्न शरीरः, स्वप्न प्रपञ्चः उभौ अपि मदन्तर्गतौ एव (*svapna śarīraḥ, svapna prapañcaḥ ubhau api madantargatau ēva*).

Similarly this world and this *śarīraṃ* both of them are within us – *ahaṃ Brahma* the सर्वगत चैतन्यं (*sarvagata caitanyaṃ*). But if we don't look from the angle of the original 'I' and look from the stand point of this *svapna śarīraṃ*, this world becomes outside. And therefore, he says *upādānē akhilādhārē paramēśvarē mayi*. We have to add *mayi* i.e. in me, at the end. In me - who am the *upādānē kāraṇaṃ*, who am the *akhila ādhāraṃ*, विश्वाधारे, गगन सदृशे, चैतन्य रूपे मयि, अहं शुद्ध चैतन्य स्वरूपे, परमेश्वरे (*viśvādhārē, gagana sadṛśē, caitanya rūpē mayi, ahaṃ śuddha caitanya svarupē, paramēśvarē*) – who am the *paramēśvaraḥ*.

But then we will also say that we don't look like one. No the look will not be like that. If we look at the body we will not be परमेश्वरः अहं ईसितः

(*paramēśvaraḥ ahaṁ īsitaḥ*) but 'I, the *caitanyaṁ*' am *Īsvaraḥ*.

Next he says *sarga sthiti layān yānti, jaganti*. *Jaganti* means all the *lōkās*. So all these 14 *lōkās*, *sarga sthiti layān yānti – sṛṣṭi, sthiti and layaṁ* – that is *kārya prapañcaḥ* - So this *kārya prapañcaḥ* gains *sṛṣṭi, 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 – the huge reservoir of water. And every *lōkā* is like a bubble, because in front of the infinite, even galaxies are like bubbles only. One may say this galaxy 50,000 light years wide or 70000 light years length etc. New galaxies are continuously being discovered. The *lōkā* may be vast but in front of the *caitanyaṁ* all these galaxies are like *budbudhaṁ* – like bubbles. A star is born. It is like a bubble formation. Another one is gone – one bubble is gone. Just as by their arrival and departure, the bubbles do not disturb the water in the ocean; similarly 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 false bubbles, the bubbles which are nothing but *nāma rūpa* appear and disappear in water – similarly मय्येव सकलं जातं, मयि सर्वं प्रतिष्ठितम्, मयि सर्वं लयं यान्ति, तद् अद्वयं ब्रह्म अहं अस्मि (*mayyēva sakalaṁ jātaṁ, mayi sarvaṁ pratiṣṭitama, mayi sarvaṁ layaṁ yānti, tad*

*advayaṁ brahma ahaṁ asmi*). We have already seen the meaning of this verse.

Now the same idea Śaṅkarācārya repeats in the 9<sup>th</sup> ślōkā also.

### Verse 9

सच्चिदात्मन्यनुस्यूते  
नित्ये विष्णौ प्रकल्पिताः ।  
व्यक्तयो विविधास्सर्वा  
हाटके कटकादिवत् ॥ 9

*saccidātmanyānusyūtē*  
*nityē viṣṇau prakalpitāḥ ।*  
*vyaktayō vividhāssarvā*  
*hāṭakē kaṭakādivat ॥*

In the previous ślōkā the *adhyāsaḥ* of the अचेतन प्रपञ्च (*acētana prapañca*) was pointed out and by using the word *jaganti*, the various *lōkāś* were mentioned.

In this ślōkā Śaṅkarācārya is going to talk about व्यक्ति अध्यासः (*vyakti adhyāsaḥ*). *Vyakti* means various living beings that is, various physical and subtle bodies. Here *vyakti* stands for countless number of जीव शरीरं (*jīva śarīraṁ*), not only मनुष्य (*manuṣya*) but also पशु पक्षी मृग देव यक्ष किन्नर (*paśu pakṣī mṛga dēva yakṣa kinnara*), all the *śarīraṁs* both *sthūlaṁ* and *sūkṣmaṁ* and that *adhyāsaḥ* is pointed out.

*Sthūla* and *sūkṣma śarīraṁs* - are *cētanāṁ* or *acētanāṁ*? They are also *acētanāṁ* only but because of *caitanya pratibimba* they become *cētanāṁ*

later. Therefore, we divide into two - *acētana prapañca* and *cētana prapañca*. Originally both are *acētanam* only. But the difference is that in *acētana prapañca*, चिदाभासा (*cidābhāsā*) is not there; चित प्रतिबिम्ब (*cit pratibimba*) is not there; whereas in *cētana prapañca* *cit pratibimba* will be there but both are *acētanam* only. One has *cidābhāsā* and the other has no *cidābhāsā*.

So therefore, व्यक्तयः अध्यस्ताः (*vyaktayaḥ adhyastāḥ*), it is said. And in the previous *ślōkā* he called the *adhiṣṭhānam* as उपादानं अखिल आधारः, परमेश्वरः (*upādānam, akhila ādhāraḥ, paramēśvaraḥ*) but here *Śaṅkarācārya* uses different words - सच्चिदात्मनि नित्ये विष्णौ (*saccidātmani, nitye, viṣṇau*) - different words but referring to the same *Ātmā* alone.

Here we are not talking about *jīvātmā*; we are talking about the original *Ātmā* the परमात्मा (*paramātmā*). *Sacchidātmāni; param ātmāni* - *Sat* means of the nature of eternal existence. *Cit* means of the nature of eternal awareness - अजन्य चैतन्यं (*ajanya caitanyam*). We know जन्य चैतन्यं *janya caitanyam*. अजन्य ज्ञान रूपे सद्रूपे अबाध्य चैतन्य रूपे आत्मनि ब्रह्मणि (*ajanya jñāna rūpē sadrūpē abādhyā caitanya rūpē Ātmani Brahmaṇi*) - we can say like that. And what type of *Brahman* or *Ātmā* is it? अनुस्यूते (*anusyūte*) - which is inherent, which is in and through all. And why it is

*anusyūtaṁ?* अधिष्ठानत्वात् (*adhiṣṭhānatvāt*). यत् अधिष्ठानं तत् अध्यस्थ  
विषयेषु अनुस्यूतत्वेन वर्तेता (*yat adhiṣṭhānaṁ tat adhyastha viṣayēṣu*  
*anusyūtatvēna vartētā*). The *adhiṣṭhānaṁ* will always be inherent in and  
through the *adhyāsā*, just as the rope will be there wherever the snake is.  
Therefore, *adhiṣṭhānaṁ* must pervade the *adhyāsaṁ* because the very सत्ता  
(*sattā*) of the *adhyāsaṁ* is borrowed from the *adhiṣṭhānaṁ* only. To put it  
in another language, कारणं कार्येषु अनुस्यूततया वर्तते (*kāraṇaṁ kāryēṣu*  
*anusyūtatayā vartatē*). कारणं मृद् रूपं, कार्येषु घटेषु अनुस्यूततया वर्तते.  
(*kāraṇaṁ mṛd rūpaṁ, kāryēṣu ghaṭēṣu anusyūtatayā vartatē*). This is what  
is known as अन्तर्यामी (*antaryāmī*). *Antaryāmī* means *anusyūtaṁ*.

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 and  
therefore *nityē*. प्राक् प्रध्वम्स अभाव रहिते (*prāk pradhvamsa abhāva*  
*rahitē*) or प्राक् प्रध्वम्स अभाव अप्रतियोगिनि (*prāk pradhvamsa abhāva*  
*apratiyōgini*). So that which doesn't have prior non-existence and that  
which doesn't have posterior non-existence. What does it mean? It is  
always existent. But can't that be stated in a straightforward manner?  
Because this is *tarka* so if it is stated in a complicated way then only it is  
*tarkam!*

Then he says *Viṣṇau*. In the previous *ślōkā* he used the word *Paramēśvarē*.  
*Paramēśvarā* generally stands for *Śivā*. And here he says *Viṣṇau*. It seems  
he does not want to create a controversy. And *Śaṅkarācārya* is a *śaivaite*  
also. So there could be some controversy. So, therefore, he says

*Paramēśvarē* and *Viṣṇau* to point out that *Viṣṇu* and *Paramēśvara* are one and the same *adhiṣṭhānam Brahma*. All the *bhēdās* are *kalpitaṁ* for the sake of *pūjā*. One is called जटायूधारी (*jaṭāyūdhārī*), the other is called शङ्कचक्रधारी (*śaṅkacakradhārī*). They are all superficial differences. But they all are nothing but *adhiṣṭhānam Brahma* only. And incidentally through this *Śaṅkarācārya* is removing our *vāsanās* also, because the moment the word *Viṣṇau* is uttered we get the picture in our mind. So *Śaṅkarācārya* wants to remove that idea which is only temporary. There is a ślōka which says पूजार्थं यत् कल्पितं तद् अपराधाय मां क्षमस्व (*pūjārtham yat kalpitaṁ tad aparādhāya mām kṣamasvam*). 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.

Similarly here also whenever one says *Viṣṇu*, that thought comes and *Śaṅkarācārya* immediately negates. It seems in *Kamba Ramāyānam* also, the author describes *Rāmā* in one place as the *adhiṣṭhānam* of the whole universe upon whom the whole world is *adhyastham*. So we think *Rāmā* is *Daśaratha putraḥ*, crying for *Sītā* profusely. It is not so. *Rāmā* is none other than *jagat adhiṣṭhānam* because of whose existence alone the whole world is *adhyastham* and knowing that *Rāmā* which is *Brahman*, the whole world will disappear. But this original *Rāmā* is not discussed in the *Ramāyānam* but that *Rāmā* is the subject matter of the *Upaniṣad*. So *Rāmā* is the *upaniṣadik Brahman* upon who the world is *adhyastham* like *raju sarpa*, so says *Kambar*. He talks pure *advaitām*.

So विष्णौ रामे सच्चितानन्द स्वरूपे कल्पिताः, प्रकल्पिताः (*Viṣṇau rāmē saccitānanda svarupē kalpitāḥ, prakalpitāḥ*) – all these are superimposed. What are superimposed? विविदाः सर्वाः व्यक्तयः (*vividāḥ sarvāḥ vyaktayaḥ*). That is all varieties of पशु, पक्षी, मृग, कीडा, देवा, तिर्यङ्, मनुष्यादि (*paśu, pakṣī, mṛga, kīḍā, dēvā, tiryāṅ, manuṣyādi*); सर्वाः व्यक्तयः (*sarvāḥ vyaktayaḥ*). *Prakalpitāḥ* – नाम रूप मात्रं (*nāma rūpa mātram*) – वाचारम्भणं विकारो नाम देयं (*vācārambhaṇam vikārō nāma dēyam*). किंवत् (*kimvat*)? *Hāṭakē kaṭakādivat. Hāṭakam* means gold. *Katakam* 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 rāsīs* are none other than *nāma rūpas* superimposed on *Brahman*.

*Upādhi and Upāhitam*





## Verse 10

यथाकाशो हृषीकेशो  
 नानोपाधिगतो विभुः I  
 तद्भेदाद्भिन्नवद्भाति  
 तन्नाशे केवलो भवेत् II 10

*yathākāśō hr̥ṣīkēśō  
 nānōpādhigatō vibhuḥ I  
 tadbhēdādbhinnavadbhāti  
 tannāśē kēvalō bhavēt II*

Now hereafterwards, Śaṅkarācārya is going to talk about the secondary *adhyāsā*. The first *adhyāsā* we have seen is the *cētana acētanātmaka prapañca sṛṣṭiḥ*. That is *acēтана prapañca* is superimposed on the *cētana śarīraṁ – cidābhāsa yukta śarīraṁ*. देहद्वय युता चित्तिः (*dēhadvaya yutā citiḥ*) says *Vidyāraṇya Svāmi* in *Pañcadaśī*. These two bodies, the *sthūla* and *sūkṣma śarīraṁ*s as well the *cidābhāsaṁ*, both have been dealt with and with this the *prāthamika adhyāsā* is over.

Now we are going to get into the secondary *adhyāsā* and what is that? This is the confusion between the अध्यस्त अनात्मा (*adhyasta anātmā*), the सृष्ट अनात्मा (*sṛṣṭa anātmā*) and the सृष्टि कर्ता अहं ब्रह्म (*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*. This alone we call as अन्योन्यस्मिन् अन्योन्य आत्मकता मध्यस्य (*anyōnyasmin anyōnya ātmakatā madhyasya madhyasya*). We call it

अन्योन्य तादात्मियं (*anyōnya tādātmiyaṁ*). 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 उपादिः (*upādhiḥ*) technically. And 'I' am called उपहितं (*upahitaṁ*). So 'I' am the उपहित चैतन्यं (*upahita caitanyaṁ*)

चिदाभास सहित (*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 colour 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 समीपे स्थित्वा आधीयते स्वीयान् धर्मान् इति उपादिः (*samīpē sthitvā ādhīyatē sveeyaan dharmaan iti upādhiḥ*). *Upa* means *samīpē sthitvā* - being nearby - *ādhīyatē* means transfers, gives, attributes. What does it give? स्वीयान् धर्मान् (*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. अहं एकः परमात्मा नानाविध जीवात्मा रूपेण भामि (*ahaṁ ekaḥ paramātmā nānāvidha jīvātmā rūpēṇa bhāmi*) - 'I' the one *paramātmā* appear as though *nānāvidha* or numerous *jivātmā* because of various *śarīraṁs*.

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 śarīraṃs* 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*.

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 *ahaṃ '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. That is what is said here in the *ślōka*.

*Yatha ākāśaḥ hṛṣīkēśaḥ nānōpādhi gatō vibhuḥ, tat bhēdāt bhinnavat bhāti tannāśē kēvalō bhavēt.*

*Hṛṣīkēśaḥ* is the name of the *Ātmā* – he uses all सगुण (*saguṇa*) names to make clear that सगुण निर्गुणयोः भेदः नास्ति (*saguṇa nirguṇayōḥ bhēdaḥ nāsti*). *Nirguṇaḥ* alone is appearing as *saguṇaḥ*. *Hṛṣīkēśaḥ* is the name of the Lord. *Hṛṣīkēśaḥ* is the name of the *Ātmā* also because *hṛṣīkēśaḥ* means हृषीकाणां इन्द्रियाणां ईशः हृषीकेशः (*hṛṣīkāṇām indriyāṇām īśaḥ hṛṣīkēśaḥ*). इन्द्रिय अधिपतिः (*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 *śarīraṁs* are superimposed. And, therefore, I am available in every *śarīraṁ*. As Lord *Kṛṣṇā* says in the *Gītā* क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत (*kṣētrajñāṁ 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*. चिदाभास सहित शरीरयोः अधिष्ठानं अहं (*cidābhāsa sahita śarīrayōḥ adhiṣṭhānaṁ ahaṁ*).

Of this, the *śarīraṁs* are limited. *Cidābhāsās* are also limited. *Śarīraṁ* travels. *Cidābhāsa* also travels. But the ‘I’ the *cit*, the *adhiṣṭhānaṁ* do 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 अध्यस्त प्रपञ्च (*adhyasta*

*prapañca*), the *adhiṣṭhānam* 'I' also seem to be pluralistic. Because of the differences among the *adhiṣṭa śarīram*, 'I' the *adhiṣṭhānam* also appear to be different from others. 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 then having created the division, 'I' go on talking about the differences.

*Śaṅkarācārya* will talk about that later, जाति भेदः, वर्ण भेदः, कुल भेदः, लिङ्ग भेदः - अहं पुरुषः सा स्त्री etc. (*jāti bhēdaḥ, varṇa bhēdaḥ, kula bhēdaḥ, liṅga bhēdaḥ - ahaṁ puruṣaḥ sā strī etc.*)– All these differences come.

So he says *tat bhēdāt bhinnavat bhāti. Tat bhēdāt* means *upādhi bhēdāt - bhinnavat bhāti. Bhinnavat* means divided- the undivided 'I' seemingly appear as divided 'I'. The division is in the form of प्रमातृ प्रमाण प्रमेय भेदः, कर्तृ कर्म करण भेदः (*pramātr̥ pramāṇa pramēya bhēdaḥ, kartṛkarmākāraṇa bhēdaḥ*), all these *bhēdas* in what? न अन्तः प्रज्ञं न बहिः प्रज्ञं न उभयतः प्रज्ञं (*na antaḥ prajñam na bahiḥ prajñam na ubhayataḥ prajñam*). शान्तं शिवं अद्वैतं तुरीये मयि एतत् सर्वं भाति (*śāntam śivam advaitam turīyē mayi ētat sarvaṁ bhāti*). And तन्नाशे सति केवलो भवेत् (*tannāśē sati kēvalō bhavēt*). Once the *upādhis* are gone, i.e. उपादि नाशे सति (*upādhi nāśē sati*) what will 'I' become? *Kēvalaḥ bhavēt*. So in the beginning also we saw *tannāśē sati kēvalaḥ*. Here also *tannāśē sati kēvalō bhavēt*.

But here we should carefully understand one point. *Tannāsē 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 nāsā* and therefore, everyone should be destroyed! So here *upādhi nāsah* 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 rāsīs* are there? Fortunately we need not destroy. We only have to remove the *āvaraṇa śaktiḥ* of *māyā* which causes the confusion. So once *āvaraṇa śaktiḥ* is removed what will happen? 'I' had given reality to the body. That reality 'I' will no longer give. Therefore उपादि नाशो नाम उपादौ सत्यत्व बुद्धिः नाशः (*upādhi nāsō nāma upādau satyatva buddhiḥ nāsah*). 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 वित्तिघात्यः (*vittighātyaḥ*) – one author uses this word – *vittighātyaḥ* means ज्ञान नाशयः (*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 *purāṁs* – *tripurāṁ* – उपादि त्रयं (*upādhi trayam*). *Śivā* destroys the *tripurāṁ* by the ज्ञान दृष्टि (*jñāna drṣṭi*). Similarly if we remove the *āvaraṇa śaktiḥ*, even though the *upādhis* will be there but 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 nāsō nāma jñānam ēva*. So understanding this well is what is *upādhi nāsam*. Therefore, ज्ञानात् सत्यत्व बुद्धि निवृत्तौ सत्यां केवलः भवेत् - (*jñānāt satyatva buddhi nivṛttau satyām kēvalaḥ bhavēt*). 'I' become *kēvalaḥ*. World will continue,

*upādhis* will continue. Still 'I' will say ब्रह्मन् सत्यं, जगन् मिथ्या, अहं ब्रह्मैव ना परः (*Brahman satyam, jagan mithyā, aham brahmaiva nā paraḥ*).

And to reveal that *upādhis* do not divide 'me', he gives an example. - *yathā ākāśaḥ. Kīdrśaḥ ākāśaḥ? Vibhuḥ – vibhuḥ* means *vyāpakaḥ* – just as all pervading *ākāśaḥ* cannot be divided by any number of pots or walls, therefore, यथा आकाशः परिच्छिन्नः इव भाति यथार्थः न परिच्छिन्नः पूर्णः एव तथा उपाधि भेदात् अहं भिन्नो न भवामि इत्यर्थः (*yathā ākāśaḥ paricchinnāḥ iva bhāti yathārthaḥ na paricchinnāḥ pūrṇaḥ ēva tathā upādhi bhēdāt aham bhinnōna bhavāmi ityarthāḥ*).

### Verse 11

नानोपाधिवशादेव  
जातिवर्णाश्रमादयः I  
आत्मन्यारोपितास्तोये  
रसवर्णादि भेदवत् II 11

*nānōpādhivaśādēva*  
*jātivarṇāśramādayaḥ I*  
*ātmanyārōpitāstōyē*  
*rasavarṇādi bhēdavat II*

Now he gives the details of *adhyāsā*. The previous *ślōkā* contained a general statement. शरीर धर्माः शरीरिणि मयि क्षेत्रज्ञे अध्यस्थाः (*śarīra dharmāḥ śarīriṇi mayi kṣētrajñē adhyasthāḥ*). It was generally said that the bodily attributes are taken unto 'me'. Now here enumerates the many varieties of attributes.



They are *jāti*- means, for example, अहं ब्राह्मणः - अभिमानं (*ahaṁ brāhmaṇaḥ - abhimānaṁ*). Some people have *abhimānaṁ* with qualifications. Many people have *abhimānaṁ* without any qualification! That is the tragedy. Even without knowing *gāyatrī mantra* they will say “*ahaṁ brāhmaṇaḥ*”! Therefore, *jāti abhimānaṁ - jāti* means *janma*. Then, *varṇa abhimānaṁ*. *Varṇa* means again ब्राह्मणः, क्षत्रियः वैश्यः शूद्रः (*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, gṛhastha* etc. Then *ādyaḥ* -education; then *dhanam* - *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 जाति नीति कुल गोत्र दूरगं नाम रूप गुण दोष वर्जितं, देश काल विषयादि वस्तु यद् ब्रह्म तत्त्वम् असि भावयातिमनि (*jāti nīti kula gōtra dūragaṁ nāma rūpa guṇa dōṣa varjitaṁ, dēśa kāla viṣayādi vastu yad brahma tattvam asi bhāvayātimani*). ‘I’ am अतीतं - (*atītaṁ*) of all of them but नाना उपादिवशात् (*nānā upādhivaśāt*), because of the *upādhis* जाति वर्णाश्रमादयः आत्मनि आरोपिताः (*jāti varṇāśramādayaḥ ātmani ārōpitāḥ*). They are all superimposed upon ‘me’ the *Ātmā*. This is the idea of the *ślōka*.

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 स्वभावतः (*svabhāvataḥ*) 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. Let us take a contemporary example of aerated drinks bottle; it has got varieties of colours. They are not colours of the water even though they appear in the water; they belong to some upādhi that is there in the water. Some other liquids have been added, permitted colours have been added. So it has got different colours and it has got different taste also. And what are they? They are *adhyastam* due to *upādhi*. यथा तोये रसवर्णादि भेदाः नाना उपादि वशात् अध्यस्तः एवं आत्मनि जाति वर्णादि भेदः नाना उपादि वशात् अध्यस्तः इत्यान्वयः (*yathā tōyē rasavarṇādi bhēdāḥ nānā upādhi vaśāt adhyastāḥ evaṁ ātmani jāti varṇādi bhēdaḥ nānā upādhi vaśāt adhyastāḥ ityānvayaḥ*).

### Verse 12

पञ्चीकृतमहाभूत -  
सम्भवं कर्मसञ्चितम् I  
शरीरं सुखदुःखानां  
भोगायतनमुच्यते II 12

*pañcīkṛtamahābhūta -  
sambhavaṁ karmasañcitaṁ I  
śarīraṁ sukhaduḥkhānā  
bhōgāyatanamucyatē II*

In the previous *ślōkā* he said *nānā upādhivaśāt*. *Nānā* means variety, different. When we said different, it should be more than one. And

therefore, in the following *ślōkās* he enumerates the *upādhis* of the *Ātmā*. I am not translating the word *upādhi* because we cannot have a proper translation. In some English books they translate as 'adjunct' but that is tougher than the word *upādhi*. And even then it means only something close. 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. वास्तविक तादात्मियं (*vāstavika tādātmiyaṁ*) and आध्यासिक तादात्मियं (*ādhyāsika tādātmiyaṁ*). It has to be split into two types. Here the transfer is आध्यासिक संसर्गः (*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 going to translate hereafter.

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*. 12<sup>th</sup> *ślōkā* talks about

*sthūla śarīram*. 13<sup>th</sup> ślōkā talks about *sūkṣma śarīram* and 14<sup>th</sup> ślōkā is on *kāraṇa śarīram*.

So *sthūla śarīram* is defined here *pañcīkṛta mahābhūta sambhavam*. I am not going to deal with the process of *pañcī karaṇam* which has been dealt with in detail in *Tattva Bōdhaḥ*. Therefore, *pañcīkṛta mahābhūtam* 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 mahābhūtam*. It is sufficient if you understand them as the great five grossified elements which are *ākāśaḥ, vāyuh, agniḥ, āpaḥ and pṛthivī*. That is the space, air, fire, water and earth. And out of this five grossified elements is born this *sthūla śarīram* which he refers to as *mahābhūta sambhavam*.

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. So there is assembly difference. This difference is because of the past *karmās*. Here *sañcitam* means assembled. It qualifies the *śarīram* and not *karmā*. *Karmabhiḥ sañcitam*. *Sthūla śarīram* is *sukha duḥkhānām bhōga āyatanam*, which is the aboard, remaining in which the *jīvā* experiences pleasures and pains. *Āyatanam* means aboard, tenement, rented house. Because the moment we enter the world, we require a tenement. Therefore, *sukha duḥkhānām bhōga āyatanam śarīram iti ucyatē*. So this body is said to be *bhōga āyatanam*. *Śarīram* is the subject.

For example if one says *aham sthūlaḥ*, 'I am fat', the *sthūlatvam* of the *sthūla śarīram* is transferred to *Ātmā*. Similarly कृशत्वं (*kṛśatvam*), रुग्णः

(*rugṇaḥ*), अरोगः (*arōgaḥ*) and अहं वयस्कः (*ahaṁ vayaskaḥ*), अहं युवा (*ahaṁ yuvā*), all these are *sthūla śarīra* धर्माः (*dharmāḥ*) - *Ātmāni adhyastāḥ*.

This is the first *upādhi* of *Ātmā*. We should remember that this is an *upādhi*.  
शरीरं तु प्रथम उपादि (*śarīraṁ tu prathama upādhi*).

### Verse 13

पञ्चप्राणमनोबुद्धि -  
दशेन्द्रियसमन्वितम् I  
अपञ्चीकृतभूतोत्थं  
सूक्ष्माङ्गं भोगसाधनम् II 13

*pañcaprāṇamanōbuddhi -*  
*daśēndriyasamanvitam I*  
*apañcīkṛtabhūtōttham*  
*sūkṣmāṅgaṁ bhōgasādhanam II*

This is simple. *Sūkṣmāṅgaṁ - aṅgaṁ* means *śarīraṁ*. He says *sūkṣmāṅgaṁ bhōga sādhanam*. *Sādhanam* means instrument - साध्यते प्राप्यते सुख दुःख भोगाः अनेन इति साधनं (*sādhyatē prāpyatē sukha duḥkha bhōgāḥ anēna iti sādhanam*). *Sthūla śarīraṁ* is *bhōga āyatanam*. *Sūkṣma śarīraṁ* is *bhōga sādhanam*. So in *Tattva Bōdhaḥ* it was all in prose form. Here it is nice poetry. So *sūkṣma śarīraṁ* is *bhōga sādhanam* – instrument of

experiencing pleasure and pain. And what is the nature of *sūkṣma śarīram*? All other words are adjectives, explanation of *sūkṣma śarīram*. It contains seventeen parts पञ्च प्राणाः, मनो, बुद्धिः दशेन्द्रिय समन्वितं (*pañca prāṇāḥ, manō, buddhiḥ daśēndriya samanvitam*). How beautifully the prose is converted into poetry! *Pañca prāṇāḥ* is the five *prāṇās* - प्राण, अपान, व्यान, उदान समाना (*prāṇa, apāna, vyāna, udāna, and samānaḥ*). Then *manō*, and *buddhiḥ* – six and seven. Then *daśēndriyam* – पञ्च ज्ञानेन्द्रियाणि, पञ्च कर्मेन्द्रियाणि (*pañca jñānēndriyāṇi, pañca karmēndriyāṇi*) – seven plus ten is equal to seventeen. एवं सप्तदशकलाभिः सह यत् तिष्ठति तत्सूक्ष्मशरीरम् (*ēvaṁ sapṭadaśakalābhiḥ saha yat tiṣṭhati tatsūkṣmaśarīram*). 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 अन्धत्व, मन्धत्वा, पटुत्व धर्माः (*andhatva, mandhatvā, paṭutva dharmāḥ*). When a person says अहं अन्धः (*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 अहं पङ्गुः (*aham paṅguḥ*) – ‘I am lame’ this is the attribute of *karmēndriyam*. Similarly when he says अहं अशनायावान् पिपासावान् (*aham aśanāyāvān pipāsāvān*) – ‘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 śarīraṁ* 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 पटुत्वं (*paṭutvaṁ*) or मन्दत्वं (*mandatvaṁ*) - as the case may be of बुद्धिः (*buddhiḥ*). Thus all of them ‘I’ superimpose on myself. *Śaṅkarācārya* does not specifically mention this superimposition but we have to supply all these ideas.

So *pañca prāṇa manō, buddhiḥ daśa indriya samanvitaṁ – samanvitaṁ* 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 śarīraṁ*. The five subtle elements are the *upādāna kāraṇam* for *sūkṣma śarīraṁ*. What is the निमित्त कारणं (*nimitta kāraṇam*) for these? Number one is *Karmā*. And number two is *Īśvaraḥ*. Thus *Īśvaraḥ* and *karmā* are *nimitta kāraṇam*. *Bhūtaṁs* are *upādāna kāraṇam*. This is *dvitīya upādhi*.

Now *Śaṅkarācārya* comes to the *tr̥tīyam*, the *kāraṇa śarīra upādhi*.

#### Verse 14

अनाध्यविद्यानिर्वाच्या  
कारणोपाधिरुच्यते I  
उपाधित्रितयादन्यं  
आत्मानमवधारयेत् II 14

*anādhyavidhyānirvācyā*  
*kāraṇōpādhirucyatē I*

*upādhitrīṭayādanyam*  
*ātmānamavadhārayēt II*

He says *upādhi trīṭayād anyam*. So what is the third *upādhi*? अनाधि

अनिर्वाच्य अविद्या (*anādhi anirvācyā avidhyā*) or अनिर्वाच्या अनाधि:

अविद्या (*anirvācyā anādhiḥ avidhyā*). Here we have to carefully note that

*avidhyā* means *mūla avidhyā* which is otherwise called *māyā* and which is

responsible for the projection of *sthūla śarīram* and *sūkṣma śarīram*. Thus

*kāraṇa śarīram* is *mūla avidhyā*, otherwise called *māyā* which has got

*vikṣēpa śaktiḥ* and also *āvaraṇa śaktiḥ*. This *avidhyā* alone has projected

the *sthūla śarīram* and *sūkṣma śarīram* with its *vikṣēpa śaktiḥ*. And since

it is the cause for the other two bodies, it is the *upādāna kāraṇam*. Since

*avidhyā* is the *upādāna kāraṇam* for *sthūla* and *sūkṣma śarīrams*, this *mūla*

*avidhyā* is called *kāraṇa śarīram*. So in short, *mūla avidhyā* means *sthūla*

*sūkṣma śarīram* in बीज अवस्था (*bīja avasthā*). And sometimes we use the

word ignorance also. We need to carefully understand that this *mūla*

*avidhyā* is for projection of *sthūla* and *sūkṣma śarīram*. This is different

from the confusion we have between *satyam* and *mithyā* and that is also

called *avidhyā* – 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 *mūlāvidhyā*.

For example now, is our mind in a resolved condition or in a wakeful

condition? I hope it is in a wakeful condition and it has not gone to the

*mūlāvidhyā avasthā* – a deep sleep state! But this mind in the wakeful state

i.e. *jāgrat avasthā* has got ignorance. This ignorance is in the form of

indiscrimination between *satyam* and *mithyā*. This ignorance is called



*tūlavīdhyā*. So this ignorance which is the confusion existing in the wakeful mind is called *tūla avidhyā āvaraṇa śaktiḥ*. In *Vēdānta*, this *tūla avidhyā* alone we are first trying to resolve. Even after removing the *tūla avidhyā*, the mind continues and that mind when it goes to sleep resolves in *mūla avidhyā* only. So even in a *jñānī* the *mūla avidhyā* i.e. the *kāraṇa śarīraṃ* continues. If the *jñānī* does not have *mūla avidhyā*, the *kāraṇa śarīraṃ*, what will happen? The tragedy will be that a *jñānī* can never sleep. So remember that even a *jñānī* when he sleeps, his mind is resolved in *mūla avidhyā* only. Then what has *jñānī* done? In *jñānī's* mind there was the *āvaraṇa śaktiḥ* which was in the form of *tūla avidhyā*. That *āvaraṇa śaktiḥ* he has removed and therefore, his mind in the wakeful state is now free from the confusion between *Ātmā* and *anātmā*.

For a *jñānī*, the *āvaraṇa śaktiḥ* or deluding power is destroyed, even though *mūla avidhyā* continues; it is not harmful because the poison is *āvaraṇa śaktiḥ*. Once *āvaraṇa śaktiḥ* is removed *mūla avidhyā* is like a cobra without a fang. And for a *jñānī*, *mūla avidhyā* becomes an instrument. Just as for *Īśvarā*, *māyā* is a glory only. Just as *Īśvarā* is not bound by *māyā* because *āvaraṇa śaktiḥ* is not there, similarly for a *jīvan muktā* also *kāraṇa śarīraṃ* does not contain *āvaraṇa śaktiḥ*. Therefore, it is harmless. He will sleep during the sleeping time. But he will get up when he wakes but during sleep the *kāraṇa śarīraṃ* 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 śarīraṃs*. And therefore, we say *mūla avidya* is भ्रूदितं - *bhāditaṃ*. *Sthūla śarīraṃ* is *bhāditaṃ*. *Sūkṣma śarīraṃ* is *bhāditaṃ*. *Bhāditaṃ* means falsified.

When does the *mūla avidhyā* also go for a *jñānī*? It will continue as long as *prārabdham* is there. प्रारब्ध अवसान काले, स्थूल शरीरं गच्छति, सूक्ष्म शरीरं गच्छति. कारण शरीरं अपि गच्छति. विदेह मुक्ति काले मूल अविध्या नश्यति. जीवन् मुक्ति काले मूल अविध्या भाद्यते इति वेदः (*prārabdha avasāna kālē, sthūla śarīraṁ gacchati, sūkṣma śarīraṁ gacchati, kāraṇa śarīraṁ api gacchati. Vidēha mukti kālē, mūla avidhyā naśyati. Jīvan mukti kālē mūla avidhyā bhādyatē, iti Vēdaḥ*). So during *jīvan mukti* they are all falsified. During *vidēha mukti* they are destroyed.

So what I want to say is that, even for a *jñānī* the *mūla avidhyā* 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 avidhyā* or *māyā* but even though they continue, he does not have *tūla avidhyā* which is in the form of indiscrimination. And therefore, the third *upādhi* is *avidhyā*, otherwise called *māyā*, otherwise called *prakṛti*, otherwise called *ajñānam*.

But when did this start? अनादिः (*anādiḥ*) from beginningless times, whereas *sthūla* and *sūkṣma śarīraṁ* have got a beginning. During *sr̥ṣṭi*, *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 during *sr̥ṣṭi*, the *sthūla sūkṣma śarīraṁ*s are there and during *pralayaṁ*, the *sthūla sūkṣma śarīraṁ*s are not there, whereas *kāraṇa śarīraṁ* will be there even during *pralayaṁ*. It is

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

The only thing is that we generally use the word *kāraṇa śarīraṃ* with respect to an individual and we use the word *māyā* with respect to total *śarīraṃ*. *Kāraṇa śarīraṃ* is व्यष्टि दृष्ट्या (*vyasṭi dṛṣṭyā*). *Māyā* is the word used from समष्टि दृष्ट्या (*samaṣṭi dṛṣṭyā*). But both are one and same *prakṛti* alone. And this *kāraṇa śarīraṃ* also is an *upādhi* for the *Ātmā*. Why it is called *upādhi*? It is so called because again the attributes of the *kāraṇa śarīraṃ* are taken by 'me'. Since *kāraṇa śarīraṃ* 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 śarīraṃ* was passive there during *prayalaṃ*. 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 śarīraṃ* is superimposed upon me. The inactivity of the *kāraṇa śarīraṃ* is transferred to the *Ātmā* and so the *kāraṇa śarīraṃ* is also called *upādhi*. A *jñānī* may also say "I am inactive". But when a *jñānī* says "I am inactive", he says पश्यन् शृण्वन् स्पृशन् जिघ्रन् अशनन् गच्छन् (*paśyan śṛṇvan sprśan jighrann aśnan gacchan*). These are words from अष्टावक्र गीता (*aṣṭāvakra Gītā*).

Therefore, *jñānī's* inactivity is not borrowed from *kāraṇa śarīraṃ*. It is his *svarūpaṃ*. So when *jñānī* says he is *akartā* it is his *svarūpaṃ*. When *ajñānī* says he is *akartā* it is borrowed from *kāraṇa śarīraṃ*.

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

The *ajñānī* says 'I am *akartā*' borrowed from the *kāraṇa śarīram*. 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 śarīram*. When the *akrutvaṁ* is permanent, it is not from *upādhi dharmah*, but it is one's own *svarūpaṁ*. So, therefore, the sleeper is also *akartā*, *jñānī* is also *akartā*. Sleeper's *akrutvaṁ* is temporary borrowed from *kāraṇa śarīram*. *Jñānī's akrutvaṁ* is original unborrowed.

And that is why in the 4<sup>th</sup> chapter of the *Gītā* Lord *Kṛṣṇā* said कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः (*karmaṇi akarma yaḥ paśyēt akarmaṇi ca karma yaḥ*). It is a complicated *ślōkā*. We will not go into it now.

Anyway *kāraṇa śarīram* is also another *upādhi*. With *kāraṇa śarīram*, *Ātmā* becomes *bhōktā*. *Sthūla shariam* is called *bhōga āyatanam*. *Sūkṣma śarīram* is called *bhōga sādhanam* and *kāraṇa śarīram* is called आनन्दभुक् चेतो मुखः प्राज्ञस्तृतीयः पादः (*ānandabhuk cētō mukhaḥ prājñastrītiyaḥ pādaḥ*) (*Māṇḍūkyaōpaniṣat*). Therefore, in *kāraṇa śarīram avasthā* one becomes a *bhoktā*.

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

So upto the first line *Śaṅkarācārya* has talked about the *upādhi* and the confusion between *upādhi* and *upahitam*.

Now from the second line onwards he is talking about sorting out the confusion. So upto this it is confusion i.e. *saṁsārā* and the second line

onwards removal of the confusion. For this purpose, *āvaraṇa śaktiḥ* is required to be destroyed. We don't need to do anything with *vikṣēpa śaktiḥ*. Let it be there and let *kāraṇa śarīraṃ* be there. We need to sleep every day. There is no harm. And when we wake up from *kāraṇa śarīraṃ*, let *sūkṣma śarīraṃ* come, let there be thoughts, no harm. And let there be *sthūla śarīraṃ*, no harm. So let *māyā* project the world, let there be *sthūla śarīraṃ* and *sūkṣma śarīraṃ*, and let there be activities at the level of *sthūla* and *sūkṣma śarīraṃ*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.

That is what *Śaṅkarācārya* says *upādhi tritayāt anyam*. Different from these three *upādhis* is *Ātmānaṃ* – is *Ātmā* i.e. myself. So 'I' am not the three *upādhis*. 'I' am the *upahita caitanyaṃ* iti अवधारयेत् (*avadhārayēt*); *Iti* निश्चिन्व्यात् (*niścinvyāt*); निश्चयं कुर्यात्, निर्णयं कुर्यात् (*niścayaṃ kuryāt, nirṇayaṃ kuryāt*).

And remember once this has been sorted out, thereafterwards, one may be intimately close to the body, he need not be afraid because the transference of the attribute is not real. Here also we have to be careful. Suppose there is a dirty object. And there is a clean cloth. Because of the संबन्ध (*sambandha*) with the dirty object, the cloth has become dirty. And therefore, to clean the cloth, we have to remove the dirty object and wash. And not only remove, but thereafterwards, we should not allow it to be dirtied again because in this case the transference is real. But when it is

crystal and a dirty object, even when the dirty object is intimately associated with the crystal at the given time, the crystal is clear. How much clear? – Crystal clear!

Similarly *Ātmā* and the body are intimately associated अहं शुद्ध स्वरूपः एव (*aham śuddha svarūpaḥ ēva*). So we just need to understand that we need not separate the *Ātmā*. Separation must be in the *antahkāraṇam* alone. *Śaṅkarācārya* is going to explain all these in detail hereafter. Here he is only laying the preparatory ground for that. .

Verse 15

पञ्चकोशादियोगेन  
तत्तन्मय इव स्थितः I  
शुद्धात्मा नीलवस्त्रादि -  
योगेन स्फटिको यथा II 15

*pañcakōśādiyōgēna*  
*tattanmāyā iva sthitaḥ I*  
*śuddhātmā nīlavastrādi -*  
*yōgēna sphaṭikō yathā II*

The same idea i.e. the confusion between the *Ātmā* and *anātmā* is being repeated here in a different form. Previously the *upādhis* were divided into three – *sthūla*, *sūkṣma* and *kāraṇa śarīraṁs*. But in this *ślōkā* he divides the very *upādhi* into five as the पञ्च कोशः (*pañca kōśaḥ*). Things are the same but the division is from another angle.

The previous division was according to their grossness and subtlety. *Sthūla śarīraṁ* is very gross. *Sūkṣma śarīraṁ* is comparatively very subtle.

*Kāraṇa śarīram* 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. It is a functional division. *Śāṅkarācārya* doesn't enumerate the five *kōśas* i.e. *annamaya*, *prāṇamaya*, *manōmaya*, *vijñānamaya* and *ānandamaya kōśāḥ*.

What is the job of *annamaya kōśaḥ*? Eat, eat and eat. To recall from *Tattva bōdhaḥ* - *annarasēnnaiva bhūtvā annarasēnnaiva vṛddhiṁ prāpya annarūpapṛthivyām yadvilīyatē tadannamayaḥ kōśaḥ*. It has to absorb the *annam* and keep the *sthūla* and *sūkṣma śarīram* 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 *kōśās* are stated, we have already seen that *annamaya kōśaḥ* corresponds to *sthūla śarīram*; *prāṇa*, *manō* and *vijñānamaya* correspond to *sūkṣma śarīram* and *ānandamaya kōśaḥ* corresponds to *kāraṇa śarīram*. . Previously the *upādhis* were divided into three – *sthūla*, *sūkṣma* and *kāraṇa śarīram*. So previously it was शरीर त्रय उपाधि (*śarīra traya upādhi*) but now it is कोश पञ्चक उपाधि (*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*. So *annamaya kōśa's* function is taken as 'my' function etc. and therefore *Śaṅkarācārya* says *pañca kōśādi yōgēna* – here *yōga* means तादात्म्येन (*tādātmyēna*); अज्ञान कृत तादात्म्येन (*ajñāna kṛta tādātmyēna*). *Yōgam* means संबन्धः, संसर्गः (*sambandhaḥ; saṁsargaḥ*). Why do I say it is *ajñāna kṛta sambandhaḥ*? It is because *Ātmā* being असङ्गोहि अयं पुरुषः (*asaṅgōhi ayaṁ puruṣaḥ*) cannot have *yōga* or *sambandhaḥ* with anyone. यथा आकाशः (*yathā ākāśaḥ*) is असङ्गः (*asaṅgaḥ*) एवं आत्मा असङ्ग स्वरूपः (*ēvaṁ Ātmā asaṅga svarūpaḥ*). तस्मात् आत्मना सः यस्य कस्यचित् अपि वस्तुनः संगः नैव संभवति, संयोग संबन्धो वा समवाय संबन्धो वा स्वरूप संबन्धो वा (*tasmāt Ātmanā saḥ yasya kasyacit api vastunaḥ sangāḥ naiva sambhavati, saṁyōga sambandhō vā samavāya sambandhō vā svarūpa sambandhō vā*). 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 *ajñānam*. Even in the case of a rope and snake, it is the job of *ajñānam* or ignorance. Similarly 'I' the *Ātmā* cannot have *pañca kōśa yōgaḥ*. But now the *yōgā* has taken place because of अन्योन्य अविवेकेन - अन्योन्य तादात्म्य संबन्धेन (*anyōnya avivēkēna – anyōnya tādātmya sambandhēna*). अन्योन्यस्मिन् अन्योन्यात्मकताम् अन्योन्यधर्माश्च अध्यस्य इतरेतराविवेकेन, सत्यानृते मिथुनीकृत्य..... (*anyōnyasmin anyōnyātmakatām anyōnyadharmāśca adhyasya itarētarāvivēkēna, satyānṛtē mithunīkṛtya.....*). We have already seen this ślōkā.



'I' am *satyaṃ*. *Śarīraṃ upādhi* is *mithyā*. *Satyaṃ* and *mithyā* cannot have any *sambandha* but still out of ignorance, 'I' get associated. And, therefore, what happens? He says *tattanmayaḥ -tat tat upādhi mayah*. तन्मयत्वम् (*tanmayatvaṃ*) means when we see someone struggling in a movie or in a drama we feel we are also struggling – this is called *tanmayatvaṃ*. Whatever be the condition of the struggler the same condition we also feel. So, *upādhi mayah*; उपाधि तादात्म्यावान् भवति (*upādhi tādātmyāvān bhavati*). Śaṅkarācārya has added *iva* which connotes न तु वास्तविकं परन्तु आध्यात्मिकं (*na tu vāstavikaṃ parantu ādhyātmikaṃ*); स्वप्नवत् (*svapnavat*). He then refers to *śuddhātmā*. Who is that *śuddha Ātmā*? *Śuddhaṃ* here means *asaṅgaṃ*. *Asaṅga Ātmā*. And once we understand *śuddha* as *asaṅgaḥ*, we will understand that *yōgēna* here is *mithyā yōgēna*. Only to show that the use of the word *yōgēna* is *mithyā yōgēna* he has used the adjective *śuddha Ātmā* – हेतुगर्भ विशेषणं (*hētugarbha viśēṣaṇaṃ*) - implied meaning.

So *śuddhātmā tattanmaya iva sthitaḥ - Ātmā* seems to be in the form of the *upādhi* itself. Upto this is the idea to be conveyed. Now he comes to the दृष्टान्ता (*dr̥ṣṭāntā*).

He says *nīla vastrādi yōgēna sphaṭikaḥ yathā tattanmayō bhavati*. *Nīla vastra yōgēna nīlamaya sphaṭikaḥ, pītavastra yōgēna pītamaya sphaṭikaḥ - नैव्यं (naivyaṃ) bhavati*. नीलस्य भावः (*nīlasya bhāvaḥ*) is *naivyaṃ*. *Pītasya bhāvaḥ* is पैत्यं (*paityaṃ*). यथा स्फटिकः नील पीतादिवत् भाति, एवं शुद्ध

आत्मा एवं भाति (*yathā sphaṭikaḥ nīla pītādivat bhāti, ēvaṁ śuddha Ātmā  
ēvaṁ bhāti*).



*Ātma Anātmā Vivekaḥ - Tvam Pada Vicāraḥ*



Verse 16

वपुस्तुषादिभिः कोशैः  
युक्तं युक्त्यावघाततः I  
आत्मानमन्तरं शुद्धं  
विविच्यात्तण्डुलं यथा II 16

*vapustuṣādibhiḥ kōśaiḥ*  
*yuktaṁ yuktyāvaghātataḥ I*  
*ātmānamantaraṁ śuddhaṁ*  
*vivicyāttanḍulaṁ yathā II*

Till now *anyōnya avivēka*, between आत्मा, अनात्मा, क्षेत्र क्षेत्रज्ञ, शरीर शरीरी, देह देही (*Ātmā and anātmā, kṣētra kṣētrajña, śarīra śarīrī, dēha dēhī*), *satyaṁ mithyā* and subject object etc. has been talked about, which is *saṁsāra kāraṇam*.

Now hereafterwards this sorting out is going to be discussed elaborately which has been hinted earlier in the 14<sup>th</sup> *ślōkā* where he said *upādhitritayād anyam ātmānam*. Now he is elaborating. So how do we sort out? That is being said here with an example. I will tell the example first because here it comes first.

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 दुःख हेतुः (*duḥkha hētuḥ*) but inside it is सुख हेतुः (*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 *taṇḍulam* by pounding – *avaghātaḥ*– *avahan dhātu* – it is abstraction. अवहन्ति - व्रीहीन् अवहन्ति (*avahanti - vrīhīn avahanti*). So *avaghātaḥ* or *avahananam* is pounding. So by a process of pounding the *taṇḍulam* the rice is separated from the husk. And the rice is taken and the husk is thrown away. One is उपादेयं (*upādēyam*) – to be taken. Another is हेयं (*hēyam*) – to be thrown away. So *taṇḍulam* is *upādēyam* and *tuṣādibhiḥ* is *hēyam*. *Taṇḍulam* is *antaḥ*, *tuṣādibhiḥ* is *bahiḥ*. *Antaḥ* means what is inside. *Antastham taṇḍulam upādēyam*, *bahistha tuṣādibhiḥ hēyam*. What he is stating is that 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 *hēyam* or *upādēyam*? No doubt, *hēyam* – to be rejected. Their identification which has been taken as real should be given up. And within that, the *Ātmā* is compared to rice, *anātmā* is compared to the husk. And here also what is required is pounding.

That is what *Śāṅkarācārya* is doing – मोह मुद्गरः (*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 *vāstavam* – both have the same order of reality. And therefore, we require actual separation by *karmā*. वास्तविक योगत्वात् कर्म अपेक्षयते (*vāstavika yōgatvāt karmā apēkṣyatē*). But here the *saṁyōgaḥ* between *Ātmā* and *anātmā* is not actual *saṁyōgaḥ* because *Ātmā ākāśavat asaṅgaḥ*. So here the *saṁyōgam* is *ajñāna kṛta saṁyōgaḥ*. क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ (*kṣētrakṣētrajñasaṁyōgāttadviddhi bharatarṣabha*) says Lord *Kṛṣṇā* in the *Gītā*. He says that whatever is born has emanated through the union of matter and spirit that is *kṣētra* and *kṣētrajña*. Here it is *ajñāna kṛta saṁyōgaḥ*. Therefore, the pounding is in the form of विचारः (*vicāraḥ*) i.e. in the form of inquiry.

Therefore, *Śaṅkarācārya* says *yukti āvaghātaḥ*. By the *āvaghātaḥ* of *yukti* – *yukti* here means *Ātmā vivēkaḥ*. “Is *sthūla śarīraṁ* myself? Is *sūkṣma śarīraṁ* myself?” And this method of inquiry is called अन्वय व्यतिरेका (*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 *susupti, 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*. Or another word also is used. The



*śarīraṃ* comes and goes. This is called व्यावृत्तिः (*vyāvṛttiḥ*). *Ātmā* is always there and it is called अनुवृत्तिः (*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 śarīraṃ*” – another bang. “I am not the *kāraṇa śarīraṃ*” – another bang. The banging must continue till all the *kōśās* are removed.

Now let's look at the *ślōkā*. He says *kōśaiḥ yuktaṃ antaraṃ ātmānam śuddhaṃ vivicyāt*. We have already seen that *vapuḥ* means *śarīraṃ*. So *vapustuṣādibhiḥ* – means *śarīra rūpa tuṣādibhiḥ*. For the *jīva* the *tuṣaṃ* i.e. the husk is in the form of *śarīraṃ*. So *vapu rūpa tuṣādibhiḥ kōśaiḥ yuktaṃ antaraṃ śuddhaṃ ātmānam vivicyāt* – so the internal and pure *Ātmā* should be separated. *Vivicyāt* means विवेकं कुर्यात् (*vivēkaṃ kuryāt*). Like what - *yathā tuṣādibhiḥ yuktaṃ taṇḍulam vivicyāt tathā vapustuṣādibhiḥ kōśaiḥ yuktaṃ ātmānam vivicyāt*. In this manner one should separate.

गताः कलाः पञ्चदश प्रतिष्ठा  
देवाश्च सर्वे प्रतिदेवतासु ।  
कर्माणि विज्ञानमयश्च आत्मा  
परेऽव्यये सर्वे एकीभवन्ति ॥ - मुण्डकोपनिषत्

*gatāḥ kalāḥ pañcadaśa pratiṣṭhā*

*dēvāśca sarvē pratidēvatāsu .*

*karmāṇi vijñānamayaśca ātmā*

*parē'avyayē sarvē ēkībhavanti ॥ - Muṇḍakōpaniṣat*

The *Upaniṣad* states सर्व अव्यये एकी भवन्ति (*sarva avyayē ēkī bhavanti*).

So we have to separate *Ātmā* and *anātmā*. That is what he said *ātmānamantaram śuddham vivicyāt*. And incidentally he used the word *antaram* and to remove the confusion with regard to that word, he gives the following *ślōkā*.

*Verse 17*

सदा सर्वगतोऽप्यात्मा  
न सर्वत्रावभासते I  
बुद्धावेवावभासेत  
स्वेच्छेषु प्रतिबिम्बवत् II 17

*sadā sarvagatō'pyātmā*  
*na sarvatrāvabhāsatē I*  
*buddhāvēvāvabhāsēta*  
*svēcchēṣu pratibimbavat II*

In the previous *ślōkā Śaṅkarācārya* used a word which can create confusion. It is only to remove that confusion this *ślōkā* is said. If that confusion is removed, then this *ślōkā* can be understood.

In the previous *ślōkā* what was said? *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 हृदय (*hṛdaya*), in the हृदयं आकाश गुह्यां (*hṛdayam ākāśa guhyām*). 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 *antaram* does not literally mean internal.

Here this word means अधिष्ठान आत्मकं (*adhiṣṭhāna Ātmakam*). *Antaram* means *adhiṣṭhāna rūpaṃ*. *Bahiḥ* means *adhyastham*. यत् अध्यस्थं तत् बहिः इव, यत् अधिष्ठानं तत् अन्तः इव (*yat adhyastham tat bahiḥ iva, yat adhiṣṭhānam 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 *adhyastham* and wave is the *adhiṣṭhāna nāma rūpaṃ*. Always remember this idea throughout *Vēdantik* literature that *antaḥ* means *adhiṣṭhānam*. And that is why often *Ātmā* is described as सर्वान्तरः (*sarvāntaraḥ*). For the pot clay is *adhiṣṭhānam*. So if one is asked what is the *adhiṣṭhānam* for the jagat? It is *Ātmā*. With respect to pot clay is *adhiṣṭhānam*. With respect to clay something else is *adhiṣṭhānam*. Thus we can go interior and interior and the final *adhiṣṭhānam* is यत् साक्षात् अपरोक्षात् ब्रह्म यः आत्मा सर्वान्तरः - बृहदारण्यक वाक्यं (*yat sākṣāta aparōkṣāt Brahma yaḥ ātmā sarvāntaraḥ - Bṛhadāraṇyaka vākyam*). *Sarvāntaraḥ* means the innermost self and innermost means final *adhiṣṭhānam*.

And since the word *antaram* can be misunderstood, *Śaṅkarācārya* says that the word *antaram* should be understood in this manner. That is *Ātmā* is *sarvagataḥ*. 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 यदि आत्मा अस्ति तत्र चैतन्यं अपि अस्ति. यद्यपि अस्ति ततापि अस्माभिः न जायते. अनभिव्यक्त रूपेण वर्तते. न अभिव्यक्त रूपेण (*yadi ātmā asti tatra caitanyaṁ api asti. Yadyapi asti tatāpi asmābhiḥ na jñāyatē. Anabhivyakta rūpēṇa vartatē. Na abhivyakta rūpēṇa*). And the *abhivyakti* alone, the manifestation alone, we call *cidābhāsaḥ*. Therefore, तत्र चिद् वर्तते, तत्र चिदाभासः न वर्तते, चिद् अभिव्यक्तिः न वर्तते. चिद् पुराणं न वर्तते (*tatra cid vartatē, tatra cidābhāsaḥ na vartatē, cid abhivyaktiḥ na vartatē. Cid puraṇaṁ na vartatē*). And therefore, Śāṅkarācārya says *sarvagataḥ Ātmā api. Yadyapi* is understood. *Yadyapi Ātmā sarvagataḥ* – all pervading. When? *Sadā* – all the time. *Sarvatra na avabhāsatē* – 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 avabhāśēta* – only in *buddhi* the *Ātmā caitanyaṁ* will shine, manifest. चिदाभास रूपेण चित् प्रतिबिम्ब रूपेण बुद्धौ एव अवभासेत (*cidābhāsa rūpēṇa cit pratibimba rūpēṇa buddhau ēva avabhāśēta*), 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 *adhiṣṭhānam* is called *antaram*. That is one way of explaining the word 'inner'. And there is a second explanation also given by *Śāṅkarācārya* 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 *Śāṅkarācārya* explains, even though *Ātmā* is अन्तर्बहिश्च यत् सर्वं व्याप्य नारायण स्थितः (*antarbahiśca yat sarvaṃ vyāpya nārāyaṇa sthitaḥ*); सबाह्य आभ्यन्तरो श्यजः (*sabāhya ābhyantarō śyajah*), even though *Ātmā* is both inner and outer, the outer the *caitanyaṃ* is not manifest. Inside alone i.e in the *buddhiḥ* alone the *caitanyaṃ* is manifest. Therefore, अन्तः अभिव्याज्यमानत्वात् (*antaḥ abhivyājyamānatvāt*) or अभिव्यक्तत्वात् अन्तः इत्युच्यते (*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 pradānatvāt svaccatvaṃ*. स्वच्चत्वात् प्रतिबिम्बत्वं (*svaccatvāt pratibimbatvaṃ*). Whereas *sthūla śarīraṃ* is which *guṇa pradāna*? *Tamo guṇa pradāna*. That is why the body does not co-operate very well. *Buddhiḥ* co-operates, it seems to enjoy the class – at least that is what I am assuming. It is the body which is not able to sit quiet, it keeps shuffling, it wants a wall to lean on – *tamo guṇa pradānatvāt* – it is always a slow coach. And therefore, तत्र चैतन्य प्रतिबिम्बं सम्यक् न भवति परन्तु बुद्धौ अवभासेत स्वच्चेतु प्रतिबिम्बवत् (*tatra caitanya pratibimbaṃ samyak na bhavati parantu buddhau avabhāsēta svaccētu pratibimbavat*).

And 'I' am continuing everywhere in what form? *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 within the body, it is all over. But the manifestation is within the body. Therefore, we use the word *antaram*. That is why he says *buddhau ēva avabhāsatē*. And *buddhi* is within *sthūla śarīram*. 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 *śarīram* has to come to the class. Thus, the manifestation is within. Like what?

*Svēcchēṣu pratibimbavat*. The example has come. यथा प्रतिबिम्बः स्वच्छः

तले भवति (*yathā pratibimbaḥ svacchaḥ talē bhavati*). *Svaccham* means *śuddham*; clear. *Pratibimbanam* means reflection. Just as reflection comes in a clear surface, *Ātmā* also manifests in the clear *upādhi* called *sūkṣma śarīram* or *buddhi*. And therefore, we use the word *antaram*. We do not literally mean it.

### *Verse 18*

देहेन्द्रियमनोबुद्धि -  
प्रकृतिभ्यो विलक्षणम् I  
तद् - वृत्तिसाक्षिणं विध्या  
आत्मानं राजवत्सदा II 18

*dēhēndriyamanōbuddhi -  
prakṛtibhyō vilakṣaṇam I  
tad - vṛttisākṣiṇam vidhyā  
ātmānam rājavatsadā II*

Until now *Śaṅkarācārya* said one should discriminate, segregate, separate, *vivicyāt*. Then the student is looking at the *Ācārya* and asks how this discrimination is to done? The *Ācārya*'s answer is "you need not know. I myself will do that also".

So in the following *ślōkās* we get the method of discriminating between the self and the not-self; *Ātmā* and *anātmā*. And the main method used here is called दृक् दृश्य विवेकः (*dr̥k dr̥śya vivēkaḥ*) which is nothing but a sub-division of अन्वय व्यतिरेका (*anvaya vyatirēkā*). *Anvaya vyatirēkā* method alone is applied here in this particular form.

*Dr̥śyam* means object. *Dr̥k* means subject. Literally *dr̥śyam* means seen. *Dr̥k* means the seer. How do we apply *anvaya vyatirēkā*? *Dr̥śyam* is present *dr̥k* is present. *Dr̥śyam* is gone, *dr̥k* is present. So दृश्ये सति दृक् अस्ति दृश्ये असति च दृक् अस्ति (*dr̥śyē sati dr̥k asti dr̥śyē asati ca dr̥k asti*). When *dr̥śyam* is there *dr̥k* is there – this is called *anvayaḥ*. When *dr̥śyam* is gone, *dr̥k* 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 *śabdam*. Similarly *sparsā*'s presence we know and *sparsā*'s absence also we know. Why? During *jāgrat* and *svapna avasthā*, all *dr̥śyams* are there, 'I am' there. During *suṣupti* all *dr̥śyams* are gone. Still 'I', the *dr̥k*, am' there.

How do we know that during *suṣupti* the seer is there? Because as said in the *Dakṣiṇāmūrti stōtram* सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।

प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिजायते (*sanmātraḥ*

*karaṇōpasamharaṇatō yō'bhūtsusuptaḥ pumān I prāgasvāpsamiti prabōdhasamayē yaḥ pratyabhijñāyatē*). The Puruṣā has withdrawm all the senses and went 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*. विषय

सत्त्वे आत्मा सत्त्वं , विषय अभावे आत्मा सत्त्वं. तस्माद् आत्मा दृक् दृश्यात्  
भिन्नः - (*viṣaya satvē Ātmā satvaṁ , viṣaya abhāvē Ātmā satvaṁ. Tasmād*

*Ātmā dṛk dṛśyāt bhinnah*). तेषु व्यावृत्तेषु सत्सु अनुवर्तमानत्वात् (*tēṣu vyāvṛttēṣu satsu anuvartamānatvāt*). So *dṛk* 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. यत्

अनुवृत्तं तत् व्यावृत्तेभ्यः भिन्नं. यथा सूत्रं पुष्पेभ्यः (*yat anuvṛttaṁ tat vyāvṛttēbhyaḥ bhinnaṁ, yathā sūtraṁ puṣpēbhyaḥ*). This is the न्यायं

(*nyāyam*). *Yat anuvṛttaṁ* - That which exists all the time; *tat*

*vyāvṛttēbhyaḥ bhinnaṁ* – that is different from those which come and go.

*Yathā sūtraṁ puṣpēbhyaḥ* – just as the *sūtraṁ* - the thread in a garland, is different from the flowers, which come and go.

Now instead of using the word *dṛk*, we use another word साक्षी (*sākṣī*).

Both are the same. *Dṛk* is otherwise called *sākṣī*; *dṛśyaṁ* is otherwise called



साक्ष्यं (*sākṣyam*). So दृक् दृश्य विवेकः अथवा साक्षी साक्ष्य विवेकः (*dr̥k dr̥śya vivēkaḥ athavā sākṣī sākṣya vivēkaḥ*).

So here what are the *sākṣyams*? Śaṅkarācārya says in the *ślōkā* that all the *pañca kōśās* and their functions are *dr̥śyams*. 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 avidhyā*, *mūla avidhyā* is *kāraṇa śarīram* and *kāraṇa śarīram* is *ānandamaya kōśaḥ*. Here *prakṛtiḥ* refers to *ānandamaya kōśaḥ*.

*Vilakṣaṇam* means distinct or different. *Tad vṛtti sākṣiṇam* – here the word *vṛttiḥ* means function, व्यापारः, प्रवृत्तिः (*vyāpāraḥ, pravṛttiḥ*). In fact *vṛttiḥ* is the general word used for the function of anything. So any function of anything can be called *vṛttiḥ*. *Sthūla śarīra* function can be called *sthūla śarīra 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 संकुचित अर्थ (*sankucita artham*). We started calling the mental function alone as *vṛttiḥ* but really speaking *vṛttiḥ* means not only the mental function of thoughts, *vṛttiḥ* is the function of *vijñānamaya kōśaḥ* and *vṛttiḥ* is the function of *sthūla* i.e. *annamaya kōśaḥ* also.

So *vṛttiḥ* has got two meanings. One is the function of anything and specifically the function of the mind. But the second meaning has become

more popular than the first. But here we have to take the first and general meaning only.

It is like for example the cat family. A number of animals have got a general name cat. But the name cat is used in a specific meaning of the well known 'milk drinking' cat. Thus there is a *sāmānya* name and there is also a *visēṣa* name. Similarly *pañca prāṇas* is called *prāṇa* and a particular respiratory function is also called *prāṇa*. Similarly all functions are generally called *vṛttiḥ* and specifically the mental function is also called *manō vṛttiḥ*. *Tad vṛtti sākṣiṇam* – so 'I' the *Ātmā* am the *sākṣi* for all the functions of the *pañca kōśās*. *Vidhyāt*– thus one should understand. That is, one should understand oneself to be the *sākṣi* of the *pañca kōśās*. This is the essence of this *ślōkā*.

So what if 'I' am the *sākṣi* of the *pañca kōśās*? The *sākṣi* is different from *sākṣyam*. अहं पञ्च कोश विलक्षणः, पञ्च कोश साक्षित्वात्. यथा सूर्यः, पृथ्वी विलक्षणः, पृथ्वी साक्षित्वात्, प्रकाशित्वात् (*aham pañca kōśa vilakṣaṇaḥ, pañca kōśa sākṣitvāt yathā sūryaḥ pṛthvī vilakṣaṇaḥ, pṛthvī sākṣitvāt, prakāśitvāt*). That which is the *sākṣi* of something is different from that something. Similarly, if 'I am the *dr̥k*', I am different from the *dr̥śyam*. So the conclusion is that *aham pañca kōśa vilakṣaṇaḥ*.

Now he wants to give an example. *Rājavat*. Just as the *Rājā* the King is only the *sākṣi* of the 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 is also called *prakṛti* - assistant, instrument, help etc. So *Rājaparakṛti* means

those people who are around the *Rājā* to do whatever he wants. The moment he wants something to drink, they will immediately bring water. The moment he looks around for something to sit, they will immediately bring a chair. Similarly those people, the retinue of the 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 *śarīra prakṛtis*. But in this context *kāraṇa śarīraṁ* will not come into the picture because *prakṛti* is not taken as *kāraṇa śarīraṁ*. Also *kāraṇa śarīraṁ* 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.

### Verse 19

व्यापृतेष्विन्द्रियेष्वात्मा

व्यापारिवाविवेकिनाम् ।

दृश्यतेऽभ्रेषु धावत्सु

धावन्निव यथा शशी II 19

*vyāpṛtēṣvīndriyēṣvātmā*

*vyāpārivāvivēkinām ।*

*dr̥śyatē'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 *jñānēndriyam*, *karmēndriyam* and *antaḥkāraṇam*. So we have to take all the *daśa bāhya indriyāṇi* and *chatvāri antaḥ indriyāṇi*. All the बाह्य अन्तरिन्द्रियेषु व्यापृतेषु (*bāhya antarindriyēṣu vyāpṛtēṣu*). And *Ātmā* is what – अव्यापृतः साक्षी - चैतन्य मात्रः (*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 whom? अविवेकीनां, मन्दानां, अलपप्रज्ञानां, बालानां (*avivēkīnām, mandānām, alapaprajñānām, bālānām*). So *avivēkīnām* दृश्यते (*dṛśyatē*) – it appears.

For that an example is also given. He says *abhrēṣu dhāvatsu satsu yathā śāsī 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 what? मेघस्थः व्यापारः अव्यापृते चन्द्रे अध्यस्यते (*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*.

This phenomenon we can experience in a train journey also. Suppose a train has stopped in a station. If we are near the window we can see the platform. But suppose we are in the middle of the compartment and the platform is not visible. We look out of the window and we see another train in another platform. After sometime we will feel that our train was moving. It would be impossible to find out whether our train was moving or the other train was moving. And suddenly we find out one of our team members had got down the train to fill water. Then to our relief we will realize that our train was not moving. It was only that the movement of the other train was falsely superimposed on our train. So something stationary has to be there. Otherwise, the movement of the other train cannot be falsely superimposed on this train.

Similarly, we say that the station has come! How can the station come? The train has reached the station. But see our delusion when we say that the station has come!!! Therefore, the movement of the train is superimposed on the actionless station. If this kind of confusion can happen time and again in a most common manner, why can't happen to *Ātmā*? It is happening. So he says *yathā śāsī iva bhāti tathā*.

### Verse 20

आत्मचैतन्यमाश्रित्य  
देहेन्द्रियमनोधियः ।  
स्वक्रियार्थेषु वर्तन्ते  
सूर्यालोकं यथा जनाः ॥ 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. *Svatantraṁ pradānaṁ* – they say.

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* will be or the matter will be or the *pañca kōśās* will be capable of functioning.

मयाद्यक्षेण प्रकृति सूयते सचारचरं (*mayādyakṣēṇa prakṛti sūyatē  
sacāracaraṁ*).

Similarly here also *Ātmā* doesn't do anything but its सान्निध्यं (*sānnidhyaṁ*) is necessary. *Sānnidhyaṁ* means presence; अध्यक्षता (*adhyakṣatā*) is necessary. The signature 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 चेतनं (*cētanam*) to do all the things. We should remember that the inert *buddhi* cannot do that, 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.

So therefore, the *Ātmā* alone has to lend *sat* and *cit* to the *pañca kōśās*. Once the *sat* and *cit* are added, then the *pañca kōśās* can do everything. For example, if someone sings badly and asks the opinion, it would be very difficult to say 'you sang very badly'. So what people do, they say that the performance was very good. Then after some time, they will add that "if the *śruti* was slightly better, it would have been much better". And they will also say "you need a bit more practice on the beats also". So except *śruti* and the beats, everything was perfect. How will this sound? Similarly, if these two i.e. *sat* and *cit* are missing, how will the *pañca kōśās* function?

So *Ātmā* provides them. That is why he says *Ātma caitanyam āśritya* – depending upon the *cit* and we have to add *sat* which he does not mention specifically; so *Ātmā caitanyam Ātmā sattām ca āśritya* – depending upon the *Ātmā caitanyam* and *Ātmā sattā* alone – *dēha indriya manaḥ dhiyaḥ* - the *pañca kōśaḥ* or the four *kōśās* here function. तथा कर्ता करणं च पृतक् विधं विविधाश्च पृतक् चेष्टाः. दैवं चैवात्र पञ्चमं (*tathā kartā karaṇam ca pṛtak vidham vividhāśca pṛtak cēṣṭāḥ. Daivam caivātra pañcamam*). So *dēha indriya manaḥ dhiyaḥ* स्वक्रियार्तेषु वर्तन्ते (*svakriyārtēṣu 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 श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः- केनोपनिषत् (*śrōtrasya śrōtram manasō manō yad vācō ha vācam 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 svakriyārthēṣu 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. *Sūrya lōkaṁ* 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. One person runs to the milk booth. The other person runs to the newspaper stand to get a newspaper. Another person perhaps runs to the bathroom to take a bath and perhaps do some *japā*. Thus different people do different functions. But the life is given by the *Sūrya - ekaḥ - सूर्यो यथा सर्व लोकस्य चक्षुः* (*sūryō yathā sarva lōkasya cakṣuḥ*). That is what is said in the *sandhyā vandana mantram*s also. The essence of all is



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

### Verse 21

देहेन्द्रियगुणान्कर्माणि  
अमले सच्चिदात्मनि ।  
अध्यस्यन्त्य विवेकेन  
गगने नीलतादिवत् ॥ 21

*dēhēndriyaguṇāṅkarmāṇi*  
*amalē saccidātmani I*  
*adhyasyantya vivēkēna*  
*gaganē nīlatādivat II*

So he talked about the *vyāpārās*, the functions of the four *kōśās* and now in this *ślōkā* he says 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*. This is almost a repetition only. So *dēha indriya guṇān-* so here he wants to go *kōśā* by *kōśā*. In this *ślōkā* he takes the *annamaya* and *prāṇamaya kōśās*. In the next *ślōkā* he will talk about *manōmaya kōśa adhyāsā*. Then he will talk about *vijñānamaya kōśa adhyāsā*. So *kōśa* by *kōśa* he is explaining the *adhyāsā*. So *dēha indriya* stands for *annamaya* and *prāṇamaya*. *Guṇān* - their attributes means *sthūlatvaṃ, kṛśatvaṃ, brāhmaṇatvaṃ, puruṣatvaṃ, vṛddhatvaṃ* - all belong to *sthūla śarīraṃ*. 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 of talking and walking, which 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 *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* which 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. Or else one may say “my son is very good but because of neighbour’s son he is spoiled” – because of the *sanga dōṣa*. Now the neighbour also will be saying the same about their son that he is very good but because of *sanga dōṣa* he is bad!!

So why can't one say that *Ātmā* is *śuddhaḥ* but तथापि शरीर सङ्गात् इदानीं अशुद्धः अभवत्, कस्मात् एवं न भवति (*tathāpi śarīra saṅgāt idānīm aśuddhaḥ abhavat kasmāt evaṃ na bhavati*)? He says we cannot say that because it is *amalē* – *amalē* means it is ever pure – *asanga svarūpē*.

So *amalē* means *nitya śuddha svarūpaṃ*. Therefore, he says आकाशवत् शुद्धे स्वच्छे अमले अध्यस्यन्ति (*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 *dr̥ṣṭāntā* – the example - *gaganē nīlatādivat*. We talk about blue skies. Factually there is no blue sky at all. The sky is *nitya śuddha svarūpaṃ* only – it is pure only till *bālaḥ*, *avivēkinaḥ*, *nīlatām gaganē* or *ākāśē adhyasanti*. I am not giving the details – *ākāśaḥ* I have talked about plenty. आकाशः एकत्वं वर्तते, आकाशः शुद्धत्वं वर्तते आकाशे नीरूपत्वं वर्तते आकाशे असङ्गत्वं वर्तते (*ākāśaḥ ēkatvaṃ vartatē, ākāśaḥ śuddhatvaṃ vartatē ākāśē nī rūpatvaṃ vartatē ākāśē asaṅgatvaṃ vartatē*). आकाशे नीलत्वं नास्ति (*ākāśē nīlatvaṃ nāsti*). But because of ignorance we superimpose.

## Verse 22

अज्ञानान्मानसोपाधेः  
कर्तृत्वादीनि चात्मनि ।  
कल्प्यन्तेऽम्बुगते चन्द्रे  
चलनादि यथाम्भसः ॥ 22

*ajñānānmānasopādhēḥ  
karṭṛtvādīni cātmani I  
kalpyantē'mbugatē candrē  
calanādi yathāmbhasaḥ II*

So here he gives *manōmaya kōśa guṇakarmāadhyāsaḥ*. So *adhyāsaḥ* of *guṇa* and *karmā* – the superimposition of the properties and functions of *manōmaya kōśa* upon *Ātmā* is discussed. So he says *mānasa upādhēḥ karṭṛtvādīni*. *Mānasaṁ* means *manas* – *manas* and *mānasaṁ* are the same. *Manah ēva mānasaṁ*. Neutral gender. *Mānasaṁ tu kim?* मार्गणे कृते नैव मानसं मार्ग आर्जवात् (*mārgaṇē kṛtē naiva mānasaṁ mārga ārjavāt*). *Mānasa upādhēḥ karṭṛtvādīni*. These are *karṭṛtvam*, *bhōkṛtvam* and various other functions. So *karṭṛtvādī* 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 *karṭṛtvādī* we would put in *vijñānamaya kōśaḥ*. But here it is reversed. We don't know the reason.

So *karṭṛtvādīni ātmani kalpyantē*. They are all superimposed upon the *Ātmā*. And here also he gives an example. Like *ambugatē candrē calanādi kalpyantē*. *Ambu* means water; *ambus* also means water. He uses two different words. *Calanaṁ* 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. *Ambugataṃ* means *ambu pratibimbitaṃ*. So he says *ambu pratibimbitē candrē*. 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? It is because the *candra pratibimbaṃ* is there, so the confusion comes. Here also *Ātmā pratibimbaṃ* is there and therefore, confusion comes.

### Verse 23

रागेच्छासुखदुःखादि  
बुद्धौ सत्यां प्रवर्तते ।  
सुषुप्तौ नास्ति तन्नाशे  
तस्माद् बुद्धेस्तु नात्मनः ॥ 23

*rāgēcchāsukhaduḥkhādi*  
*buddhau satyāṃ pravartatē I*  
*susuptau 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 – प्राप्त विषये रागः (*prāpta viṣayē rāgaḥ*), whereas *icchā* is a desire for a thing not yet acquired by us i.e. *aprāpta viṣayē icchā* or *kāmaḥ*.

Similarly *sukham* means pleasure. *Duḥkham* means pain. Here we should carefully note that the *Ācārya* gives *sukham* as the *anātmā karmā* which is superimposed upon *Ātmā*. Consequently, we may get confused whether *sukham* is *anātmā dharmā* or *Ātmā svarūpaḥ*? Are you getting the question?

*Rāgā* does not belong to *Ātmā* and therefore, it is superimposed. *Īcchā* does not belong to *Ātmā* and therefore, it is superimposed. *Duḥkham* does not belong to *Ātmā* and therefore, it is superimposed. All these are clear. But if we say *sukham* is superimposed on *Ātmā*, what would that mean? *Ātmā* doesn't have *sukham*, whereas we say *Ātmā* is *ānanda svarūpaḥ*. So, therefore, we should understand here that the *sukham* that is talked about here is the *janya sukham* or *vṛtti sukham*. *Janya sukham* means the *sukham* which comes and goes, which is dependent on प्रिय वृत्ति, मोद वृत्ति, प्रमोद वृत्ति (*priya vṛtti, mōda vṛtti, and pramōda vṛtti*). So, therefore, these three *sukhams* belong to *anātmā* and this *janya sukham* 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*. It is this *sukham* which is *janya sukham, anitya sukham, vṛtti pratibimbita ānandaḥ* is superimposed on the *Ātmā*, which has got तारतम्यं, तेयचतं (*tāratamyam tēyacataḥ*) – मानुष आनन्दः, मनुष्य गन्धर्वाणां आनन्दः तारतम्य सुखं जन्य सुखं सविशेष सुखं (*mānuṣa ānandaḥ, manuṣya gandharvāṇām ānandaḥ tāratamyā sukham janya sukham saviśēṣa sukham*), we can use any expression.

In fact in this ślōkā, the *Ācārya* doesn't say the *buddhi dharmās* are superimposed on the *Ātmā*. He doesn't say it. But that is understood.

Now *Ācārya* is answering a question of a नैयायिका (*naiyyāyikā*) – a न्याया – (*nyāyā*) philosopher. And according to *nyāyā* philosophy, *rāga*, *icchā*, *sukhaṃ*, *duḥkhaṃ* etc. are *Ātmā dharmāḥ*, the properties of *Ātmā* and he says *Ātmā* is *saguṇaḥ*, *dravyaṃ* 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* *sukhaṃ*, *duḥkhaṃ* etc. are there. बुद्धौ सत्यां रागद्वेशादयः वर्तन्ते (*buddhau satyāṃ rāgadvēśādayaḥ vartantē*). This is what is called *anvayaḥ*. Whereas in *suṣuptau* when the *buddhi* is resolved, we find *rāga*, *dvēśā* etc. are not there. That is why when a person is sleeping with open hand, even if you put a cobra in the hand, he will not do anything. You put a 1000 rupee note in the hand, he will not do anything. But make sure he is asleep!!! Otherwise he will walk away with the 1000 rupee note!!!

So both *rāga* towards money and *dvēśā* towards cobra are possible only when he is awake i.e when *buddhi* is awake. *Buddhau satyāṃ rāga dvēśaḥ; buddhau asatyāṃ 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*.

On the other hand, if *rāga dvēśās* were belonging to *Ātmā*, what will happen? During *suṣupti* also *Ātmā* is there. And if *rāga dvēśā* belong to *Ātmā* during *suṣupti* also *rāga dvēśā* would have been there. But we know

that during *suṣupti*, *Ātmā* is there but *rāga dvēśa* is not at all there. *Rāga dvēśa*, therefore, never belong to *Ātmā*. This is the logic he gives.

*Buddhau satyām*, where *buddhi* is there; *satyām* means when it is present, when it is awake; *rāgēcchā sukhaduḥkhādi pravartatē*. *Pravartatē* means they are active, they are present. This is *anvaya*. Then *suṣuptau* – during deep sleep state; *tannāsē – tannāsē* means *buddhi nāsē* - when the *buddhi* is लीनं (*līnam*) – नश अदर्शने - पाणिनि सुत्रा (*nāś adarśanē – Pāṇini sutrā*).

*Adarśanam* means cannot be perceived i.e it is in लयं (*layam*) state. So *tannāsē* i.e. *buddhināsē – nāsti*. What is *nāsti*? *Rāgēcchā sukhaduḥkhādi nāsti*. These things are not there. This is called *vyatirēkā*.

So then what is the conclusion? *Tasmāt – thence; buddhēstu nātmanah – the rāga, icchā belongs to buddhi alone, anātmā alone, vijñānamaya kōśā alone and not to the Ātmā. They do not belong to me because 'I am Ātmā'.*

Even though they do not belong to me, what does everybody say, "I am *rāgi*, I am *dvēśi* etc." *Ātmā* doesn't have *rāga dvēśa* but still they say *aham rāgi* etc. This, therefore, can happen only in one method and that is *अध्यासेन एव*

*रागद्वेशादयः आगच्छन्ति स्वरूपतः अभावात् अध्यासेन आगताः इति निश्चितं –*

(*adhyāsēna ēva rāgadvēśādayaḥ āgacchanti svarūpataḥ abhāvāt adhyāsēna āgatāḥ iti niścitam*).

#### Verse 24

प्रकाशोऽर्कस्य तोयस्य

शैत्यमग्नेर्यथोष्णता ।

स्वभावः सच्चिदानंद -

नित्यनिर्मलतात्मनः ॥ 24



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

Here Śāṅkarācārya says that at the time of *adhyāsaḥ*, *Ātmā* is *śuddhaṁ* only. That is before the *adhyāsaḥ*, *Ātmā* is *śuddhaṁ*. After the *adhyāsaḥ* is over *Ātmā* is *śuddhaṁ*. During the *adhyāsaḥ* also *Ātmā* is *śuddhaṁ* only. Taking the *rajju 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. We will say that during superimposition I am *sarpaḥ*. But *Vedāntā* says सर्प दर्शन काले अपि तत्र रज्जुः एव (*sarpa darśana kālē api tatra rajjuḥ ēva*). Similarly it is not that अज्ञान काले अहं बद्धः, ज्ञानान्तरं अहं मुक्तः (*ajñāna kālē ahaṁ baddhaḥ, jñānāntaraṁ ahaṁ muktāḥ*). *Ajñāna kālē api Ātmā muktāḥ ēva*. So, even when one is profusely crying, even at the time of *saṁsārā*, he is *muktāḥ* only. It is only that *nitya nirmālātā* all along. That is what Śāṅkarācārya says here.

*Ātmanaḥ svabhāvaḥ saccidānanda nitya nirmālātā*. The *svabhāvaḥ* of the *Ātmā*, of both *jñānī* and *ajñānī*, एषणा वन्दः एषणा रहितः एषणा वत्सु अपि आत्मा शुद्धः. एषणा रहितेषु अपि आत्मा शुद्धः (*ēṣaṇā vandaḥ ēṣaṇā rahitaḥ ēṣaṇā vatsu api ātmā śuddhaḥ. Ēṣaṇā rahitēṣu api ātmā śuddhaḥ*). That is what he says *Ātmanaḥ svabhāvaḥ saccidānanda nitya nirmālātā*. We can

understand *sat, cit, ānanda* and *nirmālātā*. We have to add *nitya* to all. *Nitya sat, nitya cit, nitya ānandaḥ, nitya nirmālāḥ*. And even though we are all *ajñānīs*, we say we are existent. Not only that we say we are existent NOW. Therefore, one who says so is also *sat*. But the difference is that he does not say “I am *nitya sat*” but *Ātmā* is *nitya sat rūpaḥ, nitya cit rūpaḥ*. Similarly for *ānandā* also the *ajñānī* feels that his *ānandaḥ* is *anitya ānandaḥ*. But even at that time *Ātmā* is *nitya ānandaḥ*. अहं अस्मि, सदा भामि, सदा अस्मि (*aham asmi, sadā bhāmi, sadā asmi*). And in fact he need not use the word *nityam* at all. Once he says *svabhāvaḥ*, it itself means *nityam*. He is only trying to emphasise the *nityatvam* by using the word *nityam*. *Svabhāvam* is यत् न जह्यते तत् स्वाभवः. स्वाम् सिद्धिकी स्वाभाविकी सहजा अकृताचया (*yat na jahyatē tat svabhāvaḥ. Svām siddhikī svābhāvikī sahajā akṛtācayā*).

प्रकृतिस्सेय विजेय स्वभावं न जहाति या (*prakṛtissēya vijēya svabhāvaḥ na jahāti yā*). 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 – Arkāḥ means Sūryaḥ – arkasya svabhāvaḥ sarvadā prakāśaḥ. तोयस्य शैत्यं (tōyasya śaityam) – the svabhāvaḥ of water is coolness; then अग्नेः उष्णता (agnēḥ uṣṇatā) –the 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 there the reference to *Ātmā* is to *antaḥkāraṇam*. There is no question of purifying the *Ātmā*. There is only question of purifying 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*.

### Verse 25

आत्मनः सच्चिदंशश्च  
बुद्धेर्वृत्तिरिति द्वयम् I  
संयोज्य चाविवेकेन  
जानामीति प्रवर्तते II 25

*ātmanaḥ saccidamśaśca*  
*buddhērvṛttiriti dvayam I*  
*saṁyōjya cāvivēkēna*  
*jānāmīti pravartatē II*

So now the question comes, how do you say *Ātmā* is *nityaḥ*, *sadrūpaḥ*, *nirmālā rūpaḥ* etc? *Satyaḥ* 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*. *Jñānam* is a *kriyā*. How do you know it is a *kriyā*? Because *jānāmi* is a verb that is born out of 'ज्ञ' धातु (*'jña' dhātu*) 'ज्ञ' धातोः निष्पन्न क्रिया (*'jña' dhātōḥ niṣpanna kriyā*)

is *jānāmi* and every verb indicates an action. And action must always belong to the subject of the sentence. When you say *aham gacchāmi*, *gacchāmi* is a verb which indicates गमन क्रिया (*gamana kriyā*). And *kriyā* cannot independently exist. It always requires an *āśraya*. *Dravyam* is necessary. And what is the *āśraya*, the support for the *kriyā*? It is *aham iti kartā*. So *kartā*, the subject of the sentence, is always the *āśrayam* for the *kriyā*. So grammatically speaking the subject of a sentence is the locus of the action indicated by the verb of the sentence.

रामः गच्छति (*Rāmaḥ gacchati*) means गमन क्रियायाः आश्रयः रामः भवति इत्यर्थः (*gamana kriyāyāḥ āśrayaḥ rāmaḥ bhavati ityarthāḥ*) or to state it correctly in Sanskrit गमनक्रियाश्रयः रामः भवति (*gamanakriyāśrayaḥ rāmaḥ bhavati*).

And according to grammer rules, whenever a *kriyā* takes place, *kriyā* always brings out a change in its locus. Any action brings about 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. क्रिया स्व आश्रयं परिणमयति (*kriyā sva āśrayam pariṇamayati*). *Kriyā* always brings out a *vikārā* in its *āśrayā*. So, when we say *aham jānāmi*, *jānāmi* is a *kriya* – a ज्ञान क्रिया (*jñāna kriyā*) and this ज्ञानक्रियायाः आश्रयः, कर्ताः कः (*jñānakriyāyāḥ āśrayaḥ, kartāḥ kaḥ*)? *Aham*. And who is *aham*? *Ātmā*. And therefore, *Ātmā* must undergo some

change. Otherwise *jñānakriyāyāḥ āśrayaḥ na bhavati*. This is the पूर्व पक्षः (*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 *aham jānāmi*? How do you say “I know?” *Śaṅkarācārya* says the *kriyā* is taking place in the mind. In the word *jānāmi*, the ‘*mi*’ 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 *vṛtti vikāraḥ*. *Vṛtti 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* and we make a statement “*aham jānāmi*”.

Therefore, he says *Ātmanaḥ saccidamśaśca – Ātmā* has got *sat amśam* and *cit amśam* and *buddhi* has got what? *Buddheḥ vṛttiḥ – buddhi* has got the modification, घटाकार वृत्ति (*ghaṭākāra vṛtti*), पटाकार वृत्ति (*paṭākāra vṛtti*), वृक्षाकार वृत्ति (*vṛkṣākāra vṛtti*) etc. and these modifications belong to the mind. Then what happens is that the moment the *vṛtti* comes, the *caitanyaṁ* pervades the *vṛtti*, and because of the *caitanyaṁ*, the *vṛtti* gets *sat* and *cit*. This *sat* and *cit* which the *vṛtti* gets is borrowed from the *Ātmā* alone and the *vikāraṁ* is borrowed from *vṛtti*. Therefore, *vṛtti* gives *vikāraṁ* and *Ātmā* gives *sat* and *cit*. So joining both - *ātmanaḥ*

*saccidaṁśaśca buddhērvṛttiriti dvayam saṁyōjya* – so confusing them together, an ignorant person says *jānāmi iti pravartatē*. What is the cause? He says *avivēkēna*– because of confusion.

Then what will *jñānī* say? A *jñānī* will never say “*ahaṁ jānāmi*”. He will say “*ahaṁ jñāna svarūpaḥ asmi*” and “I am the *sākṣī* of those *vṛttis* 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 अय अग्नि पिण्डः (*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.

Similarly we use the word there is a fire ball. Fire is never of the nature of a ball. It does not have any specific shape. We take the specific nature of the fire and superimpose on the ball and say fireball burns. In fact neither the fireball burns nor the ironball burns – in both cases the ball and fire are mixed together. Or when we say the bulb illumines. 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 *nirvikāratvāt*. *Buddhi* cannot know because of *acētanatvāt*. आत्मनः निर्विकारत्वात् ज्ञान क्रियां न

करोति. बुद्धिः अचेतनत्वात् ज्ञान कार्यं न करोति (*Ātmānah nirvikāratvāt jñāna kriyām na karōti. Buddhiḥ acētanatvāt jñāna kriyām na karōti*). Then कः ज्ञान कार्यं करोति? (*kaḥ jñāna kriyām karōti?*) *Ātmanah saccidamśaśca buddhērvṛttiriti dvayam*. So the answer is चिदाभास विशिष्ट अन्तःकरणं जानाति, न तु आत्मा, न अन्तःकरणं (*cidābhāsa viśiṣṭa antaḥkaraṇam jānāti, na tu ātmā, na antaḥkaraṇam*). That is why it is said *sābhāsa antaḥkaraṇam*. आभासेन सः वर्तते इति साभासः (*ābhāsēna saḥ vartatē iti sābhāsaḥ*). So what does this mean? The moment one says *jānāmī*, 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”, *adhyāsam* is necessary, *ahankārā* is necessary. This *sābhāsa antahkāraṇam* is what we refer to as *ahankārah*. अहं न जानाति, बुद्धिः न जानाति. (*aham na jānāti, buddhiḥ na jānāti*). अहं बुद्धि मिश्रं (*Aham buddhi miśram*) known as अहङ्कारः जानाति (*ahankārah jānāti*).

### Verse 26

आत्मानो विक्रिया नास्ति  
बुद्धेर्बोधो न जात्विति I  
जीवः सर्वमलं ज्ञात्वा  
ज्ञाता द्रष्टेति मुह्यति II 26

*ātmānō vikriyā nāsti  
buddhērbōdhō na jātviti I  
jīvaḥ sarvamālām jñātvā  
jñātā draṣṭēti muhyati II*

Here 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. When we say 'er' it denotes action – walker, talker, eater, drinker etc. 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 ज्ञाता (*jñātā*). In these places only the grammer discussion will be useful because in grammer they have elaborately analysed and they have concluded that wherever 'तृ' प्रत्ययं (*tr'*) *pratyayaṁ* comes, it means *kriyā āśrayaḥ* – *savikārī*. So कर्तृ, भोक्तृ, मन्त्र, विज्ञातृ, कर्ता, भोक्ता (*karṭṛ, bhōkṭṛ, manṭṛ, vijñāṭṛ, kartā, bhōktā*) etc. The moment that 'त' प्रत्ययं (*ta' pratyayaṁ*) comes, it connotes *kriyā āśrayaṁ*; it denotes *savikāraṁ*. All these discussions are analysed in grammer. Therefore *tr'* means *vikriyā*. In *Ātmā*, there cannot be any *tr'* and so *Ātmā* न ज्ञाता भवति (*na jñātā bhavati*).

Then why can't we say *buddhiḥ jñātā bhavati*? That is also not possible. बुद्धेः बोधः न जातु अपि (*buddhēḥ bōdhaḥ na jātu api*). Jātu means कदाचित् (*kadācit*) – *kadācit api* – means at any time. *Buddhi* does not have



*caitanyaṃ* at any time. *Bōdhaḥ* here means *caitanyaṃ* 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 अगदित घटना पटीयसि माया - (*agadita ghaṭanā paṭīyasi māyā*).

That is why he says, *jīvaḥ sarvaṃ alaṃ jñātvā*. This *jīvaḥ*, not knowing all these i.e. आत्मनः अविक्रियत्वं, बुद्धेः जडत्वं च अज्ञात्वा (*Ātmanaḥ avikriyatvaṃ, buddhēḥ jaḍatvaṃ ca ajñātvā*). So not knowing all these things, what does the *jīva* do? ज्ञाता द्रष्टा इति मुहयति (*jñātā draṣṭā iti muhyati*). *Jīva* adds all kinds of ‘*tr*’ *pratyayās*. He says अहं ज्ञाता, अहं मन्ता, अहं कर्ता, अहं भोक्ता (*ahaṃ jñātā, ahaṃ mantā, ahaṃ kartā, ahaṃ bhōktā*). *Mantā* means thinker. *Iti muhyati* – thus he is deluded. And at that time only he gets विश्व, तैजस, प्राज्ञ (*viśva, taijasa, prājña etc.*) अन्तः प्रज्ञः, बहिः प्रज्ञः घन प्रज्ञः (*antaḥ prajñāḥ, bahiḥ prajñāḥ, ghana prajñāḥ*) – all these are ज्ञातृत्वं (*jñātr̥tvaṃ*) only. Then who am I? *Na antaprajñam, na bahiprajñam, caitanya svarūpaṃ ēva*.

### Verse 27

रज्जुसर्पवदात्मानं  
जीवं ज्ञात्वा भयं वहेत् ।  
नाहं जीवः परात्मेति  
ज्ञातशचेन्निर्भयो भवेत् ॥ 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. ज्ञान स्वरूपः अहं (*jñāna svarūpaḥ ahaṁ*). ज्ञान स्वरूपे मयि जातृत्वं अध्यारोपितं तस्मादेव संसारः भयं – (*jñāna svarūpē mayi jñātr̥tvaṁ adhyārōpitaṁ tasmādēva saṁsāraḥ bhayaṁ*).

So ज्ञान स्वरूपे जातृत्व अध्यारोपणं एव संसारः (*jñāna svarūpē jñātr̥tva adhyārōpaṇaṁ ēva saṁsāraḥ*). Because when I am *jñāna svarūpaḥ*, I am *paraṁ Ātmā*. But when I am *jñātr̥ 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*– instead of *jñānaṁ* I use *jñātā*. That is all.

Therefore he says, *ātmānaṁ* means *paramātmānaṁ*; *jīvaṁ jñātvā* – *jivātmānaṁ jñātvā*. That means taking the *paramātmā* to be the *jivātmā*; taking the *ahaṁ* to be *ahaṅkāraḥ*; taking the *jñānaṁ* to be *jñātā*; taking the *apramātā* to be a *pramātā*; taking *nirvikāraṁ* to be *savikāraṁ*; taking *nirviśēṣaṁ* to be *saviśēṣaṁ* etc. What will happen?

If you say “I am fine and I seeing wonderful things”, *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 ज्ञान स्वरूपः अहं अद्वैतः (*jñāna svarūpaḥ ahaṁ advaitāḥ*); as ज्ञातृ स्वरूपः (*jñātrī svarūpaḥ*) I have come down to द्वैतं (*dvaitaṁ*). And once I have come down to *dvaitaṁ*, first of all limitations will come, परिच्छिन्नत्वं (*paricchinnaṭvaṁ*) 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 the *puṇya pāpaṁ* will automatically start. And when *puṇya pāpaṁ* comes, it will automatically be followed by *sañcitaṁ*, *āgāmi*, and *prārabdhaṁ* 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. अहं ज्ञाता न अस्मि. जीवः न अस्मि. परम् आत्मा ज्ञान स्वरूपः अस्मि (*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 ज्ञातस्चेत्* (*jñātaścēt*). If “I know myself as myself; as *paramātmā*” – what will happen? *Nirbhayaḥ*

*bhavēt. न बिभेति कुतश्चनेति - अभयं प्रतिष्ठां विन्दते (na bibhēti kutaścanēti – abhayam pratiṣṭhā vindatē). Like what?*

He cites the well known *dr̥ṣṭāntaḥ - Rajju sarpavat-* रज्जुं, रज्जुत्वेन जानाति चेत् निर्भयः, रज्जुं सर्पत्वेन जानाति चेत् सभयः (*rajjum, rajjutvēna jānāti cēt nirbhayaḥ, rajjum sarpatvēna jānāti cēt sabhayaḥ*). If rope is known as snake there is *bhayaṃ*, if rope is known as rope there is *nirbhayaṃ*. Similarly I need not acquire any thing new. I have to know myself as myself. Then I am *nirbhayaḥ*. Knowing me as a *jñātā* – जानाति इच्छति यदते भुङ्क्ते च (*jānāti icchati yadatē bhukṭē ca*). This is the series of *samsārā*.

### *Verse 28*

आत्मावभासयत्येको  
बुद्ध्यादीनीन्द्रियाण्यपि I  
दीपो घटादिवत्स्वात्मा  
जडैस्तैर्नावभास्यते II 28

*ātmāvabhāsayatyēkō  
buddhyādīnīndriyāṅyapi I  
dīpō ghaṭādivatsvātmā  
jaḍaistairnāvabhāsyatē 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*. *Jñānēndriyaṃ* 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.

*Ātmā*'s illumination is not because of any of the *kōśās*. None of the *kōśās* are necessary to illumine the *Ātmā*. And none of the *kōśās* can illumine the *Ātmā* also because every *kōśām* is *jaḍam*. So *sthūla śarīraṃ* is *jaḍam*.

*Sūkṣma śarīraṃ* is *jaḍam*. *Kāraṇa śarīraṃ* is *māyā, prakṛti* which is also *jaḍam*. If the *three śarīraṃs* are *jaḍam*s, the *pañca kōśās* are also *jaḍam*.

Therefore, जड कोशाः आत्मानं अवभासयितुं न शक्नुवन्ति, जडत्वात् -. घटवत्  
(*jaḍa kōśāḥ ātmānaṃ avabhāsayituṃ na śaknuvanti, jaḍatvāt - ghaṭavat*).  
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 sparṣādi*. 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 *caitanyaṃ* 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 – 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! Don't tell me that is what bankers do!!! But it makes no sense for me to borrow 100 rupees first and then lend 10 rupees back to you. I can borrow money from you and loan to someone else. So three things are there - *Ātmā*, *pramāṇam* and *pramēyam*. *Pramāṇam* borrows *prakāśam* from the *Ātmā*. With the borrowed *prakāśam*, *pramāṇam* is illumining the *pramēyam* but the *pramāṇam* 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*. What is the original maxi *dīpaḥ*?- *Sūryaḥ*. And with the blessings of this maxi *dīpaḥ*, this mini *dīpaḥ* is lighted up. And with that reflected sunlight, suppose it is illumining this hall or a room inside. 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! It cannot illumine and even if it illumines from the mirror, it is the illumination belonging to the Sun only.

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.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः । क्षेत्रं क्षेत्रीतथा कृत्स्नं प्रकाशयति  
भारत (*kṣētram 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.  
*Kṣētrī* or *kṣētrajñāḥ* is *ēkaḥ*, *kṣētram* is *anēkaṁ*. *Ēkaṁ anēkaṁ prakāśayati*.

And what is the rule? The illuminator is never illumined by the illumined. The illumined objects are ever illumined object and they can never become illuminators. And illuminators 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* is shining self effulgently. *Śarīraṁ* is shining with borrowed light. And body is different from *Ātmā* – that is also shining.

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.



न कश्चित् नाहं अस्मीति प्रत्येति (*na kaścit nāham asmīti pratyēti*) says Śaṅkarācārya in अध्यास भाष्यं (*adhyāsa bhāṣyam*). Nobody says “I don’t know myself”. And therefore, there is no event called self knowledge. There is no incidence 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 *darśanam* for two minutes. We can put some *kumkum* or some such thing and come away. So remember self knowledge is not an event – प्रतिबोध विदितं मतं (*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.

So therefore, *Ātmā avabhāsayati buddhyādīnī indriyāṇi*. And तैः जडैः आत्मा न अवभास्यते (*taiḥ 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 *jaḍaiḥ taiḥ na avabhāsyatē*. This is the definition of *svayam prakāśatvaṁ*.

स्वयम् सर्वं प्रकाशकत्वेसति स्व इतर अप्रकाश्यत्वं स्वयम् प्रकाशत्वं (*svayam sarva prakāśakatvēsati sva itara aprakāśyatvaṁ svayam 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”. So when I say I am seeing you ‘I am’ is the *caitanyaṁ*. You are what? – The 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.

दृगेव न तु दृश्यते (*dr̥gēva na tu dr̥śyatē*). So *dīpaḥ ghaṭādivat svātmā jadaiḥ na avabhāsyatē*.

Verse 29

स्वबोधो नान्यबोधेच्छा  
बोधरूपतयात्मनः I  
न दीपस्यान्यदीपेच्छा  
यथा स्वात्मप्रकाशने II 29

svabōdhō nānyabōdhēcchā  
bōdharūpatayātmanah I  
na dīpasyānyadīpēcchā  
yathā svātmprakāśanē II

In the previous *ślōkā*, *Śaṅkarācārya* said that *Ātmā* is not illumined by any organ. So the question is how is *Ātmā* known? We have already seen that *Ātmā* is self effulgent. 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 nāsti*. In gaining the knowledge of oneself, *sva* here refers to *Ātmā*; *svabōdhē* means *Ātmā bodhē -Ātmā viṣaya bodhē*. *Anya bōdha icchā nāsti* – another *bōdha* or *vṛtti jñānaṃ* is not necessary for knowing the *Ātmā*. For *ghaṭa* knowledge *ghaṭa vṛtti jñānaṃ* is necessary. For *paṭa* knowledge *paṭa vṛtti jñānaṃ* is necessary. In fact every object in the world is known by a corresponding *vṛtti jñānaṃ*. That *vṛtti jñānaṃ* is referred to here as *bōdhaḥ*. So *anya bōdhaḥ* means any particular *vṛtti jñānaṃ*. Why? Because in the *vṛtti jñānaṃ* itself, the very *caitanyaṃ* comes from where? It comes from the *Ātmā* only. For pot, *vṛtti jñānaṃ* is necessary because pot is *jaḍaṃ*. And therefore, the *vṛtti jñānaṃ* must come and the *vṛtti jñānaṃ* must be illumined from outside. Whereas *vṛtti jñānaṃ* is not necessary for *Ātmā* because *Ātmā* is *svarūpa jñānaṃ*

and therefore it need not borrow light from *vṛtti jñānaṃ*. Whereas *ghaṭāḥ* is *tamō rūpaḥ*, *jaḍa rūpaḥ*, *ajñāna rūpaḥ* and therefore *vṛtti jñānaṃ* is necessary.

So for illumining the *Ātmā*, *vṛtti jñāna icchā nāsti*. Here *icchā* means requirement or necessity and not desire. It means *apēkṣā*. So *vṛtti jñānaṃ* is not necessary to illumine oneself. Why? *Ātmānah bōdha rūtpatayā* - because *Ātmā* itself happens to be *svarūpa caitanyaṃ*, *svarūpa jñānaṃ*. 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 anya dīpā icchā asti*. The light illumines every object in the room but how to do you know light is there in the room? The light is illumining all the objects. Then somebody asks who illumines the light? No object can illumine the light because they themselves do not have any light of their own. So if they do not illumine, then who illumines? No other illuminator is necessary. Therefore, *dīpasya anya dīpā icchā* - here also *icchā* means *apēkṣā* - requirement, necessity, need. So another light is not necessary to illumine one light.

If you say another light is necessary what will happen? It will lead to अनवस्था दोषः (*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 चैतन्य प्रकाशनार्थं किञ्चित् अन्यत् न अपेक्षते (*caitanya prakāśanārthaṁ kiñcit anyat na apēkṣatē*). So *na dīpasya anyā dīpā icchā svātmā prakāśanē*.

Here *svātmā* is the reflexive pronoun. *Svātmā* means for the *dīpā* i.e. *dīpā prakāśanē*. So the *dīpaṁ* or a lighted lamp, in order to reveal itself does not need another *dīpaṁ* or lighted lamp. So *dīpaḥ svasya prakāśanē anyā dīpā icchā na asti*. So it follows that *Ātmā jñānaṁ* doesn't require *vṛtti jñānaṁ*.

Now does this sound contradictory? 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. अज्ञान निवृत्त्यर्थं (*ajñāna nivṛtyarthaṁ*).

That there is no other entity called *Brahman*. It is this *svayaṁ prakāśāa Ātmā* alone is *Brahman*. So thus *ātmānah brahmatva viṣaya 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. And afterwards we don't require the Sun experience because we have been experiencing the Sun all the time. What was required was the

introduction of the Sun as 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 अनुभूत विषयं (*anubhūta viṣayaṁ*), *Ātmā anubhūti*

is not required, स नित्योपलब्ध स्वरूपोहम् आत्मा (*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*. अहं ब्रह्मास्मि (*ahaṁ Brahmāsmi*) is not

for illumining *Brahman* because it is all the time illumined. But *ahaṁ*

*Brahmāsmi* does what? It 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; *sādhana catuṣṭaya sampatti* is

necessary, सर्व अज्ञान निवृत्त्यर्थं किञ्चिदपि न आत्मा प्रकाशनार्थं (*sarvaṁ*

*ajñāna nivṛtyartham, kiñcidapi na Ātmā prakāśanārtham*). आत्म प्रकाशं

सर्वदा वर्तते



*Jīva Brahma Aikyam –Śravaṇam, Mananam, Nidhidhyāsanam*





*Verse 30*

निषिध्य निखिलोपाधीन्  
नेति नेतीति वाक्यतः I  
विध्यादैक्यं महावाक्यैः  
जीवात्मपरमात्मनोः II 30

*niṣidhya nikhilōpādhīn  
nēti nētīti vākyaṭaḥ I  
vidhyādaikyam 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 त्वं पद विचारः (*tvam pada vicāraḥ*) - analysis of *tvam* in the तत्त्वमसि महावाक्यं (*tattvamasi mahāvākyam*). *Sthūla, sūkṣma kāraṇa śarīraṁs* are *anātmā*. These *anātmās* are *saguṇam*. 'I' am *nirguṇam*. *Anātmās* are *savikāram*. 'I' am *nirvikāraḥ*. *Anātmās* are *savikalpaṁ*. 'I' am *nirvikalpaḥ*. *Anātmās* are *jaḍam*. 'I' am *svayam prakāśa cētana rūpaḥ*.

But is this enough? *Vēdāntā* says this is not enough. This is only the first phase of *Vēdāntik* enquiry. *Tvam pada vicāraḥ* alone is over. What still has to come is तत् पद ऐक्यं (*tat pada aikyam*). 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*? Is this not enough? *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? *Dvaitam* 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 *kṣētram* - No. 2. In fact *kṣētram* seems to be vast. And therefore, we should carefully know that this entire *anātmā prapañca* is a superimposition, is a *kāryam* and 'I' the *Ātmā* am the *kāraṇam*.

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*. And what is that? 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 *kāraṇam*. We should know that with the help of the *māyā* 'I' alone have created the universe. विश्वं दर्पण दृश्यमान नगरीं तुल्यं निजान्तर्गतं (*viśvaṁ darpaṇa dṛśyamāna nagarī tulyam nijāntargataṁ*). The universe, like even the city being seen in the mirror, is within oneself.

So knowing that 'I' am *kāraṇam* is called *Brahma aikyam*. Knowing that 'I' am the *caitanyaṁ*, the *kāraṇa caitanyaṁ*, is called *aham 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 *kāraṇam* and this is *kāryam*. What big difference is there? In fact there is a very big difference.

When I say 'I' am *Ātmā* and this is *anātmā*, *dvaitam* is there. But when I say 'I' am *kāraṇam* and this is *kāryam*, *dvaitam* goes because *kāryam* does not exist different from *kāraṇam*. There is a big *sūtra* in *Brahma sūtra* which is very brilliantly analyzed by *Śaṅkarācārya*. It is called आरम्भणादि करणं (*ārambhaṇādi karaṇam*). तदनन्यत्वं आरम्भणशब्दादिभ्यः वाचारम्भणं विकारो नामधेयम् मृत्तिका एव सत्यं (*tadananyatvaṁ ārambhaṇaśabdādibhyaḥ vācārambhaṇam vikārō nāmadhēyam mṛttikā ēva satyam*).

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

The scientists talk about consciousness, matter etc. According to *Vēdāntā* there is no matter different from consciousness. Then what is matter? *Vācārambhaṇam 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* -

ब्रह्मार्पणं, ब्रह्म हविः, ब्रह्माग्नौ ब्रह्मणा हुतं; सर्वं खलु इदं ब्रह्मा; नेह नानास्ति किञ्चन; आत्मैव इदगुं सर्वं; तत् सत्यं स आत्मा (*Brahmārpaṇam, Brahma haviḥ, Brahmāgnau Brahmaṇā hutam; sarvam khalu idam Brahmā; nēha nānāsti kiñcana; Ātmaiva idaguṁ sarvam; tat satyam sa Ātmā*) – all the *śruti vākyam*s indicate that *caitanyaṁ* alone is

everywhere, matter is an aberration, matter is illusion, matter is an error, matter is *mithyā*.

And if we know that matter is *mithyā* what does it matter? Matter doesn't 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 satyaṃ, jagat mithyā; Ahaṃ caitanyaṃ satyaṃ*, matter *jagat* is *mithyā* and the material universe cannot touch us. नहि

अध्यस्तस्य गुणेन दोषेण वा अनुमात्रेणापि स न संबध्यते (*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 ahaṃ Brahma asmi, jagat kāraṇaṃ asti; ahaṃ satyaṃ asmi, kārya rūpaṃ jagat mithyā asti* – that is the essence of this *ślōkā* which we will now examine.

*Nikhilōpādhīn niṣidhya* – one should negate all the *upādhis*, we may call it *pañca kōśā* or *śarīra trayam*. *Niṣidhya* means negating. Negation does not mean destruction. Negation means – *ātmā buddhiṃ tyaktvā* – “this is not me, this is not me” so saying is what is negation. It is purely an intellectual job only because the confusion is in the intellect, not in the body or *Ātmā*. Therefore, since confusion is an intellectual problem, the negation of the *anātmā* is also a clear intellectual job. And how is this negation to be done? *Nēti nētīti vākyataḥ*. The *Upaniṣad* itself helps by saying *na sthūlaṃ, na aṇu, na hrasvam, na dīrghaṃ* and not only that *sa eṣa Ātmā nēti nēti* – this very expression *nēti nēti* itself is there in बृहदारण्यकोपनिशत्

(*Bṛhadāraṇyakōpaniśat*). And twice it is repeated. In the *Bṛhadāraṇyaka* commentary it is given that once it is said to remove the *samaṣṭi prapañca*

and the second neti is to remove *vyāṣṭi prapañca*, both *samaṣṭi sṛṣṭiḥ* and *vyāṣṭi sṛṣṭiḥ*. 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. There are different commentaries.

लक्ष्यं सगुण वाच्यार्थः निर्गुण लक्ष्यार्थः (*lakṣyam saguṇa vācyārthaḥ nirguṇa lakṣyārthaḥ*).

Once *anātmā* is negated what is left out? 'I' the *Ātmā*. That is त्वं पद वाच्यं (*tvam pada vācyam*) is gone. Now we have come to त्वं पद लक्ष्यं (*tvam pada lakṣyam*). *Saguṇa caitanyam* is *tvam pada vācyārthaḥ*. *Nirguṇa caitanyam* is *tvam pada lakṣyārthaḥ*.

And similarly what is *Brahman, paramātmā*. *Param Ātmā* also is *nirguṇa caitanyam*, 'I' am also is *nirguṇa caitanyam*. Therefore, both 'I' and *param Ātmā* are one and the same. So *jīvātma param ātmanōḥ aikyam vidhyāt* – one should know the identity between *jīvātmā* and *param Ātmā* – How? *Mahāvākyaiḥ* - by the *mahāvākya upadēśā* of the teacher. Like तत्त्वमसि, अहं ब्रह्मास्मि, प्रज्ञानं ब्रह्मा (*tattvamasī, aham Brahmāsmi or prajñānam Brahmā*) so many *mahāvākyams* are there. Through them the identity has to be known. And only after this identity is known *advaitām* 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 *kēvalatvam* will come – *kaivalyam* will come – *kaivalya navanītam* we can enjoy.

Verse 31

आविध्यकं शरीरादि दृश्यं  
बुद्बुदवत्क्षरम् I  
एतद्विलक्षणं विध्यात्  
अहं ब्रह्मेति निर्मलम् II 31

*āvidhyakam śarīrādi dṛśyam  
budbudavatksaram I  
ētadvilakṣaṇam vidhyāt  
aham brahmēti nirmālām II*

So in this *ślōkā* the same idea is expounded. In the previous *ślōkā* he said *nikhilōpādhīn niṣidhya*. Here the same thing is said as *dṛśyam niṣidhya*. There it is *upādhi* here it is *dṛśyam*. *Dṛśyam* means object of experience. And every *dṛśyam* is *āvidhyakam* means *avidhyā janyam*. *Avidhyā* means *mūla avidhyā, prakṛtiḥ* or *māyā*. So *sthūla prapañcam* is *māyā janyam*, *sūkṣma prapañcam* is *māyā janyam*, *sthūla śarīram* is *māyā janyam*, *sūkṣma śarīram* is *māyā janyam*. In fact यद् यद् दृश्यं तत् सर्वमपि माया जन्यं एव (*yad yad dṛśyam tat sarvamapi māyā janyam ēva*).

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

Whereas who am 'I'? येतद् विलक्षणं अहं अस्मि (*yētaḍ vilakṣaṇam aham asmi*). 'I' am not *māyā janyam*; 'I' am *māyā adhiṣṭhānam*. 'I' am not *avidhyā janyam*; 'I' am *avidhyāyām adhiṣṭhānam*. 'I' am not *kṣaram*; 'I' am *akṣaram*.

'I' am not *dṛśyam*; 'I' am *dṛk*. 'I' am not the *śarīram* which is *avidhyā janyam*. And what is my nature? *Aham nirmālām Brahma iti vidhyāt* – this, *dṛk rūpaḥ aham*, am *Brahman*.

And what is the meaning of the word *Brahman*? That is *tat pada artham*. He has not discussed the *tad padārtham* in this *ślōkā*. But we have seen a detailed discussion of *tad padārtham* earlier in the 8<sup>th</sup> and 9<sup>th</sup> *ślōkās*. It will be useful to revise the meanings of those *ślōkās* now. In those *ślōkās* the *prāthamika adhyāsā* was pointed out, that *Viṣṇu, Paramēśvarā, nityam*, the *upādāna kāraṇam* all these words described the meaning of the word *Brahman*. So we need to carefully note that the *Brahman* here refers to the explanation given in the 8<sup>th</sup> and 9<sup>th</sup> *ślōkās*.

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 *adhiṣṭhānam, uttama puruṣaḥ*. *Māyā* is *akṣara puruṣaḥ*. *Māyā kāryam* is *kṣara puruṣaḥ*. 'I' am neither *kṣara puruṣaḥ*, nor *akṣara puruṣaḥ*. 'I' am *uttama puruṣaḥ*. *Aham* in Sanskrit is *uttama puruṣaḥ*.

### Verse 32

देहान्यत्वान्न मे जन्म -  
जराकाश्यलयादयः I  
शब्दादिविषयैः सङ्गो  
निरिन्द्रियतया न च II 32



*dēhānyatvānna mē janma -  
jarākārśyalayādayaḥ I  
śabdādiviṣayaiḥ saṅgō  
nirindriyatayā na ca II*

In the previous two ślōkās 30 and 31, the *jīva Brahma aikyaṁ* was revealed which has to be known through *mahāvākya śravaṇam*. *Śravaṇam* means analysis of the *mahāvākya* and recognising the identity between *ahaṁ* and *Brahman*. So the two ślōkās 30 and 31 were *śravaṇam*.

Now the ślōkās 32 and 33 refer to *mananam*. *Mananam* is for what purpose? संशय निवृत्त्यर्थ ( *saṁśaya nivṛtyartham* ) because whenever 'I' say *ahaṁ Brahmāsmi*, suddenly a doubt will come. *Brahman* is *nirvikāram*, 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 *nirvikārah*, *janma maraṇa rahitaḥ*, because all the time 'I' am frightened of *janma maraṇam* only? As *Pūjya Svāmijī* 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*?

For that purpose only *mananam* is being pointout. 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. Body is ever insecure. We can have all preparation. King *Daśaratha* had 4 sons – gem like sons who were ready to blindly obey their father. पितृ वाक्य परिपालनम् ( *pitṛ*

*vākya paripālanaṁ*). And such a *Daśaratha* had to die without anyone being around. If this can happen to a King like *Daśaratha*, how can we provide all security and be sure that at the time of our death, our children will be there to chant *Viṣṇu sahasranāmaṁ*, pour Ganges water etc. The children want to settle in the US or the Gulf countries and we are in India. That itself is an issue. So the body is never secure.

And therefore, when one says 'I' am secure, it is correct because देह अन्यत्वात् न मे जन्म (*dēha anyatvāt na mē janma*). As *dēha* 'I' am insecure but *dēha anyatvāt*, as the *sākṣī* of the body, as *dēha dṛk*, *dēha sākṣī rūpēṇa*, *janma nāsti*. And if *janma nāsti*, जरा, कार्श्यं, लयादयः नास्ति (*jarā, kārśya, layādayaḥ nāsti*). *Jarā* means अङ्गम् गलितं पलितं मुण्डम् दशनविहीनम् जातं तुण्डं. वृद्धः याति गृहित्वा दण्डम् तदपि न मुञ्चति आशापिण्डम् (*aṅgam galitaṁ palitaṁ muṇḍam daśanavihīnam jātaṁ tuṇḍam. Vṛddhaḥ yāti gṛhitvā daṇḍam tadapi na muñcati āśāpiṇḍam*) says Śaṅkarācārya in *Bhaja Gōvindaṁ*.

Therefore, old age, to state in *Tattva bōdhaḥ* language, is अपक्षयः – (*apakṣayaḥ*). *Jarā* technically is *apakṣayaḥ* – declension. *Kārśya* means becoming thin; कृशस्य भावः कार्श्यं (*kṛśasya bhāvaḥ kārśyaṁ*). स्थूलस्य भावः स्थौल्यं (*sthūlasya bhāvaḥ sthāulyaṁ*). So in old age, the the body becomes weaker and weaker. Then *layaḥ* which refers to *maraṇam*. *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.

I came across an incident recently. Somebody died in a train and he had 10 sons. But none of them knew where he was. He was in the mortuary for 3-4 days and no claimant was there. But all the 10 sons were of no use at the relevant time. So we must remember that when the security issue comes, body has a *prārabdhā* and if the body has to undergo the *prārabdha phalaṁ*, no body 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.

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 is there, children are there, so many *viṣayās* are there i.e. *śabdādi viṣayaḥ*; *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 इन्द्रियाणां एव, इन्द्रियार्थेषु इन्द्रियाणी इन्द्रियार्थेषु वर्तन्ते (*indriyāṇām ēva, indriyārthēṣu indriyāṇī indriyārthēṣu vartantē*). Therefore, *indriyaṁ* and *viṣayās* have got *saṅga*. *Ātmā* doesn't have *saṅga* with any one. Because *indriyaṁ* also is *prakṛti janyaṁ*, *viṣayās* are also *prakṛti janyam*. *Prakṛti* and *prakṛti* can have

connection. But *puruṣaḥ* is ever *asaṅgaḥ*. असङ्गोहि अयं पुरुषः. असङ्गो नहि सज्यते (*asaṅgōhi ayam puruṣaḥ. asaṅgō nahi sajyatē*) - *Bṛhadāranyaka vākyam*.

Therefore, he says, *śabdādi viṣayaḥ saṅgaḥ na vartatē*. We should complete this as *śabdādi viṣayaḥ saṅgaḥ na asti*. For whom? 'Me' - मह्यं (*mahyam*). So for 'me' there is no connection with *śabda*, *sparsā* etc. Why? Because *nirindriyatayā* – because 'I' have no *indriyaṁs* at all. *Ātmānah nirindriyatvāt; niravayatvāt*. So *nirindriyatayā* is the *hētu* for *asaṅgatvē*.

Then one may ask how do you say *Ātmā* doesn't have *indriyaṁs*? There are *indriyaṁs* one may claim. But we have to remember that *indriyaṁs* are *māyā janyaṁ - mithyā* and 'I' am *satyaṁ*. *Satyaṁ* cannot have connection with *mithyā*. सत्यानृतयोः संगः नैव भवति (*satyānṛtayōḥ saṅgaḥ naiva bhavati*). Just as the waker and the dream objects cannot have connection. 'I' and the *śarīraṁ* cannot have any connection.

### *Verse 33*

अमनस्त्वान्न मे  
दुःखरागद्वेषभयादयः ।  
अप्राणो ह्यमनाः शुभः  
इत्यादि श्रुतिशासनात् ॥ 33

*amanastvānna mē  
duḥkharāgadvēṣabhayādayaḥ ।  
aprāṇō hyamanāḥ śubhraḥ  
ityādi śrutisāsanāt ॥*

And when we say *aham Brahma asmi*, another doubt that will come is that I have got so much worry, all the time I am agitated and all the time I am tense. Whereas, *Brahman* is said to be शान्तं शिवं निष्कलं प्रपञ्चोपशमं (*śāntaṁ śivaṁ niṣkalaṁ prapañcōpaśamaṁ etc*). How can, the embodiment of peace *Brahman* 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 *aham* is *satyaṁ*. Mind is *māyikaṁ*, 'I' am *satyaṁ*. And therefore *amanastvāt* – since 'I' am totally free from the mind - *duḥkha rāga dvēṣa bhayādayaḥ na mē santi. Mē* means for 'me'. *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, mātsaryaṁ etc.* – all of them.

How do we know that *Ātmā* is free from mind, body etc? He gives the *Śruti* quotation also here; *Aprāṇō hyamanāḥ śubhraḥ ityādi śrutiśāsanāt. दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः - मुण्डकोपनिषत्* (*divyō hyamūrtaḥ puruṣaḥ sa bāhyābhyantarō hyajaḥ.*

*Aprāṇō hyamanāḥ śubhrō hyakṣarātparataḥ paraḥ - Muṇḍakōpaniṣat*)

So since *Ātmā* is free from *prāṇaḥ*, since *Ātmā* is free from *manaḥ* and *śubhraḥ* means *Ātmā* is free from ignorance also. So *Ātmā* is *sūkṣma śarīra rahitaṁ, kāraṇa śarīra rahitaṁ. Śubhraṁ* refers to *kāraṇa śarīra rahitaṁ*.

*Aprāṇō hyamanāḥ* refers to *sūkṣma śarīra rahitam*. And *divyō hyamūrtaḥ* – here *amūrtaḥ* refers to *sthūla śarīra rahitam*. Thus *Ātmā* is *sthūla, sūkṣma, kāraṇa śarīra rahitam*.

Here we should note a small subtle difference. First we say *Ātmā* is different from three *śarīraṃs*. Next we say *Ātmā* is free from three *śarīraṃs*. Can you see the difference? When we say *Ātmā* is different from three *śarīraṃs*, we don't negate the three *śarīraṃs*. The three *śarīraṃs* are there, *Ātmā* is different from them. Here there is *dvaitam*. 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 vyatiriktaḥ*. 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 *kāryam*. They are *māyikam*. They are *nāma rūpam*. Therefore, *prapañcāḥ naasti. Ityādi śruti śāsanāt*. *Śāsanāt* means *vākyāt*. So from this *śruti pramānam* we come to know that *Ātmā* is different from *śarīra trayam*.

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. then *ahaṃ Brahma asmi* looks like a ridiculous statement. Our minds are worrying about family problems and we go on telling that “I am *Brahman*” – it will all look out of place. So when I say “you are *Brahman*” – you should have got out of your body, your mind, your intellect etc. and as

*caitanyaṁ ahaṁ Brahma asmi* is correct. So this is how *sandēha nivṛtti* has to be done.

And hereafter from 34 to 39 ślōkās निदिध्यासनं (*nididhyāsanam*) is discussed.

### Verse 34

निर्गुणो निष्क्रियो नित्यो  
निर्विकल्पो निरञ्जनः I  
निर्विकारो निराकारो  
नित्यमुक्तोऽस्मि निर्मलः II 34

*nirguṇō niṣkriyō nityō*  
*nirvikalpō nirañjanaḥ I*  
*nirvikārō nirākārō*  
*nityamuktō'smi nirmālāḥ II*

So by *śravaṇam*, *jñānam* has been acquired. By *mananam* doubts have been removed. So the seeker has now got doubtless knowledge. निःसंशय - (*niḥsaṁśaya jñānam*).

And once *niḥsaṁśaya jñānam* has come, thereafterwards what type of *sādhana* is necessary? Why should there be *nididhyāsanam*? What is the purpose of *nididhyāsanam* one should know?

Often people misunderstand *nididhyāsanam* for experiencing *Brahman*. We have already learnt that there is no event as आत्म अनुभवं (*Ātmā*

*anubhavam*) because *Ātmā* being *chaitanya svarūpam*, we are experiencing *Ātmā* all the time. *Pratibōdha viditam mataṁ* – everytime *chaitanyam* 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. Thus in and through all the experiences, we are experiencing sunlight. Similarly in *ghaṭa jñānam*, *Ātma anubhavam* is there. In *paṭa jñānam* *Ātma anubhavam* is there. In every knowledge, *chaitanyam* is experienced. So meditation is not meant for *chaitanya anubhavaḥ*. चैतन्यस्य विशेष अनुभवः नास्ति चैतन्यस्यैव अनुभव स्वरूपत्वात् (*chaitanyasya viśēṣa anubhavaḥ nāsti chaitanyasyaiva anubhava svarūpatvāt*).

Then one should not say meditation is for removing duality because that we are removing every day at the time of sleep. Every time we sleep *dvaitam* is negated. And one cannot say that in *suṣupti chaitanyam* is not there and only in *nirvikalpaka samādhi chaitanyam* is there. In *suṣupti* also *chaitanyam* 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. One will say “my son is very good but after daughter- in- law came he has become different” That is why she is called a धारा (*dhārā*). *Dhārā* means the one who creates a split between son and mother. I am not joking. धारयति, विधारयति, छिनत्ति (*dhārayati, vidhārayati, chinatti*)– the parents and the son – the one who creates *dhārā*. These are all facts.



There is a *ślōkā* also. लब्ध विद्याः गुरुन् द्वेष्टि, लब्ध धारस्तु मातरं, लब्ध पुत्रा पतिं द्वेष्टि, द्वेष मूलं इदं जगत् (*labda vidyāḥ gurūn dvēṣṭi, labdha dhārastu mātaraṃ, labdha putrā patiṃ dvēṣṭi, dvēṣa mūlaṃ idaṃ jagat*). Not that these are universal facts. But chances are there.

*Labda vidyāḥ gurūn dvēṣṭi* – after the knowledge is gained there is a chance of *guru dvēṣa*. *Labdha dhārastu mātaraṃ dvēṣṭi* – once wife has come, mother becomes secondary; *labdha putrā patiṃ dvēṣṭi* – once children are born husband becomes secondary; *dvēṣa mūlaṃ idaṃ jagat*.

Anyway the idea is that we always have got the worry whether the same love is there or not. *Pūjya Svamiji* often tells that once in a while people ask, “Do you love me really?” There is always a doubt.

So always there is a doubt whether that person loves me. 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, whether people love me or not, I don’t require love from anyone, I am *pūrṇa love svarūpaṃ asmi*. I can give love to everyone whether they give me love or not. This must be discovered inside and this discovery alone is *nididhyāsanam*. All expectations should stop - from wife, from children, from husband, from parents, from Government, from neighbours, from everyone, from *Guru* also.

And the *nididhyāsanam* should be according to the type of problem. If *saṅga* is creating the problem, meditation should be *aham asaṅgaḥ*. If

desire is creating the problem, the meditation should be *aham trptaḥ*. If anger is creating a problem, *aham śāntaḥ* or *kṣāntaḥ*. Similarly, if *apūrṇatvam* is creating a problem, I miss someone; meditation should be on *aham 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. The first is *nirguṇaḥ*. So when there is a jealousy with regard to *guṇās*. A feeling that “that person is superior”; “I don’t have certain *guṇās*” etc. So when comparison of *guṇās* is troubling, at that time meditation should be on *nirguṇātvaṁ*.

Similarly, *niṣkriyaḥ* – free from action. When there are too much of activities, responsibilities etc; never ending work; big family with lots of visiting 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* means eternal. Whenever fear of mortality comes, meditate on “I am *nityaḥ*”. Body came and body will go. देहि नित्यमवध्योऽयं (*dēhi nityamavadhyō'yam*).

Then *nirvikalpaḥ* – free from divisions - *pramātr, pramāṇam, pramēyam; kartā, kāraṇam kāryam* – the *triputi* divisions. So the meditation should be *aham nirvikalpaḥ*. Then *nirañjanaḥ* – *añjanam* means dirt – so *nirañjanaḥ* means *nirmālāḥ*. Then *nirvikāraḥ* – free from modification; *nirākāraḥ* – free from forms; *nityamuktāḥ* – 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 therefore, we always look forward to liberation and we think that meditation should culminate in liberation. NO. Meditation is not to culminate in liberation. Meditation is in the form that liberation is not an event; it 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 and receding as long as you look forward to that D-day or L-Day - Liberation day. So *nityamuktāḥ ahaṃ asmi; 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.

### Verse 35

अहमाकाशवत्सर्व  
बहिरन्तर्गतोऽच्युतः I  
सदा सर्वसमश्शुद्धो  
निस्सङ्गो निर्मलोऽचलः II 35

*ahaṃ ākāśavatsarvaṃ  
bahirantargatō'cyutaḥ I  
sadā sarvasamaśśuddhō  
nissaṅgō nirmalō'calaḥ II*

The meaning is very clear. *Ahaṃ ākāśavat sarvaṃ gataḥ*. *Gataḥ* means pervade, *vyāptaḥ*. So ‘I’ pervade everything – *antaḥ bahiḥ* – both within and

without. Like what? *Ākāśavat* – like the space. *Acyutaḥ* – ‘I’ never have a fall means ‘I’ never lose my nature – my *pūrṇatvam* will not become *apūrṇatvam*. So that is unlike the *svargādi* – when I go to *svargādi*, *phalam* there and च्युति (*cyuti*) is also there. *Cyuti* means fall. I will have the *svarga sukham* but afterwards again क्षीणे पुण्ये मर्त्ये लोकं (*kṣīṇē 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, just as fire never loses its heat, just as the Sun never loses 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. Never can you lose your nature. Therefore, *Bhagawān* is called *acyutaḥ*. In fact really speaking, *acyutaḥ* is the name of *param Brahman* – the one who never falls from his own nature. Says Lord *Kṛṣṇa* in the *Gītā* अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्। प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया (*ajō'pi sannavyayātmā bhūtānāmīśvaro'pi san. prakṛtī svāmadhiṣṭhāya 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. Then *sarva samaḥ* means the same in all – विध्या विनय

संपन्ने ब्राह्मणे गवि हस्तिनि; समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् (*vidhyā vinaya sampannē brāhmaṇē gavi hastini ; samam 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 *gṛhastās* that most of the problems are caused by relationships. It is a constant struggle amongst varieties of relationships. One side will be the wife and another side will be the mother. This is the problem for men. The mother will find herself to be between husband and children. 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 role. In *vyavahārā* we cannot avoid these relationships. And there is no perfect role. 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”. If we try to please everyone there will always be a problem. Therefore, relationship means we take the best course of action. Some people will be happy some will be unhappy. These things will be there. Therefore, we should accept them as *vyavahārika* situation. In *vyavahārika* situation perfection is not expected. And therefore, we have to accept imperfection in *vyavahārika* situation. We should try to get maximum perfection but in spite of that these

problems will be there. Therefore, we accept them. If this meditation is practiced, relationship will not affect them. We should learn to see every relationship as *vyavahārrika*, *mithyā*, and temporary, inevitable because in *pūrva janma* some other relationship was there and in further *pūrva janma* some other relationship had been there. Relationships will constantly come and go and these things cannot be avoided. If this is understood then the problems will be less because we always try to say *ahaṁ Brahma asmi*. *Ahaṁ Brahma asmi* alone is not enough. At the body level these problems will be there, which we have to say “I accept”. Acceptance at the body level has to be there. Acceptance of old age we have to consciously do. Problems at the relationship level we have to consciously accept. Therefore, as *Ātmā*, as *asaṅgaḥ* we have to accept all these things. We have to do this consciously. We may try to forget the problem by coming to the camp. 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 all situations. Therefore, he says ‘I’ am *nissaṅgaḥ*.

*Nirmālāḥ* – we have seen before. Here we can take the meaning as even free from ignorance. *Ajñāna mālā rahitaḥ*. So three times pure has come.

*Nirmālāḥ* twice and *nirañjanaḥ* 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*. Different ways it can be seen. Then finally *acalaḥ* means free from all movements.

Verse 36

नित्यशुद्धविमुक्तैकम्  
अखण्डानन्दमद्वयम् ।  
सत्यं ज्ञानमनन्तं  
यत्परं ब्रह्माहमेव तत् ॥ 36

*nityaśuddhvimuktāikam  
akhaṇḍānandamadvayam ।  
satyaṁ jñānamanantaṁ  
yatparaṁ brahmāhamēva tat ॥*

Again a simple *ślōkā* and the meaning should be clear. 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 *Viśiṣṭādvaitaṁ* and *Advaitāṁ*. They also talk about *advaitāṁ*. They say before *sṛṣṭi* *Īśvarā* was one. After *pralayaṁ* *Īśvarā* will be one. But in between *Īśvarā* becomes many. Thus *advaitāṁ, dvaitaṁ* and again back to *advaitāṁ*. Whereas in *advaitāṁ* what we say is that there is no question of *advaitāṁ* to *dvaitaṁ* and then back to *advaitāṁ*. There was *advaitāṁ*. There is *advaitāṁ*. There will be *advaitāṁ*. This is the difference between *Viśiṣṭādvaitaṁ* and *advaitāṁ*. We say *nityaṁ advaitāṁ*. For them *advaitāṁ* itself is a phase. Then how do I see plurality then? That is what is called an error. So *dvaitaṁ* is *kalpitaṁ*. Previously rope was, now rope is, later also rope will be. In between snake is an error and a hallucination. Therefore, *nityaṁ ēkaṁ*.

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 *ānandā*, 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 ānandā* was not, after *samādhi ānandā* is gone during *samādhi ānandā* came. So is this *khaṇḍam* or *akhaṇḍam*? It is *khaṇḍa ānandā*. 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 *ānandā* 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 what is our nature? *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. Then, *satyaṁ jñānaṁ anantaṁ yat paraṁ Brahma*– that *paraṁ Brahma* which is defined in the *Upaniṣad* as *satyaṁ jñānaṁ anantaṁ Brahma*. *Satyaṁ* is which is *trikālē api tiṣṭati*, which is ever existent. *Jñānaṁ* means the pure consciousness – not *vṛtti jñānaṁ* but *svarūpa jñānaṁ*. And *anantaṁ* means limitless. So ‘I’ am limitless existence, limitless awareness and therefore ‘I’ am *paraṁ Brahma*. This is the sample of *nididhyāsanam*



and like this we can add any more number of *Brahma svarūpaṁ* and this has to be practiced. How long? Till the habitual reactions go away.

Therefore, he will say in the next *ślōkā evaṁ nirantara abhyasthā*.

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. Therefore, we should not try to remove 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. Once a father told his son that he wanted to discuss facts of life. So they fixed up a particular date. And on that date both of them met and son immediately asked the father "Yes father, which facts of life did you want to know"! The father wanted to tell some facts to the son but it turned out otherwise. Therefore, we should learn to be happy whatever character the son has, the husband has, the wife as etc. This acceptance is called *nididhyāsanam*.

So, *nididhyāsanam* 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.

Then one may ask, “Should I not change the people if they commit mistakes? Should we not change the people if the son misbehaves, the wife misbehaves, the husband misbehaves etc?” 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 like that he won't be upset. He will be happy if they continue in their mischevious way also. No more expectations.

If one expects that the others should obey his commandments, then he will be upset on disobedience. But if he says to the other that “for you it is a discipline, if you follow I will be happy and if you don't follow also I will be happy”. If this is not the case, he will also become another *saṁsārī*.

We all have expectations from our children. I have expectations from my students. Expectation is *saṁsārā* whether it is from *śiṣya*, or from the son, or from the wife or from the husband or from the father or from the 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. So next time no advice.

That is the *jñānī's* attitude. In short no expectation, no reaction. 'I' am happy with whatever my *prārabdham* brings.

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. देहात्म ज्ञानवत् ज्ञानं देहात्म ज्ञान बाधकं (*dēhātma jñānavat jñānam dēhātma jñāna bādhakam*). Peace should be natural. Till then continue doing *nirantara abhyastā*. That is going to be said in the next verse.

### Verse 37

एवं निरन्तराभ्यस्था  
ब्रह्मैवास्मीति वासना I  
हरत्यविध्याविक्षेपान्  
रोगानिव रसायनम् II 37

*ēvaṃ nirantarābhyasthā  
brahmaivāsmīti vāsanā I  
haratyavidhyāvikṣēpān  
rōgāniva rasāyanam II*

*Ēvaṃ* means पूर्व श्लोकोक्त प्रकारेण (*pūrva ślōkōkta prakārēṇa*) – that is *nirguṇaḥ ahaṃ asmi, asaṅgaḥ ahaṃ asmi, kēvalaḥ ahaṃ asmi, nityaḥ ahaṃ asmi, nirmālāḥ ahaṃ asmi, shāntaḥ ahaṃ asmi* - इत्यादि प्रकारेण (*ityādi prakārēṇa*). *Nirantara abhyasthā* – it has to be practiced constantly –

*antaram* means gap. *Niranratam* means gaplessly which means continuously, constantly, as often as possible.

One should not ask how we *gṛhastās* can do it. We should remember that for *gṛhastās* alone *nididhyāsanam* is more important. For *sanyāsīs* *nididhyāsanam* 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 bhāryah* इत्यादि संगः न सन्ति (*ityādi sangaḥ na santi*). So he need not say *aham asangaḥ* because his very *sanyāsa āśrama* is *asangaḥ*. Therefore, more than a *sanyāsī*, for the *gṛhastā* 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 *gṛhastā*. So the *ahaṅkāra* cancellation has to be constantly practiced.

Whenever one expects something, instead of shouting at the children, he should go to the *pūja* room. And then tell his self, “I should not shout, shouting is actually done more for my happiness”. When one is advising the child for the child’s benefit, he will tell softly. That is the difference between advice and reaction. Advice is always soft. Reaction is always through shouting. Soft and shout – there is a lot of difference. So whenever one shouts he is trying to change others for his own happiness. And whenever that tendency comes, we should withdraw and allow one or two days to pass and again call that very same person with a balanced mind and say softly - “That day you behaved in that fashion. That should not have been

done. It is not good for you. If you follow it is fine. If they don't follow also it will be fine". We have to remember that once the children are 18-20 years old, we cannot command them; in fact even much earlier. As far as people elder to us are concerned, we cannot even think of changing them. So, therefore, 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 what to do? We have to take it as *prārabdham*. We are in the house. Our elders are wrong. We cannot change them. We cannot leave the house. So what to do? प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् (*prārabdham tviha bhujyatāmatha parabrahmātmanā sthīyatām*). 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 *karmāyōgi* and we do not normally use it for a *jñāna yōgi*. For a *jñānī* he should say *asangaḥ aham asmi, aham akartā, aham abhoktā, karmāmahyaṃ na asti*. Therefore, acceptance and accommodation alone is the solution in choiceless situations. This is the अभ्यासं (*abhyāsaṃ*).

So *nirantara abhyasthā* – continuous practice needs to be done.

*Nididhyāsanam* 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 पूर्णोस्मि* (*pūrṇōsmi*); *aham शान्तोस्मि* (*śāntōsmi*) because when there is anger instead of saying *Brahmaivāsmī*, one should say *aham śāntōsmi*. - *Śāntiḥ Śāntiḥ Śāntiḥ*. Suppose we want something and the family is not ready to buy it for us or the son is not going to get it for us. Then, तृप्तोस्मि

(*tr̥ptōsmi*). If we get it, well and good; if not also it is fine. In all circumstances *aham tr̥ptōsmi*. So *Brahmaivāsmī* is a general term.

According to situation we have to convert it. *Iti vāsanā*. In some books *vāsanā* is said but *bhāvanā* is a better word than *vāsanā*. *Bhāvanā* means *nididhyāsanam*. नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना । न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् (*nāsti buddhirayuktasya na cāyuktasya bhāvanā . Na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham*) says Lord *Kṛṣṇa* in the *Gītā* .

So *iti bhāvana nididhyāsanam*. What will it do? हरति अविध्या विक्षेपान् - (*harati avidhyā vikṣēpān*). So this *nididhyāsanam* removes the *avidhyā vikṣēpam*. *Avidhyā* is removed by *śravaṇam*. *Nididhyāsanam* is not to remove *avidhyā* but *avidhyā vikṣēpa* which means habitual reaction. It means विपरीत भावना (*viparīta bhāvanā*). So it is for removing *avidhyā vikṣēpān*, *avidhyā janya mōhān*, *avidhyā janya viparīta pratyayān*. We should also include the *pratyayā* that “I will become liberated – when will I become liberated?” All these are *avidhyā vikṣēpam* only. “Will I get at least *krama muktī*?” All these are *vikṣēpams*.

So *avidhyā vikṣēpān harati* – completely removes. What is the example? *Rōgāniva rasāyanam*. *Rasāyanam* means औषदं (*auśadam*) i.e. medicine. So *yathā rōgān rasāyanam iva harati, ēvam*. *Rasāyanam* is to remove the *śarīra rōgam*. *Nididhyāsanam* is to remove *manō rōgam*. *Rasāyanam* is meant to remove *vyādhi*, *nididhyāsanam* 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. The disease is gone but at the same time one has not acquired his fullest capacity. Similarly this fellow is also in an intermediary stage. He has understood *Vēdāntā* but still he has not become a *निष्ठावान् (niṣṭāvān)* – established in that. That duration is called *nididhyāsana* duration because even during the convalescence period he cannot afford to be careless. He has to be careful. Because *जायतो विषयान् पुंसा (jāyatō viṣayān puṁsā)* – he could get struck again. So *रसवर्ज रसोऽप्यस्य परं दृष्ट्वा निवर्तते (rasavarjaṁ rasō'pyasya paraṁ drṣṭvā 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 *सर्वथा वर्तमानोऽपि सयोगी मयि वर्तते (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 if we meditate on that, it will be very very easily assimilated.

*Verse 38*

विविक्तदेश आसीनो  
विरागो विजितेन्द्रियः I  
भावयेदेकमात्मानं  
तमनन्तमनन्यधीः II 38

*viviktadēśa āsīnō  
virāgō vijitēndriyaḥ I  
bhāvayēdēkamātmānaṁ  
tamanantamananyadhīḥ II*

Here he gives some instructions for *nididhyāsanam*. What is that? *Vivikta dēśa āsīnaḥ*. We have seen that in the *Gītā* and in *Kaivalyōpaniṣat* -

विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरः शरीरः - कैवल्योपनिषत्

*(viviktadēśē ca sukhāsanasthaḥ śuciḥ samagrīvaśiraḥ śarīraḥ -*

*Kaivalyōpaniṣat)*. Then in Chapter 13 of *Gītā*

विविक्तदेशसेवित्त्वमरतिर्जनसंसदि *(viviktadēśasēvitvamaratirjanasaṁsadi)*.

*Vivikta dēśē* means विजन प्रदेशे *(vijana pradēśē)* -in a secluded place, in a

quiet place; *āsīnaḥ* - one cannot do meditation standing and therefore

*āsīnaḥ* - 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 thereafterwards, *vijita indriyaḥ* -restrain all the sense

organs; both *jñānēndriyam* and *karmēndriyam* - विजितानि दश इन्द्रियाणि

येन सः *(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. So worry about our children 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 he says, *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. So अन्यस्मिन् विषये धीः यस्य सः अन्य धीः, न अन्य धीः अनन्य धीः (*anyasmina viṣayē dhīḥ yasya saḥ anya dhīḥ, na anya dhīḥ ananya dhīḥ*).

And then what should be done? *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 – paraṁ Ātmānaṁ, nirguṇaṁ, niścalaṁ, nityaṁ nirmālāmādi jagat adhiṣṭhāna bhūtaṁ bhāvayēt. Ahaṁ pūrṇaḥ, ahaṁ trptaḥ*. “I don’t worry about anything. Let things happen according to *prārabdhā*. I will accept everything. I don’t know the future. But whatever is future I will welcome and accept. Wherever I can change I will try to change but whether things change or not either way it is OK. As *Brahman*, I am all accommodative. *Brahman* accommodates all. I am also ready to accommodate all.” So *ēkaṁ* is non-dual. *Anantaṁ* is limitless. *Ātmānaṁ* is the self - *bhāvayēt*.

Verse 39

आत्मन्येवाखिलं दृश्यं  
प्रविलाप्य धिया सुधीः I  
भावयेदेकमात्मानं  
निर्मलाकाशवत्सदा II 39

*ātmanyēvākhilam dṛśyam  
pravilāpya dhiyā sudhīḥ I  
bhāvayēdēkamātmānam  
nirmalākāśavatsadā II*

This is a continuation of *nididhyāsanam*. In this *ślōkā*, the *jagan mithyātva buddhi* is emphasized. Previously *aham satyam, aham brahma, dṛk svarūpaḥ aham* was emphasized. Now here 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* reaction as well as *dvēṣa* reaction. On the other hand if the whole *dṛśya prapañca* is understood as *nāma rūpa* superimposed on me, thereafterwards, the acceptance will be easy.

For example, imagine loss of something. If we take that something as *nāma rūpa* we will see that something only as a change of *nāma rūpa* which is natural. 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*, the arrival and that the 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. Why are we able to enjoy the waves coming and going? Because we are all wave *jñānīs*! Because we all know that waves come and go. We are all water *dr̥ṣṭi sarvatra*. But imagine if we get attached to one particular wave. Then we will find that when that wave goes, we will be upset.

Similarly in 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. We require only one *nāma rūpa*. Even for a *sanyāsī* कमण्डलु (*kamaṇḍalu*) is enough to disturb. Why *kamaṇḍalu* – a कौपीनं

(*kaupīnam*) is enough – a rag is enough to disturb. Therefore, सर्वं जगत्

दृश्यं आत्मनि एव प्रविलाप्य (*sarvaṃ jagat dr̥śyaṃ ātmani ēva pravilāpya*).

The whole creation should be resolved in 'me'. This is a technical expression. Resolution means the world does not exist different from 'me'.

This understanding is called resolution. दृक् विलक्षणं दृश्यं नास्ति इति

भावना एव प्रविलापनं (*dr̥k vilakṣaṇaṃ dr̥śyaṃ nāsti iti bhāvanā ēva pravilāpanam*). All are technical words.

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 - दर्शन मात्रेण (*darśana mātrēṇa*)

and what is that *darśanam*? There is no pot other than clay. Once one

understands this, the pot is resolved into clay. So घट प्रविलापनं नाम मृद्

व्यतिरिक्ततया घटः नास्ति इति दर्शनं एव (*ghaṭa pravilāpanam nāma mṛd vyatiriktatayā ghaṭaḥ nāsti iti darśanam ēva*).

And this itself if we put in another language, it becomes *mithyātvā buddhi*. Just like a hall fitted fully with mirrors. What happens? 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 what happens? *Pravilāpanam*. All reflections have resolved into us. So he says अखिलं दृश्यं आत्मनि एव प्रविलाप्य (*akhilam dṛśyam ātmani ēva pravilāpya*). One should resolve the whole *dṛśya 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 pravilāpanam* 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 *dṛśya prapañca* does not exist separate from us, how many things are there now? Only one - *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, how many things are there. Can we count the water, ocean, waves etc. separately? Certainly not.

Similarly the whole *prapañca* is *nāma rūpa* and the content of the whole *prapañca* is *aham* – मय्येव सकलं जातं (*mayyēva sakalam jātam*).

Therefore, in that *ślōkā* he said तद् ब्रह्म अद्वयम अस्मि (*tad brahma*

*advayaṃ asmi*). The world doesn't exist separate from me. Therefore, he says *ēkaṃ ātmānam bhāvayēt*. And here what is the example?

*Nirmalākāśavat*. Like the *ākāśā* which is ever *nirmālāṃ*. *Nirmālāṃ* means it is free from everything. Even though clouds are there, they do not belong to the *ākāśā* – *ākāśasya asaṅgatvāt*. Similarly 'I' *dṛk* on the *satyaṃ* and 'I' am not connected to the *dṛśya prapañca* because it is *mithyā*. And when should one meditate? He says *sadā* – always.

***Jñāna Phalam***



Verse 40

रूपवर्णादिकं सर्वं  
विहाय परमार्थवित् ।  
परिपूर्णचिदानन्द -  
स्वरूपेणावतिष्ठते ॥ 40

*rūpavarṇādikaṁ sarvaṁ  
vihāya paramārthavit I  
paripūrṇacidānanda -  
svarūpeṇāva tiṣṭhatē II*

With the previous *ślōkā nididhyāsanam* topic is over, which started from *nirguṇō* i.e *ślōkās* 34 to 39.

Now from *ślōkā* 40 onwards we are getting the *phalaṁ* that is *śravaṇa manana nidhidhyāsana phalaṁ* or *jñāna phalaṁ*. And what is the *phalaṁ*?

निष्ठा (*niṣṭā*)- आत्मनि निष्ठा ब्रह्मणि निष्ठा (*Ātmani niṣṭā Brahmaṇi niṣṭā*). We can call स्थित प्रज्ञ (*sthitha prajñā*) as in 2<sup>nd</sup> chapter of the *Gītā* , we can call *parā bhakti* as in 12<sup>th</sup> chapter, we can say *guṇātītā* as in 14<sup>th</sup> chapter or we can say *jīvan muktāḥ*. This word is not used in *Gītā* , but we can say that also. So from *ślōkā* 40 onwards till the end of *Ātma bōdha* we are getting *jīvana mukti* mainly and here and there, *vidēha mukti* is also talked about.

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*. In some places *paramārthaḥ* would refer to *parama purushārthaḥ* –



because *arthaḥ* can also denote *purushārthaḥ*. But here *arthaḥ* means *vastu* – reality. And *paramaḥ arthaḥ* means the absolute reality. *Vit* means वेत्ति इति वित् (*vētti iti vit*) – *Brahma vit ityārthaḥ*. So, *paramārthavit*, *Brahma vit*, *jñānī sarvaṁ rūpa varṇādikaṁ vihāya – vihāya* means *tyaktvā – kathaṁ tyaktvā?* – *Mithyātvat buddhyā tyaktvā*. Giving up the *mithyātva buddhi* is the sacrifice. 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. Why we cannot give up can anyone guess? Because once we know *aham* *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? तत्र मिथ्यात्व बुद्धिः एव संन्यासः. ब्रह्म व्यतिरिक्ततया यत् किञ्चित् वस्तु नास्ति इति दृष्टिः एव यथार्थ संन्यासः (*tatra mithyātva buddhiḥ ēva sannyāsaḥ. Brahma vyatiriktatayā yat kiñcit vastu nāsti iti drṣṭiḥ ēva yathārtha sannyāsaḥ*). Therefore, a true *sannyāsī*, a *vidvat sannyāsī* can never try to escape from the problems.

And therefore, *sarvaṁ vihāya – sarvaṁ* means *rūpa varṇādikaṁ*. So form, colour or *varnaṁ* 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 *sannyāsīs*, people ask whether you are *brahmaṇā sannyāsī*!!! 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 sannyāsī*, a *kṣatriya sannyāsī* etc. It is all not at all according to *śāstrā*. So *varṇaṁ* and then *jāti kulaṁ* etc. – all those things *vihāya*. Then what does he do?

*Paripūrṇa cidānanda svarūpēṇa – paripūrṇa cit and paripūrṇa ānandaḥ–avatiṣṭhatē* means abides. We should understand every word clearly. 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. If so, one can go and sit in one corner and become a *jñānī!!!*

So abiding in *Brahman* means that not forgetting the knowledge that ‘I am *Brahman*’ – ज्ञान अविस्मृतिः एव निष्ठा (*jñāna avismṛtiḥ ēva niṣṭā*). Not forgetting this alone is *niṣṭā*. When? When the problem comes because only then *Vēdāntā* becomes more relevant. And therefore, we should not forget especially when there are problems – any kind of problem. So we get the word *niṣṭā* from the word *avatiṣṭhatē*. Lord *Kṛṣṇā* expounds this in the 2<sup>nd</sup> chapter – एषा ब्राह्मी स्थितः पार्थ नैनां प्राप्य विमुह्यति (*ēṣā brāhmī sthitaḥ pārtha naināṁ 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- hyati* means forgotten – *na muhyati* means he never forgets *Vēdāntā*.

#### *Verse 41*

ज्ञातृज्ञानज्ञेयभेदः  
परे नात्मनि विध्यते ।  
चिदानन्दैकरूपत्वात्  
दीप्यते स्वयमेव हि ॥ 41

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

In the previous *ślōkā* he said *paramārtha vit* – i.e. *paramārtham vētti iti paramārtha vit*. That means that a *jñānī* knows *Brahman*. It is like *Brahma vit*. 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 *pramātr, pramāṇa, pramēya triputī āgatāḥ*. So what? Immediately *dvaitam* will rush in. So if the word knowledge is used, it can create problem. Therefore, here *Śaṅkarācāryā* says knowledge is only a word used because we want to say that he does not have ignorance. So when we say he knows *Brahman*, it only means that he does not have ignorance about *Brahman*. That is all the meaning to it. It does not mean that he knows *Brahman* as an object.

He doesn't have ignorance of *Brahman* means that he doesn't struggle to know *Brahman*. He doesn't know *Brahman*. नाहं अन्ये सुवे देति (*nāham anyē suvē dēti*). And suppose we want to know *Brahman*? If we ask a *saṁsārī* whether you know *Brahman*? He will say "I don't know". But if we ask him "do you want to know *Brahman*?" He will say "yes yes I want to know *Brahman*; I am a seeker" he will say. 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.

आत्म ज्ञानं नाम आत्मा जिज्ञासा निवृत्तिः एव (*Ātma jñānaṁ nāma Ātmā jijñāsā nivṛtti ēva*). Or *Brahma jñānaṁ nāma Brahma jijñāsā nivṛtṭiḥ ēva*. Here there is no question of knower, known, knowledge plurality.

That is what he says here *jñātr jñāna jñēya bhēdaḥ*. *Jñātr* means knower – the *pramātā*; *Jñānaṁ* means *pramāṇaṁ* or instrument. Many people translate as knowledge but better translation is ‘knowing instrument’; then *jñēyaḥ* – known object or knowable object. So *pramātr*, *pramāṇa*, *pramēya bhēdaḥ*; *vikalpaḥ – tripuṭī*. *Parē ātmani na vidhyatē* – 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 jñānaṁ* is not an event. It is not an incident. It is not a happening. So there is no question of *Ātmā jñānaṁ* taking place because *Ātmā* is *sarvadā prakāśamānaḥ 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* is because here the *vṛtti jñānaṁ* is not involved. *Vṛtti* is necessary to illumine an object. *Vriiti* 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*.

Verse 42

एवमात्मारणौ ध्यान -  
मथने सततं कृते I  
उदितावगतिर्ज्वाला  
सर्वाज्ञानेन्धनं दहेत् II 42

*ēvamātmāraṇau dhyāna -  
mathanē satataṁ kṛtē I  
uditāvagatirjvālā  
sarvājñānēndhanaṁ dahēt II*

Now here *nididhyāsanam* and *phalam* are mentioned with an example. He quotes the famous example of *araṇi mathanam* which comes in one of the *upaniṣads*.

In the olden days the fire was produced by the churning of *araṇi* wood. A lower *araṇi* with a scoop would be there. And an upper *araṇi* which fits into that will also be there and by churning both the fire was produced. This is the example.

Similarly here what is the *araṇi*? *Ātmā araṇau*. *Ātmā* here means *antahkāraṇam* and not *sacchidānanda Ātmā* - the *nididhyāsaka's antahkāraṇam*, the student's *antahkāraṇam*. The upper *araṇi* is 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 श्रवण मनन निधिध्यासनानि (*śravaṇa manana nidhidhyāsanāni*), because each of them is centered on *mahāvākyams* only. We listen to *mahāvākyam*, we analyse *mahāvākyam* and we mediate also on the same *mahāvākyam* alone and

*śravaṇa manana nidhidhyāsanam* is *mathanam*. *Mahāvākyaṃ* is the upper rod.

*Ēvam ātmāraṇau dhyāna mathanē satataṃ kṛtē sati*- when is this to be done? *Satataṃ* means constantly. How long? - Till the fire comes. By this churning *udita avagatiḥ jvālā* – so here the fire is compared to the knowledge. *Jñānam* is the *agniḥ*. And as *Svāmiji* said *agniḥ* has got two jobs. It illumines and it destroys. Similarly *Ātmā jñānam* illumines *Brahman* and also it destroys *karmā*. पाशं दहति (*pāśam dahati*). So it destroys all the *karmās* - सर्वाणि कर्माणि (*sarvāṇi karmāṇi*). ज्ञानाग्नि सर्व कर्माणि भस्मसात् कुरुते तथा (*jñānāgni sarva karmāṇi bhasmasāt kurutē tathā*). *Jñānam* 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 संशय विपरीत भावना रहित ज्ञानं (*saṃśaya viparīta bhāvanā rahita jñānam*). Habitual reaction should have gone. *Udita* means born. So the flames of *Ātmā jñānam* will burn down all the fuels called *ajñānam* – *ajñāna indhanam dahēt*. Just as *agni* burns the *indhanam*, *jñānam* burns *ajñānam*. And once *ajñānam* is gone, भिद्यते हृदय ग्रन्थिः छिद्यन्ते सर्व संशयाः (*bhidyatē hṛdaya granthiḥ chidyantē sarva saṃśayāḥ*) etc. ब्रह्मानन्दे योगानन्दः (*Brahmānandē yōgānandah*) all of them we have to take.

Verse 43

अरुणेनेव बोधेन  
पूर्वं सन्तमसे हृते ।  
तत आविर्भवेदात्मा  
स्वयमेवांशुमानिव ॥ 43

*aruṇēnēva bōdhēna  
pūrvam̐ santamasē hṛtē ।  
tata āvirbhavēdātmā  
svayamēvāmśumāniva ॥*

Here he clarifies the idea which he has already stated before. The *Ātma jñānam* has got only one job which is destroying *ajñānam* and for that *vṛtti vyāpti* alone is necessary. *Ātmā jñānam* need not illumine the *Ātmā* because *Ātmā* is *svayaṁ prakāśa rūpaḥ*. *Phala vyāpti* is not necessary. But in the case of *ghaṭa jñānam*, it has got both the jobs. *Ghaṭa jñānam* destroys ignorance, it is called *vṛtti vyāpti*. *Ghaṭa jñānam* illumines the pot. It is called *phala vyāpti*. Thus destruction and illumination – two jobs are there in *anātmā jñānam*. In *Ātmā jñānam* there is only one job i.e. destruction of ignorance. *Mēghā apāyē amśumān iva*. Once the cloud is gone *Sūrya* shines by itself. That is what he says here.

*Pūrvam̐ santamasē hṛtē sati* – once the *tamas* or the *ajñānam* is removed by *vṛtti jñānam* – *bōdhēna* refers to the *vṛtti jñānam* – *ahaṁ Brahma asmi iti vṛtti jñānēna*; *Brahmākāra vṛtti jñānēna*; *Ātmākāra vṛtti jñānēna*; *santamasē* – *tamas* means darkness. *Santamas* means dense darkness or pitch darkness, as it is said; *hṛtē* means removed; *naṣṭē, naśītē, nivāritē* etc. *Tataḥ* – thereafterwards; the *vṛtti jñānam* is no more necessary to illumine

the *Ātmā* because *Ātmā* is स्वयमेव आविर्भवेत् (*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 arrival of the Sun itself; even before the Sunrise i.e. the light of the dawn. So this *aruṇa* removes the darkness of the night. And once the *aruṇa* has removed the darkness of the night, soon thereafter *svayamēva amśumān āvirbhavati* – the Sun comes to manifestation by itself. Similarly, he says *bōdhēna ajñānē nāśītē sati Ātmā svayamēva āvirbhavati*. Like what? *Amśumān iva* – like the *Sūryaḥ*. 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 light which is lit. And there is another candle which is not lit. And imagine both of them are covered by a pot. So a dark room with a lighted candle and a candle which is not lit and both of them are covered by a pot. Now when we want to know the lighted candle we have to remove the pot, and as even we remove, the lighted candle is recognized. We have only one job to do. That is आवरण निवृत्ति मात्रं (*āvaraṇa nivṛtti mātram*). The candle need not be illumined because it is *svayaṁ prakāśatē*. But nearby there is another candle and covered by the pot. To recognize that candle 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 the 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*.

#### Verse 44

आत्मा तु सततं प्राप्तो  
अप्यप्राप्तवदविध्यया I  
तन्नाशे प्राप्तवद्भाति  
स्वकण्ठाभरणं यथा II 44

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

Some times examples can create more problems because 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. पूर्व अप्राप्तः, पश्चात् प्राप्तः (*pūrvam aprāptaḥ, paścāt prāptaḥ*).

This may lead one to think that *Ātmā* also is an *aprāpta vastu* before *sādhanā*. That is, it is deep like the Sun, under the ocean or on the other side of the earth and *Ātmā* also is hiding behind *pañca kōśās*. And then he may think that by doing *sādhanās*, 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*, meeting *Ātmā*, merging into *Ātmā* – none of them happen because *Ātmā tu satataṁ prāptaḥ*. And that is why we call *Ātmā* is *siddha vastu*. *Siddha vastu* means ever available as *ahaṁ*. *Ahaṁ ahaṁ iti rūpēṇa sarvēṣāṁ, sarvadā, sarvatra siddhaḥ ēva Ātmā*; whereas the *anātmā* is always *sādhyah*– i.e. to be attained in time. And therefore, he says *Ātmā tu satataṁ prāptaḥ* – *Ātmā* is available all the time.

Then he says *api* – which means *yadhyapi* – even though that is the fact. *Aprāptavat bhāti* – it appears as though *Ātmā* is not attained. *Sādhyavat bhāti* – looks like something to be attained.

Then one may say that no body says that “I want to attain *Ātmā*. So how do you say *Ātmā* can become *sādhyam*?” *Ātmā* can become *sādhyam* only if people go in search of *Ātmā*.

Remember when we say *Ātmā* is *siddhaḥ*, what is *Ātmā svarūpaṁ*? *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, whenever he asks for security, you are he is seeking *Ātmā* alone. And *Śaṅkarācārya* says that the very seeking is born out of *avidhyā*. It is because of मूढ मतिः (*mūḍha matiḥ*). That is what he says *Bhaja gōvindaṁ*. भज गोविन्दं भज गोविन्दं,

गोविन्दं भज मूढ मतेः (*Bhaja gōvindaṁ bhaja gōvindaṁ, gōvindaṁ bhaja mūḍha matē*). Here *Śaṅkarācārya* uses the word *mūḍha matiḥ* in two meanings.

He is addressing all of us as *mūḍha matē*. But someone can object. He may ask what right *Śaṅkarācārya* has got to call us *mūḍha matē*? If such an objection is raised, *Śaṅkarācārya* will say “I am not calling you *mūḍha matē*; I am addressing my own mind *mūḍhā matiḥ*”. तत् पुरुष समासं (*tat puruṣa samāsaṁ*). So the first is बहुव्रीहि (*bahuvrīhi*) - *mūḍha matiḥ yasya saḥ hē mūḍha matē*. Now if we object, he will say “I am addressing my own mind; hē *mūḍha matē*; hey my mind”! So there is a double meaning to the word.

Similarly *avidhyayā aprāpti iva mūḍha matiḥ cintayati*. And therefore, the distance between *mōkṣā* and me is purely ignorance. There is no *dēśa* distance i.e. distance in terms of space. There is no *kāla vyavadhānam - vyavadhānam* means distance or separation. There is no *dēśa vyavadhānam*. There is only *avidhyā vyavadhānam*. 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 *avidhyā nāśē sati - prāptavat bhāti - Ātmā* is attained, *mōkṣā* is attained. Remember *Ātmā prāpti* and *mōkṣā prāpti* are synonymous. There are not two different processes. *Ātmā prāptiḥ ēva mōkṣā prāptiḥ. Mōkṣā prāptiḥ ēva ānanda prāptiḥ, pūrṇatva prāptiḥ, tr̥pti 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?

Example is given – famous example – *svakaṅṭhābharaṇam yathā* - like getting back the आभरणं (*ābharaṇam*) - ornaments, which was all the time in one’s own neck.

Let’s take a contemporary example. These days’ spectacles are joined to some *mālās*. And when one is not wearing the specs the presence of *mālā* is felt. And when the specs are put on the *mālā* cannot be seen nor felt. It would be at the back. Now suppose someone without realizing that the specs was put on, starts searching for the *mālā*. He or she would run around all the places to search for the *mālā* without realizing that the *mālā* was always in the neck only. Only after some running and searching, he or she will realize the fact that the *mālā* was always there in the neck.

So now the question is whether the running was necessary? Till he or she ran around, there was this struggle for searching. The struggle stopped only after he ran around in search. At the same time was this running necessary? It can be said that it was not necessary because the *mālā* was always in the neck. So what do we say? Running was necessary to know running was not necessary. Similarly *sādhana* is necessary to know that

*sāadhanā* is not at all necessary. *Ātmā siddhaḥ*. So सिद्धत्व ज्ञानार्थ साधनानि न तु साध्यर्थ साधनानि (*siddhatva jñānārthaṃ sādhanāni na tu sādhyarthaṃ sādhanāni*). So how long will the teacher ask the student to do *sāadhanā*? Till the student asks “why should there be *sāadhanā*?” The moment that question comes; the answer will be “no more *sāadhanā* is necessary”. So the ball is in the student’s court only. So as long as the student asks “is *sāadhanā* 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

स्थाणौ पुरुषवद्भ्रान्त्या  
कृता ब्रह्मणि जीवता I  
जीवस्य तात्त्विके रूपे  
तस्मिन्दृष्टे निवर्तते II 45

*sthāṇau puruṣavadbhrāntyā  
kṛtā brahmaṇi jīvatā I  
jīvasya tāttvikē rūpē  
tasmin-dr̥ṣṭē 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 *tripuṭī*— 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 तैत्तिरीयोपनिषत् (*Taittirīyōpaniṣat*). The first

sentence itself is ब्रह्मवित् आप्नोति परम् (*Brahmavit āpnōti param*). What is the meaning of *āpnōti*? Because if you say *mōkṣām* is attained, there will be a problem. Therefore, to avoid this problem, Śāṅkarācārya 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*”. *Brahma prāptiḥ nāma abrahmatva nivṛttiḥ*. That is *aham abrahma asmi*. When we say *aham manuṣyaḥ*, *aham sthūlaḥ* – all these are *abrahmatvaṁ* only or to put it in a different language *jīvatva buddhiḥ*. *Jīvatva buddhiḥ nivṛttiḥ ēva Brahmatva prāptiḥ*. So therefore he says, *brahmaṇi jīvatā bhrāntyā kṛtā* i.e. “even though I am all the time *Brahman*, I have superimposed *jīvatva buddhi*. *Aham paricchinnah*” - which he had already said before – *paricchinna ivājñānāt tannāsē sati kēvalaḥ*. So *aham jīvaḥ*, *aham kartā*, *aham bhōktā*, *aham jātaḥ*, *aham marīṣyē* etc. So *jīvaḥ brahmaṇi kṛtā*. *Kṛtā* means *kalpitā*, *adhyastā*, *adhyārōpitā*. Then what will happen? *Tāttvikē tasmin rūpē dṛṣṭē sati - tāttvikam rūpaṁ* is *Brahma svarūpaṁ ēva*. *Tasmin rūpē dṛṣṭē sati* – when the original nature of the *jīva* is recognized. Here the word *dṛṣṭē* should not be taken literally because we don’t see the *tāttvikam rūpaṁ*. So here *dṛṣṭē* means अपरोक्षि कृते सति (*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 *sthāṇu puruṣavat*. Just as the *puruṣaḥ*. 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. The leaves and twigs which are there look like fingers. And there is a breeze because of which the fingers seem to be moving. This fellow, who is seeing the tree, has already read some ghost book or some book regarding thieves, robbery etc. So he has those terrifying thoughts only. He takes the tree for a thief and gets terrified first. But when he picks up the courage and goes near the tree, then *sthāṇau puruṣa bhrāntiḥ udēti*. And what happens,? He understands *sthāṇuḥ* as *thāṇuḥ*. The *sthāṇu puruṣa buddhiḥ nivartatē; Stēna buddhiḥ nivartatē*. He gets enlightened that the tree was not a thief he had imagined. And once this *stēna buddhiḥ* is gone तत् कृतं भयं अपि निवर्तते (*tat kṛtaṁ 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* अपगच्छति (*apagacchati*) – goes away. Alongwith the *jīvatva buddhiḥ bhayaṁ* also goes away.

We have a wonderful exposition in *Taittirīyōpaniṣat* -

अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति  
(*adrśyē'nātmyē'niruktē'nilayanē'bhayaṁ pratiṣṭhām vindatē. 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 comes free from fear. On the other hand, यदा ह्येवैष एतस्मिन्नुदर-मन्तरं कुरुते । अथ तस्य भयं भवति (*yadā hyēvaiṣa ētasminnudara-mantaram kurutē. 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' am understood wrongly.

Therefore, *sthāṇau puruṣavat jīvatā nivartatē*. And this *jīvatva nivṛttih* is called *Brahmatva prāptih*. There is no other *Brahmatva prāptih*. So it is more a *viyōgaḥ* rather than *yōgaḥ*. तं विध्या दुःख संयोग वियोगं योग संहितं (*taṁ vidhyā duḥkha saṁyōga viyōgaṁ yōga saṁhitam*). So we don't attain *Brahman*, we are just rejecting the *jīvabuddhiḥ* because *ahaṁ sarvadā Brahmaiva*.





***Jñāna Phalaṃ, Jīvan Muktaḥ and Vidēha Muktaḥ***



## Verse 46

तत्त्वस्वरूपानुभवात्  
उत्पन्नं ज्ञानमञ्जसा I  
अहं ममेति चाज्ञानं  
बाधते दिग्भ्रमादिवत् II 46

*tattvasvarūpānubhavāt  
utpannaṃ jñānamañjasā I  
ahaṃ mamēti cājñānaṃ  
bādhatē digbhramādivat II*

Further *phalaṃ* of *ajñāna nivṛtti* is given. For example, taking the rope snake example, *rajju jñānaṃ* destroys *rajju ajñānaṃ* directly. It destroys some other things also. Whatever is born out of *ajñānaṃ* is also destroyed. अज्ञान जन्यं यत् किञ्चित् वर्तते, अज्ञान कार्यं यत् किञ्चित् वर्तते, तदापि ज्ञानं नाशयति (*ajñāna janyaṃ yat kiñcit vartatē, ajñāna kāryaṃ yat kiñcit vartatē, tadāpi jñānaṃ nāśayati*). And what is born out of *rajju ajñānaṃ*? *Sarpa adhyāsaḥ, sarpa bhrantiḥ, sarpa kalpanā*. All these are products of ignorance. And once the *ajñānaṃ* is gone – *ajñānaṃ* being *kāraṇaṃ* and *sarpa bhrama* being *kāryaṃ* – *kāraṇa nāśē kārya nāśaḥ*. Once *ajñānaṃ* goes, *adhyāsā* also goes away. So therefore, *jñānaṃ* does not directly destroy *adhyāsā* the snake. *Jñānaṃ* 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 jñānaṃ* destroys what? *Brahma ajñānaṃ*. That alone is the direct result. *Jñānaṃ* cannot do anything else. But *jñānaṃ* need not do because *Brahma ajñānaṃ* alone is the *kāraṇaṃ* for all our *saṃsārā*. So

*ajñānam* is the *kāraṇam* and *jīvatā* or *saṁsāritva adhyāsaḥ* is the *kāryam*. And *Brahma jñānam* pulls the carpet. Similarly *ajñānam* is the carpet over which all the *saṁsārā* are there – *jīvatvaṁ, saṁsāraḥ, sukhaṁ, duḥkhaṁ, kāma, krōdhaḥ*– all are on the *ajñānam* carpet. The *Brahma jñānam* just removes the *kāraṇam* i.e. the carpet and thus the *kāryam naśyati*. That is what he says.

But instead of using the word *jīvatvaṁ* and *saṁsāraḥ*, *Śaṅkarācārya* uses the word *ahaṁkāraḥ* and *mamakāraḥ*. So here *saṁsārā* is referred to *ahaṁ* or *ahaṁ kāraḥ*. *Iti ajñānam* – here *ajñānam* means *adhyāsaḥ*. So *ahaṁ, mama iti adhyāsaḥ* or *bhrānti*, error, confusion etc. which is born out of ignorance.

So therefore he says, *tattva svarūpa anubhavāt utpannam jñānam* – 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 jñānam*. *Anubhavaḥ* means *aparōkṣa jñānam* 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 jñānam* 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*. So therefore, *tattva svarūpa anubhavāt utpannaṁ jñānaṁ* – the knowledge that is born; what does it do? – *añjasā* – straightaway, immediately, without any gap; that is between *jñāna utpatti* and *ajñāna nivṛttiḥ* there is no gap. It is like eating and *kṣudh nivṛtti* – hunger remover. 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 *केनोपनिषत् भाष्यं (Kēnōpaniṣat bhāṣyaṁ)*. *समनन्तर फल (Samanantara phala)* – that which gives immediate result. Similarly *ज्ञान प्राप्ति मात्रादेव फलं अज्ञान निवृत्तिः (jñāna prāpti mātrādēva phalaṁ ajñāna nivṛttiḥ)*. That is why the use of the word *añjasā, sākshāt, sadyaḥ*. It removes what? *Ahaṁ, mama iti ca ajñānaṁ* - the error, the *adhyāsā* in the form of *ahaṁ, mama* etc.

Or we can give another interpretation also. *Ajñānaṁ ca ahaṁ mama iti adhyāsaṁ ca*. We gave the meaning *adhyāsaṁ* for *ajñānaṁ* itself. If we take *ajñānaṁ* as *adhyāsaṁ* then we will have to supply *ajñānaṁ* afresh in the verse. If we take *ajñānaṁ* as *ajñānaṁ*, then we have to supply *adhyāsaṁ* in the verse. In short, both should be there. Therefore, *ahaṁ mama iti*

*adhyāsaṁ ajñānaṁ ca. Ahaṁ mamēti adhyāsaṁ is kāryaṁ and ajñānaṁ is kāraṇaṁ. 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 this *vakyāṁ*

i.e. *iyam pūrva dik* – this is East direction – 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. So 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 take any

number of examples.

Let us briefly recap the main discussions from ślōkā 40 onwards.

*Jñāna phalaṁ* is being pointed out in all these *ślōkās* and when we say

*jñāna phalaṁ* it means the *phalaṁ* of the knowledge which has been made

free from *saṁśayā* and *viparyayā* through *mananaṁ* and *nidhidhyāsaṁ*.

The idea is that *jñānaṁ* is *jñānaṁ* only when it is free from all types of

doubts. निःसंशय ज्ञानमेव ज्ञानं इत्युच्यते (*Niḥsaṁśaya jñānamēva jñānam ityuchyate*), because as long as *saṁśayaṁ* is there, doubts are there, *jñānam* will not be allowed to give liberation or fructify into *mōkṣā*. *Jñānam* will be stultified by the doubt. And that is why *saṁśayaṁ* is called प्रतिबन्धः (*pratibandhaḥ*). *Pratibandhaḥ* means obstacle. And as long as obstacles are there, *jñānam* will be there inside but the *shānti* will not be there because at crucial moments we will begin to doubt *Vēdāntā* itself. In the quiz, answers will be correctly given. So one will be able to answer all questions of *Vēdāntā* but it would not have entered his heart because in one corner of his intellect he would be questioning the whole thing. And therefore, *saṁśaya* is a *pratibandha* for knowledge and as long as the *pratibandha* is there, knowledge will not be allowed to bless us.

And *saṁśaya sahita jñānam* is called सप्रतिभाधक (*sapratibhādhaka jñānam*) – *jñānam* with obstacles. And like *saṁśayaṁ* there is another obstacle also and that is our old habits which we call as *viparyayaḥ* which is also another obstacle. And as long as this obstacle is there, *jñānam* 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 like sometimes we have the Sun and rain at the same time. So we have got a peculiar stage 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 *jñānam* is called *sapratibhādhaka jñānam*. *Mananam* is to remove the *pratibandham* called *saṁśayā* and *nidhidhyāsanam* is to remove the *pratibandham* called habitual reaction. Consciously we have to remove anger; consciously we have to remove



irritation when provocation comes. And once these two *pratibandhaṃs* are gone then alone the knowledge becomes complete. *Sappratibandhaka jñānam* becomes *appratibandhaka jñānam*.

And we should remember that whenever we use the word *jñānam* it means *appratibandhaka jñānam*. *Jñānam* deserves the name *jñānam* only when it is *appratibandhaka jñānam*. So if one asks if the light is there, then one need not ask if electricity is there because light can burn only if electricity is there. A light will be light only when the power is there. As long as the power is not there, the light will be useless. Similarly here also *jñānam* will light up into *mōkṣā* only when there is *appratibandhaḥ*. And therefore, whenever I say *jñāna phalaṃ*, it should be understood that I am referring to *appratibandhaka jñāna phalaṃ*.

Now what is the *phalaṃ*? He has got अद्वैत दृष्टि (*advaitā dṛṣṭi*). He has got पूर्ण दृष्टि (*pūrṇa dṛṣṭi*). He has got जगन् मिथ्यात्व दृष्टि (*jagan mithyātva dṛṣṭi*) etc.

#### Verse 47

सम्यक् विज्ञानवान् योगी  
स्वात्मन्येवाखिलं जगत् I  
एकं च सर्वमात्मानम्  
ईक्षते ज्ञानचक्षुषा II 47

*samyak vijñānavān yōgī*  
*svātmanyēvākhilam jagat I*  
*ēkaṃ ca sarvamātmānam*  
*īkṣatē jñānacakṣuṣā II*

So here also the vision of a *jñānī* is being stated. How does he look at the world? He says *samyak vijñānavān yōgī*. *Vijñānavān* means a *jñānī* who has got *vijñānaṁ* that means *aparōkṣa jñānaṁ*. *Vi* stands for विशेषेण (*viśeṣeṇa*). भेद रहितं ज्ञानं (*bhēda rahitaṁ jñānaṁ*) is called *vijñānaṁ*. And the word *samyak* indicates that it is free from *saṁśayaḥ* – दृढम् (*dr̥ḍham*). So *vijñānavān* has completed *śravaṇaṁ*. From the word *samyak*, we can know that he has no more doubts left. So *mananaṁ* is also over. And then *yōgī* indicates that he has done *nididhyāsaṇaṁ* also. *Yōgaḥ* means *nididhyāsaṇaṁ*. *Yōgī* means the one who has done *nididhyāsaṇaṁ* also. Therefore, he doesn't have *viparīta bhāvanā* also. So *samyak vijñānavān yōgī* is *saṁśaya viparyaya rahita jñānī*.

*Īkṣatē* – he sees; *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 *ślōkā* - *ātmanyēvākhilam dṛśyam pravilāpya* – in that *ślōkā* we have already seen this idea. 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* – *vācārambhaṇaṁ*. Since the *jagat* is *nāma rūpa*, since the *jagat* is *mithyā*, it does not have an independent existence. विश्वं दर्पण दृश्यमान नगरितुल्यं निजान्तर्गतं (*viśvam darpaṇa dṛśyamāna nagaritulyaṁ nijāntargatham*). The universe, like even the city being seen in the mirror, is within oneself. So *sva ātmāni ēva akhilam*. In the 6<sup>th</sup> chapter of *Gītā*, Lord *Kṛṣṇā* says सर्वभूतस्थमात्मानं

सर्वभूतानि चात्मनि (*sarvabhūtasthamātmānaṃ 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 *śarīraṃ* I am created and as *śarīrī* I am the creator”. Whether we want to be *śarīraṃ* 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 *ahaṃ 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? When a person is loose minded we will say it is difficult. And when a person becomes frightened we will say *susukhaṃ kartuṃ avyayaṃ*. Then what is the fact? 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. क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथः (*kṣurasya dhārā niśitā duratyayā durgam pathaḥ*)- the path is difficult to cross like the sharpened edge of the razor. *Kāthōpaniṣat* itself says it is

very difficult. And when there is *bhayaṃ*, it will say सुसुखं कर्तुं अव्ययं (*susukhaṃ kartuṃ avyayaṃ*) – 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* – *vijātīya bheda* has gone. But now one may then think that there are so many *Ātmās* - so *sajātīya 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. क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत (*kṣētrajñāṃ cāpi māṃ viddhi sarvakṣētrēṣu bhārata*) says Lord *Kṛṣṇā* in the *Gītā* . Therefore, what is the next job? एकंच सर्वं आत्मानं (*ēkañca sarvaṃ ātmānaṃ*).

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 – एकं एव अद्वितीयं सजातीय विजातीय स्वगत भेद रहितं ब्रह्म (*ēkaṃ ēva advitīyaṃ sajātīya vijātīya svagata bhēda rahitaṃ 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 is everything exists in his mind? NO. The idea is that the sense organs will continue to see the world externally only. But even though the sense organs see the world externally, his intelligence, and his wisdom tells him that everything is in himself only. Therefore, एकत्व दर्शनं (*ēkatva darśanaṃ*) is

not with the physical eyes. *Ēkatva darśanaṃ* is with the wisdom eye – ज्ञान चक्षुः ईक्षते (*jñāna cakṣuḥ īkṣatē*).

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 *advaitām* and that is why *advaitām* is difficult also. Because seeing the plurality, the *advaitin* says there is no plurality. That is why *viśiṣṭa advaitām* 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 *advaitāin* 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 drśyatē*.

It is like the Scientist saying that everything is nothing but the same proton, neutron and electron alone. All different types of metals, gold or silver etc. all of them are the same. The diamond is also a type of coal only. Coal slightly changed becomes diamond. And we are even making artificial diamond. Suppose a Chemistry professor lectures that coal and diamond are one and the same and after the talk if we say to him, let us exchange your diamond ring with a piece of coal. Will he agree? That means व्यावहारिक भेदं सः अपि पश्यति (*vyāvahārika bhēdaṃ saḥ api paśyati*). The *ēkatvaṃ* is scientific knowledge. Similarly *advaitin* knows that differences are superficial but the identity is a fact. So he says *jñāna cakṣuḥ īkṣatē*.

*Verse 48*

आत्मैवेदं जगत्सर्वम्  
आत्मनोऽन्यन्न विध्यते ।  
मृदो यद्वद्घटादीनि  
स्वात्मानं सर्वमीक्षते ॥ 48

*ātmaivēdaṃ jagatsarvam  
ātmanō'nyanna vidhyatē ।  
mṛdō yadvadghaṭādīni  
svātmānaṃ sarvamekṣatē ॥*

*Idaṃ sarvaṃ jagat Ātmā ēva.* This is called बाध सामानादि करण्यं (*bādha sāmānādi karaṇyam*) – सर्वं खलु इदं ब्रह्म (*sarvaṃ khalu idaṃ Brahma*) – ब्रह्मैवेदं विश्वं इदं वरिष्ठं (*Brahmaivēdaṃ viśvaṃ idaṃ variṣṭaṃ*) – the whole world is nothing but *Ātmā*. What does it mean? It is exactly like, taking the *rajju sarpaḥ* example, telling *sarpaḥ rajjuḥ ēva*. The snake is nothing but rope. If said like this, anybody will think that it is an unintelligent statement. Isn't it? 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 suppose someone tells a person that snake is rope, 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 *satyam*. यत् अज्ञ दृष्ट्या सर्पः अस्ति तदेव विज्ञ दृष्ट्या रज्जुः अस्ति (*yat ajña drṣṭyā sarpaḥ asti tadēva vijña drṣṭyā rajjuḥ asti.*). Similarly *śāstraṃ* says *jagat Brahma*. How can that be? *Jagat* is *savikalpaṃ*, *Brahman* is *nirvikalpaṃ*. *Jagat* is *jaḍaṃ*, *Brahman* is *cetanaṃ*. *Jagat* is *anityaṃ*, *Brahman* is *nityaṃ* – so many *viruddhaṃs* 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 *sarvaṃ idaṃ jagat Ātmā ēva – anātmā nāsti*.

If the *jagat* is not there, then how do we see the *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 do 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. What is there factually cannot be negated. What is not there cannot be seen. Take the *sarpaṃ* itself. We are negating the *sarpaḥ* the snake. The question is whether the snake is *sat* or *asat*? 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. सत् चेत् न बाध्येत, असत् चेत् न प्रतीयेत (*sat cēt na bādhyēta, asat cēt na pratīyēta*). If it is there, it cannot be negated. If it is not there it cannot be seen. But the world we are seeing also and also negating also. It is neither *sat* nor *asat*. It is called *mithyā*.

So world is neither non-existent because we experience it nor it is existent because it is negatable and therefore it is *mithyā*, an error, a *bhramā*. Every error is a *mithyā* whether it is प्रातिभातिक (*prātibhātika*) error or

व्यावहारिक (*vyāvahārika*) भ्रान्ति. सर्वाः भ्रान्तयः मिथ्या रूपाः एव अपि (*Sarvāḥ bhrāntayaḥ mithyā rūpāḥ ēva api*).

Then आत्मनः अन्यत् किञ्चन न विध्यते (*Ātmanaḥ anyat kiñcana na vidhyatē*) – 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. Then why at all does the *guru* use the word snake? He does so because the *śiṣya* is seeing a snake and so he temporarily comes down to the level of the *śiṣya* and 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 the *saṁsārā* is mistaking the *anātmā* as *Ātmā*, therefore, *anya drṣṭyā anātmā asti. Śruti drṣṭyā anātmā na asti.*

And therefore, what does *śruti* do? It comes down to the level of *ajñānī* and temporarily accepts *anātmā*. And thereafter, talks about *Ātmā anātmā vivēkaḥ*. But according to *śruti* there is no *anātmā* at all. 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 माण्डूक्योपनिषत् (*Māṇḍūkyaōpaniṣat*). उपाय :



सोध्वताराय नास्ति भेदः कथञ्जन (*upāyaḥ sōdhvatārāya nāsti bhēdaḥ kathañjana*). These are all *upāyaṃs*, just 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*. So *śruti* was in the first floor, later it came to the ground floor and thereafter the *śruti* has to take the student to the same vision and once he also have the same vision as the *śruti* what happens to him? *Sva Ātmānaṃ sarvaṃ ikṣatē* – he sees everything as himself.

यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः

*yasminsarvāṇi bhūtāni ātmaivābhūdviajānataḥ  
tatra kō mōhaḥ kaḥ śōka ēkatvamanupaśyataḥ*

says ईशावास्योपनिशत् (*Īśāvāsyōpaniśat*).

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

So the *Ācārya* says *sva Ātmānaṃ sarvaṃ ikṣatē*.

Like what? *Yadvat ghaṭādīni mṛdaḥ*. यदा विद्वान् घटादीनि मृदः अन्यानि न ईक्षते (*yadā vidvān ghaṭādīni mṛdaḥ anyāni na ikṣatē*). Just as a wise man who has got *sarvatra* clay *buddhiḥ*, who has got *sarva* clay *darśanaṃ*, a

*mṛd vijñānī – mṛdaḥ anyat ghaṭādīḥ naiva ikṣatē ēvaṁ Ātmānah anyat na ikṣatē – sees only clay in all the pots, a jñānī sees nothing other than Ātmā.*

*Verse 49*

जीवन्मुक्तस्तु तद्विद्वान्  
पूर्वोपाधिगुणांस्त्यजेत् ।  
सच्चिदानन्दरूपत्वात्  
भवेद् भ्रमरकीटवत् II 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 प्रारब्ध वशात् (*prārabdha vaśāt*). Whose *prārabdham*? Śiṣya's *prārabdham*! Because remember that from the *guru's dṛṣṭi* there is no *prārabdham* 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 which is also unique in *advaitā*. In *viśiṣṭa advaitā*, there cannot be *jīvan muktaḥ*, in *dvaita* there cannot be *jīvan muktaḥ*. In all 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 budhdhi* 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 is our shadow. In *Bhāgavatam* the world is compared to the shadow of the Lord or *Brahman*.

Who is *jīvan muktaḥ*? He says *tad vidvān* – so *tad brahma vidvān*. What does he do? *Pūrva upādhi guṇān tyajēt* – *upādhi* here means *sthūla, sūkṣma, kāraṇa śarīrāṇi*. And *guṇān* means their properties – *sthūla śarīram* properties in the form of *sthūlatvaṁ, kṛśatvaṁ, vṛddhatvaṁ, brāhmaṇatvaṁ, puruṣatvaṁ, strītvam* etc. Similarly *sūkṣma śarīra* properties like *rāga dvēṣa ityādi*, similarly *kāraṇa śarīra* property like *ajñānam* – all these *upādhi guṇān tyajēt* – he gives up.

And here *Śaṅkarācāryā* uses the word *pūrva 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 *śarīra dharmā*, *rāga dvēṣa* as *śarīra dharmā* and therefore, they no longer will become *upādhi* for him. So they are *upādhis* only as long as they are taken as one's attributes. Now he has shed the *upādhi dharmās*, because remember taking the *upādhi dharmā* is notional. Like the red crystal example, there is no red crystal at all. Previously when we said red crystal, crystal never became red, the *viśēṣaṇam* was only our mental confusion. And therefore, giving up the attributes means what? Crystal need not give up the attributes; we only have to drop the notion. Therefore, removal of the attributes is nothing but dropping the notion that one is attributed. And therefore, he says *pūrva upādhi guṇān tyajēt*. He no longer takes himself to be 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? *Katham?* He says *vivēkēna*. And once he gives up the *upādhi* attributes, what happens to him?

*Saccidānanda rūpatvāt* – since his original nature is *saccidānanda*, till now he had superimposed *asat* - mortality, *acit – jaḍatvaṃ* and *anānandā – duḥkhaṃ* – all these things he had superimposed. Then असतो मा सद् गमय, तमसो मा चित् गमय – ज्योतिर्गमय, मृत्योर मा अमृतं गमय (*asatō mā sad gamaya, tamasō mā cit gamaya – jyōtir gamaya, mṛtyōramā amṛtaṃ gamaya*) – once these things are dropped the original nature is attained – *Saccidānanda rūpatvāt bhavēt – Brahma bhavēt*. How? Here's the *dr̥ṣṭāntā - Bhramara kīṭavat*.

In this example, what he implies is that this dropping of *anātmā abhimāna* and owning of *Ātmā svarūpa* is little bit of a gradual process. Knowing is not a gradual process. But dropping the *abhimānaṃ* which is a *viparīta bhāvanā* goes only gradually because *abhimānaṃ* has been there for *anādi āvidhyā vāsanayā*. The *abhimānaṃ* has been there not for years but for million of *janmās*. And therefore, *deha abhimāna* going and *Ātma abhimāna* – owning up or coming – it takes some time. 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. It seems that a fullfledged *bhramaraṃ* – 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 *darśanaṃ* 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 *darshanam*, one *buddhi* that is wasp buddhi. Suppose it doses off, the wasp would give it a sting to tell the worm, don't look here or there or doze off but constantly look at me only. 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- *saṃsārā*. It was not free like a bird that it could fly anywhere. Similarly we are all in wormly *saṃsārā*. And bird means a free bird – *muktāḥ*. Therefore, *yathābhramara kīṭa* by सतत ध्यानेन भ्रमरः भवेत्, एवं जीवः अपि सतत ब्रह्म निधिध्यासेन ब्रह्म निष्ठो भवेत् (*satata dhyānēna bhramaraḥ bhavēt, ēvaṃ jīvaḥ api satata brahma nidhidhyāsēna brahma niṣṭhō bhavēt*). That *niṣṭta* is indicated by the *bhramara kīṭa nyāya*.

### Verse 50

तीर्त्वा मोहार्णवं हत्वा  
रागद्वेषादिराक्षसान् I  
योगी शान्तिसमायुक्तः  
आत्मारामो विराजते II 50

*tīrtvā mōhārṇavaṃ hatvā  
rāgadvēṣādirākṣasān I  
yōgī śāntisamāyuktaḥ  
ātmārāmō virājatē II*

So here he beautifully illustrates how the *jīva* attains *mōkṣā* is through the well known *Ramāyanā* story. And in this story *Rāmā* is originally the

*paramātmā* and when *Sītā* asked for the golden deer and *Rāmā* went after the golden deer, 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 abhimānaṃ* 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 hrdayē*” - शान्ति विदेह सुत सहचरी खेलति मम हृदये राम (*śānti vidēha suta saha carī khēlati mama hrdayē Rāma*) – *śānti* is *Sītā*. So *Sītā*, the *svarūpa śāntiḥ* is lost once *Rāmā* the *paramātmā* comes down to *jīvātmā* level getting lost in golden deer. And the *śānti* is so far away separated by *mōha arṇavaṃ* – मोह महार्णव तारक कारी (*mōha mahārṇava tāra ka rī*). So there is a very big *arṇavaṃ* – *samudraṃ* called *mōhaḥ*. And therefore, what is the first job – *mōha mahārṇavaṃ tīrtvā* – *tīrtvā* means having crossed. So as *Rāmā* crossed the *ārṇava* through the *sētu*, similarly the *jīvātmā* has to cross the *mōha arṇava* through *vivēka* – *vivēka sētu*. So this *dustara mōha mahārṇava* has to be crossed by *vivēka sētu*. And thereafterwards, *rāga dvēṣādi rākṣasān hatvā* – *hatvā* mean having killed. So many *rākṣasās* and *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 sametaḥ*.

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 āṛṇava* 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.

सत्यं माता पिता ज्ञानं धर्मो भ्राता दया सखा. शान्तिः पत्नी क्षमा पुत्रः षडेते मम

बान्धवाः (*satyaṁ mātā pitā jñānaṁ dharmō bhrātā dayā sakhā śāntiḥ patnī*

*kṣamā putraḥ ṣaḍētē mama bāndhavāḥ*) – these are the real *bandhūs*.

These are the liberating *bandhūs*. So *Śāṅkarācārya* says *Ātmā Rāmāḥ virājatē*.

### Verse 51

बाह्यनित्यसुखासक्तिं  
हित्वात्मासुखनिर्वृतः I  
घटस्थदीपवत्स्वस्थः  
स्वान्तरेव प्रकाशते II 51

*bāhyanityasukhāsaktī*  
*hitvātmāsukhanirvṛtaḥ I*  
*ghaṭasthadīpavatsvastaḥ*  
*svāntarēva prakāśatē II*

The previous *ślōkā* he concluded with *Ātmā Rāmaḥ 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 Rāmaḥ*. Every *ajñānī* is called *anātmā Rāmaḥ*. *Virājatē* means he shines.

This very thought is clarified here. *Ātmā Rāmaḥ* word is explained here in this *ślōkā*. He gives up all his *anātmā rati*. So *bāhya anitya sukha sati* means *anātmā ratiḥ*– revelry in *anātmā* he gives up. And he always revels in *Ātmā*.

One should recall *ślōkāms* from the *Gītā* here. बाह्यस्पर्शेष्वसक्तात्मा

विन्दत्यात्मनि यत्सुखम् (*bāhyasparśēṣvasaktātmā vindatyātmani*

*yatsukham*). – He whose mind remains unattached to sense objects, derives through meditation, the Sāttvika joy which dwells in the mind. Then

यस्त्वात्म रतिरेव स्यादात्म तृप्तश्च मानवः। आत्मन्येव च सन्तुष्टस्तस्य कार्यं

न विद्यते (*yastvātma ratirēva syādātma tṛptaśca mānavaḥ. Ātmanyēva ca*

*santuṣṭastasya kāryam 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 all the time there. Things are there - he is happy. Things are not there -he is happy.



In so saying, he is pointing out the difference between a *saṁsārī* and *jīvan muktāḥ*. *Saṁsārī* is one who is बाह्य विषय आसक्तः (*bāhya viṣaya āsaktah*). पराञ्चि खानि व्यतृणात् स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन् – कठोपनिषत् – (*parāñci khāni vyatṛṇāt svayambhūstasmātparaṅpaśyati 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 viṣayaḥ*- external objects. *Bāhya viṣaya janya anitya sukha āsaktīḥ*.

Why the external pleasure is *anityaṁ*? Once again recalling the *ślōkāms* from the *Gītā*

येहि संस्पर्शजा भोगा दुःखः योनय एव ते ।  
आध्यन्तवन्तः कौन्तेय न तेषु रमते बुधः

yēhi saṁsparśajā bhōgā duḥkhayōnaya ēva tē.

Ādhyantavantaḥ kauntēya na tēsu 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.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व

mātrāsparsāstu kauntēya śītōṣṇasukhaduḥkhadāḥ I  
āgamāpāyinō'nityāstāmstitikṣasva

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* दूरमेते विपरीते विषूची आविध्या या च विध्येति ज्ञाता (*dūramētē viparītē viṣūcī āvidhyā yā ca vidhyēti jñātā*). These two, ignorance and knowledge, are wide apart and lead to different points or goals.

So the one who goes after *anātmā sukham* cannot go for *Ātmā sukham* because *paraspara viruddhatvāt*. And therefore, the *saṁsārī* misses the *Ātmā sukham*.

*Jīvan muktāḥ* is one who has sacrificed the *anātmā sukham* for the sake of *Ātmā sukham*. So *bāhya anitya sukha āsaktīm hitvā*. *Hitvā* means *tyaktvā*—having given up, having sacrificed, not a painful sacrifice but a happy sacrifice as *Pūjya Svāmiji* says once we know it as a rubbish and throw it in the waste paper basket we don't go telling everybody "I am a great *sanyāsī*—a rubbish *sanyāsī*"! Nobody claims credit for renouncing a banana peel. Similarly here also he happily renounces. For what purpose? *Ātmā sukha nirvṛtaḥ* - for getting the *nivṛtti*—contentment, fulfilment, *trṛpti*, *tuṣṭi*. In what? *Ātmā sukhē*. So *anātmā sukhē āsaktīm tyaktvā, ātmā sukhe niṣṭaḥ*,

*nirvṛtaḥ*. That is why in *Lalitā Sahasranāma ślōkā* we chant अन्तर्मुख  
समाराध्या, बहिर्मुख सुदुर्लभा (*antarmukha samārādhyā, bahirmukha  
sudurlabhā*). For the *bahirmukha* people – for the extrovert people - *Dēvi*  
who is *sacchidānanda rūpiṇī* – सुप्ता प्राज्ञात्मिका तुर्या सर्वावस्था-विवर्जिता  
(*suptā prājñātmikā turyā sarvāvasthā-vivarjitā*)– so *sarva avasthā-  
vivarjitā* – *turiya rūpa* – *sacchidānanda rūpiṇī* – *Ātmā* – she is *sudurlabhā*  
for the one who is an extrovert. So *jīvan muktā* is one who has renounced  
*anātma sukhaṁ*.

Then one may wonder, so both are equal now. *Samśārī* gets *anātma sukhaṁ*  
and he misses *Ātma sukhaṁ*. And a *jīvan muktā* gets *Ātma sukhaṁ* and  
misses *anātma sukhaṁ*. यावानर्थ उदपाने सर्वतः संप्लुतोदके । तावान्सर्वेषु वेदेषु  
ब्राह्मणस्य विजानतः ॥ (*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*.

यत्सौख्यांबुधिलेशलेशत इमे शक्रादयो निर्वृताः - मनीषापञ्चकं

(*yatsaukhyāmbudhilēśalēśata imē śakrādayō nirvṛtāḥ* - *Maniṣāpañcakam*).

All the आनन्दा (*ānandā*) like इन्द्रानन्दाः, बृहस्पतेरानन्दाः, प्रजापतेरानन्दाः (*indrānandāḥ, brhaspatērānandāḥ, prajāpatērānandāḥ*) – all the *ānandāḥ* are *Ātma ānandā's lava lēsa mātram*. And therefore, *jīvan muktā* enjoys *pūrṇa ānandaṃ*.

And an example is given here. *Ghaṭastha dīpavat svasthaḥ*. *Svasthaḥ* means स्वस्मिन् स्वरूपे स्थितः (*svasmin svarūpē sthitaḥ*). His mind is ever established in his *svarūpaṃ*. यथा दीपो निवातस्थो नैगते सोपमास्मृता (*yathā dīpō nivātasthō nēngatē sōpamāsmṛtā*). Even for a second he doesn't lose sight of his inner self. स्वान्तरेव प्रकाशते (*svāntarēva prakāśatē*) – *sva antarēva*. यो अन्तःसुखः अन्तरा रामः तथा अन्तर्ज्योतिरेव यः (*yō antaḥsukhaḥ antarā rāmaḥ tathā antarjyōtirēva yaḥ*). *Antarā* here means *antar Ātmā*. *Antarātmāni sthitaḥ san*. So *antarēva sthitaḥ san prakāśatē*. Like *ghaṭastha dīpavat*. Just as a *dīpa* which is within the pot, shines within alone. It is not extrovert. 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 is shining within only, that could mean that a *jñānī* is always sitting in *samādhi* with eyes closed. *Pūjya Svāmiji*, in a light vein used to say in Hindi “हिल्ना नहि” (*hilmā 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 world very much outside but there also in the *Gītā* it is said - विध्या विनय संपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि च एव श्वपाकेच पण्डिताः समदर्शिनः (*vidhyā vinaya sampannē brāhmaṇē*

*gavi hastini. Śuni ca ēva śvapākēca paṇḍitāḥ samadarśinaḥ*). Even in the external world what does he see? That the very *adhiṣṭhānam* is his own self. That *antarĀtmā* 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, not that the *jñānī* doesn't see the outside world, but he always remembers सर्व भूतस्थं आत्मानं (*sarva bhūtasthaṁ Ātmānam*). Not that he closes the eyes all the time. Therefore, *antarēva prakāśatē* means अन्तर आत्मा दृष्टिं कदापि न त्यजति - *antar Ātmā drṣṭī kadāpi na tyajati* - never gives up the vision of the innerself, *Ātmā*.

### Verse 52

उपाधिस्थोऽपि तद्धर्मैः  
अलिप्तो व्योमवन्मुनिः ।  
सर्वविन्मूढवत्तिष्ठेत्  
असक्तो वायुवच्चरेत् ॥ 52

*upādhisthō'pi taddharmaih  
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*. प्रारब्धया नाशेन ज्ञानेन न संभवति (*prārabdhayā nāśēna jñānēna na sambhavati*). And as long as *prārabdhā* is there, *śarīram* 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. So therefore, *jñānī* has got *śarīraṁ*. He has got opposite experiences. Naturally the question will be how 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 यावत् कालं शरीर संबन्धः वर्तते, तावत् कालं दुःख संबन्धे अपि भवेत् एव (*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. This is what they say. For this the answer is given in this *ślōkā*.

*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. That is what is said here.

*Upādhisthaḥ api* – even though the *jñānī* continues to hold the *upādhis* that is *sthūla*, *sūkṣma*, *kāraṇa śarīraṁ* because of *prārabdhavashāt – 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!!!* We just have to call him and prick him with a

needle. If he shouts in pain that he is an *ajñānī*. On the contrary, he smiles at you and seems to be unaffected then he is a *jñānī*. But if someone has got a skin disease and he doesn't feel the pain, we will say he is a *jñānī!!!* So for becoming *jñānī* what is required is only skin disease!!!

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 janyaṃ*. And nobody can stop it. But human beings have got an additional pain, in addition to the biological 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 or so much expenditure will come etc. This psychological pain is called *saṃsārā*.

Biological pain is not called *saṃsārā*. Our psychological reaction to the biological pain is called *saṃsārā*. 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 *ajñānam*. 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. Pain will 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 *saṃsārā*. Therefore, remember *tat dharmaiḥ aliptaḥ* – he doesn't worry about *upādhi's* problem. So *aliptaḥ kaḥ? Muniḥ* – means *jñānī*.

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 his disease some people have to suffer, let them suffer. Most people worry about that only. “What if I become bed ridden and give trouble to others?” What can be done about it? What is the point in worrying about it? Suppose one is hit by paralysis then the worry is, “I will give trouble to all others.” If that happens so be it. If trouble is given so be it. It is their *prārabdhā*. They became our children. On the contrary if they don't take care, then a different kind of worry. “We gave birth to him or her and gave all love and affection and brought him up. But see now he does not even bother to ask if we are alive or dead”. If so, what can be done about it? It is our *prārabdhā*. So if they take care of we worry. If they don't take care of we worry. So remember, if they have to undergo difficulty because of us it is *paraspara prārabdham* only. We don't want to cause difficulty to our wife, our husband, to our children. But inspite of that if they have difficulty let us not worry about our difficulty nor let us worry about their difficulty. Worry is



*saṁsārā*. Biological pain is not *saṁsārā* at all. Therefore, he gives the example of *vyōmavat aliptaḥ*.

Then *sarvavit mūḍhavat tiṣṭhēt*. Even though he, that is the *jñānī*, is amidst the people, how does he behave? Be a Roman when you are in Rome. That means amidst *ajñānīs* he also will be exactly like that. So, if there are *bhaktās* very much interested in *pūjās, punaskāraṁs* 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 (puliogarai)*. And amongst *Śiva bhaktās* he will be be a *Śiva bhaktā*.

*Śaṅkarācāryā* has written about 28 *ślōkās* called *Jīvan muktānanda lahiri*. It is wonderful. A *jñānī* joins everyone because he does not have a personality of his own. Like the *Dālda* - that which doesn't have colour, odour, *asparṣaṁ, arūpaṁ* etc. When it doesn't have any specific property of its own, it can mix with anyone. A *jñānī* is like that.

So *sarva vit - sarvajñaḥ mūḍhavat tiṣṭhēt* - because everybody is *mūḍhavat* - amidst *mūḍhas*. Why? न बुद्धि भेदं जनयेत् अज्ञानां कर्म संघिनां  
(*na buddhi bhēdaṁ janayēt ajñānāṁ karma sanghinām*)- 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 - अधीहि भगवो ब्रह्म विद्यां वरिष्टां (*adhīhi bhagavō brahma vidyāṁ varīṣṭām*), 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 सक्ति (*sakti*). *Jñānī* moves असक्तः वायुवत् चरेत् (*asaktaḥ vāyuvat carēt*). Any room it is OK with a *jñānī*. Just as *vāyu* moves from place to place without getting attached to anyone similarly *sah carati*.

### Verse 53

उपाधिविलयाद्विष्णौ  
निर्विशेषं विशेन्मुनिः ।  
जले जलं वियद्व्योम्नि  
तेजस्तेजसि वा यथा ॥ 53

*upādhivilayādviṣṇau*  
*nirviśēṣaṁ 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* continues, *sūkṣma śarīraṁ* continues, *kāraṇa śarīraṁ* also continues – that is *mūla avidhyā* because *mūla avidhyā* is not destroyed, it is only falsified. Because if *mūla avidhyā* 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 sarvāṅyapi naśyanti*.

This is what is stated in a मुण्डकोपनिषत् (*Muṇḍakōpaniṣat*) ślōkā as परान्तकाले (*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 *śarīraṁs* that is शरीर अवच्छिन्न चैतन्यं (*śarīra avacchinna caitanyaṁ*) gets merged into अनवच्छिन्न चैतन्यं ब्रह्म (*anavacchinna caitanyaṁ Brahma*). *Avicchinnaṁ* means contained within, circumscribed, conditioned, delimited. That is what is said here.

*Upādhi vilayāt* – when? प्रारब्ध अवसान काले (*prārabdha avasāna kālē*); *upādhi vilayāt – sthūla, sūkṣma, kāraṇa upādhi traya vilayāt; muniḥ viṣṇau viṣēt; Viṣṇuḥ* means not शङ्क चक्र गदाधारी विष्णुः (*śaṅka cakra gadādhārī viṣṇuḥ*) but it refers to the all pervading *Ātmā* or *Brahman*; *viṣēt* means merges, enters, becomes one. This is what is called ब्रह्म निर्वाणं ऋच्छति –

(*Brahma nirvāṇaṃ ṛcchati*) in the *Gītā* – *nirvāṇa* means merger, resolution.

And how does he merge? Is it that he is sitting on one part of *Brahman*, on the head or leg etc? No. *Nirviśēṣaṃ* means indistinguishably that means totally, completely. So *nirviśēṣaṃ 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. ब्रह्मैव न ब्रह्मवित् (*Brahmaiva na brahmavit*) as it appears in the following *ślōkām* from *Maniṣāpañcakaṃ*.

यत्सौख्यांबुधिलेशलेशत इमे शक्रादयो निर्वृताः  
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।  
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मवित्  
यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥

*yatsaukhyāmbudhilēśalēśata imē śakrādayō nirvṛtāḥ*  
*yaccittē nitarā praśāntakalanē labdvā munirnirvṛtaḥ I*  
*yasminnityasukhāmbudhau galitadhīrbrahmaiva na brahmavit*  
*yaḥ kaścitsa surēndravanditapadō nūnaṃ 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.

Therefore *sah na Brahmavit parantu Brahmaiva*. This is the fact.

Now what is the example? *Jalē jalaṃ*. 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 – अन्तः पूर्णो बहिः पूर्णः पूर्ण कुम्भैवाम्भरे (*antaḥ pūrṇō bahiḥ pūrṇaḥ pūrṇa kumbhaivāmbharē*) – 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 jalaṃ*. This is what is said in *Kaṭhōpaniṣat*

यथोदकं शुद्धे शुद्धं आसिक्तं तादृगेव भवति – (*yathōdakaṃ śuddhē śuddhaṃ āsiktaṃ tādr̥gēva 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 *jalam* refers to *ghaṭa jalam*, the second *jalam* to *kūpa jalam* or *taṭāka jalam*. So *ghaṭākāśaḥ yathā mahākāśē* we have to supply the verb *viśēt*. Similarly *tējaḥ tējasī* - just as the light merges into the light. Suppose there is a tube light there and a tube light here. And suppose there is a partition in between – some screen. And we remove the screen and then talk about the light of that tube light and this tube light has merged. Can anyone tell which light belongs to that one and which light belong to this one? Suppose two children quarrel and one says to the other “you should not read in my light, you should read only in your light”! It is not possible because both are merged inseparably. Therefore, यथा एक दीप तेजः अन्य दीप तेजसी विशेत्, तथा जीवन मुक्तः ब्रह्म निर्वाणं प्राप्नोति (*yathā ēka dīpa tējaḥ anya dīpa tējasī viśēt, tathā jīvana muktāḥ brahma nirvāṇaṁ prāpnōti*).

Which means once the *kāraṇa śarīraṁ* is gone; *kāraṇa śarīraṁ* 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*; there cannot be another *sūkṣma śarīraṁ*. That means, as said in

*Dakṣiṇāmūrti stōtram* यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवांभोनिधौ

(*yatsākṣātkaraṇādbhavēna punarāvṛttirbhavāmbhōnidhau*). 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***





*Verse 54*

यल्लाभान्नापरो लाभो  
यत्सुखान्नापरं सुखम् ।  
यज्ज्ञानान्नापरं ज्ञानं  
तद्ब्रह्मेत्यवधारयेत् ॥ 54

*yallābhānnāparō lābhō  
yatsukhānnāparam sukham ।  
yajjñānānnāparam jñānam  
tadbrahmētyavadhārayēt ॥*

In the previous *ślōkā Śaṅkarācārya* said that *jīvan muktā* becomes one with *Brahman – brahma nirvāṇam ṛcchati*. Now 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 much 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. Previously, he did not have a house. Now he doesn't remember that he has a house but he starts looking for what all he doesn't have in the house. And once that is got, something else will be remembered. 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. Or they give something like some nipple etc. It sucks it and goes too 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. Just like a child sucking the thumb and getting a false sense of satisfaction, these people are getting false satisfaction. Whereas, *Brahman* gives real satisfaction. That is what he says.

*Yallābhāt na aparāḥ lābhaḥ*– gaining which there is no other 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 *saṃsārī gṛhastā* 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 *gṛhastā* 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 nandavanam̐*. A play, a *līlā*.

Then *yat sukhāt na aparām̐ sukham*. After gaining which *ānandā* there is no other greater *ānandā*? Then *yat jñānāt na aparām̐ jñānam̐*. 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. But here is a knowledge in which a person gets complete intellectual satisfaction. Therefore, by attaining which one can get physical satisfaction, emotional satisfaction and intellectual satisfaction?

*Tat Brahma.* So by attaining which *Brahma* all these satisfactions will be obtained, that *Brahma* is the one which is attained by the *jīvan muktaḥ*. So *Brahman* is निरतिशय लाभः, निरतिशय सुखं, निरतिशय ज्ञान विषयं (*niratiśaya lābhaḥ, niratiśaya sukhaṃ and niratiśaya jñāna viśayaṃ*). *Iti avadhārayēt- iti निर्णयं कुर्यात् (nirṇayaṃ kuryāt).*

### Verse 55

यद्दृष्ट्वा नापरं दृश्यं  
यद्भूत्वा न पुनर्भवः ।  
यज्ज्ञात्वा नापरं ज्ञेयं  
तद्ब्रह्मेत्यवधारयेत् ॥ 55

yaddṛṣṭvā nāparaṃ dṛśyaṃ  
yadbhūtvā na punarbhavaḥ ।  
yajjñātvā nāparaṃ jñeyaṃ  
tadbrahmētyavadhārayēt ॥

This is a continuation of the thought process from the previous *ślōkā*, which is easy to understand. *Yat dṛṣṭvā na aparaṃ dṛśyaṃ asti.* Having seeing 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 dr̥ṣṭvā na aparaṁ dr̥śyaṁ 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 देवः (*dēvah*), then प्रजापति

(*prajāpati*), then बृहस्पति (*bṛhaspati*) and afterwards again becomes स्थाणु

मन्ये अनुसंयन्ति यथा कर्मा यथा श्रुतं (*sthāṇu manyē anusam̐yyanti yathā*

*karmā yathā śrutaṁ*). This process goes on. That is why it is said संसरति

इति संसारः (*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 -*

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् । यतन्तोऽप्यकृतात्मानो नैनं

पश्यन्त्यचेतसः (*yatantō yōginaścainaṁ paśyantyātmanyavasthitam .*

*yatantō'pyakṛtātmānō nainaṁ paśyantyacētaśaḥ*) says *Bhagawān Kṛṣṇā* in

the *Gītā* . 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 कृत् आत्मनः (*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 ज्ञानेन यत् ब्रह्म भूत्वा, न पुनर् भवः (*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 this fulfilment giver, it is this stopper of the journey, that which puts an

end to the struggle. We can recall the example of the *pūri* – as long as the

*pūri* is flat it runs around in the oil but when it becomes *pūrṇaḥ*, it stays in

one place – that is why perhaps it is called *pūri!* *Tat pūrṇatvaṁ ēva iti*

*avadhārayēt*. It is this *Brahman* which the *jīvan muktaḥ* becomes.

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 प्रारब्ध क्षय (*prārabdha kṣaya*). So प्रारब्ध क्षये सति, उपाधि विलये

सति जीवात्मनः ब्रह्मणा एकी भावः विदेह मुक्तिः (*prārabdha kṣayē sati,*

*upādhi vilayē sati jīvātmanaḥ brahmaṇā ēkī bhāvaḥ vidēha muktiḥ*)

And having talking 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 following

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*. *Sarva niratiśayaṁ* - निर्गतः अतिशयः

यस्मात् सः (*nirgataḥ atiśayaḥ yasmāt saḥ*) be it physically or emotionally

or intellectually - in any field. That is why *Brahman* is capable of giving *tr̥pti*

at all levels. Mathematics may give intellectual *tr̥pti* 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.

## Verse 56

तिर्यग्ूर्ध्वमधः पूर्ण  
 सच्चिदानन्दमद्वयम् ।  
 अनन्तं नित्यमेकं यत्  
 तद्ब्रह्मेत्यवधारयेत् II 56

*tiryagūrdhvamadhaḥ pūrṇam*  
*saccidānandamadvayam ।*  
*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 pūrṇam* – 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. So lower level, middle level, upper level - *tiryag* can be taken as middle level also. In short, the idea is that at all levels *Brahman* is *pūrṇam*. 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*, the *pūrṇatvaṁ* we call 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 karaṇam* is the expression of *ānandaḥ*. *Pūrṇatvaṁ* in mind is *ānandaḥ*. Minus mind the same *ānandaḥ* is *anantaḥ*. *Satyam jñānam anantaṁ*. They correspond to *sat*, *cit* and *ānanda* at the individual level. And therefore, *advayaṁ* – non dual – सजातीय विजातीय स्वगत भेद रहितं (*sajātiya vijātiya svagata bhēda rahitam*) – free from all types of differences.



This can be understood only if we know *jagat* is *mithyā*. If *jagat* also is *satyaṃ* there will be *vijātīya bhēdaṃ* because one is *cētanāṃ* and the other is *jaḍaṃ*. That is why in all other philosophies, *vijātīya bhēdaṃ* cannot be negated. In *viśiṣṭa advaitāṃ* they say *sajātīya bhēdaṃ* is not there because there are no two *Īśvaraḥ* and therefore, there is no *sajātīya bhēdaḥ*. But *vijātīya bhēdaṃ* they will have to accept because one is *cētanāṃ* and other is *jaḍaṃ*. But in *advaitā* alone *vijātīya bhēdaṃ* is negated.

Now if one says world is visible, we say that we don't negate the visibility – प्रतिितिं न निषेदामः परन्तु सत्यत्वं एव निषेदामः (*pratitiṃ na niṣēdāmaḥ parantu satyatvaṃ 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 *anantaṃ* – means *antaḥ rahitaṃ* – all these words we have already seen. *Anantaṃ* indicates देशतः अपरिच्छिन्नं (*dēśataḥ aparicchinnaṃ*).

*Nityaṃ* indicates *kālataḥ aparicchinnaṃ*. In English *anantaṃ* can be taken to mean all pervading; *nityaṃ* is eternal. *Ēkaṃ vastutaḥ aparicchinnaṃ*.

There is no second thing at all. We can take this as explanation for *advayaṃ* which means अनन्तं, नित्यं, एकं, देशतः कालतः वस्तुतः परिच्छेद शून्यं यत् (*anantaṃ, nityaṃ, ēkaṃ, ēśataḥ, kālataḥ, vastutaḥ paricchēda śūnyaṃ yat*).

The thing which is like this, that is *Brahman*. It is this *Brahman* that *jīvan muktaḥ* merges with.

Verse 57

अतद्व्यावृत्तिरूपेण  
वेदान्तैर्लक्ष्यतेऽद्वयं ।  
अखण्डानन्दमेकं यत्  
तद्ब्रह्मेत्यवधारयेत् ॥ 57

atadvyāvṛttirūpēṇa  
vēdāntairlakṣyatē'dvayaṃ I  
akhaṇḍānandamēkaṃ yat  
tadbrahmētyavadhārayēt II

Now one may wonder how can there be such a *Brahman* at all. That is *anantaṃ, nityaṃ, ēkaṃ, sacchidānandaṃ, advayaṃ* – ईदृशं ब्रह्म कथं संभवति – (*īdṛśaṃ Brahma kathaṃ sambhavati*) because whatever we experience happens to be *paricchinnaṃ* – अन्तवत्, अनित्यं, अनेकं, असत्, अचित्, दुःखं (*antavat, anityaṃ, anēkaṃ, asat, acit, duḥkhaṃ*) and all these are opposites. So how can such a *Brahman* be there is the question? What is the *pramāṇaṃ* for such a Brahman – प्रत्यक्षेण वा अनुमिथ्या वा तादृशं ब्रह्म नैव ज्ञातुं शक्यते किं तत्र प्रमाणं – लक्षणं उक्तं प्रमाणं किं (*pratyakṣēṇa vā anumithyā vā tādṛśaṃ brahma naiva jñātuṃ śakyatē kiṃ tatra pramāṇaṃ-lakṣaṇaṃ uktaṃ pramāṇaṃ kīṃ*)?

For that we say say *Vēdāntāiḥ* – *Vēdāntā* reveals that *Brahman*. *Vēdāntā* alone is the *pramāṇaṃ*. If we use *pratyakṣaṃ* or *tarkaṃ* 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 *pramātr*, *pramāṇa*, *pramēya* division will come. Therefore, *Śāṅkarācārya* says, *Vēdāntā* does not reveal *Brahman* directly – न तु वाच्यार्थतया विषयी करोति परन्तु लक्ष्यते (*na tu vācyārthatayā viṣayī karōti parantu lakṣyatē*).

What does *Vēdāntā* do? It uses a negative method in which it negates everything. So it goes on negating everything we know. Because everything we know is *anityam*, *paricchinnam*, and *dvaitam*. 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 if I have to say 'I' am limited, 'I' should be an object of experience. यत् यत् दृश्यं, तत् परिच्छिन्नं (*yat yat dṛśyam, tat paricchinnam*). Therefore, *dṛk aparicchinnam adṛśyatvāt vyatirēkhēna ghaṭavat*. And therefore, *Vēdāntā* does not reveal positively, it makes *Brahman* remain as 'I' after negating everything else.

That is what *Śāṅkarācārya* 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 dṛśyam*. So by negating all

*drśya vastus* – whatever is left out i.e. ‘I’ is indirectly revealed as *Brahman*.

So *Vēdāntaiḥ advayaṁ Brahma, pramāṇa a viṣayaṁ 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 *viṣayaṁ*. So once *Vēdāntā* negates everything that is *drśyaṁ* finally the *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 there. Suppose you all go away and I am left alone. So I am here with 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 लक्षण वाक्यं, नेति नेति इति निषेद वाक्यं, न अन्तः प्रज्ञं न बहिः प्रज्ञं इति अपवाद वाक्यं (*lakṣaṇa vākyaṁ, nēti nēti iti niṣēda vākyaṁ, na antaḥ prajñāṁ na bahiḥ prajñāṁ iti apavāda vākyaṁ*)- all these are said.

So *atad vyāvṛtti rūpēṇa* and the famous *vākyaṃ* for that is '*neti neti*' –

अथात आदेशो 'नेति नेति' न ह्येतस्मादिति नेति, अन्यत् परमस्ति -

बृहदारण्यकोपनिषत् (*athāta ādēśō 'nēti nēti' na hyētas māditi nēti, anyat*

*paramasti. - Bṛhadāraṇyakōpaniṣat*). This is a very famous *Bṛhadāraṇyaka vākyaṃ*.

So here *atad vyāvṛtti* means *nēti nēti iti vākya pramāṇēna, Vēdāntāih*

*advayaṃ lakṣyatē. Advayaṃ* means *pramāṭṛ, pramāṇa, pramēya rahitaṃ,*

*turīyaṃ lakṣyatē. And what is the nature of that turīyaṃ? It is akhaṇḍa*

*ānandaṃ ēkaṃ*– 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' – आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा

(*ānanda ātmā I brahma pucchaṃ pratiṣṭhā*). And *tat*– this *paripūrṇa*

*ānandā, nirvikalpaka svarūpaṃ* alone is called *Brahman* and it is this

*Brahman* which the *jīvan muktā* merges into.

### Verse 58

अखण्डानन्दरूपस्य

तस्यानन्दलवाश्रिताः ।

ब्रह्माध्यास्तारतम्येन

भवन्त्यानन्दिनोऽखिलाः ॥

*akhaṇḍānandarūpasya  
tasyānandalavāśritāḥ I  
brahmādhyāstāratamyēna  
bhavantyānandinō'khilāḥ II*

So in the previous *ślōkā* he said *Brahman* is *akhaṇḍam* *ēkam* *ānandam*. So naturally we would like to know how big is *Brahmānandā*? Some of you might have heard the story of the frog in the well. When the frog from the ocean came into the well, this ocean frog told the well frog that ocean was very big. And that well frog with its froggy hand asked “is it this big, or this big or this big” by keeping on stretching both its hands. ‘No’ said the ocean frog “it is very big”. Then the well frog jumped from one corner of the well to the other and asked “is it this big”? The ocean frog said “mauna vavyākyā” – what can it say?

Similarly we also 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 of one *manuṣya gandharva ānandā* and 100 units of *manuṣya gandharva ānandā* adds up to one *dēva gandharva* and so it goes on to *pitṛṇām*, *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 – तस्य आनन्दस्य लेश लेशतः (*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 *duḥkham*. 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 *duḥkham* but this *ānandā* doesn't have even a dot of *duḥkham*. That is the essence.

So *lavāśritāḥ tasya ānandasya lava āśritāḥ brahmādhyāḥ – brahmādhyāḥ* 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 what? *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. Some will have a hearty laughter, some people you can see the teeth, some people you can see a smile but some people will not laugh at all. 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 *Brahmānandā* is going to be another extremely happy experience, 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 infinite *ānandā* is in the form of understanding that this *ānandā* or *pūrṇatvaṁ* is my *svarūpaṁ*. Understanding this is infinite *ānandā*. Then how do we call it *ānandā*? Once we know this, any *ānandā* we experience we will understand it as 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. Whenever we enjoy, we should remember that it is our joy. This is *jñānī's ānandā*. Understanding this is *pūrṇatvaṁ*.

So, *ānandīnaḥ akhilāḥ brahmādhyāḥ brahma ānandēna ēva ānandīnaḥ bhavanti*.

### Verse 59

तद्युक्तमखिलं वस्तु  
व्यवहारस्तदन्वितः ।  
तस्मात्सर्वगतं ब्रह्म  
क्षीरे सर्पिरिवाखिले ॥ 59



*tadhyuktamakhilāṁ vastu  
vyavahārastadanvitaḥ I  
tasmātsarvagatāṁ 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. That is what *Pūjya Svāmiji* quotes as an example. One fellow was eating rasagulla without knowing it was rasagulla. And while eating he was asking "please get me some rasagulla, I have never tasted it". Then the *guru* came and said that "what you are eating is that only". Similarly everybody is experiencing *Brahman* alone. How?

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 *satyaṁ*, clay is the pot *kāraṇaṁ*, 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. नाम रूपस्य अधिष्ठान भूत् सत्ता (*nāma rūpasya adhiṣṭhāna bhūt sattā*). It is nothing but *Brahman* alone. A verse in *Dakṣiṇāmūrti stōtram* says

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते  
(*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 got *sad amśam* of *Brahman*, *ajñānīs* have got *sad amśam* and *cid amśam* and *jñānī* has got *sad amśam*, *cid amśam* and *ānandā amśam*. 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

अधिष्ठान रूपेण वर्तमानं (*adhiṣṭhāna rūpēṇa vartamānaṁ*) and not संयोग संबन्धा (*saṁyōga sambandhā*).

*Tad yuktaṁ* is associated with *Brahman* as if *adhiṣṭhānaṁ*, just as pot is *tad yuktaṁ* 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 *vyavahāraḥ tadanvitaḥ* – all our transactions are with *Brahman* only. Just as whether we handle the plate or whether we handle jug or whether we handle a pot, all are *vyavahāraḥ* with clay alone. That is why we say *Brahma arpaṇaṁ, Brahma haviḥ, Brahma agnau Brahmaṇā hutam. Brahmaṇi ēva sarvē vyavāhārāḥ adhyastāḥ, na tu vāstavikāḥ.*

So where is *Brahman*? After all this teaching, one will, by force of habit say, ईश्वरः सर्व भूतानां हृद्देशे अर्जुन तिष्ठति (*īśvaraḥ sarva bhūtānāṁ hrddēśē Arjuna tiṣṭati*) – but this is all LKG stuff. One has to start like that only. But thereafterwards, as *Pūjya Svāmijī* said, यत्र यत्र मनो याति तत्र तत्र समाधयः - दृक् दृश्य विवेकः (*yatra yatra manō yāti tatra tatra samādhayaḥ - dr̥k dr̥śya 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 there very much. Similarly, here also it is there very much. But by proper

operation, we can take the *kaivalya navanītaṁ*. Similarly, here also by proper *sādhanā*, through recognition, *Brahman* can be realized.

How? We have already seen in ślōkā 42 – अरणी मथनं (*araṇi mathanaṁ*) -

आत्मारणौ ध्यान मथने सततं कृते (*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. Else *jīvan muktā* is aware all the time in and through all of them that *Brahman* alone 'IS'. We can take it both ways. So *jīvan muktā* is aware that *akhilam vastu Brahma yuktaṁ* or you can say that *jīvan muktā* merges into such a *Brahman* at the time of *vidēha mukti*.

### Verse 60

अनण्वस्थूलमहस्वं -  
अदीर्घमजमव्ययम् I  
अरूपगुणवर्णाख्यम्  
तद्ब्रह्मेत्यवधारयेत् II 60

*anaṇvasthūlamahṛsvaṁ-*  
*adīrghamajamavyayam I*  
*arūpaguṇavarṇākhyam*  
*tadbrahmētyavadhārayēt II*

Again *Brahma svarūpaṃ* 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.

अनणुः, अस्थूलं, अह्रस्वं, अदीर्घं, अजं, अव्ययं (*anaṇuḥ, asthūlaṃ, ahrasvaṃ, adīrghaṃ, ajaṃ, avyayaṃ*). 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 *asthūlaṃ* – *sthūlaṃ* means big. So *asthūlaṃ* means it is not big also. What is the corresponding mantra?

अणोरणीयान् महतो महीयान्.....महानारायणोपनिषत् (*aṇōraṇīyān mahatō mahīyān..... Mahānārāyaṇōpaniṣat*).

There it is said that *Brahman* is both small and big. Which means it is neither small nor big. Then he says *ahrasvaṃ*. It is not short. Immediately one will think that it is long. So he says *adīrghaṃ*. 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 operation, intellectual functioning, intellectual seeking, they are in the relative field, where everything is either this way ईदृक् (*īdṛk*) or that way तदृक् (*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, जरा रहितं, नाश रहितं (*jarā rahitam, nāśa rahitam*) etc. So *ajam avyayam* means

न जायते म्रियते वा कदाचि- न्नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे

na jāyatē mriyatē vā kadāci- nnāyaṁ bhūtvā bhavitā vā na bhūyaḥ .  
ajō nityaḥ śāśvatō'yaṁ purāṇō na hanyatē hanyamānē śarīrē

This is how *Gītā* describes it.

Then अस्ति जायते, वर्धते, विपरिणमते आदि (*asti, jāyatē, vardhatē, vipariṇamatē*) etc. We have to consider all these. So सर्व विकार निषेदः (*sarva vikāra niṣēdaḥ*).

Then *arūpaṁ* – 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, they say. We say it is not true because even good attributes make *Brahman* relative. Because *Brahman* is अन्यत्र धर्मात् अन्यत्र अधर्मात् (*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 *rūpaṃ* is taken to mean colour not form. For form they use the word *ākāraḥ* and the word *rūpaṃ* is used for colour. So *arūpaṃ* means colourless. And so when we say *avarṇaṃ*, 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. अमात्रश्चतुर्थः, अव्यवहार्यः, प्रपञ्चोपशिमः, शान्तः,

शिवः, अद्वैतः, अमात्रः (*amātraścaturthaḥ, avyavahāryaḥ,*

*prapancōpaśimaḥ, śāntaḥ, śivaḥ, advaitāḥ amātraḥ*). So name is silence. It is

*nāma rahitam*. Then why do we call it *Brahman*? It is also *adhyāsam*. So

ब्रह्म अपि नाम इति अध्यासः एव (*Brahma api nāma iti adhyāsaḥ ēva*.

Remember *Brahman*, the name itself is *mithyā*. *Brahman* is not *mithyā*. But

*Brahman* the name is *mithyā*. Then is it *adhiṣṭhānam*? *Adhiṣṭhānam* the

name itself also is *mithyā*. Then what is *satyam*? मौनव्याख्या प्रकटित

परब्रह्मतत्त्वं युवानं.... (*maunavyākhyā prakṛita 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

यद्भासा भास्यतेऽर्कादि

भास्यैर्यत्तु न भास्यते I

येन सर्वमिदं भाति

तद्ब्रह्मेत्यवधारयेत् II 61

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

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

And what is the definition of *svayaṃ 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. स्व अन्य प्रकाशकत्वे सति स्व अन्य अप्रकाश्यत्वं (*sva anya prakāśakatvē sati sva anya aprakāśyatvam*). That which makes everything shine but that which does not shine because of anything else.

*Kaṭhōpaniṣat* says न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विध्युतो भान्ति कुतो यमग्निः । तमेव भातमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति (*na tatra sūryō bhāti na candratāraḥ nēma vidhyutō bhānti kutō yamagniḥ. tamēva bhātamanubhāti sarvaṃ 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*; ज्योतिषां अपि तत् ज्योतिः यत् चैतन्य ज्योतिष अर्कादि ज्योतीषि वासन्ते इत्यर्थः (*jyōtiṣām api tat*



*jyōtiḥ; yat caitanya jyōtiṣa arkādi jyōṫiṣi vāsantē ityarthah*). 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 भास्यैः यत् न भास्यते (*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*. कस्मात्? *Kasmāt?* भास्यत्वात्, अभासकत्वात् (*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 sarvaṃ idaṃ bhāti* – *yēna* means *Brahma prakāśēna, Brahma caitanyēna; idaṃ sarvaṃ bhāti* – all these are illumined.

So the idea is this. The *caitanyaṃ* illumines the sense organs. So we can say that *caitanyaṃ* is the illuminator of sense organs. Now the sense organs illumine the world because through the sense organs only the world is illumined. But there *Śaṅkarācārya* says, in fact the world is also illumined by *caitanyaṃ* only because *caitanyaṃ* 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 *caitanyaṃ* only. The difference is that *caitanyaṃ* 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 sarvaṃ idaṃ bhāti* – so one should be taken as

direct illumination and another indirect illumination. So *caitanyaṁ* directly illumines the mind and sense organs and *caitanyaṁ* indirectly illumines the world. So ultimately everything is illumined by *caitanyaṁ* only.

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

*Verse 62*

स्वयमन्तर्बहिरव्याप्य  
भासयन्नखिलं जगत् I  
ब्रह्म प्रकाशते वह्नि -  
प्रतप्तायसपिण्डवत् II 62

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

So the idea he stated in the previous *ślōkā* he is putting 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*. Like what? 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? यदि व्याप्तं न अभविष्यत् तर्हि दर्शनं न अभविष्यत् (*yadi vyāptam na abhaviṣyat tarhi darśanam na abhaviṣyat*). So the moment we say we see the wall, it indicates the pervasion of the light.

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. साक्षी चैतन्येन साक्षात् व्याप्तं, मनः इन्द्रियाणि च (*sākṣī caitanyēna sākṣāta vyāptaṁ, manaḥ indriyāṇi ca*). That is why mind is always known whereas the external world is *sākṣī caitanyēna sākṣāta vyāptaṁ*. The *sākṣī caitanyaṁ* becomes *antaḥkāraṇa caitanyaṁ* and that which is called *cidābhāsā*. Again quoting from *Dakṣiṇāmūrti stōtram*

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पंदते  
*jñānaṁ yasya tu cakṣurādikaraṇadvārā bahiḥ spandatē*

The awareness of Brahman is spilling out in the individual through the sense organs like eyes etc.

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 directly. When we say *pramāṭṛ caitanyaṁ*, it is indirectly.

So, *svayaṁ antaḥ bahiḥ ca vyāpnōti*. *Antaḥ* refers to the mind and the *vṛttis* of the mind. And the *caitanyaṁ* illumines the mind and the *vṛttis* directly and this *caitanyaṁ* is called *sākṣī caitanyaṁ* which illumines the mind which illumines the *vṛttis* of the mind, which illumines even the resolution

of the mind during the *susupti avasthā*. साक्षी चैतन्य रूपेण, ब्रह्म आत्म अन्तःकरणं व्याप्नोति (*sākṣī caitanya rūpēṇa, brahma ātma antaḥkaraṇam vyāpnōti*). And once the *antaḥkaraṇam* 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 *antaḥkaraṇam* goes out through the *pramāṇams* and illumines the external world, the very same *caitanyaṁ* gets the name *pramātr caitanyaṁ*.

So *sākṣī caitanyaṁ* directly illumines the *antaḥkaraṇam* 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; *akhilam 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. Similarly when we say mind is known it indicates pervasion of *caitanyaṁ*. 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. Now if we are able to see the red hot iron ball it is because of the pervasion of the fire principle. When *agniḥ* pervades the iron or when the fire principle pervades the iron ball, the

invisible iron ball becomes the visible ironball. 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 instrinsic 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. अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् (*asti bhāti priyaṁ rūpaṁ nāma cētyaṁśa pañcakam*). Everywhere *Brahman* is there.

***Jñāna Phalaṁ and Jñāna Dṛṣṭi***



*Verse 63*

जगद्विलक्षणं ब्रह्म  
ब्रह्मणोऽन्यन्न किञ्चन I  
ब्रह्मान्यद्भाति चेन्मिथ्या  
यथा मरुमरीचिका II 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 the rope is different from the snake. That is, the snake is temporary, rope is permanent, snake is *kāryaṁ*, and rope is *kāraṇam*. So thus rope, the *satyaṁ* is different from snake, the *mithyā*. But once the rope has been revealed, we say rope is different from snake alright whereas snake is non-different from the rope. Snake the *mithyā vastu* is not different from *satyaṁ*. Why do we say so? Snake is not different from rope because snake does not have an existence different from rope. भिन्न सत्ता अभावात् (*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. समान सत्ताकयोः मध्ये (*samāna sattākayōḥ madhyē*). Whereas when one is *satyam* and other is *mithyā*, we should say *satyam* is different from *mithyā* whereas *mithyā* is not different from *satyam* because *mithyā* doesn't have a separate existence. The same is true between *kāraṇam* and *kāryam* because *kāraṇam* is *satyam* and *kāryam* is *mithyā*. Therefore, we say *kāraṇam* is different from *kāryam* but *kāryam* 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 vilakṣṇam 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 – यथा मरु मरीचिका (*yathā maru marīcikā*) – in place of mirage water in a desert what is there? Only dry land or dry sand is there. In that dry land there is not even a drop of water. And if we see some water, it is *indrajālam*, it is *māyājālam*, it is *maru marīcikā mithyā*.

Verse 64

दृश्यते श्रूयते यद्यद्  
ब्रह्मणोऽन्यन्न तद्भवेत् ।  
तत्त्वज्ञानाच्च तद्ब्रह्मा  
सच्चिदानन्दमद्वयम् ॥ 64

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

In the previous ślōkā he said anything else 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*. So ब्रह्म सत्तया ते सत्तावन्तः (*Brahma sattayā tē sattāvantaḥ*). न तु स्व सत्तया सत्तावन्तः (*na tu sva sattayā sattāvantaḥ*).

Like what? यथा मृद् सत्तया घट सत्तावान् - (*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.

How do we say that? 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 स्वतस्सत्ता (*svatassattā*), then we have to rely on the verse of *Gītā* , नासतो विध्यते भावाः न अभावो विध्यते सतः (*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 it is your *ajñānaṃ*”. यत्र अज्ञानं तत्र घट दृष्टिः, यत्र ज्ञानं तत्र मृद् दृष्टिः. यत्र हित् द्वैतं इव भवति तत्र इतर इतर इतरं पश्यति, इतर इतर शृणोति (*yatra ajñānaṃ tatra ghaṭa dr̥ṣṭiḥ yatra jñānaṃ tatra mṛd dr̥ṣṭiḥ. Yatrahit dvaitaṃ iva bhavati tatra itara itara itaraṃ paśyati, itara itara śṛṇōti*). Similarly यत्र अज्ञानं तत्र जगत् दृष्टिः, यत्र ज्ञानं तत्र ब्रह्म दृष्टिः (*yatra ajñānaṃ tatra jagat dr̥ṣṭiḥ, yatra jñānaṃ tatra Brahma dr̥ṣṭiḥ*).

That is what he says. *Tattva jñānāt* – so once the *tattva jñānaṃ* comes, यस्मिन् सर्वाणि भूतानि आत्मैव अभूत् विजानतः; ब्रह्मैवेदं विश्वं इदं वरिष्टं; पुरुष एव इदगुं सर्वं; ब्रह्मार्पणं ब्रह्म हविः etc. (*yasmin sarvāṇi bhūtāni ātmaiva abhūt vijānataḥ; Brahmaivēdaṃ viśvaṃ idaṃ varīṣṭaṃ; Puruṣa ēva idagūṃ sarvaṃ; brahmārpaṇaṃ brahma haviḥ*) - all of them. मयि तदात्मियं इदं सर्वं (*mayi tadātmiyaṃ idaṃ sarvaṃ*). All these indicate that

for a *jñānī*, *Ātmā ēva asti*. So *tattva jñānāt tat Brahma – tat* is emphasized – *tat* means यत् पूर्वं जगत् आसीत् (*yat pūrvam jagat āsīt*) – what was earlier in the form of the world – the same world is now *Brahman*. *Yat pūrvam sarpaḥ āsīt, tadēva vastuḥ idānīm rajjuḥ*. यत् पूर्वं दृष्टिं ज्ञानमयीं कृत्वा पश्येत् ब्रह्म मयं जगत् (*yat pūrvam dṛṣṭim jñānamayīm kṛtvā paśyēt Brahma mayam 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*

सर्वगं सच्चिदात्मानं  
ज्ञानचक्षुर्निरीक्षते I  
अज्ञानचक्षुर्नेक्षेत  
भास्वन्तं भानुमन्धवत् II 65

*sarvagam saccidātmānam*  
*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 *sarpaṃ* to *rajju*, 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*”. So here the change has come from one error to another error.

Similarly previously we said *prapañcaḥ* and now we say *pañca bhūtaṃ* – 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* अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं

गतो भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य

*(adrśyē'nātmyē'niruktē'nilayanē'bhayaṃ pratiṣṭhām vindatē. Tattvēva bhayaṃ viduṣō'manvānasya).*

So world is *sukhaṃ* for *jñānī*, world is *duḥkhaṃ* for *ajñānī*. For a *jñānī*, *Brahma rūpēṇa* world is *ānanda svarūpaḥ*, world *rūpēṇa* world is *duḥkha svarūpaḥ*; *Jagat rūpēṇa dukḥam*, *Brahma rūpēṇa ānandaḥ*; *Sarpa rūpēṇa duḥkham*, *rajju rūpēṇa ānandaḥ*.

Therefore, he says there are two varieties of people. *Ajñānacakṣuḥ* - *ajñāna mayam cakṣuḥ yasya* and *jñānacakṣuḥ* - *jñāna mayam cakṣuḥ yasya* – *bahuvrīhi*. *Ajñāna mayam 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 sarvagam saccidātmānam iḥṣatē*. The wise person sees the all pervading *sacchidātmā*. So *jñāna cakṣuḥ* is the name of *jñānī*. *Sacchid ātmānam*– *sarvagam* means all pervading; *iḥṣatē* – *nirīḥṣatē* – निश्चयेन, संशय विपर्यय रहितं ईक्षते, सम्यक् (*niścayēna, saṁśaya viparyaya rahitam iḥṣatē, samyak*); whereas *ajñānacakṣuḥ* – the ignorant person keeps the eyes open very much – पश्यन्नपि न पश्यति (*paśyannapi na paśyati*). So even though his eyes are open, *na iḥṣēta*- he will not see. He will say there is only pot. “I am all the time handling what?” Pot. And “I am fetching water in what?”– 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 iḥṣēta* – he does not see.

He gives an example. *Bhāsvantam bhānum andhavat*. Just as *andhaḥ*- a blind man never sees the Sun during day time. Or we can take another meaning also for *andhaḥ* – owl. निशाचरः (*niścāraḥ*) – owl. या

निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः (*yā niśā sarvabhūtānā tasyā jāgarti saṁyamī I 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 *Kṛṣṇā* in the *Gītā* .

Similarly for this person also *Ātmā* is always *niśā iva* only. It is not known to him. So *andhavat*, we have to complete the sentence – *na ikṣēta*.

### Verse 66

श्रवणादिभिरुद्धीप्त  
ज्ञानाग्निपरितापितः I  
जीवस्सर्वमलान्मुक्त्वा  
स्वर्णविद्ध्योतते स्वयम् II 66

śravaṇādibhiruddhīpta  
jñānāgniparitāpitaḥ I  
jīvassarvamalānmuktvā  
svarṇavidddyōtatē svayam II

So in all these *ślōkās* 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 *duḥkham*, *jīvan muktā* sees *sukham* - नन्दति, नन्दति, नन्दति एव (*nandati, nandati, nandati ēva*). For an *ajñānī* it is रोदति, रोदति, रोदति एव (*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 *Kṛṣṇā* said in the *Gītā* या निशा सर्वभूतानां ... (*yā niśā sarvabhūtānām...*). We have seen this verse in the previous *ślōkā*.

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. So *jīvan muktā* is compared to the shining gold. What about *saṁsārīs*? They are also gold but dull. So 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 *ajñānam*. Then on that is *rāga dvēṣaṁ*. On that is *puṇya pāpaṁ*. And on that is *sukha duḥkhaṁ*. All these are there.

Now what we have to do to get to the original gold? We have to remove all these *rāga dvēṣa* impurities and finally the *ajñānam* impurity should also go. *Karmāyōga* is to remove *rāga dvēṣa* impurities. *Upāsana* is to remove the *vikṣēpa* impurities. We have already seen all these. Just as gold processing also 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 and other things and thereafter they have 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 use soap, washing soda or some powder etc. to clean it. If we directly use soap and washing soda right in the beginning, it will not get cleaned at all. In fact the soap etc. instead of cleaning the dirt, 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 *upāsanā* and thereafter cleansing process should take place. They call it *sphuṭīkaraṇam* of gold. So they have to boil it and thereafterwards, they use some processes and then the impurities have to be removed as a scum. Similarly here also the impure *jīva* is *sphuṭī kṛtam*. 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 muktvā* – having dropped all the impurities, *ajñānam, śamśaya, viparyaya, rāga dvēṣā*, all of them; *svaṇavat svayam dhyōtatē* – 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 *śravaṇaṁ, mananaṁ, nidhidhyāsaṇaṁ* 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 – *nanadati nandati sampūrṇa jagadēva nandanam. So svarṇavat svayaṁ dhyōtatē.*

*Verse 67*

हृदाकाशोदितो ह्यात्मा  
बोधभानुस्तमोऽपहृत् I  
सर्वव्यापि सर्वधारी  
भाति भासयतेऽखिलम् II 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 udayaṁ*. 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 *Sūryōdayaṁ*.

Therefore he says *hṛdākāśa udiṭaḥ 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 *Sūryodayaṁ* has come. And what type of *Sūryaḥ* it is? *Bōdha bhānuḥ*- it is the Sun of awareness, *svarūpa caitanyaṁ - bōdha ēva bhānuḥ* or *bōdhā rūpaḥ bhānuḥ*. That is why a *jñānī* says that in his *antaḥkaraṇam* the *Sūrya* has risen and it is a *Sūrya* which never sets and therefore he does not have *udaya astamanaṁ* after *jñānaṁ*. Therefore, कथं संध्यां उपास्महे (*kathaṁ sandhyāṁ 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 *udayāstamanaṁ*.

What type of *Sūryaḥ* is it? *Tamō apahṛt*- 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, महावाक्य जनित वृत्ति द्वारा नाशयति न तु साक्षात् (*mahāvākya janita vṛtti dvārā nāśayati na tu sāksāt*).

स्वरूप ज्ञानं वृत्ति ज्ञान रूपेण अज्ञानं नाशयति (*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 vyāpi* – all pervasive; *sarva dhārī* – means *viśvā dhāraṁ* – sustainer of all, *sattā, pradātā, adhiṣṭhānaṁ*. And this *Ātmā, bhāti* – shines by itself and not only it shines by itself – *akhilam bhāsayatē ca*. It illumines everything else also. As Lord *Kṛṣṇā* says in the *Gītā* - यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः । क्षेत्रं क्षेत्रीतथा कृत्स्नं प्रकाशयति भारत (*yathā prakāśayatyēkaḥ kṛtsnaṁ lōkamimam raviḥ. kṣētram 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 सूर्य दृष्टान्तं (*sūrya dṛṣṭāntam*) only.

Therefore, यथा सूर्य प्रकाशयति एवं आत्मा सूर्यः सर्वं प्रपञ्चं प्रकाशयति (*yathā sūryam prakāśayati evam ātmā sūryaḥ sarvaṁ prapañcam prakāśayati*). And who is this *Ātmā sūryaḥ*? It is this *jñānī*.

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. *Śravaṇam, mananam* and *nidhidhyāsanam* have been pointed out. *Jñāna phalaṁ* has also been pointed out. Now what is left out is only फलश्रुति (*phalaśruti*).



*Phalaśruti*



Last ślōkā.

*Verse 68*

देग्देशकालाध्यनपेक्ष्य सर्वगं  
 शीतादिहृन्नित्यसुखं निरञ्जनम् I  
 यस्स्वात्मतीर्थं भजते विनिष्क्रियः  
 स सर्ववित्सर्वगतोऽमृतो भवेत् II 68

*dēgdēśakālādhyānapēkṣya sarvagaṃ  
 śītādiḥṛnnityasukhaṃ nirañjanam I  
 yaśsvātmatīrthaṃ bhajatē viniṣkriyaḥ  
 sa sarvavitsarvagatō'mṛtō bhavēt II*

So here *Ātmā* is compared to a तीर्थ (*tīrthaṃ*). *Tīrthaṃ* means तीर्थयति पुनाति सर्वान् इति तीर्थ (*tīrthayati punāti sarvān iti tīrthaṃ*) – that, which purifies, sanctifies, cleanses. When we take dip in any holy *tīrthaṃ* like Ganges or various *tīrthaṃs* like *Prayāg, Saṅgam* etc. they are called *tīrthaṃs*. When we merge or dip into those *tīrthaṃs* – our *puṇya pāpaṃ* etc. will go away. Here *Śaṅkarācārya* says that *Ātmā* is the greatest *tīrthaṃ*. And if we dip into that *Ātmā tīrthaṃ* – 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 tīrthaṃ* is superior to all other *tīrthaṃs* in so many respects.

All other *tīrthaṃs* can remove our *puṇya pāpaṃ* etc. but they cannot remove our *ajñānaṃ*. And since they cannot remove our *ajñānaṃ*, even though we get purified, again we become impure and again we will have to go to the same *tīrthaṃ* or another *tīrthaṃ*. They cleanse only temporarily. This is the second limitation. Going to other *tīrthaṃs* 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 *sarvagataṃ* and we need not go anywhere. So anywhere we can dip, we need not travel. The second advantage is that it removes *pāpaṃ*, it removes *puṇyaṃ* and it removes *ajñānaṃ* 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? *Sarvagataṃ* – all pervading; दिग्देशकालादि अनपेक्ष्या (*digdēśakālādi anapēkṣyā*) – which is unrelated to, untouched by space, time and direction; *śītādiḥṛt* – it is a destroyer of *śītaṃ*, *uṣṇaṃ*; *dvanda nivṛtti karaḥ* – destroys pairs; *nitya sukhaṃ* – it is eternal happiness; *nirañjanam* – ever pure; it will not get polluted like Ganges – *sva Ātmā 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* – यस्मिन् विज्ञाते सर्वं इदं विज्ञातं भवति (*yasmin vijñātē sarvaṃ idaṃ vijñātaṃ 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 *tīrthaṃ* to *tīrthaṃ*, from temple to temple, from places to places, the best and the last type 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.

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः

*Pūrṇamadaḥ pūrṇamidaṃ pūrṇāt pūrṇamudacyatē ।*

*Pūrṇasya pūrṇamādāya pūrṇamēvāvaśiṣyatē ॥*

*Oṃ śāntiḥ śāntiḥ śāntiḥ*

हरिः ॐ श्री गुरुभ्यो नमः हरि ॐ

*Hariḥ Oṃ Sri Gurubhyō Namaḥ Hari Oṃ*



## Ātmā Bōdhaḥ- The Verses as explained in this book

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| 1. तपोभिः क्षीणपापानां<br>शान्तानां वीतरागिणाम् I<br>मुमुक्षूणामपेक्ष्योऽयम्<br>आत्मबोधो विधीयते II   | Tapōbhiḥ kṣīṇapāpānām<br>Śāntānām vītarāgiṇām I<br>Mumukṣūṇāmapēkṣyō'yam<br>Ātmabōdhō vidhīyatē II         |
| 2. बोधोऽन्यसाधनेभ्यो हि<br>साक्षात्मोक्षैकसाधनम् I<br>पाकस्य वह्निवज्जानं<br>विना मोक्षो न सिध्यति II | bōdhō'nyasādhanēbhyō hi<br>sākṣātmōkṣaikasādhanam I<br>pākasya vahnivajjñānam<br>vinā mōkṣō na sidhyati II |
| 3. अविरोधितया कर्म<br>नाऽविध्यां विनिवर्तयेत् I<br>विध्याविध्यां निहन्त्येव<br>तेजस्तिमिरसङ्घवत् II   | avirōdhitayākarmā<br>nā'vidhyām vinivartayēt I<br>vidhyāvidhyām nihantyeva<br>tējastimirasāṅghavat II      |
| 4. परिच्छिन्न इवाज्ञानात्<br>तन्नाशे सति केवलः I<br>स्वयं प्रकाशते ह्यात्मा<br>मेघापायेशुमानिव II     | paricchinna ivājñānāt<br>tannāśē sati kēvalaḥ I<br>svayam prakāśatē hyātmā<br>mēghāpāyē'mśumāniva II       |
| 5. अज्ञानकलुषं जीवं<br>ज्ञानाभ्या साद्विनिर्मलं I<br>कृत्वा ज्ञानं स्वयं नश्येत्<br>जलं कतकरेणुवत् II | ajñānakaluṣam jīvam<br>jñānābhyā sādvinirmālām I<br>kṛtvā jñānam svayam naśyēt<br>jalam katakarēṇuvat II   |
| 6. संसारः स्वप्नतुल्यो हि<br>रागद्वेषादि सङ्कुलः I<br>स्वकाले सत्यवद्भाति<br>प्रबोधे सत्यसद्भवेत् II  | saṁsāraḥ svapnatulyō hi<br>rāgadvēṣādi saṅkulaḥ I<br>svakālē satyavadbhāti<br>prabōdhē satyasadbhavēt II   |
| 7. तावत्सत्यं जगद्भाति<br>शुक्तिकारजतं यथा I<br>यावन्न ज्ञायते ब्रह्म<br>सर्वाधिष्ठानमद्वयम् II       | tāvatsatyam jagadbhāti<br>śuktikārajatam yathā I<br>yāvanna jñāyatē brahma<br>sarvādhiṣṭhānamadvayam II    |
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| 8.  | उपादानेऽखिलाधारे<br>जगन्ति परमेश्वरे I<br>सर्गस्थितिलयान्यान्ति<br>बुद्बुदानीव वारिणि II             | upādānē'khilādhārē<br>jaganti paramēśvarē I<br>sargasthityānyānti<br>budbudānīva vāriṇi II              |
| 9.  | सच्चिदात्मन्यनुस्यूते<br>नित्ये विष्णौ प्रकल्पिताः I<br>व्यक्तयो विविधास्सर्वा<br>हाटके कटकादिवत् II | saccidātmanyānusyūte<br>nityē viṣṇau prakalpitaḥ I<br>vyaktayō vividhāssarvā<br>hāṭakē kaṭakādivat II   |
| 10. | यथाकाशो हृषीकेशो<br>नानोपाधिगतो विभुः I<br>तद्भेदाद्भिन्नवद्भाति<br>तन्नाशे केवलो भवेत् II           | yathākāśō hṛṣīkēśō<br>nānōpādhigatō vibhuḥ I<br>tadbhēdādbhinnavadbhāti<br>tannāśē kēvalō bhavēt II     |
| 11. | नानोपाधिवशादेव<br>जातिवर्णाश्रमादयः I<br>आत्मन्यारोपितास्तोये<br>रसवर्णादि भेदवत् II                 | nānōpādhivaśādēva<br>jātivarṇāśramādayaḥ I<br>ātmanyārōpitāstōyē<br>rasavarṇādi bhēdavāt II             |
| 12. | पञ्चीकृतमहाभूत -<br>सम्भवं कर्मसञ्चितम् I<br>शरीरं सुखदुःखानां<br>भोगायतनमुच्यते II                  | pañcīkṛtamahābhūta -<br>sambhavaṃ karmasañcitam I<br>śarīraṃ sukhaduḥkhānā<br>bhōgāyatanamucyātē II     |
| 13. | पञ्चप्राणमनोबुद्धि -<br>दशेन्द्रियसमन्वितम् I<br>अपञ्चीकृतभूतोत्थं<br>सूक्ष्माङ्गं भोगसाधनम् II      | pañcaprāṇamanōbuddhi -<br>daśēndriyasamanvitam I<br>apañcīkṛtabhūtōttham<br>sūkṣmāṅgam bhōgasādhanam II |
| 14. | अनाध्यविध्यानिर्वाच्या<br>कारणोपाधिरुच्यते I<br>उपाधित्रितयादन्यं<br>आत्मानमवधारयेत् II              | anādhyavidhyānirvācyā<br>kāraṇōpādhirucyātē I<br>upādhitritayādanyam<br>ātmānamavadhārayēt II           |
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| <p>15. पञ्चकोशादियोगेन<br/>तत्तन्मय इव स्थितः I<br/>शुद्धात्मा नीलवस्त्रादि -<br/>योगेन स्फटिको यथा II</p>              | <p>pañcakōśādiyōgēna<br/>tattanmāyā iva sthitaḥ I<br/>śuddhātmā nīlavastrādi -<br/>yōgēna sphatikō yathā II</p>      |
| <p>16. वपुस्तुषादिभिः कोशैः<br/>युक्तं युक्त्यावघाततः I<br/>आत्मानमन्तरं शुद्धं<br/>विविच्यात्तण्डुलं यथा II</p>        | <p>vapustuṣādibhiḥ kōśaiḥ<br/>yuktaṁ yuktyāvaghātataḥ I<br/>ātmānamantaram śuddham<br/>vivicyāttaṇḍulam yathā II</p> |
| <p>17. सदा सर्वगतोऽप्यात्मा<br/>न सर्वत्रावभासते I<br/>बुद्धावेवावभासते<br/>स्वेच्छेषु प्रतिबिम्बवत् II</p>             | <p>sadā sarvagatō'pyātmā<br/>na sarvatrāvabhāsatē I<br/>buddhāvēvāvabhāseta<br/>svēcchēṣu pratibimbavat II</p>       |
| <p>18. देहेन्द्रियमनोबुद्धि -<br/>प्रकृतिभ्यो विलक्षणम् I<br/>तद् - वृत्तिसाक्षिणं विध्या<br/>आत्मानं राजवत्सदा II</p>  | <p>dēhēndriyamanōbuddhi -<br/>prakṛtibhyō vilakṣaṇam I<br/>tad - vṛttisākṣiṇam vidhyā<br/>ātmānam rājavatsadā II</p> |
| <p>19. व्यापृतेष्विन्द्रियेष्व्वात्मा<br/>व्यापारिवाविवेकिनाम् I<br/>दृश्यतेऽभ्रेषु धावत्सु<br/>धावन्निव यथा शशी II</p> | <p>vyāpṛtēṣvīndriyēṣvātmā<br/>vyāpārivāvivēkinām I<br/>dṛśyatē'bhrēṣu dhāvatsu<br/>dhāvanniva yathā śaśī II</p>      |
| <p>20. आत्मचैतन्यमाश्रित्य<br/>देहेन्द्रियमनोधियः I<br/>स्वक्रियार्थेषु वर्तन्ते<br/>सूर्यालोकं यथा जनाः II</p>         | <p>ātmacaitanyamāśritya<br/>dēhēndriyamanōdhiyaḥ I<br/>svakriyārthēṣu vartantē<br/>sūryālōkaṁ yathā janāḥ II</p>     |
| <p>21. देहेन्द्रियगुणान्कर्माणि<br/>अमले सच्चिदात्मनि I<br/>अध्यस्यन्त्य विवेकेन<br/>गगने नीलतादिवत् II</p>             | <p>dēhēndriyaguṇāṅkarmāṇi<br/>amalē saccidātmāni I<br/>adhyasyantya vivēkēna<br/>gaganē nīlatādivat II</p>           |
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| <p>22. अज्ञानान्मानसोपाधेः<br/>कर्तृत्वादीनि चात्मनि I<br/>कल्प्यन्तेऽम्बुगते चन्द्रे<br/>चलनादि यथाम्भसः II</p>           | <p>ajñānānmānasōpādhēḥ<br/>kartṛtvādīni cātmani I<br/>kalpyantē'mbugatē candrē<br/>calanādi yathāmbhasaḥ II</p>          |
| <p>23. रागेच्छासुखदुःखादि<br/>बुद्धौ सत्यां प्रवर्तते I<br/>सुषुप्तौ नास्ति तन्नाशे<br/>तस्माद् बुद्धेस्तु नात्मनः II</p>  | <p>rāgēcchāsukhaduḥkhādi<br/>buddhau satyām pravartatē I<br/>suṣuptau nāsti tannāṣē<br/>tasmād buddhēstu nātmanaḥ II</p> |
| <p>24. प्रकाशोऽर्कस्य तोयस्य<br/>शैत्यमग्नेर्यथोष्णता I<br/>स्वभावः सच्चिदानन्द -<br/>नित्यनिर्मलतात्मनः II</p>            | <p>prakāśō'rkasya tōyasya<br/>śaityamagnēryathōṣṇatā I<br/>svabhāvaḥ saccidānanda -<br/>nityanirmālātātmanaḥ II</p>      |
| <p>25. आत्मनः सच्चिदंशश्च<br/>बुद्धेर्वृत्तिरिति द्वयम् I<br/>संयोज्य चाविवेकेन<br/>जानामीति प्रवर्तते II 25</p>           | <p>ātmanaḥ saccidamśaśca<br/>buddhērvṛttirīti dvayam I<br/>saṃyōjya cāvivēkēna<br/>jānāmīti pravartatē II</p>            |
| <p>26. आत्मानो विक्रिया नास्ति<br/>बुद्धेर्बोधो न जात्विति I<br/>जीवः सर्वमलं ज्ञात्वा<br/>ज्ञाता द्रष्टेति मुह्यति II</p> | <p>ātmānō vikriyā nāsti<br/>buddhērbōdhō na jātvīti I<br/>jīvaḥ sarvamālām jñātvā<br/>jñātā draṣṭēti muhyati II</p>      |
| <p>27. रज्जुसर्पवदात्मानं<br/>जीवं ज्ञात्वा भयं वहेत् I<br/>नाहं जीवः परात्मेति<br/>ज्ञातशचेन्निर्भयो भवेत् II</p>         | <p>rajjusarpavadātmānaṃ<br/>jīvaṃ jñātvā bhayaṃ vahēt I<br/>nāhaṃ jīvaḥ parātmēti<br/>jñātaśacēnnirbhayō bhavēt II</p>   |
| <p>28. आत्मावभासयत्येको<br/>बुद्ध्यादीनीन्द्रियाण्यपि I<br/>दीपो घटादिवत्स्वात्मा<br/>जडैस्तैर्नावभास्यते II</p>           | <p>ātmāvabhāsayatyēkō<br/>buddhyādīnīndriyaṅyapi I<br/>dīpō ghaṭādivatsvātmā<br/>jaḍaistairnāvabhāsyatē II</p>           |
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| <p>29. स्वबोधो नान्यबोधेच्छा<br/>बोधरूपतयात्मनः ।<br/>न दीपस्यान्यदीपेच्छा<br/>यथा स्वात्मप्रकाशने ॥</p>                | <p>svabōdhō nānyabōdhēcchā<br/>bōdharūpatayātmanaḥ I<br/>na dīpasyānyadīpēcchā<br/>yathā svātmaprakāśanē II</p>   |
| <p>30. निषिध्य निखिलोपाधीन्<br/>नेति नेतीति वाक्यतः ।<br/>विध्यादैक्यं महावाक्यैः<br/>जीवात्मपरमात्मनोः ॥</p>           | <p>niṣidhya nikhilōpādhīn<br/>nēti nētīti vākyataḥ I<br/>vidhyādaikyam mahāvākyaiḥ<br/>jīvātmaparamātmanōḥ II</p> |
| <p>31. आविध्यकं शरीरादि दृश्यं<br/>बुद्बुदवत्क्षरम् ।<br/>एतद्विलक्षणं विध्यात्<br/>अहं ब्रह्मेति निर्मलम् ॥</p>        | <p>āvidhyakam śarīrādi dṛśyam<br/>budbudavatksaram I<br/>ētadvilakṣaṇam vidhyāt<br/>aham brahmēti nirmālām II</p> |
| <p>32. देहान्यत्वान्न मे जन्म -<br/>जराकार्श्यलायादयः ।<br/>शब्दादिविषयैः सङ्गो<br/>निरिन्द्रियतया न च ॥</p>            | <p>dēhānyatvānna mē janma -<br/>jarākārśyalayādayaḥ I<br/>śabdādiviṣayaiḥ saṅgō<br/>nirindriyatayā na ca II</p>   |
| <p>33. अमनस्त्वान्न मे<br/>दुःखरागद्वेषभयादयः ।<br/>अप्राणो ह्यमनाः शुभः<br/>इत्यादि श्रुतिशासनात् ॥</p>                | <p>amanastvānna mē<br/>duḥkharāgadvēṣabhayādayaḥ I<br/>aprāṇō hyamanāḥ śubhraḥ<br/>ityādi śrutisāsanāt II</p>     |
| <p>34. निर्गुणो निष्क्रियो नित्यो<br/>निर्विकल्पो निरञ्जनः ।<br/>निर्विकारो निराकारो<br/>नित्यमुक्तोऽस्मि निर्मलः ॥</p> | <p>nirguṇō niṣkriyō nityō<br/>nirvikalpō nirañjanaḥ I<br/>nirvikārō nirākārō<br/>nityamuktō'smi nirmālāḥ II</p>   |
| <p>35. अहमाकाशवत्सर्वं<br/>बहिरन्तर्गतोऽच्युतः ।<br/>सदा सर्वसमशुद्धो<br/>निस्सङ्गो निर्मलोऽचलः ॥</p>                   | <p>aham ākāśavatsarvam<br/>bahirantargatō'cyutaḥ I<br/>sadā sarvasamaśuddhō<br/>nissaṅgō nirmalō'calaḥ II</p>     |
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| <p>36. नित्यशुद्धविमुक्तैकम्<br/>अखण्डानन्दमद्वयम् I<br/>सत्यं ज्ञानमनन्तं<br/>यत्परं ब्रह्माहमेव तत् II</p> | <p>nityaśuddhavimuktāikam<br/>akhaṇḍānandamadvayam I<br/>satyaṃ jñānamanantaṃ<br/>yatparaṃ brahmāhamēva tat II</p> |
| <p>37. एवं निरन्तराभ्यस्था<br/>ब्रह्मैवास्मीति वासना I<br/>हरत्यविध्याविक्षेपान्<br/>रोगानिव रसायनम् II</p>  | <p>ēvaṃ nirantarābhyasthā<br/>brahmaivāsmīti vāsanā I<br/>haratyavidhyāvikṣēpān<br/>rōgāniva rasāyanam II</p>      |
| <p>38. विविक्तदेश आसीनो<br/>विरागो विजितेन्द्रियः I<br/>भावयेदेकमात्मानं<br/>तमनन्तमनन्यधीः II</p>           | <p>viviktadēśa āsīnō<br/>virāgō vijitēndriyaḥ I<br/>bhāvayēdēkamātmānaṃ<br/>tamanantamananyadhīḥ II</p>            |
| <p>39. आत्मन्येवाखिलं दृश्यं<br/>प्रविलाप्य धिया सुधीः I<br/>भावयेदेकमात्मानं<br/>निर्मलाकाशवत्सदा II</p>    | <p>ātmanyēvākhyam dr̥śyaṃ<br/>pravilāpya dhiyā sudhīḥ I<br/>bhāvayēdēkamātmānaṃ<br/>nirmalākāśavatsadā II</p>      |
| <p>40. रूपवर्णादिकं सर्वं<br/>विहाय परमार्थवित् I<br/>परिपूर्णचिदानन्द -<br/>स्वरूपेणाव तिष्ठते II</p>       | <p>rūpavarṇādikaṃ sarvaṃ<br/>vihāya paramārthavit I<br/>paripūrṇacidānanda -<br/>svarūpēṇāva tiṣṭhatē II</p>       |
| <p>41. ज्ञातृज्ञानज्ञेयभेदः<br/>परे नात्मनि विध्यते I<br/>चिदानन्दैकरूपत्वात्<br/>दीप्यते स्वयमेव हि II</p>  | <p>jñātṛjñānajñēyabhēdaḥ<br/>parē nātmani vidhyatē I<br/>cidānandaikarūpatvāt<br/>dīpyatē svayamēva hi II</p>      |
| <p>42. एवमात्मारणौ ध्यान -<br/>मथने सततं कृते I<br/>उदितावगतिज्वाला<br/>सर्वाज्ञानेन्धनं दहेत् II</p>        | <p>ēvamātmāraṇau dhyāna -<br/>mathanē satataṃ kṛtē I<br/>uditāvagatijvālā<br/>sarvājñānēndhanaṃ dahēt</p>          |

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| <p>43. अरुणेनेव बोधेन<br/>पूर्वं सन्तमसे हते ।<br/>तत आविर्भवेदात्मा<br/>स्वयमेवांशुमानिव ॥</p>                        | <p>aruṇēnēva bōdhēna<br/>pūrvam̐ santamasē hṛtē I<br/>tata āvirbhavēdātmā<br/>svayamēvāśumāniva II</p>               |
| <p>44. आत्मा तु सततं प्राप्तो<br/>अप्यप्राप्तवदविध्यया ।<br/>तन्नाशे प्राप्तवद्भाति<br/>स्वकण्ठाभरणं यथा ॥</p>         | <p>ātmā tu satataṁ prāptō<br/>apyaprāptavadavidhyāyā I<br/>tannāśē prāptavadbhāti<br/>svakaṅṭhābharaṇaṁ yathā II</p> |
| <p>45. स्थाणौ पुरुषवद्भ्रान्त्या<br/>कृता ब्रह्मणि जीवता ।<br/>जीवस्य तात्त्विके रूपे<br/>तस्मिन्दृष्टे निवर्तते ॥</p> | <p>sthāṇau puruṣavadbhrāntyā<br/>kṛtā brahmaṇi jīvata I<br/>jīvasya tāttvikē rūpē<br/>tasmindṛṣṭē nivartatē II</p>   |
| <p>46. तत्त्वस्वरूपानुभवात्<br/>उत्पन्नं ज्ञानमञ्जसा ।<br/>अहं ममेति चाज्ञानं<br/>बाधते दिग्भ्रमादिवत् ॥</p>           | <p>tattvasvarūpānubhavāt<br/>utpannaṁ jñānamañjasā I<br/>ahaṁ mamēti cājñānaṁ<br/>bādhatē digbhramādivat II</p>      |
| <p>47. सम्यक् विज्ञानवान् योगी<br/>स्वात्मन्येवाखिलं जगत् ।<br/>एकं च सर्वमात्मानम्<br/>ईक्षते ज्ञानचक्षुषा ॥</p>      | <p>samyak vijñānavān yōgī<br/>svātmmanyēvākhilaṁ jagat I<br/>ēkaṁ ca sarvamātmānam<br/>īkṣatē jñānacakṣuṣā II</p>    |
| <p>48. आत्मैवेदं जगत्सर्वम्<br/>आत्मनोऽन्यन्न विध्यते ।<br/>मृदो यद्वदघटादीनि<br/>स्वात्मानं सर्वमीक्षते ॥</p>         | <p>ātmaivēdaṁ jagatsarvam̐<br/>ātmanō'nyanna vidhyatē I<br/>mṛdō yadvadghaṭādīni<br/>svātmānaṁ sarvamekṣatē II</p>   |
| <p>49. जीवन्मुक्तस्तु तद्विद्वान्<br/>पूर्वोपाधिगुणांस्त्यजेत् ।<br/>सच्चिदानन्दरूपत्वात्<br/>भवेद् भ्रमरकीटवत् ॥</p>  | <p>jīvanmuktāstu tadvidvān<br/>pūrvōpādhiguṇāṁstyajēt I<br/>saccidānandarūpatvāt<br/>bhavēd bhramarakīṭavat II</p>   |
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| 50. तीर्त्वा मोहार्णवं हत्वा<br>रागद्वेषादिराक्षसान् I<br>योगी शान्तिसमायुक्तः<br>आत्मारामो विराजते II         | tīrtvā mōhārṇavaṁ hatvā<br>rāgadvēṣādirākṣasān I<br>yōgī śāntisamāyuktaḥ<br>ātmārāmō virājatē II                |
| 51. बाहयनित्यसुखासक्तिं<br>हित्वात्मासुखनिर्वृतः I<br>घटस्थदीपवत्स्वस्थः<br>स्वान्तरेव प्रकाशते II             | bāhyanityasukhāsaktī<br>hitvātmāsukhanirvṛtaḥ I<br>ghaṭasthadīpavatsvasthaḥ<br>svāntarēva prakāśatē II          |
| 52. उपाधिस्थोऽपि तद्धर्मैः<br>अलिप्तो व्योमवन्मुनिः I<br>सर्वविन्मूढवत्तिष्ठेत्<br>असक्तो वायुवच्चरेत् II      | upādhisthō'pi taddharmaīḥ<br>aliptō vyōmavanmuniḥ I<br>sarvavinmūḍhavattiṣṭhēt<br>asaktō vāyuvaccarēt II        |
| 53. उपाधिविलयाद्विष्णौ<br>निर्विशेषं विशेन्मुनिः I<br>जले जलं वियद्व्योम्नि<br>तेजस्तेजसि वा यथा II            | upādhivilayādviṣṇau<br>nirviśēṣaṁ viśēnmuniḥ I<br>jalē jalaṁ viyadvyōmni<br>tējastējasi vā yathā II             |
| 54. यल्लाभान्नापरो लाभो<br>यत्सुखान्नापरं सुखम् I<br>यज्ज्ञानान्नापरं ज्ञानं<br>तद्ब्रह्मेत्यवधारयेत् II       | yallābhānnāparō lābhō<br>yatsukhānnāparaṁ sukham I<br>yajjñānānnāparaṁ jñānaṁ<br>tadbrahmētyavadhārayēt II      |
| 55. यद्दृष्ट्वा नापरं दृश्यं<br>यद्भूत्वा न पुनर्भवः I<br>यज्ज्ञात्वा नापरं ज्ञेयं<br>तद्ब्रह्मेत्यवधारयेत् II | yaddṛṣṭvā nāparaṁ dṛśyaṁ<br>yadbhūtvā na punarbhavaḥ I<br>yajjñātvā nāparaṁ jñēyaṁ<br>tadbrahmētyavadhārayēt II |
| 56. तिर्यगूर्ध्वमधः पूर्णं<br>सच्चिदानन्दमद्वयम् I<br>अनन्तं नित्यमेकं यत्<br>तद्ब्रह्मेत्यवधारयेत् II         | tiryagūrdhvamadhaḥ pūrṇaṁ<br>saccidānandamadvayam I<br>anantaṁ nityamēkaṁ yat<br>tadbrahmētyavadhārayēt II      |
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| 57. अतद्व्यावृत्तिरूपेण<br>वेदान्तैर्लक्ष्यतेऽद्वयं I<br>अखण्डानन्दमेकं यत्<br>तद्ब्रह्मेत्यवधारयेत् II  | atadvyāvṛttirūpēṇa<br>vēdāntairlakṣyatē'dvayaṁ I<br>akhaṇḍānandamēkaṁ yat<br>tadbrahmētyavadhārayēt II       |
| 58. अखण्डानन्दरूपस्य<br>तस्यानन्दलवाश्रिताः I<br>ब्रह्माध्यास्तारतम्येन<br>भवन्त्यानन्दिनोऽखिलाः II      | akhaṇḍānandarūpasya<br>tasyānandalavāśritāḥ I<br>brahmādhyāstāratamyēna<br>bhavantyanandinō'khilāḥ II        |
| 59. तद्युक्तमखिलं वस्तु<br>व्यवहारस्तदन्वितः I<br>तस्मात्सर्वगतं ब्रह्म<br>क्षीरे सर्पिरिवाखिले II       | tadyuktamakhilam vastu<br>vyavahārastadanvitaḥ I<br>tasmātsarvagataṁ brahma<br>kṣīrē sarpirivākhilē II       |
| 60. अनण्वस्थूलमहस्त्वं<br>अदीर्घमजमव्ययम् I<br>अरूपगुणवर्णाख्यम्<br>तद्ब्रह्मेत्यवधारयेत् II             | anaṇvasthūlamahṛsṭvaṁ<br>adīrghamajamavyayam I<br>arūpaguṇavarṇākhyam<br>tadbrahmētyavadhārayēt II           |
| 61. यद्भासा भास्यतेऽर्कादि<br>भास्यैर्यत्तु न भास्यते I<br>येन सर्वमिदं भाति<br>तद्ब्रह्मेत्यवधारयेत् II | yadbhāsā bhāsyatē'rkādi<br>bhāsyairyattu na bhāsyatē I<br>yēna sarvamidaṁ bhāti<br>tadbrahmētyavadhārayēt II |
| 62. स्वयमन्तर्बहिरव्याप्य<br>भासयन्नखिलं जगत् I<br>ब्रह्म प्रकाशते वह्नि -<br>प्रतप्तायसपिण्डवत् II      | svayamantarbahirvyāpya<br>bhāsayannakhilam jagat I<br>brahma prakāśatē vahni -<br>prataptāyasapiṇḍavat II    |
| 63. जगद्विलक्षणं ब्रह्म<br>ब्रह्मणोऽन्यन्न किञ्चन I<br>ब्रह्मान्यद्भाति चेन्मिथ्या<br>यथा मरुमरीचिका II  | jagadvilakṣṇaṁ brahma<br>brahmaṇō'nyanna kiñcana I<br>brahmānyadbhāti cēnmithyā<br>yathā marūmarīcikā II     |
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| 64. दृश्यते श्रूयते यद्यद्<br>ब्रह्मणोऽन्यन्न तद्भवेत् I<br>तत्त्वज्ञानाच्च तद्ब्रह्मा<br>सच्चिदानन्दमद्वयम् II                              | dṛśyatē śrūyatē yadyad<br>brahmaṇō'nyanna tadbhavēt I<br>tattvajñānācca tadbrahmā<br>saccidānandamadvayam II  |
| 65. सर्वगं सच्चिदात्मानं<br>ज्ञानचक्षुर्निरीक्षते ।<br>अज्ञानचक्षुर्नेक्षते<br>भास्वन्तं भानुमन्धवत् ॥                                       | sarvagaṃ saccidātmānaṃ<br>jñānacakṣurnirīkṣatē I<br>ajñānacakṣurnēkṣēta<br>bhāsvantaṃ bhānumandhavat II   |
| 66. श्रवणादिभिरुद्धीप्त<br>ज्ञानाग्निपरितापितः ।<br>जीवस्सर्वमलान्मुक्त्वा<br>स्वर्णविद्ध्योतते स्वयम् ॥                                     | śravaṇādibhiruddhīpta<br>jñānāgniparitāpitaḥ I<br>jīvassarvamalānmuktvā<br>svarṇavidhyōtatē svayam II   |
| 67. हृदाकाशोदितो ह्यात्मा<br>बोधभानुस्तमोऽपहृत् ।<br>सर्वव्यापि सर्वधारी<br>भाति भासयतेऽखिलम् ॥  | hṛdākāśōditō hyātmā<br>bōdhabhānustamō'pahṛt I<br>sarvavyāpi sarvadhārī<br>bhāti bhāsayatē'khilam II  |
| 68. देग्देशकालाध्यनपेक्ष्य सर्वगं<br>शीतादिहृन्नित्यसुखं निरञ्जनम् ।<br>यस्स्वात्मतीर्थं भजते विनिष्क्रियः<br>स सर्ववित्सर्वगतोऽमृतो भवेत् ॥ | dēgdēśakālādhyanapēkṣya sarvagaṃ<br>śītādihr̥nnityasukhaṃ nirañjanam I<br>yassvātmatīrthaṃ bhajatē viniṣkriyaḥ<br>sa sarvavitsarvagatō'mṛtō bhavēt II |
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